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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.

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 purile nor illogical to trust similar conclusions and experiences in religion and in things spiritual. Religion is as scientific as astronomy or navigation.

AGAIN and again, when at sea, the writer has seen a sailor holding a triangular instrument before his face, "taking observations" of the horizon. Having done this and having supplemented his observations by a brief calculation, he reports that the vessel is in a latitude thus and thus, longitude thus and thus, and at such and such distances from New York, Liverpool, Glasgow, or Capetown. This practical result in navigation rests upon realities unseen and upon mathematical calculations concerning certain unseen realities. The unseen enters with equal fullness into the science of engineering. A mountain is to be tunneled. Engineers make a few observations and follow these with certain calculations based upon them. From these calculations they create grades, distances, angles and the like, and set men at work to pierce the crest of the Alps or the heart of the Rockies. When such work is begun, an endless number of other calculations and decisions are demanded, all dealing with unseen forces. The hardness of rock, the softness of earth, both dependent on unseen qualities, the unseen power which is unfolded in "compressed air," the unknown force residing in "steam," the unseen and unknown something men call "electricity," in a word, with every practical step in the summation of the great engineering schemes of

the world, everything depends on the unseen and its manifestations in the common actions and transactions of life. This applies to every form of engineering. The architect and mechanical engineer must take the utmost care to secure all possible knowledge of those unseen forces which reside in materials,—how strong is a bar of steel in one position, or an arch of brick and cement in another, or the fiber of wood in another? These questions all deal with the unseen. What is the force that holds wood together? What is the hidden something that makes up the strength of steel, or leaves cast-iron weak and unsafe? Why does force express itself in the arch differently from in the pavement? As many unanswerable questions arise in the erection of a building or the construction of a bridge as can arise in any demand of ethics or problem theology, and no answer can be made, which does not deal with the unseen and rest upon absolute faith in certain great realities, which no one can describe, but in which all engineers believe and on which all engineering operations are based.

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

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ten thousand blossom lips from which this aroma was breathed. Bid them explain it. Command them define and tell whence it came. They will be mute, perhaps wise enough to answer as Christ answered Nicodemus, when he sought to know the mystery of spiritual birth under the touch of divine love and forgiveness. These illustrations are enough to show that the world accepts as certainty in the field of natural science, that which is surpassingly mysterious, and which in all immediate, much less in any ultimate analysis, deals wholly with that which is unseen, and to the physical senses unknown. That men do believe in the unseen forces of Nature thus is well. It ought to be thus. But Nature is a name for God's power, wisdom, goodness, unchangeableness and eternalness. Every element of God's character upon which religion bases faith and action is involved in the operations of Nature, even unto healing and forgiveness. We ask for religious faith no more than scientific faith demands. We ask no other conception of God than the conception which science proceeds upon. We plead for no obedience to divine law greater than science demands. All forms of science magnify law, and teach that implicit obedience to it must be. Why keep a torch for a powder magazine? Because a divine law declares that such associations are ruinous, and it is foolish to disobey God. That is religion.

It is difficult to convey what will be said concerning spiritual food to one who has not considered the presence and reality of unseen things. To begin with, we must understand that spiritual life and development are subject to the same general laws that appear in connection with life in its lower forms. Proper food must be partaken of. This must be digested and assimilated. Development and growth must be secured and promoted by proper activity, as well as by proper food. The one great source of spiritual food is God. The nearness of that food to the souls of men will be appreciated soonest by a proper conception of what is usually termed the "work of the Holy Spirit." First of all, we must understand that through his spiritual presence God provides an immediate, constant and full supply of spiritual nourishment. No better illustration can be found than the atmosphere that surrounds men and without which life soon ceases. When that atmosphere is at its best in point of purity, it partially illustrates the purity of spiritual food furnished by the Divine Presence. As the atmosphere presses from every direction and rushes into the lungs on every proper opportunity that it may give strength and growth, so the Divine Presence surrounds us, immediately, constantly and seeks to enter the soul on all occasions, as the atmosphere seeks to enter the lungs. As the atmosphere, entering the lungs, purifies the blood and so promotes health and vigorous life, so does the Divine Presence entering the soul bring purifying, strengthening, healing and redemption. As the attitude of the physical body determines whether the atmosphere can enter the lungs and do its work, so does the attitude of the soul determine whether the Divine Presence can enter it, bringing life. The power of choice which men have makes it possible for them to reject the Divine

Presence and to prevent, in greater or less degree, the influence of that presence by refusing to hear and obey the voice of God. It is, therefore, a question as to how much a man desires the Divine Presence, how much he is willing to open himself to the incoming of God, that he may be forgiven, healed, strengthened, and guided. Thus the first question each man must consider is the attitude he will take toward the Divine Presence and incoming. Put in another form, the question is whether he will joyfully accept the food God offers and gladly partake of it. Following this figure, repentance and obedience may be called the methods by which men take in the divine food and appropriate it. As in physical, so in spiritual things, whether men will eat and live, or refuse to eat, grow weak and die is the first and ever-present question. But most important as a fundamental consideration of the whole question of spiritual food and development is the attitude of the individual soul toward the incoming of God, through his Holy Spirit. Care must be taken lest false theories concerning the mission and work of that Spirit prevent one from receiving and living upon the "bread that cometh down from heaven." If one thinks that this divine food comes only in strange and miraculous ways, and by peculiar and abnormal methods, great loss will ensue. The divine food always being present, the divine love being always eager to impart the most and the best unto men, this spiritual feeding and the consequent spiritual life are part of the regular order of things in the spiritual world, and the extent to which men partake is determined by their right conception and their willingness to obey. Summed up in a single word, obedience is the method by which we partake of the divine bread from heaven. It is not intellectual assent or dissent as to creeds and theories, but actual partaking through loving obedience, that determines spiritual life.

Thought is Food.

SPIRITUAL and intellectual life are determined by our thoughts. Thought is food. In proportion as thoughts are correct and in accord with truth and righteousness, soul-feeding is helpful and up-building. In proportion as thoughts are wrong and untrue, we feed upon poison, are weakened, or wholly destroyed. It is therefore a most practical conclusion that "as a man thinketh, so is he." Seen from this standpoint, men determine spiritual life and destiny by the thoughts they entertain. If one's thoughts are of the earth, earthy, his life will be earthly, and comparatively degraded. If, going a step lower, his thoughts are vile, if in thought he consorts with evil and wickedness, spiritual degeneracy and fully developed evil and wickedness result. If thoughts are high, noble and pure, according with the Word and spirit of God, strength and holiness are the result. An important feature of thinking appears in that which we long for. One of the strongest forces in determining what men are is what they really desire to be. Note the word "desire," note the word "longing." These mean far more than idle wishing or lazy dreaming. Men always attain, in greater or less degree, the things for which they long. They usually secure that which they really and wisely desire. Longing implies spiritual exercise, effort, doing. These are essential to all growth. Feeding and doing are always associated, at least in everything that is

healthful. To feed much and do little invites disease, in spiritual or material things. Who over-feeds and under-works is certain to be dyspeptic, or worse. There is much spiritual dyspepsia and weakness, but this is likely to come from too little food and too little work, for he who truly feeds on spiritual things will glow with the desire to do and to become. Let this point be summed up in these words: Thoughts and longings are the essential and natural food of the soul. Keeping this truth in view, it is easy to determine what spiritual food, how much, and in what manner, the soul needs and will seek. One great truth brings comfort here, the truth embodied in Christ's promise that those who hunger and thirst after spiritual food shall find full supply.

Sustaining Nourishment

In the time of Christ, as always, men were slow to comprehend how spiritual life is nourished and sustained. A prominent part of the work of Christ was to awaken in those whom he taught a just conception of things unseen, of spiritual life, and the important truth that spiritual life must be nourished with proper food. The laws with which we are familiar in physical life extend throughout the universe, wherever life appears and in whatever form it finds expression. Life is always hungry. Life means growth, and growth can only come through feeding. Life weakens and death hastens when proper nourishment is wanting. What nourishment is, and how life is sustained by it, are the mystery of mysteries. In the matter of spiritual food and growth that mystery is no greater than in the simplest forms of life, whether in plants, animals or men. One universal law appears, namely, that life is sustained only by the products of life. For all physical life, the earth furnishes food, for all spiritual life, heaven furnishes food. Divine life is the source of all food, whether earthly or heavenly. What we call nourishment is only another word for mystery, and vital processes are all inexplicable and unseen. The mystery of the change of breakfast into brain power, of beef steak into the ability to think and to perform physical labor, is as great as the mystery of the new birth, over which Nicodemus stumbled, or of living on the unseen spiritual food contained in the words of wisdom, the message of love and the warnings with which God teaches us to avoid the evil and seek the good. Too much emphasis can not be laid on the fact here stated, and the prevalence of that universal law which pervades the universe and nourishes all life, through the unseen. There is as much scientific truth in spiritual experiences as in the growth of crops by the farmer, the development of physical life in the animal world, or of intellectual life in the realm of thought. All these various forms in the universal expression of life, deal with the unseen, with the inexplicable. We know no more of that nourishment hidden away in material food and transmuted into physical life by unseen vital processes, than we do of the digestion and assimilation of the "bread that cometh down from heaven," upon which the soul must feed if it would attain eternal life. The line of distinction can not be drawn between the physical power we obtain from material food, and the ability which that material food gives, by supporting life, to enter into the higher realm of spiritual experiences and the partaking of spiritual food.

In other words, life nourished by the material elements from the earth and life nourished by spiritual elements from heaven are so blended and interwoven that we can make no separation, either in thought or actual experience. The point of separation comes when character is considered. One may be nourished by material food to the fullest extent without any essential change in character; but one can not feed upon truth, pure thoughts, noble aspirations and longings after spiritual attainments without immediate and constant change of character. While material food promotes mental action, and thus aids in the appropriation of spiritual food, it is through spiritual food alone that character is developed and destiny is determined. This brings us into those spiritual experiences which are higher than the material, but not unlike the material in point of mystery, and in the fact that life is always dealing with the unseen and is nourished only by the unseen. Having thus by illustrations and by discovering the universal law of life in the point of nourishment, reached the dividing line between mere physical existence and that spiritual realm in which character and destiny are the result of food, we are ready to consider the ways in which spiritual life is nourished and spiritual destiny is determined. These considerations are reserved for the next issue of THE RECORDER.

Caring for the Flock.

THE *Advance*, Sept. 14, reviews the statistics of the Presbyterian churches in the United States, and shows that while there seems to have been a small net increase, a large number have disappeared from the list of members, in a strange manner. The suggestion is made that due care for the flock is not given by pastors. Among other things, *The Advance* says: "The large number of lost ones on the reserve roll certainly raises serious questions. Last year the number was over 50,000 and therefore within two years nearly a hundred thousand members were unaccountably lost to the church. This is a new and strange thing in the Presbyterian Church with its trained ministry and reputed care for its members. What is the reason for this state of things? Has the church not sufficient spiritual power truly to assimilate those who come to it from the world? Or, are modern methods crowding people into the church before they are really fitted for entrance and therefore need to make their exit with all possible speed? Can it be that the minister is so completely occupied with other issues that he no longer properly shepherds the flock entrusted to him? But whatever the reason, it ought to be possible to ascertain just what it is that, while converts enter the front of the church in fairly encouraging numbers, so many should slip away unobserved out of the back door, and thus the evil be remedied." The supply of ministers among Presbyterians is some hundreds below what it was ten years ago, and a large and increasing number of churches are without pastors. Here is food for thought and demand for inquiry on the part of all pastors to whom these lines may come.

The Cost of Denominational Papers.

SOMETIMES it is said that religious newspapers, especially those that are most specifically denominational, are too expensive. Such papers appeal to a limited class,

but when their price is compared with other papers for other special classes, the facts appear that they are cheaper than others. For example, *The Medical News*, (Philadelphia), costs \$4 a year; *The Legal Journal*, (Pittsburg), \$4; *The American Banker*, (New York), \$4; *The Engineering News*, (New York), \$5; *The Grocers' Criterion*, (Chicago), \$2; *The Financier*, (New York), which every banker considers indispensable to his business, costs \$10; *The Educational Review*, (New York), published ten months of the year, costs \$3; *Shooting and Fishing*, (New York), a sportsman's magazine, costs \$4, and these prices are for paid-in-advance subscriptions only. These costly journals deal with one general subject only, and that a common-place one. They do not deal with great moral, social, political or reformatory issues. They do not aim at the development of character, nor do they attack or expose prevailing evils. They make no special efforts to promote honesty, without which no business enterprise, large or small, is secure. It is left for the neglected religious journals to safeguard all the higher interests of society and to counteract the vicious influence which goes forth from yellow journals, and the irreligious press. The people who are glad to pay large sums for such journals as are named above, leave it to the religious papers and the churches to fight their battles and secure such standards of character and action as make it profitable and possible to carry on the business enterprises through which they seek wealth and success. If the higher standards of results be considered, religious newspapers and reform journals are the most valuable productions in the world of current literature. Measured by such a standard, they would be cheap at a price threefold higher than is now put upon them. Seen in their true light, it surpasses wonder that any Christian can neglect his denominational paper or question his duty to himself, say nothing of his duty toward the paper,—that requires him to support and read it. Those who neglect their denominational paper on any plea, invite evil results upon themselves and their homes. THE RECORDER has abundant reason for asking the moral and financial support of every Seventh-day Baptist. But we do not urge this phase of the question. It carries forth every week an hundred-fold more of actual good than two dollars in money represent. The information in its news columns is worth more than that. What it says about the work and the interests of women and homes is worth more than that. It is worth more to the young people and their work than can be measured by a two or a ten-dollar standard. It brings many times two dollars worth of good to the children, in any family, and its wholesome and helpful influence in promoting the interests of missions, of Sabbath reform, and of Christian life, as a whole, is above price. All this furnished for less than four cents a week.

