

TABLE OF CONTENTS.

EDITORIALS.—All Science Rests on the Unseen; Another Illustration; Natural Science Unseen Spiritually; Food; Thought is Food; Sustaining Nourishment; Caring for the Flock; The Cost of Denominational Papers; The Third Awakening of Japan; "Sunday Outings Right," says Bishop Potter; A Correspondence Class. . . . . 642-644
Summary of News . . . . . 644
Business Office . . . . . 645
MISSIONS.—Editorials; The Sources of Our Strength; Conformed . . . . . 646
WOMAN'S WORK.—Be Patient; Poetry; A Memorial to Miss Willard; Words That Live; Three Rules for Being Happy; Free Training of Nurses; A Pause in the Prayer . . . . . 646-647
CHILDREN'S PAGE.—How the Dog and Cat Came to be Enemies; Try them Yourself; My Mother's Cookie Jar; Poetry . . . . . 648-649
Annual Meeting Seventh-day Baptist Missionary Society . . . . . 649
YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History; Mr. Norwood's Work . . . . . 649
Popular Science . . . . . 649
Our Two Opinions. Poetry . . . . . 649
Sects and Denominations, Their Origin and Proper Sphere . . . . . 650
Alfred Theological Seminary . . . . . 653
HOME NEWS . . . . . 653
MARRIAGES . . . . . 653
DEATHS . . . . . 653
SABBATH SCHOOL . . . . . 654
The Minister and the Public Schools . . 654

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WHOLE No. 3,164.

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.

How Spiritual Food is Obtained.

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



spiritual food. There is too much ground for this complaint. On the other hand, the largest reason for complaint exists in the hearer, himself. Any public service in which the Word of God is read as it ought to be read,—that so many preachers and others do not read the Word of God as they ought to read it, is a pity,—presents a supply of spiritual food to every listener who is in the state to receive it. The same is true of hymns and sermons. Few sermons are so barren as to truth and good suggestions that they do not contain a fair amount of food for the devout listener. Whoever goes to a public religious service hungry for something good can scarcely fail to find much that is really helpful. Nevertheless the importance of the preacher's work, since preaching is so prominent a feature in public religious services, can not be easily overestimated, in point of furnishing spiritual food. There ought to be back of all words such wealth and depth of food that the listener may enter the Unseen through the doorway of the preacher's words and find food in abundance. Public service, as used here, includes all forms of Bible study, Christian Endeavor meetings and the like. Whenever and wherever people gather in the name of religion for the study of the Bible, for the consideration of any truth, religious, social or political, the thoughtful man ought to find spiritual food. Do not make too narrow a definition of spiritual food. Everything that is involved in any form of truth, or is related to uprightness, purity and righteousness among men or love and obedience to God, should be included in spiritual food. A definition less in extent than this fails to comport with the great supply of truth and of food for spiritual life which God has provided. While public services of a religious nature must still stand as the center of food supply, all men will be helped who accustom themselves to seek after such food, and expect to find it, everywhere, and not least of all, in their own personal experiences. If a given line of thinking or reading has brought such food to you as you are conscious of needing, it is well to cultivate that line of thinking and reading, at every opportunity. If association with certain individuals has proven helpful, seek that association as often and as fully as possible. Favorite and helpful passages of Scripture, hymns, poems, bits of literature and especially helpful books, should be made companions for the sake of the food they bring. Seek such associations again, and again, and yet again. It is often said that the habit of memorizing portions of the Bible, a custom which was a prominent feature in the early forms of Sabbath School work, brought great benefit. Undoubtedly that habit was an excellent one. Whatever we memorize becomes an intimate acquaintance. That which we often repeat is likely to reveal new suggestions that are more helpful with each repetition. Everyone ought to have a few books, including the Bible, which are thumb-worn, and with which they are so familiar that leading forms of expression and prominent thoughts from them are permanently transferred to the memory. While it is well to be able to quote from the Bible and from good literature, glibly and accurately, it is better still to be thoroughly imbued with the content of such literature until one's life feels it in every heart-throb. Study your needs and surroundings as related to spiritual food. Animals seek appropriate food. Men should not do less.

#### God All and In All.

WE can not better summarize these suggestions concerning food from the Unseen than by repeating the truth that God is the unseen Center of all things, and that out from him, his power, his love and guidance, all things come and continue. The distinction between material and spiritual is no more than this: material things are the outward phenomena or expression of divine power and presence. As such they are temporary, changeable and of no value except as they help us to enter the Unseen which lies back of them. This conception keeps us always in the Divine Presence. We live and act under the divine eye; every hour becomes an hour of judgment, and every day a day of destiny. All actions and conceptions, all purposes and aims, all desires and efforts put forth by us are in the immediate realm of the divine. This conception of the reality of the Unseen leads us Godward at every turn. Spiritual vision is clarified by it and material interests are given that subordinate place to which they belong. Such a conception of life carries every interest beyond the present. With that view, nothing that accords with the will of God is a failure, and no purpose that seeks righteousness is less than eternal in its result. Such a view of the Unseen enlarges and glorifies earthly existence, because it is the beginning and a preparation of the next stage in which we expect to reach that which is perfect, when compared with the incompleteness of the present life. Seen thus, incompleteness is not a misfortune, nor is failure a real evil. These are rather steps to something better, doorways to larger and better living and higher attainments. What has been said concerning living on the Unseen is more than a pleasant theory. It has life in every touch and strength through every contact. The meaning of our spiritual life, of our immortality, of our longings, purposes and determinations is large and holy when considered in the light of the Unseen. Such faith in the Unseen is a source of constant increasing hope and inspiration to continued endeavor, and a comfort in the hour of failure, misfortune and disappointment. He whose spiritual vision is clearest and who lives most within the Unseen, using that which is seen as agencies and stepping-stones to larger and better things, will come, continually, nearer to the divine ideal and into a larger unfolding of life in Christ.

#### Snakes.

THROUGH Raymond L. Ditmars, Curator of the Reptile House in Bronx Park, New York City, some interesting and instructive facts have lately been given to the public. It seems that Mr. Ditmars has been a specialist in the study of snakes, for many years. The facts which he states destroy several fancies concerning snakes. The snake question is a large one. "Serpent Worship" existed from very early times. It appears and reappears in ancient religions, in many forms. The story of "the temptation" in the book of Genesis seems to be connected with that subject. That snakes are able to hypnotize birds or have any peculiar power over animals, is denied by Mr. Ditmars. The momentary paralysis of birds or mice, in the presence of a snake which threatens to attack them, is due to fright, not to any power of the snake. It is said water snakes of the Mississippi river feed only on frogs, and that these will allow birds to roost on their backs.

It is also said that poisonous snakes may be handled without danger if one's touch is wholly steady and if they be lifted in such a way that pressure is not brought to bear upon them in the least degree. If they feel no restraint they may be carried about as easily as a pet kitten. It is generally agreed that the intelligence of snakes is of a low type. The larger snakes, especially pythons, are very good natured, and they exhibit quite a degree of affection for the keepers who feed them. Affection toward their own species, including their young, seems to be nearly or wholly wanting. Snake charmers use the larger varieties of snakes since these are almost indifferent as to how they are handled, when they are well fed. Snakes seek isolation, with the exception which appears in the fact that they come together in large numbers, in caves and other places, as the winter approaches, where they lie dormant. A story is told by Mr. Ditmars of a prairie rattlesnake which was kept alone in a cage. Occasion required that two other snakes be placed in the same cage, whereupon all three refused to take food. Fearing lest they would die from starvation, the new-comers were removed, after which they were willing to take food, but the rattlesnake, the original occupant of the cage, continued his refusal and starved to death. Ordinary non-poisonous snakes may be handled with as little danger as one may handle bits of whip cord or of rope. Probably there is no remnant of traditional folklore of a religious or semi-religious origin which has perished with greater vigor than popular dislike for snakes. Aside from the poisonous ones, there is no reason, in experience or science, which will justify this dislike. All snakes will hasten away from man's presence, if permitted to do so. As to color and movements, they are beautiful and graceful.