The Third Awakening of Japan.

THERE are so many things connected with the immediate history of Japan which are of universal application that they demand more consideration than is due to a passing item of news. The history of Japan for the last half century has illustrated certain phases of universal history. Japan awoke politically, broke away from ancient feudal and despotic government and changed rapidly toward

popular and enlightened government. This first change was promoted by her intercourse with western nations, notably United States and Great Britain. The old military element which had prevailed during Feudalism took on new life, and the war with China, a few years ago, was the occasion of a great military awakening. With an appetite made keen by that success, Japan grappled with Russia and gave such staggering blows as Russia had never received before and which excited the wonder of the world. The treaty of peace with Russia had scarcely been signed, under the influence and wise counsel of our own government, before the third form of awakening began to take definite shape in Japan. That awakening is inventive, industrial and commercial. The intelligence and versatility of the Japanese have been demonstrated and they are now recognized as standing at the front, when compared with other nations. A late writer has described Japan as "a nation of nearly fifty million people, ranking among the most intelligent, the most ingenious and the most industrious in the world, and capable of existing on the smallest incomes." Thirty years ago, Japan imported manufactured goods almost entirely, and sent out what raw material her industry produced. Already she is now importing raw material and sending out manufactured goods. The development of Corea will give great impetus and greater opportunity for manufacturing, and for procuring raw materials. Lumber from Korean mountains, coal from Co-reans mines, and grain from Korean soil will add greatly to the supply which Japan may need for home use, or for export. Having learned of western nations, Japan is protecting her industrial and commercial interests carefully and successfully. The Japanese are by birth and training navigators, and when that element is turned into commercial channels and peaceful operations upon the sea, Japan will become a second Great Britain or United States, in her sphere of action. In proportion as Japan succeeds as a commercial and manufacturing nation, she will come into direct rivalry with United States and Great Britain, from whom she has received both the impetus and the knowledge which combine to give her success. This third or industrial awakening marks the rapid advancement of Japan from the isolation of Feudalism to the compactness of world-power. If anything like a corresponding awakening and development on the ethical side shall come, Japan will take a place within the present century, not inferior to any nation in the West.

"Sunday Outings Right," says Bishop Potter.

UNDER this head a prominent Philadelphia paper gives a summary of the remarks of Bishop Potter before the late annual convention of the Protestant Episcopal Church in New York. Whether the heading fairly summarizes Bishop Potter's opinions, or not, what he said touched some fundamental points in the present Sunday question. As to the right of personal opinion in the matter of Sunday observance, he spoke at length. He declared that "no state, no church, no household can make laws for Sunday observance, but in the exercise of our personal liberty, every one of us is bound to consider not alone his own needs, but the highest well-being in his fellow-men." This is a very clear statement of the impropriety and illogicalness of civil legislation

concerning Sunday observance. These utterances from the lips of the Bishop indicate considerable advancement toward a just conception of civil law as related to the Sunday question. However slowly others may come to the position thus announced by Bishop Potter, toward that position popular opinion is steadily tending, and to similar conclusions prevailing opinion is certain to come. In the matter of baseball and other games on Sunday, the Bishop is quoted as saying: "There is a disposition just now to utilize Sunday for the profit or amusement of those who are promoters of coarser pleasures—of baseball matches and the like—on the Lord's Day. Undoubtedly, concerning all such enterprises, it is time that a plain word should be said. It will be well to remind ourselves that that word can not justly be merely a sweeping condemnation of a movement concerning which many of us know very little, and toward which our circumstances incline us still less. It is only necessary that one should recognize how few are the opportunities in great, or even small, cities, for an outing of any kind, in the case of wage-earners, to enable us justly to estimate the impulse which welcomes a Sunday afternoon's sport and a gathering for the purpose of witnessing it of whatever sort." What the Bishop said and what is being said by others emphasizes the fundamental difficulties that underlie present theories concerning Sunday observance. Having thrown aside the Sabbath and the Fourth Commandment,—for this is essentially done by religious leaders, although the fact may be less prominent in the statements of some than in others,—no basis is left except individual choice, and conscience, if conscience shall exist in connection with the question. The result has been the practical elimination of a really religious sentiment concerning Sunday observance, much less, any definite or clear idea of divine authority. After centuries of experiment, the world is slowly learning that no half-way ground can be occupied successfully between obedience and disobedience to divine requirements. While the Jews perverted Sabbath observance by formalism and evasions, they did not discard the idea of a divine authority for its observance. The no-lawism which arose during the first four centuries, A. D., did remove such divine authority and left the question to be decided by the State Church. English and American Puritanism sought a compromise between direct divine authority as expressed in the Fourth Commandment, and the State Church idea. That compromise has broken of its own weakness and we face again the original issue of Sabbath keeping, based on divine authority, or of holidayism. Bishop Potter is right in relegating the question to individual choice, but individual choice at the best will secure nothing beyond holidayism, unless the behest of conscience, out of regard to divine authority, comes in to give real Sabbath keeping. The larger problem, then, is narrowed down to one issue: divine authority creating individual conscience, or the changing whims of popular opinion rising or falling according to the tastes of men, the degree of worldliness that may prevail, or the character of the sports and recreations that such popular opinion may chance to foster. The future history of Sunday observance, and of the entire Sabbath question, will be determined by the attitude of religious leaders in the matter of divine authority touching Sabbath observance.

A Correspondence Class. THE RECORDER calls your attention to an announcement concerning the Theological Seminary, by Dean Main, found on another page. His plan for a correspondence class should be heartily commended. Pastors and others will find much benefit by entering upon that work. Aside from the facts that may be learned in this way, the impetus such correspondence will give to habits of investigation will more than compensate for the effort and expense involved. The habit of consulting books, and referring to authorities for the sake of full and accurate information on every question is of first importance to preachers and teachers. Without this habit, sermons and class work will be weakened by the lack of important facts, conclusions will be indefinite and answers evasive. The greatest value of teaching lies in the clearness and definiteness, and therefore the power with which the message is given. If you seem to be too busy to avail yourself of this new advantage offered by the Seminary, consider what you can eliminate from your present program of work, thus securing time and strength for the Correspondence Class.

Summary of News.

Sept. 28, the papers of settlement between Germany and France, concerning affairs in Morocco, were signed. While the interests involved are not great, fear has been felt that the failure of an agreement would disturb the political status of Europe, and bring unfortunate results to both France and Germany, as well as to others. This settlement is in the interests of general peace.

Sept. 28, the British steamer Chatham, which was sunk a few weeks ago in the Suez Canal with her cargo of ninety tons of dynamite and blasting gelatine, was blown up by an electric current. Some damage was done to the banks of the canal, but nothing serious. The removal of this opens the way for continued navigation. The column of water and debris caused by the explosion was thrown two thousand feet into the air. On examination it was found that a portion of the wreck was not destroyed, and a minor explosion will be demanded.

The twelfth international conference of the Railroad Department of the Young Men's Christian Association is in session at Detroit. About fourteen hundred delegates were reported as present on Sept. 28. That work is vigorously carried on throughout the country.

Secretary Wilson of the Department of Agriculture predicts lower retail prices during the coming year of farm products, meats and other necessities of life. This prediction is based upon the large crops and general prosperity among farmers.

The settlement of the difficulty between Norway and Sweden having been accomplished, the Norwegians are inclined to delay new measures in government for a time. This delay is considered favorable to the establishment of a Norwegian republic. The activity of King Edward in securing this settlement is explained because of an ancient treaty between Sweden, Norway and Great Britain, which was signed at Stockholm, Nov. 21, 1855. By this treaty, Norway and Sweden promised "not to cede to Russia any right of pasturage, of fishery, or of any other need, whatsoever," upon any part of their territories, or on the coasts of Norway and

Sweden. In return, Queen Victoria bound Great Britain to furnish Sweden and Norway sufficient naval and military assistance to resist any aggression of Russia in that direction. Whatever may have been the necessity which prompted this treaty, at the time of the Crimean War, an equally great necessity exists now as part of the policy of Great Britain touching her attitude toward Russia.

An instance of the inefficiency or indifference of the police of New York appeared in connection with the ceremonies of the Jewish New Year, on Oct. 1. The orthodox Jews gathered for the ceremony of Tishra were mocked and assaulted at different points by gangs of ruffians on the east side of New York. These services opened a period of nine days of prayer which will end at sundown on Monday, Oct. 9. Such abuse of Jews is one of the lamentable and much to be condemned remnants of pagan barbarity, which is still a shame to Christianity.

The storm, which swept over Louisiana and Mississippi from the Gulf of Mexico, Sept. 30, did great damage to cotton crops. In some places that damage will reach total loss. Considerable damage was also done to the sugar crop. The most of the cane was ready for harvest, and much of it was beaten down and will be destroyed by mud and water. Serious wash-outs occurred along the railroads in Mississippi and Louisiana. The streams overflowed their banks and much damage ensued to lumber and logs.

The manufacturers of vehicles and farm implements are finding that the supply of wood fitted for such use is almost exhausted. The Government, through the Department of Forest Service, is making careful investigation and seeking to find new kinds of wood and larger supply, fitted for making vehicles and other important implements of wood. This study is being carried on in connection with large manufacturing establishments and also at saw-mills and logging camps in the forests which yet remain. These investigations are followed by tests and experiments under the patronage of the Government, all seeking to find and utilize new woods or other materials that will take the place of wood, hitherto used.

The demonstration which attended the departure of President Roosevelt from his summer home at Oyster Bay, L. I., Sept. 30, and a similar demonstration by which he was welcomed on his arrival at Washington, were greater than usual and greater, in some respects, than the regard heretofore given to any other president. At Oyster Bay, the whole village was decorated, and the people gathered at the station in great numbers. A chorus of school children sang "God be with you till we meet again," the President joining in the singing, as he stood upon the platform of the car. When the President reached Washington, an informal demonstration was made at the railway station, in which 25,000 people took part. It speaks well for the better sentiment of the nation, that President Roosevelt is thus honored because of the part he has taken in securing peace between Russia and Japan. It is not out of place that the nation considers itself as having borne a part in this desirable result, through its Chief Executive.

The Philadelphia Baptist Association opened its one hundred and ninety-eighth annual meeting at Philadelphia, Oct. 3, 1905. The session continued until October 5.

Mrs. Mary Holladay, president of the Williamsville, Greenville and St. Louis Railroad, lately sold that road for a million dollars. The road is sixty miles long and a valuable feeder of other roads of Southern Missouri. She is quoted as saying: "I guess I have made more money in the last ten months than any woman in America. I liked being at the head of a big enterprise all right, but it hardens a woman and she drops out of society. I will move to St. Louis now and return to society for a while. What made me go after the presidency was that I could not have any pass while I was a director, so I got the presidency. Then I had all the passes I wanted."

Certain oil men from Canada have been granted especial privileges by the Persian Government, under which they are to develop oil fields in that country. They expect great financial success. Should the development of oil in that field be great, it may be of world-wide interest so far as the consumption of kerosene is concerned.

After an absence of more than three months, Secretary Taft returned to Washington on Oct. 2, having made the trip from Yokohama to Washington in fourteen days. He is reported as saying "that the natives of the Philippines have reached a point where they can take part in legislation with profit to themselves, and that it will be a good education for them. There are a sufficient number well qualified to compose one branch of the legislative body."

The New York School of Philanthropy was opened Oct. 2. This is the first full-year session of that school. The object of the school is to discuss and initiate practical steps in all general philanthropic work. Edward T. Devine, director of the school, describes its aims in these words: "Our aims are practical. Our material is to be found in the tenements, in the markets, in the sweatshops and the workshops, on Ellis Island, on Blackwell's Island, in negro cabins, in the mines and forests, in the kindergarten and in the university and public school, wherever helpable human need manifests itself and wherever an individual at work shows less efficiency than it would be reasonable to expect." Few lines of education are more important than that which is thus undertaken.

Some interesting facts and suggestions were brought out at the Baptist Ministers' Conference of New York City, under the discussion of the apartment hotel and boarding-house problem, at its weekly meeting on Oct. 2. It was declared that the problems connected with the religious life and church work as related to the great mass of people in New York have not been solved by any efforts yet made. It was reported of one pastor that he had sent out five thousand personal invitations from which no increase of his congregation resulted. It was also said that many pastors come to New York, "fresh from big successes in other cities and, meeting with the awful conditions here, resign after brief pastorates." The "Institutional Church," it was declared, has proved a failure, so far as real religious interests are concerned.

The latest reports concerning the autumn harvests show that the great corn crop of the country is safe from frosts. The cotton crop is also being harvested, and the weather conditions have been favorable for picking, up to this date. Probably three-fourths of the cotton crop is already secured. The apple crop of the country is

light; and the potato crop is inferior in quality. The weather has been favorable for autumn work, such as plowing, sowing winter grain, etc.

An order has just been promulgated from the General Land Office, reserving seven hundred thousand acres of land in Arizona, which will be set aside as "forest reserve." Additions are also ordered to the reservations of Santa Catalina and Santa Rita, which are already established.

The reaction in China against the exclusion policy of the United States, although it has come slowly, seems to be gaining in force. Secretary Taft, returning from the East, advises that the attitude of our Government toward China, and the incoming of the Chinese, be changed. "The Chinese Boycott against American goods" was a prominent theme of discussion at the first cabinet meeting of the year, Oct. 3. The fact that the Chinese living in the British, French and Portuguese colonies in Asia are recognized as citizens of those nations, will compel the United States to modify its exclusion act, or suffer serious loss along commercial, as well as moral and political, lines.

It was reported, Oct. 3, that the Boers of German Southwest Africa are planning a rebellion against German rule, and the establishment of a Boer republic. The movement is to be supported by a rebellion of the native tribes. The leader is Andrew De Wet, nephew of the famous Boer General, De Wet.

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IS GOD DEAD?

A little girl, whose father had once been very active in the work of the church, but had ceased to work or pray, climbed on his lap one day and said: "Papa, is God dead?" "Why, no, my child, why do you ask?" "O you never talk to Him any more, and I thought perhaps He was dead."

Perhaps from the lives of many of us the world could not be sure whether God was dead or not.

MERELY WAITING.

A northern man who was traveling through the South, says the *New York Times*, saw a ducky under a tree by the roadside on the edge of a field of corn. The negro was gazing lazily up through the branches, unmindful of a hoe which lay by his side, and of the weeds which grew luxuriantly in the corn-field.

"What are you doing?" asked the Northern man.

"Ah'm out heah to hoe dat cohn," replied the ducky.

"Then what are you doing under the tree?" persisted the traveler. "Resting?"

"No, sah, Ah'm not resting," was the drawled-out answer. "Ah'm not tiahed. Ah'm waitin' faw the sun to go down so Ah kin quit wuk."

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Missions.

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

OUR churches are the sources of supply for our various lines of denominational work. From them are to come the workers and the means to prosecute the work. The condition and growth of the churches will be chiefly the condition and growth of the denomination. The stream will not rise higher than the fountain. As are the churches so is the denomination. It is then important and vital to the denomination that the churches be strong, vigorous, and growing in spiritual power, and in membership. Our churches then should be well pastored. They all should have pastors. These pastors should be earnest, spiritual, cultured, well furnished, up-to-date in thought and methods, alive to every good cause and thoroughly denominational. Our churches can not afford to do without pastors and depend on supplies. No church can be strong, growing and efficient that depends on supplies for the pulpit, and are without pastoral work. Supplies for the pulpit right along week after week from other denominations will weaken the church in spiritual power, in denominational interest, in loyalty to our own cause. We therefore most earnestly counsel our churches to see to it that they have pastors, under-shepherds to lead the flock, to instruct, inspire, unify the people, set them at work, and lead them to higher activity and nobler endeavor in the work of Christ's kingdom. It is a source of anxiety and regret that so many of our churches are now without pastors. We have in our mind now six churches and two fields where there are small churches near enough to have a joint pastor, that are without pastors. This ought not to be, either for the best good of the churches or for our denomination.

THESE churches, or their representatives, may ask, What can we do? Where can we obtain pastors? Where are the men or women to take these places? If we call a pastor from a church, it robs that church of a pastor, and puts it out on a hunt for a pastor. It does not remedy the difficulty,—only continues it, and perhaps in some cases makes it worse. There is a lack of ministers among us. Then call some suitable persons into the work. If there are such, and the churches no doubt have them, call them out; they will not offer themselves. Again, we know of twelve unemployed ministers among us, the most of whom could be obtained as pastors. A few of them, from age and poor health, perhaps, would not take a pastorate, but the most of them could and would do good acceptable work. If any church or church committee will apply to me I will give them the names of these unemployed ones. Why go longer without a pastor?

THE SOURCES OF OUR STRENGTH.

REV. A. MCLEARN.

"The race is not to the swift, nor the battle to the strong," nevertheless, strength and swiftness are desirable, other things being equal. It is undeniable that money is necessary to successfully carry on any and every kind of business of any importance. But it is quite possible that in our missionary enterprises we attach too much importance to mere material means, while we overlook prayerful interest in the success of our efforts. No body of men can reasonably hope for success in any branch of business if

their interest is divided and they are half-hearted in their work. Success requires the whole heart in every undertaking if we expect to prosper. The ability to execute business with alacrity is not wanting in our denomination. But this qualification, however desirable, is not a source of our strength. Neither is the soundness of our principles as a religious denomination to be relied upon as a source of strength, for all these may result in dead and heartless formalism. But these must be accomplished by simple and unfaltering faith in God and the success of the work we undertake. We must become an humble, prayerful, trustful, spiritual-minded, Godly people if we expect the blessing of God upon the labor of our hands. If these things accompany executive ability and soundness in the faith, the success of our undertakings is assured. Brethren of the Seventh-day Baptist denomination, let us return to our first love. Let us become a consistent people—consistent in the sight of God, consistent with our profession as a religious people, then we can expect the fulfillment of challenge of the Almighty. Mal. 3: 10.

CONFORMED.

Few things are more tragic than cases of arrested development. Nature shows them to us in every department of her marvelous domain. There are innumerable forms of life which are halted—they show no progress, they will never develop into anything higher. They are alive, but they are stationary.

This tendency to halt, to stick hard and fast in a rut, is seen all the way up to the highest realm of life. There are cases of arrested development even among children of God. There are persons who have been "twice-born," but who have not grown. They are spiritual dwarfs—alive, but not advancing. Any church will show a large quota of such cases of arrested development—men and women who are not growing from strength to strength, nor from glory to glory, nor from grace to grace.

This is what Paul means by being "conformed," that is, set, or shaped, or fixed in a mould or form. A man sees a truth and accepts it. There are two ways of using this truth. He may treat it as a terminus and stop there, just as the barnacle uses the first smooth spot on the rock which he finds. He fastens his face tight against the spot, and that will be his home until some powerful force knocks him violently away.

The other way of using a truth is to treat it as the farmer treats his grain. He risks it in the soil and trusts it to the weather. The seed which he plants is lost, but is found again in new form. It was a seed. Now it is a green blade. Next it is a tall stalk and soon it takes on a head which is loaded with seeds to take the place of the kernel which was lost to make a hundred more like itself.

Truth and faith are never truly kept until they are more than kept. They must be planted and risked. They must go into the social soil of the time and grow in the great spiritual seed field of the world. The man who wraps his truth or his faith in a napkin and lays it away to save it is an unprofitable servant. The years come and go, the world advances, the times change, and this man stands dry and withered, arrested in his development—"conformed" to some system, set and hardened like the plaster on the wall. You try to use him but you can not. He does

not fit in. He knows only what he knew when his first truth came to him. He does not speak the language of the world-wide Pentecost. He speaks in the provincial tongue of a single, un-advancing experience.

The opposite type is the one which Paul commends—the person who is steadily transformed by a "renewing" of the mind and spirit. This is the man whose experience keeps pace with his opportunities. Every truth which he discovers feeds the life of his soul. He is like a tree planted by the rivers of water. His leaf does not wither and his fruit does not fail. The seasons come and go. The horizon shifts. This man lives under an open heaven. He enjoys a perpetual Pentecost, because he has learned the tongue of the Spirit. His truth grows on his hands. His life widens. His faith increases and he looks ahead with joyous anticipation, for he knows that if his boat sinks it is but to another sea.—*The American Friend.*

Woman's Work.

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

BE PATIENT.

Be patient
When trials have clouded your day.
Be patient
When sorrows have saddened your way.
Be patient.
Though hopes have departed, though fortune has fled;
Though storms have extinguished the stars overhead;
Though life with its grief bids you long for the dead:
Be patient, He understands all.

Be patient.
Thy God hath a star for thy night.
Be patient.
The end of all darkness is light.
Be patient.
Thy griefs, though their purpose be hid from thine eyes,
Shall yet be revealed in the bliss of the skies
When thou in His likeness at length shall arise.
Be patient, He understands all.
—United Presbyterian.

A MEMORIAL TO MISS WILLARD.

On the last visit that Miss Willard made to England, she visited the little parish church in Hoesmonden, where the records of her family had been preserved. Here, she caused to be erected a tablet to the memory of Simon Willard, who in 1634 founded Concord, N. H.

This summer, a relative of Miss Willard's took occasion to visit the same place and had placed under the other tablet, one to the memory of Miss Willard. It bears the following inscription, "She accomplished a greater work than her ancestor, for she laid the foundations of reform in her country, wider and more enduring."

WORDS THAT LIVE.

"The last words my mother ever breathed were uttered to me a few minutes before she died," said an old philosopher, "and they have lived in my memory ever since. She was bidding good-by to a large family of grown-up men and women, and when she came to me she said: 'Better son never lived.' Maybe she was mistaken or over-appreciative; but her words have helped make a good man of me during all of the years."

That reminds the writer of a story Senator Davis of Minnesota used to tell about one of his cousins, who had worked all day in a harvest field, and was going to dinner, when his father asked him to take a small package to the village, almost a mile away. The young man was tired, and his impulse was to resent the request with

hot refusal, but some good angel made him smile and cheerfully do his filial duty to an indulgent father. When he started away, the father said: "I am very thankful to you, for I am very tired to-day and feeble. You have always been a kind son to me, and your old father loves you very much."

On his return, he found a crowd gathered around the house, and was told that as soon as his father had entered the house and sat in his easy chair he died. The last words that were ever uttered by him were words of commendation for a good son. Those words were inspiration to a lifetime of duty in all things. The world would be better if all boys were worthy of such expressions of commendation.—*New York Tribune.*

THREE RULES FOR BEING HAPPY.

While I was in Boston I had the pleasure of meeting Alice Freeman Palmer. She was a doer of the word and not a hearer only, for once a week all through the hot summer she used to leave her peaceful, calm retreat by the seashore and go up to Boston to talk to children of the slums at the Vacation School.

These schools are kept up through the summer in the poorest localities, and the children are given a morning's session of music, readings, and pretty water-color sketches, etc., to look at.

They can bring the babies with them, and many indeed could not come at all without the little ones.

Here is the story as Mrs. Palmer told it:—
One July morning I took an early train, a day that gave promise of being very, very hot even in the country, and what in the city?

When I reached my destination I found a great many girls in the room, but more babies than girls, it seemed. Each girl was holding one, and there were a few to spare.

"Now," I said, "what shall I talk to you about this morning, girls?" This was not a well-dressed assembly of young ladies, remember, who, no doubt, would have sat with stolid countenances and set jaws or conscious giggles. Not so these children of the slums. What they were offered in good faith they received in good faith.

"Talk about life," said one girl.
Imagine "Life!" That tremendous subject.
"I am afraid that is too big a subject for such a short time," I said.

Then up spoke a small, pale-faced, heavy-eyed child, with a great fat baby on her knee.

"Tell us how to be happy."

The tears rushed to my eyes and a lump came in my throat. Happy in such surroundings as no doubt she lived! Perhaps dirty and foul-smelling. Happy! with burdens too heavy to be borne, seemingly. All this flashed through my mind while the rest took up the word and echoed: "Yes, tell us how to be happy."

"Well," I said, "I will give you my three rules for being happy; but, mind you, you must all promise to keep them for one week and not skip a single day, for they won't work if you skip one single day."

So they all faithfully and solemnly promised that they wouldn't skip one single day!

"The first rule is that you will commit something to memory every day, something good; it needn't be much, three or four words will do, just a pretty bit of a poem, or a Bible verse—do you understand?"

I was so afraid they wouldn't, but one little girl with flashing black eyes jumped up from the

corner of the room and cried: "I know; you want us to learn something we'd be glad enough to remember if we went blind!"

"That's it exactly!" I said. Something you would like to remember if you 'went blind,'" and they all promised that they would and not skip a single day.

"The second rule: Look for something very pretty every day, and don't skip a day or it won't work. A leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here that you can all walk to? (Yes, there was one.) And stop long enough before the pretty thing that you have spied to say, 'Isn't it beautiful!' Drink in every detail and see the loveliness of it. Can you do it?"

They promised, to a girl.
"My third rule is—now mind, don't skip a day—do something for somebody every single day."
"Oh, that's easy!" they said. And I thought it would be the hardest rule of all. Just think, that is what those children said—"Oh, that's easy!"

Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody?

Yes, I assured them it was.
Well, at the end of the week, the day being hotter than the last, if possible, I was wending my way along a very narrow street when suddenly I was literally grabbed by the arm, and a little voice said, "I done it!"

"Did what?" I exclaimed, looking down and seeing by my side a tiny girl with the proverbial fat baby asleep in her arms.

Now I will admit that it was awfully stupid of me not to know, but my thoughts were far away, and I actually did not know what she was talking about.

"What you told us to, and I never skipped a day, neither," replied the child in a rather hurt tone.

"Oh," I said, "now I know what you mean. Put down the baby and let's talk about it." So down on the sidewalk she deposited the sleeping infant, and she and I stood over it and talked.

"Well," she said, "I never skipped a day, but it was 'awful hard.' It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standin' at the window, 'most cryin', and I saw"—here her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes round the top of the house, and he had on a black necktie, and he was so handsome!"

It was the first time I had heard an English sparrow called handsome, but I tell you it was not laughable a bit—no, not a bit.