#### Sociology.

THE *American Journal of Sociology*, published by the University of Chicago, is doing excellent work in that department. It is the only magazine published in the United States that is especially devoted to the important investigations through which we are securing larger knowledge and better methods of dealing with great social reforms. The literature published in connection with the *Journal* includes several excellent volumes. Among these are "The Psychology of Child Development," "The Foundations of Sociology," "A History of Matrimonial Institutions," and several others of similar nature. These are furnished to investigators in connection with *The Journal*, or without it, on favorable terms. *The Journal* has entered its eleventh volume. Its history marks the progress of sociological inquiry and advanced steps toward the development of the science of Sociology, as applied to reforms. The important questions which Sociology involves, and their bearing upon religion, education and the higher interests of the nation, ally this question with the work of the Church, and call upon Christian leaders to give close attention to all fundamental sociological issues.

#### Consecration Among Jews.

THE week that has just passed has been marked by the Jewish Day of Atonement, Yom Kippur, with its attendant services. This is the most sacred day of the year, on which Jews fast rigidly for twenty-four hours, devoting the time

to confession and prayer. Many minor observances attend the day, all of which indicate a degree of regard for the day and for the idea of atonement, which are less understood and less appreciated than they ought to be. The spirit of repentance, the desire for forgiveness and the wish to stand right with God because forgiven, are a fundamental doctrine in both Judaism and Christianity. Neither Jews nor Christians can be too sincerely consecrated to this idea and to the services through which they approach God, seeking forgiveness. It must be said with some sense of shame that the lack of regard for this spirit of consecration on the part of Jews and of devout heathen is a lamentable feature of popular opinion among Christians. This spirit of consecration among Jews appears in many ways aside from the services of the Day of Atonement. For example, the consecration of a new home is held to be a strict religious duty before a Jewish family takes possession of it. In a late number of the *New York Tribune* is a detailed description of the consecration of new homes in that city. The incident appeared in connection with a brick tenement house. An aged gray headed patriarch was tacking a little case to the upper right hand doorpost, a hairbreadth from the edge. It was of tin, about three inches long and half an inch wide, and while fastening it securely in place the old man seemed to be muttering a Hebrew prayer. After the ceremony was ended the reporter began to ask questions. The old man answered: "Yes, it is a religious rite. One of the most sacred of our religion—the fastening of the mezuzah. No home is blessed without it, and one might better die at once than attempt to live in a flat that did not have a mezuzah on the doorpost." "And what did you say as you fastened this mezuzah?" was asked. The old man translated this prayer of benediction: "Blessed art Thou, our God, King of the World, who has sanctified us by Thy commandments and hast commanded us to fasten the mezuzah." Facts like these concerning the Jews of the present time must impress every thoughtful and Christlike man that knowledge, sympathy and charity are due from Christians to Jews, in a larger degree than is common.

#### Spiritual Power.

ALMOST everything connected with religious work may be made an agent by which spiritual power is exerted by the Church of Christ, but the real source of spiritual power is above human agencies and can not be created by them. For example; money in the hands of the church is an important agent in the advancement of Christianity, but it is in no sense a source of power. If consecrated men, guided by the Spirit of God, direct its use, much good comes from it, but it must not be looked upon as producing power. The same is true of organization. Certain forms of church polity and of conducting denominational work accomplish more than other forms, but the real power lies back of organization, and depends upon the presence of the Spirit of God and of righteousness on the part of those who make up the organization. Machinery is a great aid, but machinery is not power. A steam engine of the best pattern is worthless until power is applied to it. Machinery must not be confounded with power, although in the church, as well as on railroads, good machinery is an important essential. In the ultimate analysis the divine presence is the one source of power.

But we must not make the mistake of thinking that this divine power is so far removed from men that they are only passive machines to execute its work. It is only as the divine spirit finds welcome in the hearts of men that power is developed in them. The spirit-filled man is a man of power. This enables him to find opportunity, to improve opportunity, to develop methods and to execute them through the power which fills him. Power makes its own paths. A story is told of a motorman, whose car stopped on the track. He telephoned to the power-house, asking what he should do. This answer came back, "The power is all right; turn it on, and bring your car in." The trouble was with his machinery. If you, or your church, or Endeavor Society, or Sabbath School are lacking in power, the trouble is with the human machinery, not with the divine power. That power is always present. It can not operate unless your own spiritual state is right. Do not deceive yourself by thinking that you have great power if you choose to put it into action. Power will act, unless forcibly prevented from doing so; this is as true in spiritual things as in a steam engine. The powerless man looks upon small things as impossible; to the man, through whom the divine power waits to express itself, nothing seems impossible. Whatever ought to be done, in the name of Christ and of truth, can be accomplished through the individual, the church, the Endeavor Society, any combination of power-filled souls. The secret of power lies in our fitness to receive that which God waits to impart.

#### Summary of News.

Investigation concerning the cure of tuberculosis goes forward with increasing interest. The late International Tuberculosis Congress, which closed its session in Paris, Oct. 7, and in which were prominent American physicians, gave the subject large attention. The culmination of opinion in that Congress was in favor of a new form of serum which it is said has been secured by Prof. Behring of Berlin, Germany. This opinion sets aside the theory of Dr. Koch, who has held first place for a few years past among investigators in that department. The importance of some efficient remedy for this dreaded disease is so great that all people are interested in every item of progress toward its attainment.

The International Sanitary Congress, which was opened at Washington, D. C., Oct. 9, is another important aid in protecting public health. Twelve South American republics are represented in that Congress. Secretary Root delivered an address of welcome in behalf of the United States. Such gatherings serve an excellent purpose both in securing information from many sections and countries, while in turn the general knowledge which they give to the public is exceedingly valuable.

The public lecture system in the city of New York, of which we have already spoken, has opened so vigorously that the Board of Education has already added "twenty-five additional lecture centers and fifteen new courses of lectures." The importance of this new feature in educational systems is so apparent that new school buildings in the city of New York are now constructed with large assembly halls, to meet the demands for lectures.

Another element in the line of education is a

series of lectures on the study of the Gaelic language in the United States. Dr. Douglass Hyde, an Irish author and dramatist, is to open the series of lectures on Nov. 15. The lectures will be given under the auspices of the Gaelic League of Ireland. It is said that the study of this original Irish language has increased rapidly since 1899.

The Museum of the University of Wyoming is becoming a prominent center of paleontological information. Among the late additions the Museum has made is the skeleton of a dinosaur, which appears to be of a much later geological period than any specimen found hitherto. It was discovered by Dr. Darton of the United States Geological Survey. The animal was about thirty feet in length. More detailed information concerning the find appears in the *Denver Republican*.

A story appears in *The Pioneer Press* of St. Paul, to which we call attention, as it may convey an important scientific fact. It is said that near Bentley, Minn., the passing of a train, having a flat wheel, broke one of the steel rails. A boy, discovering the break, readjusted the broken rail and started down the track to warn an approaching train. "At that moment came a blinding flash of lightning from a dark cloud that covered the sky and he was struck down unconscious and nearly bereft of life." Regaining consciousness in a few minutes he signalled the approaching train, which, however, passed him without slackening. The engineer, having seen him, brought the train to a standstill and came back to find that the current of electricity had welded the broken rail perfectly. Enough is known concerning the action of electricity upon steel to make this story the point of further information.

It is reported that two low-lying islands off the shore of China were lately swept by a typhoon which submerged the islands, drowning eight or ten thousand people.