"And then there was another day," she went on, "and I thought I should have to skip it sure. There wasn't another thing to look at in the house. The baby was sick, and I couldn't go out, and I was feelin' terrible when"—here she caught me by both hands and the most radiant look came to her face—"I saw the baby's hair!"

"Saw the baby's hair!" I echoed.

"Yes, a little bit of sun came in the window, and I saw his hair, an' I'll never be lonesome any more." And catching the baby up from the sidewalk, she said, "See!" and I saw the baby's hair.

"Isn't it beau-ti-ful?" she said.
"Yes, it is beautiful," I answered.

You have heard of artists raving over Titian hair. Well, as the sun played on this baby's hair there were the browns, the reds, the golds which make up the Titian hair! Yes, it was truly beautiful.

"Now shall we go on?" I asked, taking the heavy baby from her.

The room was literally packed this time, ten times as many girls and as many babies as your mind will conceive of. I had not much more than got in the door when a pretty little Jewish girl with flashing black eyes leaped to her feet, and, striking an attitude in the middle of the floor, shouted, "Give me liberty or give me death!" This evidently was the thing she would like to remember if she went blind.

I wish you could have listened with me to the experiences of those little ones. Laughter and tears were so commingled that I don't know which had the mastery.—*Gertrude Winham Fielder, in Primary Plans.*

FREE TRAINING OF NURSES.

By the terms of a fund to be administered in connection with the Philadelphia School for Nurses, Witherspoon Building, Philadelphia, a number of young women from every county will receive free training in Nursing. It is planned to ultimately reach and help in this way every village and township.

The young women will be provided with room, board, nurse uniforms and all the refinements of a well appointed Christian home. At graduation the diploma of the School and the Order of the Red Cross will be conferred, qualifying for practice in any State or country; the railroad fare will then be paid back home.

Those applying and chosen to receive the benefits of this fund will be given two years' training, with a rich experience in nursing the sick poor of the city under skilled leaders. The term may be shortened to eighteen months by taking a preliminary course of six months' reading and study at home. A special short course enables young women to quickly qualify themselves for self support and a substantial income.

In addition to regular nursing, the young women are taught how to preserve their own health; how to recognize, avoid and destroy contagion; how to establish and maintain perfect sanitary conditions about the home; they are prepared for positions as office nurse and physician's assistant; they get a practical knowledge of City Mission movements, Deaconess training, College settlement work, and are trained for special positions of trust in institutions.

The School is ten years old and is endorsed by physicians, leading educators and prominent men throughout the country.

Perhaps there are tenderer, sweeter things
Somewhere in the sunbright land;
But I thank the Lord for His blessings,
And the clasp of a little hand.

A little hand that softly stole
Into my own that day,
When I needed the touch that I loved so much
To strengthen me on my way.

—Selected.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee, "if I should die 'fore I wake—"

"I pray," prompted the gentle voice; "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down-

stairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'if I should die 'fore I wake'—why, I didn't want him to find 'em that way. So I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commented the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—*Wellspring.*

Children's Page.

HOW THE DOG AND CAT CAME TO BE ENEMIES.

Of the thousand and one stories the old women of China love to tell their children and grandchildren, none is so great a favorite as the one, "How the dog and cat came to be enemies for all time." The little black eyes grow bright as diamonds as they listen, and no bedtime story of Mother Goose of Western lands is more treasured. Let me tell you the story, and as you listen possibly you can see the dear little children of the great flowery kingdom, many of them looking like little flowers gathered about some old grandma who loves and pets them as do the grandmas of all lands.

In the long, long ago there lived in the country a poor widow who had only one son; but he was very kind and good to her, working early and late to support her. She was his one thought, but with all his efforts it was but a poor living that he could give her, and it was a great sorrow to him. One day the gods said, "Such a son must be helped;" so after thinking the matter over, one of them, dressed as a temple priest, went to their gate and knocked. The widow came and opened the gate, but seeing the guest, she said, "Too bad, too bad. I am so poor I can not give you any help to-day." To this the priest replied, "I have not come to get your help, but to help you." When the woman heard this, she said, "I never heard of such a thing." The priest said, "It is a fact, and I now give you this gold ornament." When you wish to cook a meal, you put this in the kettle, put on the cover, light your fire, and then repeat to the kettle several times what you want to eat. When the water boils the food is ready; take off the cover and eat, and you and your son be happy. With his joyful but incredible news he was gone. The old lady looked at the gold ornament in her hand, thought of what had been said to her, and wondered if she was asleep and it was all a dream. To make sure, she said, "I will try this-charm and see if it will work, or if the priest has lied to me; I want some meat dumplings for supper. She put on her kettle, lighted her fire and then repeated over and over again till the water boiled, "I want dumplings, meat dumplings. Come, dumplings, come." When the water boiled she took off the cover, and behold the kettle was full

of the most delicious-looking dumplings. "Ah," she said, "what good fortune is mine, what good fortune is mine!" Never had she tasted such food in all her poor life. After eating all she could, she fed the cat and dog, and they, too, were wild with delight. How their sides filled out, and they jumped upon her to express their thanks. "Now," she said, "I will get my son a good supper," and again she repeated the process. When he came home looking so tired, she said, "I have a good supper for you, to-night, my son; all you want and more." "A good supper," thought he; "how can that be, since all we ever have is millet and cornmeal?" But to his mother he said, "Nothing you make is bad; it all tastes good." When she took the cover off and told him to look, he could hardly believe his eyes. He had seen such food but never tasted it. The mother said, "Son, eat, and I will tell you all about our good luck." When she had concluded her story she showed him the golden ornament. "It is from the gods, my mother, and they have taken pity on you. I am indeed a happy son."

After this, day by day, the mother and son and the household cat and dog had plenty to eat and all was happiness in the little family.

One day some relative came to call, and the old lady urged them to stay and eat with them. They refused at first, as they thought they could not provide anything worth eating, but finally at the old lady's most earnest request they consented. Such a feast of good things as she prepared for them; how surprised they were! They exclaimed again and again at the delicate flavor of everything, and the quick time in which she had prepared it. At last one of them asked how she could afford to provide such expensive food, and the old lady in pride of heart brought forth her treasure and told her secret to the guests. They were filled with envy, and later on, one day when the old lady was away from home, one of them went into her room and stole the precious charm. Only the dog was in the room, and though he saw, he did not know how great the loss was. When the mistress came home and went to get her son's supper, she discovered her loss. She was filled with great sorrow and distress. When her son returned she told him, and together they looked everywhere. The old lady wept most bitterly and refused to be comforted. The cat and dog came and begged for their supper, but she paid no attention to them. After that they had to eat millet and corn meal again, and hard indeed it was, as they had become used to good food. The cat and dog grew thin and refused the poor food. Finally the dog concluded that the reason was because the bright, pretty ornament their mistress always put in the kettle was no longer used and must be lost, and that was why the mistress cried so much. Then he remembered the neighbor who came and went into the closet, and came out after a while with the treasure in his hand, and how he saw him put it in his pocket. The dog then called the cat and told her, but said, "Alas, I am but a dog. I can not get it, but you can, for you are able to get on the roofs of houses and crawl in windows, and you must get it." When the cat heard where it was, she said, "But the river, how can I get across the river?" to which he replied, "I can swim, and when you come to the bank you get on my back and I will take you across." So together they went. When they reached the river the cat jumped on the dog's back and he took her over safely. Then he said, "I will wait here for you while you go to the house for our mistress'

treasure."

Over the roofs and along fences the cat went till she came to the right house; then she found a window open, and walking in she curled down in a warm place to take note of what was going on and to make her plans. After a time she spied a rathole, and going over to it she waited patiently till a big mouse came out; then she sprang upon it and held it fast. How the poor thing pled for its life! The cat said, "Mouse, I will save your life if you will do me a favor." The mouse promised gladly, and the cat told of the lost treasure and that it was in the house. The mouse said, "I know about that; every day the family eat good food; let me go and I will get it for you." "No," said the cat, "I can not let you go, for you would not come back. I will hold you closely, but you call your companions and tell them where it is, and when they bring it I will let you go." Then the mouse called out and all the mice came running, and when told what to do, away they went in search of the gold ornament. After a time they came back with it and the poor mouse was allowed to go, while the cat made her way back to the river side with the ornament in her mouth.

She found the dog waiting for her, and when he saw the treasure in her mouth he barked and jumped for joy. Before she got on his back he said to her, "We are both very hungry; now, if in going over the river you see a fish or anything good to eat, don't try to get it, for if you do you will drop the treasure." This he repeated once and again and they started for the other side. Just before reaching the other side a fish jumped up in the cat's face, and before she thought, she made a grab for it and so lost the ornament in the river. How the dog did scold and howl then; he was so hungry, and such visions of a good supper had filled his eyes all the way over. The cat was so sorry, and promised she would think of a way to get it if only he would not bark so loudly. Looking around she saw a big frog who looked very friendly, and to her she told all her troubles and said, "I know you like to do good deeds of mercy, so please help me." The frog agreed and jumped into the river, and after a little returned with the lost charm. Then after thanking the frog, the cat and dog started home; so happy were they that they could not get over the ground fast enough. The cat mewed at the door, and when the old lady opened it and saw her with the lost treasure, she caught her up, made a big fuss over her, took her in the house and shut the door, thus leaving the dog out in the court; as she did not know how much he had helped the cat, and did not pay any attention to him.

Soon a big supper was ready, and once again the mother and son were happy. This time in their gratitude they fed the cat first, all she could eat, but forgot the dog, so absorbed were they in their own supper and in planning a good, safe hiding place for the most precious charm. After a little the cat went out into the yard, and seeing the poor, hungry dog, she told him with great pride of all the good things she had had to eat, and the nice things the family had promised her. "There is nothing left for you," said the cat, "and if you are hungry you had better fly around and find a bone." When the dog heard this he sprang upon her and bit her so she died immediately. Then he went and told all the dogs about it. When they heard the story they were most indignant at such ingratitude, and then and there took a solemn vow of eternal enmity to the

cats for all time to come. Thus they have kept their vow, and to this day in all lands the dog is the enemy of the cat.—*The Interior.*

TRY THEM YOURSELF.

Do you desire some very good tongue exercise? You can get it by reading or attempting to read rapidly the following sentences. For those who may have in future life to read or speak in public there is more in such exercise than mere fun:

"Six little thistle-sticks."

"Flesh of freshly fried fish."

"Two toads, totally tried, tried to trot to Ted-bury."

"The sea ceaseth, but sufficeth us."

"Give Grimes Jim's great gilt gig-whip."

"Strict, strong Stephen Stringer snared slickly six sickly silky snakes."

"She stood at the door of Mrs. Smith's fish-source shop welcoming him in."

"Swan swam over the sea; swim swan, swim; swan swam back again; well swam, swan."

"A haddock, a haddock, a black spotted haddock, a black spot on the black back of the black haddock."

"Susan shineth shoes and socks, socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan."

You know the tongue-twister, Peter Piper, but there are others which are harder. One of the worst is, "mixed biscuits." Try saying that rapidly, and if you succeed, say this: "Stop at the shop at the top of Sloane Street."—*Atlanta Constitution.*

MY MOTHER'S COOKIE JAR.

In a dim old country pantry where the light just sifted through,
Where they kept the pies and spices, and the jam and honey, too,
Where the air was always fragrant with the smell of things to eat,
And the coolness was a refuge from the burning summer heat,
It was there I used to find it, when I went to help myself—
That old cookie jar a-setting underneath the pantry shelf.
Talk of manna straight from heaven, why, it isn't on a par
With those good old-fashioned cookies from my mother's cookie jar.

They were crisp and light and flaky; had lots of sugar on;
And I think the way they tasted that the fountains of the dawn
Had been robbed to give them flavor, and the sweetness of the South
Had been kneaded in them somehow, for they melted in your mouth.
How I used to eat those cookies when I came in from my play;
Yet the jar was never empty, spite of all I put away.
Oh, the "days that were" were better than dyspeptic days that are,
And I wish I had a cookie from my mother's cookie jar. —*Exchange.*

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.

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 184.

TWENTY-EIGHTH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. What sign was given to Gideon to assure him of deliverance?
 2. How was Gideon encouraged in seeming misfortune?
 3. How did Gideon test his army?
 4. What was Jotham's curse, and how fulfilled?
 5. What was Jephthah's vow?
 - V. Period of the Judges (continued.)
- First-day. The song of Deborah and Barak, Judges 5: 1-31.
Second-day. The period of Gideon, 6: 1-40.
Third-day. The period of Gideon (continued), 7: 1-25.
Fourth-day. The period of Gideon (continued), 8: 1-35.
Fifth-day. Abimelech, and his conspiracy, Jotham's parable, 9: 28-57.
Sixth-day. Abimelech, and his conspiracy, and Jotham's parable, 9: 28-57.
Sabbath. The Judgeships of Tola and Jair, 10: 1-5. Sinning Israel sold into the hand of the Philistines and the children of Ammon, 10: 6-18. The period of Jephthah, 11: 1-12: 7.

MR. NORWOOD'S WORK.

The President of the Young People's Board suggests that a brief summary of my summer's work be sent to THE RECORDER. It is a good suggestion.