Disturbances in Moscow have been aggravated during the past week, and repeated collisions have taken place between rioters and police. The latest report indicates some decrease in the disturbances.

A new feature of the Chinese exclusion question has appeared during the last week. The Chinese are now entering suits against the United States for damages sustained by the exclusion of natives from this country. These suits are based upon the claim that the exclusion acts of the United States are nullified by certain treaty relations between countries and that individuals are therefore entitled to damages for pecuniary losses they may sustain by being excluded.

An investigation of the situation in nine grammar schools in the city of Providence, R. I., brings out the fact that ninety per cent. of the boys of those schools are confirmed cigarette smokers. Dr. W. A. Shaw of Indianapolis, Ind., who has made a special study of the subject, says that the proportion is as great in the grammar schools throughout the country as it is in Providence. He says that seventy-five per cent. is the lowest proportion he has found in any place. Such a showing is terrible, whether it be considered in the light of immediate effect upon the boys of this generation or of the future results that must follow when these boys pass into the realm of parentage.



Hon. Frederick Nixon, speaker of the Assembly of the state of New York, died at his home in Westfield, N. Y., Oct. 10, after a severe illness of several weeks. He was a resident of Chautauqua County, and was prominently connected with the political and business interests of that state.

Frank A. Vanderlip, vice-president of the National City Bank of New York, on Oct. 11, in an address before the American Bankers' Association at Washington, D. C., gave vigorous warning against wild speculative movements in financial circles. This warning is well timed, and the clearness with which Mr. Vanderlip set forth the facts connected with such speculations ought to prevent any folly in that direction.

On Oct. 12, it was reported that the officers of the Church Federation Meeting to be held in New York city in November, had refused to recognize delegates from the Unitarians, Dr. Edward Everett Hale, chaplain of the United States, John D. Long, ex-Secretary of the Navy, and an ex-Governor of Massachusetts, and Rev. Dr. Samuel Eliot, president of the American Unitarian Association, and son of President Eliot of Harvard, being the three delegates thus refused a place in that meeting. While this report seems authentic, it scarcely seems possible that the officers having the meeting in charge could do a thing so unwise and indicating such narrowness of opinion.

The record of the foreign commerce of the United States during August strongly reflects the prosperous condition of trade and industry. Figures just published by the Department of Commerce and Labor, through the Bureau of Statistics show that the exports of manufactures during the single month of August have increased nearly nine million dollars, or about twenty-five per cent. as compared with the same month of last year, and about twenty million dollars as compared with August, 1901.

The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

#### TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 8, 1905, at 2.15 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. H. Baker, H. N. Jordan, E. F. Loofboro, Corliss F. Randolph, M. L. Clawson, C. W. Spicer, J. R. Dunham, H. M. Maxson, J. P. Mosher, O. S. Rogers, W. H. Crandall, C. L. Ford, Esle F. Randolph, A. L. Titworth and Business Manager John Hiscox.

Visitor, Jesse G. Burdick.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of the last regular meeting of the Board and of the annual meeting of the Corporation were read.

On the recommendation of the Conference, the securing of new subscribers to THE SABBATH RECORDER through the Woman's Board, be referred to the Corresponding Secretary. On motion, the resolution of Conference relating to spreading the truth more extensively by the spoken word, was referred to the Advisory Committee.

The Advisory Committee reported that in their efforts to have the field at Campbellford occupied at once, Rev. Geo. B. Shaw is now on the field, and correspondence was read from him concerning the work there. Dr. Lewis offered a most fervent prayer on behalf of Bro. Shaw and the work he has in hand at Campbellford, the members of the Board standing during the prayer.

The Treasurer presented his report for the first quarter, which was referred to the Auditing Committee. He also presented statement of receipts and disbursements since Oct. 1.

Correspondence was received from Rev. J. T. Davis, reporting for the month of September.

Correspondence was received from C. B. Hull with sample advertisements, which, on motion, were referred to the Corresponding Secretary and Business Manager for formulation into a proposition to be presented at the next meeting.

On motion the following standing committees were elected for the year.

*Advisory*:—W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

*Supervisory*:—F. J. Hubbard, J. D. Spicer, D. E. Titworth, O. S. Rogers.

*Distribution of Literature*:—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, Asa F. Randolph.

*Denominational Literature*:—Corliss F. Randolph, C. C. Chipman.

*Auditing*:—D. E. Titworth, W. C. Hubbard. Minutes read and approved.

Board adjourned.

ARTHUR L. TITWORTH, *Rec. Sec.*

#### TRACT SOCIETY.

*Treasurer's Receipts for September, 1905.*

##### Contributions:

Mrs. D. M. Bond, Shiloh, N. J.	\$ 5 00
I. N. Kramer	5 00
C. A. Loofboro, Beuna Park, Cal.	3 00
Mrs. H. L. Spooner, Brookfield, N. Y.	1 00

##### Churches:

Adams Centre, N. Y.	38 49
Independence, N. Y.	20 00
New York City, N. Y.	30 03
Plainfield, N. J.	8 52
Greenbrier, West Va.	50
Cumberland, N. C.	3 00
Welton, Iowa	12 00
Chicago, Ill.	18 00
Albion, Wis.	4 50
Milton, Wis.	60 00

One-third Conference Collection	55 38
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##### Annual Membership:

Marcus L. Clawson, Plainfield, N. J.	1 00
Esle F. Randolph, Great Kills, N. Y.	1 00
James R. Dunham, New Market, N. J.	1 00
Publishing House receipts	328 36

Total receipts	\$595 78
E. & O. E.	

F. J. HUBBARD, *Treas.*

PLAINFIELD, N. J., Oct. 8, 1905.

Japanese children are taught to sit on the soles of their feet instead of resting as other children do. A Japanese baby, instead of being taught to creep upon its knees, is made to begin walking by traveling upon its hands and the soles of its feet.

#### EDUCATION FOR BUSINESS.

A paper by Orra S. Rogers, Plainfield, N. J., read before the General Conference, August 24, 1905.

The importance that business has assumed in this country was tersely expressed by the Honorable James Bryce, during his recent visit to the United States, in these words: "In America, business is king." What he meant, I think, is that our business men control and direct the affairs of the nation. There have been times when those who controlled the affairs of the nation were men who had won renown by their achievements in war. At other times, the oratory of such men as Clay, Calhoun, Webster, Douglas and Lincoln swayed the people, and to use Mr. Bryce's expression, oratory was king.

The same is true of our denomination. There was a time when the oratory and logic of such men as Nathan V. Hull, Wm. B. Maxson, George B. Utter and others, was the dominating influence of our denominational affairs. But today the business man is taking a more prominent part than ever before. The same is true of our denominational boards and institutions. Not only are our business men exerting a strong influence in the affairs of our institutions, but in the future they are to play a much more important part. The future of Alfred and Milton depends more upon the business men who manage their affairs than upon the teachers who instruct their classes. You can no more run a school without funds than you can without instructors, but if you have the funds you can secure the instructors.

Since the business man has so important a place in the affairs of the denomination, it is fitting that we should take a little time tonight to consider how and where he is to be trained for his work. And in our treatment of the subject, let us realize that business has a much wider scope than merely financial profit. We enter a broad field when we talk of the importance of business. Not only are the amenities of life and the blessings of progress, and the prestige and power of a people built upon business, but it spreads the warp and woof of society. The business man spends only about one-third of his time in the affairs of his business, and the rest he spends in self-improvement, in the home, in recreation, or in benevolent and charitable work, and in our consideration of the subject of education for business let us make it cover this broader view.

Let us first consider the requisites of the business man of to-day. He must be a man of strong physical and nervous power; capable of leading the strenuous life; he must be a man of good character and have a well trained mind. The education that is needed by the young man who is preparing himself for business is that which will best make of him what we may term an all-round man. A man of sufficient physical and nervous strength to stand the tremendous strain of the business life of to-day, who has character to withstand the great temptation growing out of the business conditions of the present, and be well grounded in what we may call the cardinal elements of business capacity. What are the business qualifications, those faculties which are the distinguishing features of the able business man, those things which brand the true man of affairs, not the man who stumbles into success, but the man whose powers in a contest with circumstances, enable him to win success? The man who would succeed in business must be

keen-sighted and level-headed. That is,—must be observant and have the ability to see things as they are, and not as they ought to be. He must be resourceful. He must be a tactician, that is, he must be able to measure up the existing situation and match it. He who anticipates a rise in some commodity, and lays in a store, selling it at an advance, coins money. He who builds a mill to meet a want or adjusts a new piece of machinery to outdistance a competitor, or studies the whims of men and carriers of the prize by catering to them, may be called a tactician; this faculty in a business man is the vital spirit of enterprise. Another cardinal quality of business is nerve,—that quality which puts a man in the teeth of difficulties and opposition, and keeps him there; which makes him calm and hopeful in the face of waiting; which keeps him steady under pressure; which quiets his thinking so that he can measure things as they are, no matter how complex or how threatening they may be; that heroic and constant element which is the supporting line and assaulting column of all endeavor. Commercial heroes must sail into the mouth of the Santiago every day, and the lone sentinels who meet the charging lines of business pressure often need as much courage. The field of business requires more heroes than the field of war. I have said that the business man must be strong physically. Permit me to emphasize this point, for no matter how well he may be trained, mentally and morally, if he is a wreck, physically, he cannot attain the greatest success in business. You might as well put a Babcock and Wilcox boiler in a broken down leaky vessel, and try to cross the Atlantic, as for a young man with ever so well trained mind, in a body which is physically and nervously broken down to try to weather the storms of business. The heavy strain under which a man must work to-day makes it doubly necessary for him to have a strong body. He who would be a leader in the business world must have mind and will, but he must also have chest and stomach and nerves. Good health may be better than genius or wealth. It was when the gymnasium had made each Athenian youth an Apollo in health and strength that the Greek race reached their highest attainments in art, literature and philosophy.

The second requisite of a business education is character, and there never was a time in the world's history, when character was as necessary in a business man as it is to-day. The great combinations of capital and the great business corporations of to-day are placing greater responsibilities on men, and putting greater trust in them. Thus the magnitude and the complexity of business to-day makes a greater demand for character and trustworthiness in business men than ever before. He must not only be a man straight in his dealings with his employer, but he must be honest in his dealings with his customers and just toward his competitors. His superior intelligence must not lead him to take unfair advantage of either.

Japan, by superior intelligence, (leading to real patriotic fervor) and by superior preparation and training has conquered Russia; but if Japanese patriotism should mean nothing more than a national love of conquest, and Japanese training, nothing more than the skill and cunning which can crush a foe, such a victory will be a peril to the world, since it would enlarge and encourage brutish powers.

So it is with the educated man, if his education has simply made him cunning, keen and alert, and by his superior training and knowledge, he

takes unjust advantage of his business colleagues, his employer, his competitors, or his customers, he is a dangerous element in the business world. The training of a business man must give him character, and the basis of character must be religion. A recent essayist says:

"It is religion man needs, not culture in itself. The birthplace of modern civilization is not Athens, but Calvary. Religion is for the highest in man and is to bring everything in him to its highest. Religion, not as a mere moral code, but as an experience and a life, is the very crown of all education.

I have attempted to describe the kind of man that is needed for business. I have shown that he must be trained mentally, morally, and physically, that he must be observant, clear-sighted, resourceful and optimistic. But to tell where and how to get the training that will best develop these qualities, is a difficult matter. In other words, to outline a policy which our young men, who are educating themselves for business, shall follow, is no easy task. First, because our schools are unable to furnish the training needed by some classes of business men, and second, because of the financial inability of many of our young men to spend the time and money to secure the training best adapted for preparation for business.

Those who are preparing for business careers may be divided into two classes, viz., those who are fitting themselves for general business, as banking, commerce, manufacturing, and insurance, and those who are preparing for what we may term professional or technical business, such as mechanical engineering, civil engineering, drafting, architecture, and business law, etc. For the former class the best preparation is unquestionably the college course. What they need is strength, grace and dexterity of body, alertness and grasp of thought, some general knowledge, a sense of the beautiful, a love for the good, as well as freedom from vanity, narrowness, or indifference. They need to study politics as well as literature; discovery and invention as well as pure science; religion as well as philosophy. Their training needs to be practical in that it is inductive rather than deductive, strengthening the will as well as filling the brain. They will understand that mere knowledge is not power, any more than coal is heat; and that knowledge,—the accumulation of facts,—is as different from culture as a load of lumber is from a ship. They will discard that definition of culture which calls it "the power to enjoy," rather than to do. They will understand the touching words of Helen Keller, who said: "It was not in the hope of large scholarship that I made the pilgrimage to this laborious Eldorado. The riches I sought consisted in learning to do something and do it well. I felt, and still feel, that the demand of the world is not so much for scholarship as for effective service," and yet they will remember that mere efficiency is not absolute test of the worth of a citizen. Their culture will empower them not only to know and to do, but to be.

For those who are seeking a technical business training, our own colleges do not and cannot provide the technical education. They have not the facilities for giving special work in electrical, mechanical, or civil engineering, architecture, drafting and the like. To such I would advise that they take a college course in one of our institutions, and then go to a technical school or to one of the great Universities for their special training. Columbia and Cornell have so ar-

ranged their courses that the last two years of the college course may apply toward their technical course, and the president of Alfred University has effected an arrangement with Cornell, whereby a young man can have two years of his collegiate work at Alfred apply toward the engineering courses in Cornell, thus enabling our young men to have the advantages of our own schools and of the superior training of the smaller college and still have the advantage of Cornell for their technical training, and no doubt, a similar arrangement could be effected with other universities and technical schools. This is one of the things our schools must strive to do if they hope to secure this class of students.

If the means and time of a young man are limited and he must choose between a college course and a course in a technical school, I would advise the college course, because I believe that the superior mental and moral discipline that he will get in a college training will, in the long run, be more valuable to him than the technical training. President Isaac Sharpless of Haverford College in a recent address in speaking of the motives which draw young men to college, said:

"These might be a desire for four years of pleasant associations, a preparation for life's career in business and the achievement of genuine scholarship. All of these are proper and sufficient reasons for the sacrifice of money and time involved in college life, and, fortunately, they can all be secured at the same time, the possession of each one increasing the possibilities of the other two."

After touching upon the first motive, Dr. Sharpless said:

"The second object of college existence, the gaining of a vantage ground for business success, comes not so much as the result of the acquisition of special lines of knowledge as of the development of mind and manners which enables the man to face the heavy problems of life. Again and again have employers come to the college of recent years bearing offers of business positions to its graduates with the statement that the half educated boys of old times were entirely incompetent to handle the larger questions of business life, and that what they now wanted was not boys developed to their utmost capacity in narrow lines, or even technically trained specialists, but men of broad grasp, of clear sighted integrity, and of gentlemanly bearing, who could appreciate in a broad way the general subjects of business, and who could meet other men of equal standing with an address which demanded recognition. The future of American business, as well as the professions, will lie in the hands of such men, and the tendency to concentration will make it always necessary to have them in the responsible positions."

This, I think, goes to the heart of the subject. Of course, if a man is going to be a clerk in a country grocery store at a salary of seven dollars a week, a thorough education is of doubtful value to him, except as it adds to his personal pleasure and makes him a more intelligent citizen. But the training which a man may receive in a good college, if he is diligent, gives him a start in life, that will soon enable him to outdistance the untrained man. The value of a college education does not depend on the number of facts learned, but upon the high ideals and the broad views that come from a survey of the world's best thought and action under the guidance of men of high character.