The second summer spent by me on the Lincklaen and Otselic fields was, like the first, a very enjoyable one—for me. To be sure there was some work to do, haying, harvesting, preaching, painting, etc., but it never all comes at once. The Otselic church is very small, but the people are faithful and earnest. Our attendance there ranged from six to fifteen. At Lincklaen there is a much larger Sabbath-keeping community, which, however, is somewhat split up theologically. Our membership is small, but several families who feel unable to join a church, prefer our meetings and are regular attendants. An average attendance of about forty was maintained this summer. At one meeting about seventy were present. Excellent interest was shown in the meetings. A Quarterly Meeting (perhaps it would be better called an annual meeting) of these churches was held at DeRuyter the second week in September, and a fine day and a good turnout made it a very interesting occasion. Rev. W. L. Greene of the Sabbath School Board was present and helped in the meetings.

A coat of white paint was given to the most exposed side and end of the meeting house, and more is to be done this fall. We have some as staunch and true Seventh-day Baptists down there as can be found anywhere. It is a pleasure

and an inspiration to meet them and know them, if for nothing more than to get a good, hard, rural handshake. A Sabbath School has just been founded, and it is to be hoped that it will continue to do the good work that such an institution surely may do on that field. Good men are at the head of it and earnest people are back of them. The prospect is very bright.

J. N. NORWOOD.

Popular Science.

H. H. BAKER.

News From Mr. Peary.

In closing our remarks on the sailing of the Peary expedition for finding the "North Pole," we expressed the conviction that we should not hear from them again until next year, unless they established stations between Etah and Cape Sabine and beyond.

We now have the report that he has been heard from by way of Etah, North Greenland, two thousand miles north of Sidney on Aug. 16. At this time he was leaving for Smith Sound with his ship, the Roosevelt, having on board twenty-three Eskimos, besides his officers and crew, also his two hundred dogs; they were all in good spirits, although the ship was running through fields of ice, doing splendid work with her steel ice-breaking prow, pointing north directly into the great unknown field beyond.

The secretary of the Arctic Club is of the opinion that the next news will be important, and will come sometime next summer.

To My Young Friends.

Look sharp! and you will see the prize.
Then start and run the race.
And as you run, you then will see.
The smile on Jesus' face.

OUR TWO OPINIONS.

Us two wuz boys when we fell out—
Nigh to the age of my youngest now,
Don't reclect what 'twuz about—
Some small diff'rence I'll allow.
Lived next neighbors twenty years,
A-hatin' each other, me 'nd Jim—
He havin' his opinyin uv me,
'Nd I havin' my opinyin uv him!
Grew up together, 'nd wouldn't speak;
Courtied sisters, and married 'em, too;
'Tended same meetin'house onct a week,
A-hatin' each other through 'nd through.
But when Abe Linkern asked the West
F'r soldiers, we answered—me 'nd Jim—
He havin' his opinyin uv me,
'Nd I havin' my opinyin uv him!
*Down in Tennessee, one night,
There was sound uv firin' fur away,
'Nd the sergeant allowed there'd be a fight
With the Johnnie Rebs some time next day;
'Nd I was thinkin' of Lizzie 'nd home,
Jim stood afore me, long 'nd slim—
He havin' his opinyin uv me,
'Nd I havin' my opinyin uv him!
Seemed like we knew there wuz goin' to be
Serious trouble f'r me 'nd him—
Us two shuck hands, did Jim 'nd me,
But neer a word from me or Jim!
He went his way, and I went mine,
'Nd into the battle's roar went we—
I havin' my opinyin of Jim,
'Nd he havin' his opinyin of me!
Jim never come back from the war again;
But I hain't forgot that last, last night,
When, waitin' f'r orders, us two men
Made up and shuck hands afore the fight;
'Nd after it all, it's soothin' to know
That here I be, 'nd yonder 's Jim—
He havin' his opinyin uv me,
'Nd I havin' my opinyin uv him!

—Eugene Field.

SECTS AND DENOMINATIONS, THEIR ORIGIN AND PROPER SPHERE.

An address by President W. C. Daland, Milton, Wis., before the General Conference, August 25, 1905.

The origin of sects and denominations is involved in great obscurity. An ardent churchman, however, once expressed himself strongly on the subject. He was a relative of the minister who when preaching on the text, "Forever, O Lord, thy word is settled in heaven," thanked God that there was one place where there was no higher criticism—and no higher critics. The churchman said that he had no patience with sects; so far as he was concerned they might all go to the devil, from whom they came.

This opinion that sects and denominations come wholly from evil and are productive only of evil is one that is readily adopted by those who have positive convictions. It seems so clear. The truth is one and indivisible. Errors are many and varied. Were it not for human error there would be no sects. We long for the universal sway of the truth. With pain and anguish we behold the divided flock of God, "With schisms rent asunder, by heresies distressed,"

and we labor and pray for the time when there shall be one fold and one Shepherd. If only all would see the truth as we see it, there would be no divisions and all would be peace and harmony. All the sects and divisions—except ours—come from below; they are very synagogues of Satan. When they renounce their father, the devil, and forsake his lies, returning in penitence to the truth, then will come the thousand years of peace, when the lion and the lamb shall repose side by side, and there shall be neither religious controversy nor heresy trial. This is the shortest and most satisfying solution of the whole subject.

But there are others. When I was a lad I remember hearing a learned and gentle-hearted divine deliver an eloquent panegyric upon sects and denominations, using what was then, I suppose, the fresh and wholly novel illustration of the beautiful picture of the Saviour in a stained glass window in some cathedral. He, perhaps fortunately, did not name the cathedral, but he described the window as it appeared when closely examined, all composed of little pieces of colored glass fastened with strips of lead, a crude patchwork of awkward shapes. He expatiated upon its ugliness and then with much feeling turned to set forth the glory of the picture as it appeared when viewed from a little distance and all the bits of color combined to produce a harmonious and impressive portrait of our blessed Lord. So, he said, it is with the Church, which is the body of our Lord. When we examine it critically we see that it consists of opposed and incongruous bodies of believers, holding opinions at variance with one another, even contradicting one another on particular points of doctrine and practice. But viewed as a great whole, when all these differences are blended together, even the divided and broken Church affords a beautiful and harmonious representation of her Lord and Head. I believe he even went on to affirm that, as the window could not be beautiful without the differences in the bits of glass, and would not be so true a portrait but for the awkward and incongruous shapes, in like manner the Church of God would not represent her Lord so truly if these differences among the sects and denominations did not exist.

THE SABBATH RECORDER.

But our minds are satisfied neither with the simple solution of the problem which refers all sects to sin and Satan, nor yet with the very comfortable assurance that all these differences are on the whole productive of the greatest good. It is like nature and history. In nature there is prodigal waste, there are opposing forces, imperfect structures, deformed and useless individual organisms, and yet on the whole nature is perfect and the progress in the natural world is toward a glorious end. Likewise in history there have been wars and tyrannies, rebellions and revolutions, strifes and conflicts, miserable experiments and failures, misunderstandings, crimes, and blunders without number, and yet on the whole the progress of the world in civilization has been toward the highest ideals in government, society, and human culture. We rejoice in the advancement and progress, we take heart and have hope, with abundant faith we look for the far distant end and affirm it glorious, while we drop our tears for the loss, the shame, the sorrow and bloodshed that are the means of its achievement.

It may be disappointing to you, dear brethren, that I have no new light on the problem of the sects, that I can give you neither a complete and satisfactory explanation of their origin nor a sure statement of their purpose and destiny. With shame I have to confess that I am neither an encyclopedic historian nor an inspired prophet. I can not even comfort your heart—and mine—with the delectable vision of the time when the whole world shall be Christian of our common type; when there shall be neither temple, mosque, pagoda, nor synagogue, nor even Greek or Roman cathedral, when there shall be neither pope, cardinal, archbishop, nor bishop, neither priest nor holy synod, but when the whole world, Europe, Asia, Africa, America, and the islands of the sea, shall all be full of Seventh-day Baptist meeting-houses, all the people holding their quarterly meetings, associations, and conferences, with one big international conference of all the assemblies of God in the world—not of all kindreds and tongues, for by that time we shall all speak English, the language of the best human hearts that beat beneath the stars. There is in truth something painful about such a picture. Perhaps on the whole it is best that there is a veil over the future. The future of our souls and our fortunes, of the world with its problems, and of the Church of God with all her perplexities, is in better hands than ours. This we may know,

"The best is yet to be,

The last of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned.'
Youth shows but half; trust God: see all, nor be afraid."

All therefore that I shall try to do to-day is to point out to you some of the causes that have led to the formation of sects and denominations and to exhibit some of the most prominent characteristics of different ones, and also to indicate, where I can do so, some human needs that they have under the Providence of God been able to supply, as well as some present ends they serve. There is nothing in this world without a cause or reason. The reason is ours to find, whether it be good or bad. The reasons for the existence of many of the sects it will be our pleasure to try to discover, and if we can also, though dimly, perceive that toward which they tend and so partly to read their future, we shall do more than

most men are able to do about most things, and these moments will not be spent in vain.

Sectarian differences are not peculiar to Christianity, but the division of the Church into denominations, each a separate communion, organized for all the purposes for which the Church exists, as though each were the Church universal, and in its organized capacity ignoring the existence of the others, is not only peculiar to Christianity, but to modern Protestant Christianity. In earlier times sects were simply parties or divisions, known by some peculiarity of doctrine or practice. Such were the parties among the Greek philosophers; as for example, the Stoics and Epicureans. Such sects existed among the Jews. The best known are the Pharisees and Sadducees. The former were the stricter people, who adhered to all the Jewish institutions and observed the law with scrupulous exactness, giving, however, a deeper meaning and development to their faith, holding to all that had grown up in the way of spiritual doctrine and traditional observances, but being at the same time very exclusive as to foreign or Greek culture, and notably orthodox in their views of inspiration, miracles, the resurrection, the future life, and the like. The latter, the Sadducees, were a reactionary party, opposed to the Pharisees, and adhered only to the five books of Moses, which they accepted in a way as the nucleus of their faith, rejecting the later developments in Judaism, both the spiritual teaching of the prophets and the traditions of the rabbis, instead of which they adopted the free-thinking views of the Greeks, and with them Greek manners and customs, wherefore they were regarded by the Pharisees as the worldly, aristocratic, and unorthodox party, who "say that there is no resurrection, neither angel nor spirit." Acts 23: 8. There is little doubt that our Saviour was a Pharisee, opposing only their faults and hypocrisies. There were other sects among the Jews, and it was natural that in the early Church divisions should arise, indications of which are found in the New Testament; as, for example, in the Corinthian Church, (1 Cor. 1: 12) where one was of Paul's party, another of the sect of Apollos, and another of that of Peter, while a boastful fourth proclaimed himself as of Christ's party, even as some modern denominations call themselves "Christians," the "Church of God," and the like, as though they were the only ones worthy of the name. So all through the history of the Church we find divisions and sects, arising from one cause or another, while in modern times they are developed and organized as never before, and seem more like competitors for the favor of proselytes than even those of old who compassed sea and land to gain one adherent. (Matt. 23: 15).

It is perhaps possible roughly to classify the sources or origins of the different religious denominations, but one can hardly arrange the sects in groups according to these sources; for one and the same sect may sometimes arise from more than one source or principle, and the same principle under different circumstances has given rise to differing bodies of believers, so that the groups overlap. But, however imperfect an attempted classification may be, it cannot help being of some little service, at least aiding me in an orderly presentation of what would otherwise be confused and incoherent discourse. The five or six sources which I shall mention I do not conceive to be exhaustive, but they are what I think have been the chief causes of the forma-

tion of the different bodies of those who profess and call themselves Christians.

I. The first source is what I shall designate as National. It has pleased God to set the children of the earth in families. Under His good Providence from differences in climate, physical and geographical surroundings, language, customs, occupations, and general habits and traditions, nations of people have come to differ widely, and these differences among them are manifested in many ways, but decidedly in their acceptance and use of the Christian faith and practices. The Roman Empire sought to govern the world with a certain uniformity of important laws, and Christian Rome—or shall I say Roman Christianity?—tried to attain a uniformity of doctrine, practice, and ritual throughout the world, insisting upon the use of the Latin language in the Church services and requiring other uniform practices. But even in the Roman Catholic Church national differences still arose, as in the case of the Syrian Churches and others, which have a married clergy and use their own language,—differences as great as those which form separate sects among the Protestant denominations. Examples of sects which came from this course are the Dutch Reformed Church and the German Reformed Church in the United States; for the differences between these bodies and between either of them and the Presbyterian Church are chiefly, if not entirely, due to national preferences, feelings, customs, and history. The existence of the Church of England, the German State Church, and other bodies, is due to national differences. Thus we have congregations of the Church of England in France and French Protestant Churches in England. Some distinctions among the Presbyterian Churches and those between the Norwegian, Swedish, German, and English Lutheran Churches as well as others that might be cited are referable to this source. This national principle of sectarian distinction is inevitable and is not in itself wholly evil. It meets a need of the people, which only after many years or centuries will cease to exist. The Great Schism between the Greek and Roman Churches, while growing out of what were considered important differences in doctrine and polity, was after all the kind of national difference. It was a part of the great difference between the East and the West, between the empire of Byzantium and that of Rome, between Asiatic and Western Europe, between the Greek speaking and Latin speaking peoples.