President Hadley, of Yale, speaking of the college man's chance, has said:



"His assurance of immediate attainment to a third rate position may be less than that of the man who is educated only in technical details; but his chance of ultimate attainment of a first rate position will be indefinitely greater."

While many illiterate men have been able, by means of commanding genius in some particular line, to make a conspicuous success in life, they have, as a rule, been quick to acknowledge that success would have come more quickly and been more keenly enjoyed if they had been permitted to acquire an education. The impossibility of making a silk purse out of a pig's ear is proverbial, and education cannot atone for constitutional, mental, moral or physical defects, but where a mental, moral, physical basis exists, education becomes the process of tempering and sharpening the steel. The original meaning of the word "educate" is "to lead out" as you would lead a horse out of the stable preparatory to use. But you cannot lead out a horse where no horse exists, nor can a college make a business man out of a person where there is no basis of education. The tempering and sharpening of the steel of native ability is the function of our colleges. That this can be better done in our smaller colleges is evident; because of a closer contact of student and teacher. In the great institutions of learning, the student does not come in personal contact with the professors in the various departments and does not meet them in the class room, only hearing them lecture occasionally, while some class instructor has charge of the recitation. Those of us who have been to Alfred, know that the inspiration we received from such men as Allen, Tomlinson, Lewis, Kenyon, Larkin, and others, has done far more toward contributing to success in life than the philosophy, algebraic formulas, mathematical theorems, Greek and Latin roots, or scientific analysis, they taught us.

Bishop Spaulding, in the thirtieth convocation of Chicago University, gave the following definition of a university: "A university, I think, is not so much a place where all that is known is taught, as a place where noble and luminous minds create an atmosphere, which it is impossible to breathe and not feel the quickening of new and larger hopes, and aims,—minds that are less concerned to impart information than to solicit, sustain, strengthen and bring into act the powers that lie dormant in the human soul."

Young people and parents make a great mistake in thinking that a degree from Yale or Harvard, or Cornell or Chicago University is more valuable to a young man or woman than a degree from a smaller and perhaps unknown college. What is wanted in the business and professional world is not simply a man with sheepskins, but men who can do something. After a young man has been out of college five years, the questions that will be asked him are not what college he is from and whether he has the degree A. B. or B. S., A. M., or Ph. D., but what has he done to show his ability to do things. Some fifteen years ago, while I was in Alfred, a young man who had nearly finished his college course was faced with the difficulty that he was unable to complete his course, and then take a course in electrical engineering, which was the work for which he was fitting himself. He finally left college without taking his senior year and instead, went to Syracuse University, and took one year in special work on electrical engineering. The result was that he entered life without a degree from either Alfred or Syra-

cuse University, but when he got into the business world, he could do something, and while he had no degree, he had training and technical knowledge, and has been promoted from one position to another until he is now manager of the Utica and Mohawk Valley Electric Railway system, which is a part of the New York Central R. R. system, thus showing that it is not the degree one gets, or the name of having been to a great and popular college, but the training he has had and his ability to do something that is of value in the business world.

A year or two ago, the Potter Printing Press Company were looking for a young man to take charge of their western office. They finally selected a young man who had not only completed his apprenticeship in their shop, but was a graduate of Alfred University and of Lewis Institute. Was it his apprenticeship alone that fitted him for that position? No. It was because that to the practical knowledge he had gained in the shop, he had added the culture and training of a college education, and the specific knowledge of the technical school which enables him to more rapidly grasp the essentials of business, gives that ease of mind and manner which will enable him to bear himself worthily and struggle victoriously in whatever place he is placed. These are the things that make this young man valuable to the Potter Press Company or any business organization which may be so fortunate as to secure his services.

Permit me, at this point, to call the attention of the young men preparing for business to the importance of the social side of college life, whereby he gets that polish and culture which are so valuable in the business world. Many a young man thinks while he is in college he must live in a garret and board himself. In so doing, he is failing to acquire that which will be more valuable to him than the location of the stars and planets in the firmament, for when he gets into the business world, he moves among men and not among heavenly bodies.

A serious question sometimes arises here. Shall a young man borrow money with which to meet his expenses in getting his education. I have a horror of debt of any kind, and I do not accept Horace Greeley's doctrine that debt is a good thing for a young man, because it gives him something definite to work for. But if a young man is reasonably sure that he may profitably take a college course, there is no better undertaking for which to borrow money, nor is there any better investment of borrowed money,—nothing that pays a larger rate of interest or makes a surer return. Borrowing should be emphatically the last resort, and he should borrow the least amount possible, consistent with his necessary expenses, and this should be reduced to a minimum by earning what he can during the vacations and at leisure hours. But if the choice must be made between entering upon a business life in the bonds of ignorance or of a limited education, or in the bond of debt, the latter is to be chosen every time.

The importance of education or training for business or professional life of any kind can not be too highly emphasized, especially for Seventh-day Baptists. The recent victories at Port Arthur, Mukden and on the Yellow Sea illustrate the superiority of trained men over untrained. There never was a time when greater intelligence and moral responsibility was needed. In every line of business, the ceaseless quest for

better help goes on,—for men of trained minds and hands, for men of exact knowledge. Every man in business knows that the problem most difficult to solve is to procure competent help. This is the key to the solution of the problem as to business and Sabbath observance. Our young men must be so well trained and efficient that their services will be in such demand that employers will want them even though they work only five days in the week. If the Seventh-day young man is better trained, and more efficient than his competitors, and of high moral character, he will not have to say that he can not get a position in the business world. The wise man has said, "Seest thou a man diligent in his business; he shall stand before kings, he shall not stand before mean men."

#### THE GAIN OF DYING.

"To me to live is Christ,"  
Without sin's stain;  
Yet though to live be "Christ,"  
To die is "gain."

It must be "gain" to be  
Where is no sin,  
Where naught that can defile  
May enter in.

It must be "gain" to change  
Sadness for joy,  
Heartache for purest bliss  
Without alloy.

It must be "gain" to leave  
Toil for repose,  
To feel at last secure  
From life's rude blows.

It must be "gain" to have  
For sickness balm,  
For passion's stormy gusts  
Serenest calm.

It must be "gain" to be  
Where discords cease,  
To have for jarring strife  
Eternal peace.

It must be "gain" to change  
Weakness for power,  
To part with earthly dross  
And upward soar.

It must be "gain" to leave  
Darkness for light,  
To reach that world at last  
Where is no night.

It must be "gain" to have  
New senses given,  
New forces—energies  
Suited to heaven.

It must be "gain" to dwell  
With saints above,  
To join in praising Him  
Whose name is "Love."

It must be "gain" to clasp  
Loved ones once more,  
To fold in close embrace  
Those gone before.

It must be "gain" to see  
The Lord of grace,  
Not darkly through a glass,  
But face to face.

O, yes! 'tis "gain" to reach  
That happy home  
Where all who die in Christ  
Shall one day come—

To be where no death is,  
No curse, no fall;  
To be where God in Christ  
Is all in all.

—Sir Monier Williams.

## Missions.

By O. U. WHITTON, Cor. Secretary, Westery, R. I.

THE following are extracts from a letter, dated Sept. 6, from J. W. Crofoot, Shanghai, China: A few days after school closed I went with the head teacher in the school, my cook, who was a former pupil, and one of the school boys, to a Y. M. C. A. conference at Hangchow. One of the reasons why I have not written sooner is because I waited for the enclosed "notes" on the conference, to be printed in the *Chinese Recorder*, so I could send you this instead of writing another account for you or copying this again. The names, of course, are not familiar to you, but perhaps you may want at least a part of the "notes" for the Missionary Page of THE SABBATH RECORDER. From the conference I went to Mokonsan, where I spent a pleasant month and now I have been home two weeks. School nominally opens to-day, but instruction does not begin till to-morrow, and only half of the boys are here yet. I am expecting Mr. Davis, Miss Burdick and Dr. Palmberg back from the mountains to-morrow. The boycott of American goods continues to make a good deal of stir here, though it has affected us directly very little. Shanghai merchants do feel it very much, I think. If the boycott were confined to American cigarettes and things of that sort we would welcome it. A Chinese told me the other day that the Standard Oil Company's agency here formerly did 120,000 taels worth of business per day (say \$90,000) and that now it does not do 100 taels of business per day. I do not for a minute think his figures are correct, but there is doubtless some truth in it. We naturally expected prices would be raised by the boycott, but so far they seem to have been lowered, dealers being anxious to get rid of their stock while they can find buyers. Wright's health underwear, for instance, which has grown very popular here in the past five years, has dropped in price and seems to go "like hot cakes." Every one has been surprised to see how the Chinese have held together in this, and there is no doubt that it has done efficient work in rousing the American people and government.

THE Apostle Paul taught in many places in his epistles the lesson of helpfulness. To the elders of Ephesus he said: I have shewed you all things, how that so laboring ye ought to support the weak. In Romans 15: 1 he teaches that they who are strong ought to bear the infirmities of the weak, and not to please themselves. If Christians would heed this instruction there would be less suffering, sorrow and hard lot. There would be less personal and church selfishness. Paul teaches us here that by sympathy, a kind word spoken, a helping hand given, we can smooth the hard rough places of many disheartened and struggling people. We can by word and loving acts help many to live better lives. A strong Christian man by a word, or by some helpful deed, and by right example can greatly help a stumbling wayward follower of Christ to right himself and live a better Christian. A strong church can help a small, feeble church to maintain itself and be a source of help to others. There are in our beloved Zion forty (40) missionary pastorates. These pastorates are not strong enough to support pastors. They have to be aided in having the preached word and pastoral labor. Here is where the strong can

help the weak. The strong church, strong in numbers and in means, can not only support itself, but help support another church. It can, by lending its pastor at times to a weak, pastorless church, or by contributing liberally, aid the little church to have a pastor of its own. The Missionary Society is aiding every year many of these missionary pastorates to have pastors. It takes money to do it. The Society has to depend upon these strong churches for the funds to help the weak ones. We would that these strong churches among us possessed the spirit of Paul and also more of his example, that the weak may be helped. It would make the strong churches less selfish, more sympathetic and helpful, make them more fruitful in faith, love and good works. It would help the weak churches to live and do also a good work. Do we realize as a people that our small churches that have to be helped are giving us the ministers, and have been for the last fifteen years?

#### NOTES ON THE KIANGNAN SUMMER CONFERENCE.

J. W. C.

To many it may mean little that the second annual summer conference of the Y. M. C. A. for the provinces of Kiangsu and Chekiang was held at Hangchow, July 15 to 24, 1905. But to the one hundred picked young men from the schools and colleges of these provinces it means very much. And through them it means much to the church in China.

To the younger American missionaries a good idea of the purpose and plan of the conference will be conveyed by saying that it is hoped to make this a "Northfield Conference" for this part of China. Others will want to know that the membership of the conference was made up almost entirely of Christian students and teachers, who met for nine days of Christian fellowship and instruction and inspiration. A dozen young foreigners, mostly missionaries, were also members of the conference, which was under the able leadership of Mr. R. E. Lewis.

The meetings were held near West Lake, one of the most famous beautiful spots in China, in buildings kindly loaned for the occasion by the C. M. S. school and Dr. Duncan Main. The local committee of Hangchow missionaries had worked hard in preparing for the gathering, and the arrangements were excellent. The total number of registered delegates, aside from visitors, was 100. The attendance last year at Soochow was sixty.

Meetings were held in the forenoon and the evening only, which is much the best plan, especially when the thermometer does not go below 88 degrees at any time during the twenty-four hours, as was the case during the last two days of the meetings.

Very much emphasis was laid on Bible study, as is the case in all conventions and conferences of the Y. M. C. A. Four classes for the study of the Word from different standpoints were conducted daily at 8.30 A. M. Mr. Rugh and the Rev. W. S. Sweet led classes in study for personal work, in English and Chinese respectively. The Rev. P. F. Price taught a class in the fundamental doctrines of Christianity. Prof. Zia, of the Anglo-Chinese College of Shanghai, led a study of the book of Colossians. Each member of the conference was asked to join one of the classes, attend it regularly and prepare the lessons; and with such teachers a real interest

in Bible study must have been awakened. The four classes were about of equal size.

From 9.30 to 10.30 each morning a general discussion of some one aspect of association work was held. Among the subjects considered were: How to get committees to work, how to improve our religious meetings, our relations to other associations, the morning watch, etc. Mr. Lockwood led most of these meetings. Mr. Millard led the discussion of the morning watch of Bible study and prayer, and asked the members who are willing to try it for two months, to hand in their names, it being believed that those who observe it faithfully for that length of time will be unwilling to give it up. Quite to the surprise of most of us, over seventy names were handed in.

At eleven o'clock each day there was another general meeting addressed by some invited clergyman. Among those who spoke were Dr. Gilbert Reid, Rev. W. S. Sweet, Rev. P. F. Price, Mr. Fairclough, of the C. I. M., and Mr. Faung, pastor of the M. E. Church at Shanghai. At one of these meetings four native pastors made very stirring addresses on the ministry, addresses that can not but have had effect in turning the thoughts of some of the earnest young men present toward the noble calling.

The afternoons were given up to rest and recreation. There was a tennis tournament, participated in by twelve teams of one Westerner and one Chinese each. Many improved the opportunity to visit some of the historic spots near the West Lake. These include famous lotus ponds, the library of a former emperor, and many graves and shrines, as well as two ancient pagodas.

Perhaps the best meetings of all were those held out of doors at sunset on a grass plot just under the tall pagoda that crowns a hill. "The Salvation of China" was the general subject of these meetings, and many very impressive things were said. At the first of them Mr. Rugh spoke on the choice of a life-work, and perhaps touched the key-note of them all when he said that the important thing for one to do is not to decide what he chooses as a life-work but to find out what God has chosen for that one's life-work. One evening we were favored with an address by Bishop Moule, whose very presence seemed a benediction. At another meeting the foreign student volunteers present gave their testimony of their reasons for coming to China. At the last one several young men who have recently decided to enter the ministry, some of them during the conference, spoke of this experience. Some who had decided during the conference to become Christians also testified. A larger number pledged themselves to give their lives to Christian work of some kind, as teachers, doctors or otherwise. This may fairly be considered the beginning of a student volunteer movement in China.

The meeting for *literati* was held one afternoon in the lecture hall in the city. This was addressed by Mr. Lewis, Dr. Gilbert Reid, and the Rev. P. F. Price. Several hundred were present, and it was spoken of as quite a remarkable meeting.

At the very first meeting the leader said that we foreigners are not here to use the Chinese as our helpers, but we are to be helpers to the Chinese, and the responsibility of the Chinese for the salvation of their countrymen was emphasized throughout the conference.

Much of the work was done through inter-



Woman's Work.

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

WOMAN'S EXECUTIVE BOARD.

Elected at Conference, 1905.

- President—Mrs. S. J. Clarke, Milton, Wis.; Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.; Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.; Treasurer—Mrs. L. A. Platts, Milton, Wis.; Editor of Woman's Page—Mrs. Henry M. Maxson, Plainfield, N. J.; Associational Secretaries—Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. G. H. Trainer, Salem, W. Va.; Miss Ethel Haven, Leonardsville, N. Y.; Agnes L. Rogers, Alfred, N. Y.; Mrs. A. S. Maxson, Milton Junction, Wis.; Mrs. G. H. F. Randolph, Fouke, Ark.; Miss Ethelyn M. Davis, Riverside, Cal.