II. The second source is one that I shall call Historic. By this I mean the great principle that in the progress of the history of civilization, in the growth and modification of the social, moral, and political constitution of the nations of the world, the church has felt obliged to assume new forms and take different attitudes according as the forces to which it was opposed have changed. It has always been true that the external features of Christianity in any particular period of its history and the points of conduct or faith upon which it most strongly insists have been determined by the character of the evils it has had to fight. Thus the church has evolved new forms and has taken new positions, while those formerly held have not always been laid aside, and so in time divisions between the old and the new have grown up and varying sects have come to exist side by side, at first hostile, and afterwards in a manner more or less tolerant or friendly. At first the greatest enemy of Christianity was paganism and in opposition to

this the monotheistic teaching of the Church was most strict and the consequent persecutions endured by the Church caused her to be united in her opposition to the worship of the gods of Rome. But paganism nevertheless affected the Church in her doctrines and practices, in different parts of the world in different ways. Confused philosophical teaching concerning God and the person of Christ caused the conflict in the fourth century to be with an erroneous theology and made the settlement of the orthodox view of the Trinity necessary. But the distinction between Arian and Orthodox still survived to a greater or less extent. The conquest of Europe by the barbarians and the preservation of learning and the control of the intellectual world by the clergy, together with the influence of the idea of universal empire in the Church and the world, caused the growth of the mediæval Church with its hierarchy and its stupendous systems of doctrine and practice, a magnificent structure of error, but inevitable in view of the causes that led to its formation. At the dawn of modern history this was the foe the awakening Church had to face in the different nations which were gradually taking shape out of the chaos of mediæval Europe. But the Reformation proceeded in varying courses and to different degrees in the different countries and in different centuries in the same country, according to the enlightenment of the people and as the social and political conditions unfolded. So we have in modern times a hundred variations due to the different front the reformers assumed according to the portion of the great monster which they chose as their point of attack. The most of these, together with the hoary Roman Church, their invincible opponent, still survive, doubtless as witnesses in some way to the truths they represent, the vitality of truth being greater than the corrupting influence of error. In later modern times other foes have called forth newer champions of a purer faith, as when the worldliness and formality of the English Church in the 18th century determined the Wesleyan Reformation, which has reacted upon the national Church itself and influenced many other Christian bodies besides calling into existence the various denominations known as Methodists. In this way there came into existence the Lutheran Church, the various Reformed Churches of Europe, the Presbyterian and Congregational bodies in England and America, the Baptists, the Friends, and others, with our own Seventh-day Baptist denomination, each representing a varying degree, direction, amount or kind of opposition to perceived error in the great total of mediæval ecclesiasticism.

III. The third source is similar to the second and I designate it as Political. It is in one sense part of the historic source or principle. The growth of the Roman hierarchy and the formation of the papacy was the natural result of the political principle of the Roman Empire. With the breaking up of mediæval Europe and the formation of the modern nations there grew up in the Church different political types or systems of polity. These had always existed more or less in the germ, but the formation of the modern European nations gave them soil in which to grow. Of course the advocate of every form of church government seeks to find in the Apostolic Church an example of his own polity, whether papal, episcopal, presbyterian, congregational, or whatever. As a matter of fact, the Apostolic Church was none of these, or perhaps

all of them at once. However, it is worthy of notice that the forms of church polity prevailing or surviving in the different nations exhibit a certain similarity to the political organization of the countries. Thus where absolute monarchy has hardly given way to a more liberal form of government, or where the political character of the people is uncertain or undeveloped, the Roman Church, with its absolute despotism, holds sway. In England, where the absolute government of the king has been modified by a sovereign parliament, representing the aristocracy and the people, the episcopal form of government prevails. The same is true of other countries of northern Europe, where the limited polity of the Lutheran or other state church prevails, somewhat connected with the political constitution of the people. In the United States we have, to be sure, all sorts and conditions of Christians, and yet because of our republican form of government and our essentially democratic spirit, those denominations seem to prevail which exhibit a freer form of government, having some centralization of management, but leaving to the individual congregation a practical autonomy. No theory of parallelism can be made out, but this fact is illustrative of the political principle in the development of sects. The strong element of conservatism in religion has caused these and the other historic sects to persist, and so we have side by side to-day, the old Roman and Greek Churches, with all their offshoots and variations in Eastern countries, the Anglican Church, the Protestant Episcopal Church in the United States and elsewhere, the Lutheran Churches of various sorts and nationalities, the Presbyterian Churches, and the various Reformed Churches similar in organization, the Congregational Church and many independent bodies, the Methodists and Baptists of many kinds and other sects, with perhaps at the extreme limit the Society of Friends, with no external forms or ordinances and in theory no organized polity at all. I trust that I have succeeded in making clear to you what I designate as the political source or origin of sects.

IV. The fourth source I call that of Emphasis. In explaining to you what I mean by this I shall seem to repeat in part what has already been stated. In fact this source may be a part of the second or historic source looked at from a different point of view. If the progress of history had been different and if the variations in polity had not been produced by the growth of the social and political constitutions of the nations,—if indeed the different nations had not grown up as they have done, with their varying habits of thoughts and ways,—the principle I am mentioning would still have been operative and would have produced different sects. It is the historic source operating on a small scale, without involving a great movement or national upheaval. Truth is many-sided, and unless all human beings are alike in all respects they will inevitably differ in their views of truth. At least they will be inclined to differ in the emphasis they put upon different phases of universal truth. So when at any period or in any locality the prevailing form of Christianity has seemed to a sufficient number of people not to put proper emphasis upon certain phases of doctrine or to neglect certain matters of practice, or when the prevailing form of religion has seemed to them to put undue emphasis upon some particular, they have united together to teach by precept or example that which they think has been neg-

lected by the prevailing Church or to correct by opposition that which they think has been maintained too positively or erroneously. Thus Calvinistic bodies have placed emphasis upon the Divine sovereignty and the work of the Spirit of God in regeneration, while Armenians have laid the emphasis upon free human choice, repentance, and faith. Once the relation between the two was that of downright opposition; now it is simply and solely a question of emphasis. So the body known as the United Brethren in Christ separated from the German Reformed Church to protest against the Calvinism of the older body. While the origin or source of these bodies has perhaps been an historic movement, the principle of emphasis still causes the distinctions to persist and might alone have produced the division. Thus Baptists and Seventh-day Baptists have emphasized neglected truths and have arisen to oppose prevalent error. The second coming of our blessed Lord seems in the mind of some to require emphasis to such an extent as to justify the existence of a separate body of Christians to teach or promulgate it. So various sects have arisen having this doctrine as the center of their system of faith. Many minor sects have arisen in this way, and multitudes of smaller offshoots of larger denominations have come into existence to correct what was conceived to be false emphasis or error in doctrine or practice. An odd illustration of this is found in the case of the body known as the "Disciples of Christ," whose separate existence as a body has been due to the false emphasis placed by all other denominations on their specific differences. Those who could not conscientiously join other bodies because of their too great denominationalism or too positive emphasis on special doctrines find among the Disciples a home. As a protest against sectarianism there has grown up a separate sect of non-sectarians! We may laugh at this, but their more recent maintenance of this attitude and their forsaking of some of the historical reasons for their earlier and more polemic position has no doubt been the cause of their phenomenal growth till they have become one of the largest Protestant bodies in the United States. The Moravians, though going back to the Reformation period for their origin, have nevertheless maintained their worthy existence in more recent times by their emphasis upon the work of missions and their wonderful consecration and devotion to this feature of their work. As my purpose is to elucidate and illustrate rather than to attempt a complete classification of denominations, I shall not mention others.

V. A fifth source of sects and denominations may be found in a real or supposed *Revelation*. Our Saviour seems to have warned His disciples against those who would come claiming to be Himself and by implication warns us all against false prophets who seek to obtain that strong regard and support for their sect or party that come from a Heavenly attestation of its truth. The idea of a special revelation seems to be most attractive to many people, and not only does it appeal to the superstitious and ignorant, but often the strongest intellects fall a prey to its fascinations. Hence the followers of Emanuel Swedenborg, Joseph Smith, Edward Irving, Ellen G. White, and John Alexander Dowie—or is his name Elijah?—number many persons of rare capabilities and powers. I need not attempt to tell you of these and other sects that have thus arisen. Search the history of the

Church and you will find that their name is legion. Each in its day or to those impressed by the weight of that put forth as truth has been "the great power of God." Because of some spiritual, social, or practical excellence, or because the teaching in question has seemed to solve some perplexity, to satisfy some need, or to minister to some weakness of human nature, these sects have endured and will continue to endure as long as humanity is in its present state of imperfection.

VI. Another and the last source that I shall mention, the most permanent and fundamental of all, may be styled the *Psychological*. In every state of consciousness, in every mental condition, whether active or passive, there are three distinct and different elements connected with what have been called the intellect, the feelings, and the will. Whatever a person is doing he to some extent knows something, feels in some way, and has some consciousness of effort. Most mental states thus issue in action. In some conditions one element preponderates, in others another. So we say now, "I perceive something," again, "I feel happy," and at another time, "I am trying to succeed." In each of these conditions all three elements are present, but in each case one is particularly prominent. So some people are strongly intellectual. They have feelings and put forth positive and potent volitions, but they are chiefly thinkers. Other people are strongly emotional. They have intellects and use them, and they act well upon occasion, but they are principally given up to their feelings. Others are strong willed persons. They use their minds, and they indulge feelings now and then, but they are known as practical people, people of action. The world is full of people of these three types and of varying combinations of these: the intellectual, the emotional, and the practical. Now religion should of course combine all these elements; it should consist of knowledge and faith, of love and spiritual enjoyment, and of good works. But people of the one type or the other naturally seek for a form of religion that satisfies the needs of their souls, and thus we have sects and denominations of the intellectual type, that lay stress upon doctrine and faith, upon soundness of teaching, upon correctness of belief; of the emotional type, that lay emphasis upon love to God and the feeling of inward peace and joy, upon those things that minister to a state of religious emotion; and again of the practical type, that lay stress upon conduct, right living, practical deeds of beneficence, and doing the will of God. Some ask of a Christian, "What do you believe? If your beliefs are right, you are a Christian." Others ask, "Do you feel that you are saved? Are you conscious of the love of God in your heart? Do you feel at peace with God and your fellow-men? If you feel right you are a Christian." Still others say, "Do you act thus and so? Do you perform these religious duties? Do you keep these commandments of God? If so, you are a Christian." Of course I do not mean that any particular Churches really make these special tests their own, but denominations will be found to conform more in some cases to the one type or to the other, and so they meet the needs of people of differing mental characteristics. Thus the Presbyterian, Congregational and Unitarian Churches, for example, meet the intellectual needs of people of certain different mental characteristics, and are found to be attractive to them. Similarly the

Methodist Church and in a different way the Episcopal Church are attractive to people whose emotional temperaments find satisfaction in the religious excitement of gospel meetings and the more æsthetic enjoyment of music and ritual. The humanitarian Churches and those which elevate the poor in the great cities appeal to the practical people, and those which insist on certain elements of righteousness, whose requirements are rigorous as to conduct and religious observances, appeal to those who are by temperament men of goodwill and who long to keep the commandments of God as they understand them. If there were no other source or principle of sectarian division, these fundamental differences in people would always have tended to separate Christians into denominations or sects in which they might find just that adjustment of the proportion of faith and love and good works which would enable them to live the happiest and most useful lives. You may say that there is a right proportion, and all should be made to conform to that. True, and that is the ideal, the end, the glorious future toward which all these struggling elements are working, groaning and travailling in spirit till the end should be brought forth. It is not to be by might, nor by power, but by God's good Spirit, who (fortunately for the Christian world) works when, where and how He pleaseth. It is the psychological principle which, more perhaps than any other, has caused widely differing denominations to have such magnificent following, and which causes those who are weak in the faith to question how God can apparently bless such opposed masses of men, the great majority of whom must be sincere believers in our common Lord and Master honestly striving after perfection of faith and practice in His service.

In giving you this very imperfect view of the origin of the sects and denominations I have naturally touched somewhat upon their sphere in the Providential leading of God's people into all truth. It is difficult to point out the proper sphere of sects, and especially difficult to show the proper sphere of any particular sect. In view of the nature and history of the human race, it would seem that most sects that have long endured must serve some need of mankind. Even while grievous error may be seen to exist in the teachings and practices of a Christian sect, the truth maintained in connection therewith must be chiefly what has caused its preservation. It is the important and fundamental truths maintained by the Roman Catholic Church and the wonderful way in which she ministers to signal needs of mankind that has caused her to continue in spite of the light and liberty of the modern age. That which the spirit of modern times foolishly ignores she recognizes and profits thereby. It might be interesting and would doubtless be profitable, were I prepared to do so, for me to lead you in an orderly study of all the existing denominations, showing the ways in which they have been and are of service to the great Head of the Church. But such an attempt would be unwise unless perfectly carried out and besides would savor of the assumption of omniscience in the one who should undertake it. I prefer, therefore, to encourage you to make a friendly and serious study of the sects for yourselves. It will profit you and enlarge your vision and will be in itself a kind of culture.

Of the future I can not speak with confidence. No one knows the future, aside from

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Avoid the alum.

God, save the fool, the fanatic, and the prophet. I dare not place myself in either category. A mistake would be unfortunate. If the past is a guide to what we are to expect, it seems as though the sects are to continue to exist, perhaps to multiply, to draw nearer to each other in spirit and in conception of truth, little by little to cast away their errors, and at length to attain the ideal toward which we all strive. I suppose there shall still be "wars and rumors of wars." We all know that "the end is not yet." For the world the end is far off; for each of us very near. All we can do is with faith and hope and love to say with Rabbi Ben Ezra, "Let age speak the truth and give us peace at last."

ALFRED THEOLOGICAL SEMINARY.