WOMAN'S SOCIETY FOR CHRISTIAN WORK AT PLAINFIELD, N. J.

The annual meeting of the Woman's Society was held October 4, at which time plans for the coming year were discussed and reports of committees presented. By a vote taken at that time, these reports are printed on this page.

The following officers were elected: President, Mrs. D. E. Titsworth. Vice President, Mrs. H. M. Maxson. Recording Secretary, Mrs. W. B. Maxson. Corresponding Secretary, Mrs. W. C. Hubbard.

Treasurer, Mrs. F. A. Dunham. Auditors, Mrs. T. C. Smith, Mrs. Irving A. Hunting.

In addition to the reports that are printed in full, the Corresponding Secretary reported that during the past year she had written fourteen letters and received seven.

ANNUAL REPORT OF WOMAN'S SOCIETY FOR CHRISTIAN WORK, PLAINFIELD, N. J.

June 28, 1905, we held our last business session, when we finished our work for the year and bade each other a kindly "good-bye" to spend our summer vacation where we would. The months have sped and to-day we have gathered with cordial greeting to hear a resume of our work of the year past and to formulate plans for the ensuing year.

The Society has held ten regular business meetings, two special, and nine regular sewing meetings, with an average attendance of eleven. Mrs. T. C. Smith, chairman of directresses, has been present every session. Four pleasing entertainments have been given by our efficient Entertainment Committee, which were highly appreciated by our friends and added \$161.68 to the treasury.

In December, an invitation was sent out by the Secretary to every member of the congregation to meet with the Society and spend a social hour. About twenty-five ladies accepted. Mrs. H. M. Maxson explained to the ladies the aim and work of the Society and our President extended a cordial invitation to our visitors to join our Society and help us. Two new members were added.

In February, through the efforts of some of the members of the Society, \$95 was raised, which, with \$5 from our treasury, was quietly presented to Mrs. Davis as an appreciation of her efficient service and unselfish devotion to the work of the China mission, during the past twenty-five years. February 23, the ladies of the church were invited through the church bulletin to meet with us and sew for the Children's Home. Sixteen ladies responded.

The Treasurer's report will show receipts amounting to \$479.17, and expenditures, \$473.21, leaving a small balance in the treasury. We have been able with little effort to meet not only all our pledges, but to aid others struggling in various ways to meet the world's demands.

Through our representatives we have collected and paid to local charities, \$172.80, as follows: Children's Home, \$31; Relief Association, \$53; Hospital, \$15; McAll, \$13; W. C. T. U., \$20.80; Young Woman's Club, \$25; Needle Work Guild, \$15.

Our roll call numbers over sixty names and our average attendance has been only eleven.

preters, and though the interpreting was well done, there can be no doubt of the wisdom of the International Committee of the Y. M. C. A. in providing that all new secretaries who come out now shall have two years for language study, so as to be able to dispense with this unsatisfactory system. One really wonderful piece of work was the repetition of a whole address in Chinese, after it had been given in English by Mr. Rugh. This was done by Mr. C. T. Waung. Prof. Zia also did excellently as an interpreter, but that work seemed less valuable than what he did in leading the Bible class in Chinese. He is a good illustration of the wisdom of the policy of encouraging Chinese to learn English for the sake of what they can get out of English books and give to other Chinese. It may be that we are so anxiously looking for a Chinese Peter or Paul that we fail to recognize the Andrews and Timothys already with us.

To many of the young Christians who have opposition in their homes one of the best features of the conference must have been the association with so many other young men of similar experience. Taken all together, this conference, as I have said, certainly means much to the church of Christ in China, for the Spirit of God was there.—The Chinese Recorder.

TREASURER'S REPORT.

For the Month of September, 1905.

Table with columns for account name and amount. Includes entries for GEO. H. UTTER, Treasurer, and THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for account name and amount. Includes entries for O. U. Whitford, on account, L. D. Seager, Salary, and Loan.

Table with columns for account name and amount. Includes entries for Cash in treasury, Miss Palmberg's house, and Available.

E. and O. E. GEO. H. UTTER, Treas.

- The finest writers are Christians. The most eloquent orators are Christians. The happiest people are Christians. The sweetest poets are Christians. The best contented people are Christians. The model soldiers are Christians. The greatest scholars are Christians. The most successful statesmen are Christians. The highest civilization is Christian. The discoverers of undisputed facts of the highest importance are Christians.

WAYS AND MEANS.

Considerable time was spent in the Woman's Committee at Conference in discussing the wisest methods of work and the best way of raising funds, and informal reports from different societies were listened to with much interest. Some raised their money by quilting at a dollar and a quarter a spool or tied comfortable or made bed-pads. Others pieced patchwork or made aprons. Almost all told of teas and suppers and dinners, as a means of raising money.

Some societies have been entertained during the sewing meeting by reading. In one place, they had been much interested by readings from THE RECORDER. Some of these selections were from an old file, but even RECORDERS of a recent date were found to contain some articles that all had not read.

In several places, those have been found who, for one reason or another, are unable to engage in the active work of the society. These are very glad to belong to the list of associate members and by the payment of one dollar instead of twenty-five cents a year, are relieved from active service. Thus, they can feel that they are a part of the society though they can not do the work that others are able to do.

The reports that appear in this issue, are printed with the hope not only that they may contain some suggestive thoughts, but also with the idea that other societies may be induced to send in accounts of the work they are doing.

It is by comparing methods that we get new ideas for work, and we shall be glad at any time to learn of such work and be ready to give it place on the Woman's Page.

There are perhaps some churches where the women would be glad to undertake systematic work of this kind, but are at a loss how to go about it. For such and all interested, a copy of a Constitution and By-Laws is here printed. This bears no claim of being the best, but it is available and in one church has borne the test of years. With changes to fit the individual needs of the locality, this Constitution can be made useful for any band of women who wish to undertake systematic church work by means of a Woman's Society.

In some places, the membership and treasury are increased by means of an associate list composed of the men of the church, who pay the same fee as the women, twenty-five cents, but, of course, have no share in the deliberations of the society.

Can we not induce our members this present year to join hands with us and make this the banner year for this Society?

IN MEMORIAM.

In January, 1905, Mrs. William Randolph passed suddenly and peacefully to her heavenly home. In former years she was an active, efficient member of our working force, but for several years past her feeble health had prevented her attendance, though she never lost her interest in our Society.

In March, 1905, one of the constituent members of this church, Mrs. Grace Tingley, and I think the oldest member of the Society, who had lived more than her three score years and ten, was released from her earthly burdens and cares. She retained her interest in the church and Society as long as she lived.

And still another must be added to this list and her name dropped from our roll call, Mrs. J. P. Mosher, a strong, active, capable, willing worker, whose prospects were bright for a long, useful life and who will be greatly missed from our gatherings.

We note the loss of two of our most cordial, helpful honorary members, Mr. J. M. Titsworth and Mr. J. F. Hubbard, who were ever ready with generous purse to share our burdens with us.

As a church and society we have met with great losses this past year, and who will fill their places and keep the work going, is a question some one must answer.

Respectfully submitted,

A. T. MAXSON, Recording Secretary.

ANNUAL REPORT OF DIRECTRESSES.

An itemized report of the work done by our Society, for the past year, does not tell all of the story. The records do not tell of the many pleasant hours that the faithful ones have spent together at the sewing meetings. The meetings were well attended and as we met around the quilt the hours went quickly, for sociability was a marked feature of the meetings. They gave some a chance to become acquainted who perhaps would meet in no other way.