The Department of Theology.

REV. ARTHUR E. MAIN, DEAN.

For the completion of a course in this department twenty-six semester hours are required. One semester "hour" stands for three hours* of prescribed work each week for fifteen weeks, or half a year. This course, then, calls for 1,170 hours of prescribed work, including the class exercises.

The student's work consists chiefly of assigned reading, the presentation of papers, and class discussions. And the following are the required subjects for theological, or, religious, philosophical, historical, and ethical investigation.

I. Theological Introduction.—A study of the idea, sources, aim, methods, and contents of Theology, that one may have a better conception of its mutually related branches. The student surveys this broad field of knowledge that he may the better understand with what spirit, purpose, and plans he should begin his great work. Two hours.

II. Biblical Theology.—A study of the books, persons and events of the Old and New Testaments, and of their teachings concerning the universe, God, and man, their nature and relations, as these teachings are unfolded in the progress of Scripture, history, revelation, doctrine, and life.

1. Old Testament Theology.—Four hours.

2. New Testament Theology.—Four hours.

III. History of Christian Doctrine.—An inquiry into the course of theological belief and re-

ligious practices, from the Apostolic times down to the present day. Two hours.

IV. Christian Theology.—A systematic study of the doctrine of God, who has manifested himself as Father, Son, and Holy Spirit, according to the Sacred Scriptures; and who, as Spirit, personal and perfect, the Creator, Sustainer, and Ruler of all things, is revealed in the physical world, in reason, history, providence, and experience,—special emphasis being given to His revelation in the redemption of man in His advancing kingdom. Four hours.

V. Christian Apologetics. Six hours.

1. An inquiry into the rational grounds, the processes, and extent of our belief in God and of our knowledge of his relation to the universe.

2. A study of the origin, nature, and development of religious thought and feeling.

3. A study of some of the great ethnic religions, in the belief that this will not only increase our appreciation of them, but strengthen the claims of the Christian religion to universality and finality, because of its manifest supremacy over all others.

4. The discussion of existing intellectual, moral, and religious conditions that tend to make Christian faith difficult; of the sources of attack upon Christianity; and of the wisest methods of defence.

VI. Pastoral and Practical Theology.—A study of the work of pastor and church in the Bible School, home, and community, and in all forms of individual and of organized church life and activity, particular attention being given to the principles of character and conduct, and to the obligations of Christians to a world of sin and sorrow, poverty and need, outside the church.

A true Christian church must be a working church, every member a worker. The growth of believers in spiritual-mindedness, holiness and in likeness to Christ in service; and the educational work of the church; women's and young people's organizations; evangelism; the moral and religious aspects of social, commercial, industrial, and political conditions; existing pauperism, vice, and crime,—these are matters of supreme concern to every disciple of Christ. Four hours.

CORRESPONDENCE WORK IN THEOLOGY.

Correspondence work in these six branches is offered to pastors and other Christian laborers who are prepared to fulfill the conditions. The work consists of prescribed reading, or of reading and the writing of papers. The corresponding student can cover exactly the same ground as the resident student, with the invaluable exception of class discussion and the benefits of associated Seminary life, for which there is no adequate substitute. For those who have had a theological course this correspondence department offers a good opportunity for review and advancement; to those who have taken no course in theology it ought to be of still greater attraction and value. As far as is practicable and desired the necessary books will be furnished by the Circulating Library of our Seminary. For further information address the Dean.

Home News.

SHILOH, N. J.—How many people have said, "What a happy week was Conference week." The village seems quiet now; not only have all the guests gone, but a score or more of school teachers have gone out to fill places of their

favorite calling. Sept. 16, Wilbert Davis filled the Shiloh pulpit very acceptably. He preached a stronger sermon than is often heard from one so young. He spoke extempore and was filled with the inspiration of the moment. His theme was "The Blameless Life." On the afternoon of Sept. 23, after Sabbath School, a large number of people went to the pond at the Seventh-day Mill to witness the baptism of two converts to the Sabbath, Mr. and Mrs. Leaming Creamer. There are others awaiting baptism. Last Sabbath, Mrs. D. H. Davis occupied the time of the morning session. Thirty years ago, Rev. D. H. Davis and his wife left this church for work on the foreign field. Mrs. Davis told something of what had been accomplished in China in the past thirty years; also some of their hopes. Much interest is being aroused in the new house for Dr. Palmberg. In the evening a reception was held at the parsonage for Mrs. Davis, when many of her old friends and the children of her friends enjoyed taking her by the hand and speaking with her personally. Next Sabbath night, the Marlboro and Shiloh people will join in giving a farewell reception to Prof. and Mrs. Luther S. Davis, before they go to their new field of labor in the Southwest, where Mr. Davis has been engaged as teacher, and where they will assist Rev. G. H. F. Randolph in his missionary work. c. s. l.

MARRIAGES.

DAVIS-RANDOLPH.—At the Liberty Church, Sept. 7, 1905, by Rev. H. C. Van Horn, Mr. Dennis Davis and Miss Amelia Randolph, both of Rockford, W. Va.

KENNEDY-STOUT.—At the home of the bride's parents, Mr. and Mrs. Mort W. Stout, Sept. 27, 1905, by Rev. Geo. Snyder, Mr. Stephen Kennedy of Lost Creek, W. Va., and Miss Jessie L. Stout of Rockford, W. Va.

DEATHS.

LANGWORTHY.—In Ashaway, R. I., Sept. 18, 1905, Mrs. Phoebe Edwards Langworthy, in the 70th year of her age.

Mrs. Langworthy was the widow of the late George Amos Langworthy, who died March 26, 1901. Since Mr. Langworthy's death the widow has lived with her only child, George B. Langworthy, in Ashaway. Many years ago she joined the Rockville Church, and was a member there at the time of her death. The funeral was largely attended. By request the writer officiated. Rev. Wm. L. Burdick offered prayer. L. F. R.

NICKERSON.—Forest B., infant son of John B. and Alice Campbell Nickerson, of Wildwood, N. J.

Forrest was born April 24, 1905, a beautiful child of promising health and long life, until about three months old, when he began to fade away. He was brought to Mrs. Nickerson's father's country home for health, but to no purpose, and on Aug. 24, 1905, he fell asleep in Christ, who said, "Of such is the kingdom of Heaven." Funeral services were conducted from the home of her father, Benjamin Campbell of Shiloh, N. J., where three of the family have passed away during the last five months. E. B. S.

SAUNDERS.—Surrilla Saunders, daughter of Charles and Mary Saunders, was born in Berlin, N. Y., March 27, 1816, and died Sept. 27, 1905, in Middle Grove, Ill., aged 89 years and 6 months.

She was converted when thirteen years of age, and became a member of the Berlin Seventh-day Baptist Church. She was married June 3, 1837, to Lyman Saunders. To them were born four children, two of whom survive, viz., Mrs. Sara Brimmer, of Middle Grove, and Mr. Chas. Saunders of West Hallock, Ill. Upon their removal to Illinois, she and her husband became charter members of the Farmington Seventh-day Baptist Church, and Sister Saunders was the last surviving member of that church, which by her death becomes extinct. She was an exemplary Christian woman, and a kind and faithful wife and mother. Funeral services were conducted by Pastor F. E. Peterson of West Hallock. Ps. 39: 7. F. E. P.

Sabbath School.

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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. 4: 7-20
- Dec. 9. Reading and Obeying the Law...Neh. 8: 8-18
- Dec. 16. Preparation for the Messiah...Mal. 3: 1-12
- Dec. 23. The Character of the Messiah...Isa. 9: 1-7
- Dec. 30. Review.

LESSON IV.—REBUILDING THE TEMPLE.

For Sabbath-day, Oct. 21, 1905.

LESSON TEXT.—Ezra 3: 10-4: 5.

Golden Text.—"The temple of God is holy, which temple ye are."—1 Cor. 3: 17.

INTRODUCTION.

The return of the exiles from Babylon to Jerusalem is in some sense as important as the exodus from Egypt. Concerning the earlier journey we have much information in the Bible, but the later wandering is passed over in silence. It must have been a wearisome journey, certainly requiring four months and very likely twice that time if the returning exiles made a detour to avoid the desert. The beasts of burden were few in proportion to the number of the people.

The first thought of the pilgrims upon their return to Jerusalem was to rebuild the temple; and for this object they gave willingly according to their ability. They did not however wait for the building of the temple before reestablishing the worship of Jehovah through sacrifices. They set up the altar and celebrated the feast of tabernacles in the seventh month soon after they reached the sacred city.

Our present lesson has, to do with the beginning of the work upon the temple and with a serious hindrance which the Jews had to encounter from their neighbors.

TIME.—Near the first of May in the year after the return. This was the year 535 B. C. or near that.

OUTLINE:

1. The Work upon the Temple is Begun. v. 10-13.
2. The Adversaries Interfere. v. 1-5.

NOTES.

10. *And when the builders laid the foundation.* There is nothing in the original to represent the word "when." It is better to read, *And the builders laid the foundation of the temple.* This would correspond in modern times to the laying of the corner stone of a building. The *builders* referred to are probably Jeshua and Zerubbabel just mentioned in the preceding verse, and not as some suppose the actual workmen. *They set the priests.* Those who think that the workmen are referred to in the previous line would favor the marginal rendering here, "the priests stood;" for it would be hardly appropriate that the workmen should give directions to the priests. *In their apparel.* As was appropriate the priests were clad in their sacred vestments and had their long, straight, slender clargons with which to make a joyful noise. The Levites were also to join in the celebration with their cymbals. *After the order of David.* To David is ascribed the honor of having arranged the musical and liturgical worship of the tabernacle and temple. Asaph was one of those appointed by David to have charge of the music. The phrase "sons of Asaph" probably refers to a body of singers chosen from the Levites rather than specifically to the descendants of Asaph.

11. *Saying, For he is good, for his loving*

kindness endureth forever toward Israel. Some have reckoned this as a quotation from Psa. 136, but it is more likely a popular liturgical response which served as the theme for that Psalm. It is used in 1 Chr. 16: 34 and elsewhere. *And all the people shouted with a great shout.* This was not merely a formal matter. The people were filled with joy at the realization of the hopes of the dreary years of their exile.

12. *But many . . . wept with a loud voice.* There were thoughts of sadness mingled with this rejoicing; for some of those who stood by remembered the temple of Solomon and it is probable that they had stood by when the spoilers were destroying that magnificent building. They saw that this structure which they were founding could not compare in splendor with the former temple. They remembered that then the nation was free, and that foreign nations brought tribute, and contrasted those times with their present dependent condition.

13. *And the noise was heard afar off.* Our author doubtless mentions this to show that although the Jews had not built very extensively it could not but be noticed by their neighbors that they were building.

1. *The adversaries of Judah and Benjamin.* The neighbors of the Jews are called adversaries by anticipation. They did not really deserve this name till a little later, for there is apparently no unfriendly design in their request to be allowed to participate in the building of the temple. The "when" at the beginning of this verse should also be omitted. *The children of the captivity.* That is, the Jews—so called because they had been in exile.

2. *Let us build with you.* Seemingly a very worthy request,—especially as the Jews were poor and must necessarily build a less expensive building than that of Solomon. But to have accepted this aid would have been to receive these nominal adherents of Jehovah as partners in their worship. *And we sacrifice unto him since the days of Esar-haddon.* Esar-haddon was the second Assyrian king after Sargon who destroyed Samaria. He began to reign in the year 681 B. C., or near that time. Probably their worship was similar to that referred to in 2 Kings 17: 34-41. "So these nations feared Jehovah, and served their graven images."

3. *Ye have nothing to do with us in building a house unto our God.* This is a brusque refusal to have any of their co-operation. The leaders of the Jews would have the outsiders understand that Jehovah is the God of Israel, and that the Jews and no others may justly claim him as "our God." They had not learned the lesson that Jehovah is the God of all, although this doctrine was already beginning to be taught by the prophets. Compare Isa. 2: 2-4 and other passages. We must not however judge these Jews by our modern standards, and we are to remember that their decision was really justified upon another ground. *As king Cyrus the king of Persia hath commanded us.* Although it is evident that the Jews refused this request of their neighbors on account of their own religious exclusiveness, they were shrewd enough to mention that Cyrus had given a charge to them and to no others to rebuild the temple. They were just now very particular to obey to the letter the king's command.

4. *Weakened the hands of the people of Judah.* They undertook to prevent the accomplishment of the work in which they were not allowed to participate. Compare the many ways in which they undertook to prevent the rebuilding of the wall as recorded in the Book of Nehemiah.

5. *And hired counsellors against them.* This probably refers to employing agents at the court of the king to speak against the Jews to those officers of King Cyrus whom they might hope to influence. *To frustrate their purpose.* And they succeeded very well in their scheme, for the work on the temple was stopped soon after it had begun and was not resumed for fifteen years. Until the reign of Darius. Cyrus was succeeded by Cambyses and Pseudo-Smerdis, and then by Darius. The latter began to reign in 521 B. C. or near that time.

THE MINISTER AND THE PUBLIC SCHOOLS.

A paper by Rev. O. D. Sherman, presented to the Convocation, Aug. 20, 1905.

There are five good and sufficient reasons why the Minister of the Gospel should be deeply interested, and as far as in him lies be ever a helper, that the public schools of our Commonwealth be made as efficient as possible in order to accomplish the purpose of their creation.

1st. The well being of the individual.

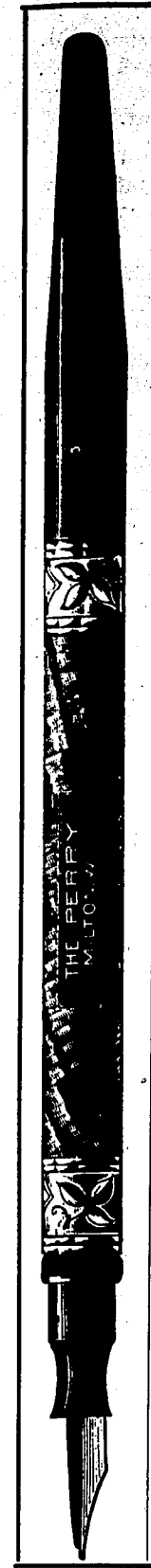
In this age the right of every child to have the opportunity to acquire what is called "a good common school education" is not only universally admitted, but insisted upon, not only by public opinion, but also by stringent compulsory laws. These laws do not mean simply that the child shall be compelled to attend school, but also that the state shall furnish the means, and the parents, guardians, and all good citizens shall co-operate so that every child shall have the opportunity of obtaining such an education as will fit him to bear his part and hold his share in the world's work and benefits, for without such an education the child and the future man are seriously crippled. Shut out from most of the world's lucrative and honorable pursuits on the one side, and shut in to the narrow confines of his own personal experiences and observations, and that with the untrained powers, on the other hand, as the minister values the good of the individual soul so should be his interest in the public schools.

2d. The good of the state demands it.

In proportion as people are intelligent, in that proportion as education is common, in that proportion the state prospers. Civic virtues will not grow in the soil of ignorance. With the vast herd of immigrants coming to our shores from the densely populated and densely ignorant portions of the old world, our only safety is the common schools of our land. The parent can only be the man with the pick and shovel, but the children can be made, and are being made into true and loyal citizens. It is wonderful to witness the transforming power of the school over the children of foreign parentage. Their minds are a fruitful soil in which to plant the seeds of patriotism and truth. They are intensely loyal to their teachers. Teachers have told me that with the exception of the want of cleanliness that is apt to accompany these children, they prefer them as scholars, to Americans, on account of their greater tractability.

3d. The church needs the public school.

To a large extent this is all the schooling the membership of our churches will have. A large proportion will never have more than is furnished by the country district school; supplemented perhaps by the village high school whose courses will be more or less advanced, as the village is large or small. A smaller proportion of our coming men and women will receive the higher academic and college education at Salem, Milton, and Alfred. But with all this, the general fact will remain, that all our church membership, present and future, have received, and will receive their foundation education in the public school, and to a large proportion this will be their only education. This education is essential to the life, the well-being and efficiency of the church. In proportion as a church is composed of intelligent men and women, whose well trained minds are able to grasp the truths of God's revelation, written and unwritten, and as



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they possess the power to express their thoughts in a clear and logical manner, in that proportion will be the power of the church for good. This is true of all its membership, but most emphatically true of the officials of the church. The deacons should be capable business men, with well trained minds, cultivated tastes, quick discerners of truth, judges of the relative value of things; requirements that can only come by liberal education. The clerk should be scholarly, so that his communications will be an honor to the church, and the treasurer needs to know and practice accurately the rules of book-keeping and arithmetic. Many a church has been made weak in business affairs, and confidence has been destroyed by the incompetency of its financial officers. What is true in this respect of any denomination, is emphatically true of our own. Every member is on the watch tower and needs to be able to give a reason for the hope that they have to any one who shall ask it, and also be able to refute the false reasoning of those who may oppose. The public schools, together with the

Word of God and our publications, will enable one in good measure to meet and answer these questions. Prof. Edwin Shaw made a strong plea at the North-Western Association in 1905 for an academic education for all our young people, urging that each one should have at least one year, either at Salem, Alfred, or Milton, in academic training. This is well; we sincerely wish that it could be realized, but, in order to make that academic year of much value there must be the broad, sure foundation of the public school instruction; and the more thorough and advanced the instruction, the better. If the primary and grammar-school instruction is lacking in quantity and deficient in quality the student will be crippled through life.

4th. Because the public school is vital to the ministry itself.

It may not be advisable to say that we shall never have parochial schools, but if we should, it will be in a far distant day. Our ministers of to-day, and to-morrow, and next year, and of many years to come, must receive their primary, grammar and high school education in the public school. They must get it there, or not at all. It is right that they should. The church pays tribute to Cæsar in being taxed for these schools and it is just and right that these schools should do her service by doing their part to educate her ministers. The need of an educated ministry is everywhere acknowledged, and that education must have for its basis what the public schools give. Therefore, if the minister does not avail himself of this public school education, or, if the schools do not give adequate facilities for such training, the minister will find himself sadly lacking in equipment for his life work. He will find frequent occasions where the knowledge he might have gained in these preparatory schools will be of unestimable worth, and the lack of it a grievous want. Who in mature years does not wish he had made more of the opportunities of early school life, even if they were limited to the little red school house at the four corners of the highway.

5th. These schools are a most promising and fruitful field for the sowing of the good seed of the Kingdom.

Many years of experience as a member of the Board of Education of the town of Stonington, Conn., form not only one of the most pleasant of life's memories, but one of the most profitable fields of labor. In many of the out-lying districts, the coming of the School Visitor was an event of the season. As I write this the recollection of the bright listening faces, the responsiveness, and the growth witnessed in knowledge and grace, bring moisture to the eyes, and glow to the heart, and a conviction that

some of life's opportunities for good have not been lost. Finally, the minister will find that this interest and work in our public schools will bring to him added power, and that it is indeed his school more than his post-graduate. It will bring back the freshness and enthusiasm of youthful days. In examining others, he is examining himself, and finding what is lacking. In strengthening and helping others, he is strengthening and helping himself. In short it makes for growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

A traveler in the mountain country of East Tennessee stopped one noon at a cabin, says the *New York Sun*. In the shade of the house sat a comfortable-looking, middle-aged man, apparently at leisure. A dozen dogs loafed about him.

"Can I have dinner here," asked the traveler.

"I reckon so," drawled the man, "when the old woman turns up."

The "old woman" came in after a while, leading a weary-looking mule, and wiping perspiration from beneath her sunbonnet. She split some wood, built a fire, fetched some water, and soon had dinner ready.

"You have a fine country here," said the traveler, as they sat down to the meal.

"Stranger," said the woman, "I reckon it's about as fine as they is for men and dogs, but it's mighty hard on women and mules."

At the autumn meeting of the New York Presbytery, Oct. 2, the moderately conservative element was in the majority, and the delegates elected to the State Synod which meets at Syracuse, Oct. 17, belong to the conservative class.

Special Notices.

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.

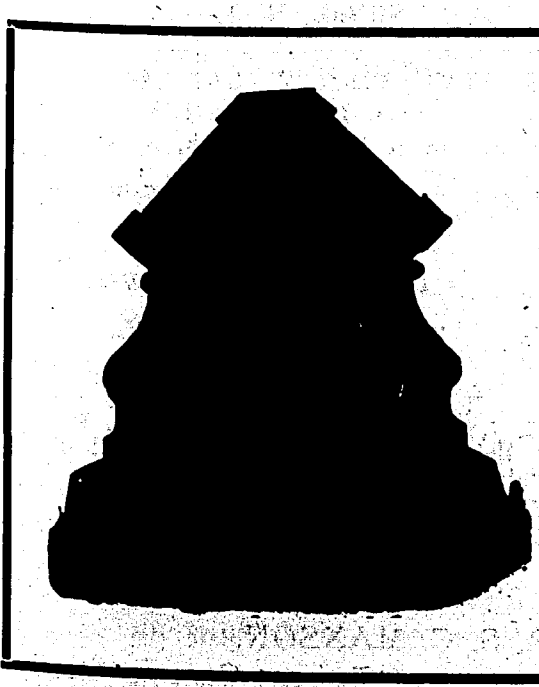
THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis-Ave.

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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LIFE IN THE SPIRIT.
March on, my soul, nor like a laggard stay;
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide;
Follow and honor what the past has gained,
And forward still, that more may be attained.

Something to learn and something to forget:
Hold fast the good, and seek the better yet;
Press on, and prove the pilgrim-hope of youth—
That creeds are mile-stones on the road to truth.
—Henry Van Dyke.

We have already spoken of thoughts as food. The extent to which any person secures spiritual food from the Unseen World will be determined first, and perhaps mainly, by his habits of thinking. Those habits, with the desires which accompany them, are appetite, and this is the prime element in determining whether men seek and obtain food. According to the keenness of appetite, and the readiness to receive—Christ calls this "hungering and thirsting after righteousness"—men will discover and appropriate spiritual food. The abundance of such food we have already spoken of, but the truth that it is all-abounding must be repeated, for, practically if not actually, men act as though spiritual food were not abundant. The simile used in a former editorial should be recalled, that the reader may keep in mind the truth that as the atmosphere is always pressing upon us, so is spiritual food. If one is quick to discover the divine presence, whether in nature or in human life and experiences, he can never be in want of spiritual food. Feeding upon such food often begins with some suggestion which a fact in nature, or an incident in human experience, brings. Such suggestions, if entertained, enlarge rapidly, gathering to themselves and bringing into the soul of the thinker many phases of truth, that is, one form of food after another, in endless supply. Perhaps this process can not be described better than to say that the habit of observing and watching for expressions of truth and the divine presence is the first essential method of finding and appropriating spiritual food from the Unseen World. Too much importance can not be attached to what is called meditation. This must not be confounded with that half indolent mental and spiritual state that may properly be called dreaming. He who meditates; grasps a given truth, or having not found it yet, seeks intently for it, as one seeks for a hidden treasure. If the habits of men, concerning spiritual food

from the Unseen World, were as vigorous as those habits of thought and action are by which they seek earthly treasure, scientific facts, and the like, they would find the supply of spiritual food abundant and full of Heavenly nourishment. The two simple questions, "What ought I to be, and what ought I to do, as a child of God and in his presence?" will promote such inquiry and meditation as are here suggested. That such questions ought to be asked oftener than they are, and that the answers should be sought eagerly and persistently, no one can doubt. In proportion as such questions are asked or left unasked, will be the fullness and frequency with which divine food is found and appropriated. The same process continues and enables the soul to assimilate the food when found. The obedient soul can not fail to assimilate, while the disobedient one may find abundant food without proper assimilation. It is this difference which distinguishes the man who knows the truth but obeys not, from him who, knowing, obeys. In one case, a great supply of food exists, theoretically, without any corresponding benefit; in the other, food is appropriated constantly and with each appropriation, a new supply comes. Record desire and meditation as the first essential in securing spiritual food from the unseen.

We have already spoken of the unconscious influence that is exerted through all forms of association with others. Association usually involves conversation. Conversation ought to mean abundant and desirable thinking. These, linked, bring us to the same result in seeking and securing food, while they introduce the active element furnished by personal association and conversation. Here the important and determining question is: "With whom do we associate, and concerning what do we converse?" Association must include reading, since books stand for individuals and reading is a form of conversation. Whoever has noted his own experience or watched the influence of association, conversation, and reading in the development of character in children will appreciate the importance of this method of feeding spiritual life. If association, conversation, etc., are unfavorable, they prevent spiritual growth and do very much to destroy whatever good may already exist. If through association or love of books, one becomes intimate, and especially friendly with others, he will accept food more eagerly and assimilate it more rapidly. Hence it is that one's intimate friends exert a strong and determining influence in all things pertaining to character.

One universal danger threatens spiritual life in the ease with which wide-spread association with individuals may come, and the overwhelming supply of reading matter that is thrown in the way of every one. There are abundant instances in which broad, deep and vigorous spiritual life has been developed through the influence of a few people and a few books. It would be a great blessing in point of spiritual life, in this age, if seventy-five per cent. of the current literature in books, newspapers and magazines did not exist. The abundance of such literature, even if it be not openly vicious, cultivates superficial habits of thinking and prevents those habits of earnest thought and meditation which are essential to spiritual growth. In nearly an equal degree, this evil exists wherever the "whirl of social life" goes forward, and that is almost everywhere. The pressure under which men live in these years is a great foe to the development of spiritual life and to the securing of desirable food from the Unseen World. Jaded powers seeking needful relief from the pressure of business or the follies of frothy enjoyment, are too weak, if not too much perverted, to grasp the larger truth, or appropriate spiritual food. The swift flowing currents of social and business life and the floods of temporary literature that cover the land are permanent foes to spiritual life and to purity. It is possible to stand against all these and to live upon the better food from the Unseen World, if one will; nor is it as difficult so to do as many people apprehend. To do it, however, one must resolutely decide to give no place to the bulk of the reading which fills these years, and none to the popular social pleasures and customs of the times. All forms of gaming are a hindrance, preventing the desire for spiritual food and lessening the power to assimilate it. The element of uncertainty which underlies gaming cultivates recklessness, the first and last result of which is to forbid careful and earnest thinking. It also destroys the sense of personal obligation, which is a fundamental element in developing that higher consciousness of duty that leads one to seek for spiritual food. These negative suggestions concerning influence that prevent the finding and appropriating of spiritual food are quite as valuable as the positive considerations which have been suggested.

We usually think of spiritual food and its attainment in connection with public religious services. In these days we are likely to seek it from that source rather than from private devotions. It is not uncommon that people complain of preaching because it does not furnish

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