The Society has quilted two bed quilts, tied seven comfortable, made aprons and holders. The quilts and comfortable and most of the aprons were on order; a few aprons and the holders to be sold as purchasers were found. \$21.50 was paid to the Treasurer as the proceeds from the work. One afternoon was spent in sewing for the Children's Home, and two afternoons we worked for our pastor's wife.

As Chairman of Directresses I wish to thank those who have so cheerfully helped me to carry out the work planned.

Respectfully submitted,

S. C. SMITH, Chairman of Directresses.

ANNUAL REPORT OF ENTERTAINMENT COMMITTEE.

The report of the Entertainment Committee for the year just closed is like a shell without the nut, for "Supper" was the main feature of all the socials.

The first was a Harvest Home Supper, November 16. The entertainment was provided by the children, who gave a Thanksgiving exercise in costume. This was very pleasing to the audience.

On January 31, the men had charge, furnishing the supper and entertainment. A. L. Tits-

worth was chairman of the Entertainment and I. N. West of the Supper. As usual this was a success.

Our Committee furnished a miscellaneous program of music and recitations for the Annual Supper, March 22.

We assisted the Refreshment Committee in serving the Annual Church Supper in April.

The most elaborate entertainment of the season was the Cantata of Singing Flowers, given the evening of the Ice Cream Festival, June 7.

While the Committee as a whole did the detail work in connection with the Cantata, the affair was under the direction of Miss Utter, a member of our Committee.

We arranged the program for the Experience Tea, held in the church parlors, Sunday afternoon, September 24, at which time nearly \$50 was received and many interesting experiences of the manner in which the dollars were earned, were told. It proved to be a very sociable and profitable afternoon.

Respectfully submitted,

ERNESTINE C. SMITH, Chairman.

REPORT OF THE REFRESHMENT COMMITTEE FOR YEAR ENDING OCT. 4, 1905.

During the past year the services of this committee have been called into requisition seven times.

On November 16, a "Twenty-five Cent Supper" was served to one hundred and ten guests. The popular price proved such an attraction that the committee had some very anxious moments, lest the reputation created by the previous incumbents should prove their Waterloo, but when all had been served there were a few fragments remaining. With a donation of five dollars received at that time, our profits were \$32.76.

On December 16, and again on February 23, the committee served Russian tea and wafers, on the former date with the idea of promoting sociability and increasing our membership, and in February at the close of an afternoon's sewing for the Children's Home.

Our spring supper was held on March 22. Nearly one hundred people were served. An innovation was introduced by catering to a party of thirty from the Young Men's Christian Association, which, because of the somewhat small attendance of our own people, proved to be a profitable investment. Our net profits were \$54.17.

As in previous years, our committee, together with the Social Committee of the Christian Endeavor Society, provided the supper at the Annual Church Meeting for one hundred and fifty. The bountiful repast was heartily enjoyed and did much toward promoting the good fellowship that is so prominent in these yearly gatherings in our church home. This occurred on April 2nd.

The Annual Strawberry Festival took place on June 7. About one hundred were in attendance, and at the close of the evening we were able to hand over to our Treasurer thirty dollars, as the result of the evening's work.

On September 24, Russian Tea was served at the close of our "Experience Social," and with this, the labors of the committee for this year terminated.

The total money raised during the year, by these suppers, amounted to one hundred sixteen dollars and ninety-three cents (\$116.93.)

During the winter the Woman's Society voted

to replenish the kitchen with some needed dishes and cooking utensils, and we feel that the ladies deserve the unsolicited compliment of a visitor to the kitchen recently, who said she had never seen a more complete equipment for our line of work. The cost approximated thirty-five dollars (\$35.)

Thus the retiring committee pass on with pleasure their responsibilities to the newly elected members, and welcome them to the joys and anxieties of catering to a numerically variable, but always appreciative audience.

Respectfully submitted, MABEL POTTER HUBBARD, Chairman.

CONSTITUTION AND BY-LAWS FOR USE IN WOMAN'S SOCIETIES.

Article I. This society shall be called the "Woman's Society for Christian Work," and its object shall be to assist in all kinds of home and denominational work.

Article II. The officers of this society shall be a President, a Vice President, a Recording Secretary, a Corresponding Secretary, a Treasurer and two Auditors. These shall constitute the Executive Committee.

Article III. The following standing committees shall be elected annually: one in interest of Tract, Missions, Hospital, Children's Home, Woman's Christian Temperance Union, Young Women's Christian Temperance Union, Relief Association, Board of Directresses, Fancy Work and Entertainment, or any other societies represented by our members.

Article IV. The only requirement for membership will be a payment of twenty-five cents into the society's treasury, annually.

Article V. The duty of the President shall be to preside at all meetings; call to order and open meetings; announce business for the meeting in the order in which it is to be acted upon; to put to vote all questions that have been regularly moved and seconded (first asking for remarks) and announce the result.

The Vice President shall preside in the absence of the President.

The Recording Secretary shall keep a complete record of all the proceedings of regular and special sessions of the society, prepare notices of the sessions, and notify committees of their appointments, and the business referred to them.

The Corresponding Secretary shall conduct all correspondence of the society.

The Treasurer shall have the care of all funds raised by the society, and pay them out only on order of society, and prepare, monthly and annually, reports of the condition of the treasury, which reports shall be duly audited.

The Auditors will see that the Treasurer's reports are correct.

Article VI. The duties of standing committees shall be to superintend the work of their departments.

The Board of Directresses shall consist of five members, whose duties shall consist of planning and purchasing for the practical work of the Society.

The Entertainment Committee shall consist of three members, whose duties shall be to devise ways and means to advance the interest of the society.

Article VII. This constitution may be amended at any regular meeting, by a two-thirds vote of the members present and voting. Notice of such change to be given at a previous meeting.

BY-LAWS.

The society shall convene once in two weeks, the business meeting to be held on the last session in the month.

The annual meeting shall be held in October.

The officers of the society shall be elected by ballot.

Five members shall constitute a quorum.

Order of exercises:

Meeting called to order.

Prayer.

Roll-call.

Reading of minutes of last session.

Report of treasurer.

Reports of standing committees.

Reports of special committees.

Unfinished business.

New business.

Adjourn.

The President, or in her absence, three officers may call a meeting when necessary.

These by-laws may be amended at any regular meeting by a two-thirds vote of the members present.



## Children's Page.

### WHY?

Why, muvver, why  
Did God pin the stars up so tight in the sky?  
Why did the cow jump right over the moon?  
An' why did the dish run away with the spoon?  
'Cause didn't he like it to see the cow fly?  
Why, muvver, why?

### Why, muvver, why

Can't little boys jump to the moon if they try?  
An' why can't they swim just like fishes an' fins?  
An' why does the live little birdies have wings,  
An' live little boys have to wait till they die?  
Why, muvver, why?

### Why, muvver, why

Was all of vose blackbirds all baked in a pie?  
Why couldn't we have one if I should say, "Please?"  
An' why does it worry when little boys tease?  
An' why can't fings never be now—but bimeby?  
Why, muvver, why?

### Why, muvver, why

Does little boys' froats always ache when they cry?  
An' why does it stop when they're cuddled up close?  
An' what does the sandman do days, do you s'pose?  
An' why do you fink he'll be soon comin' by?  
Why, muvver, why?

## THE "THREE CHEERS" BIRD.

MARY A. STILLMAN.

My window overlooks a Cape Cod meadow and a cornfield, beyond which the scrub oaks and the tall pines meet the sky. This morning I am awakened by a strange note among the familiar bird voices which seems to say, "Three cheers!" As soon as I am dressed I take my field glasses and start on a peaceful hunt for the owner of the strange voice.

The meadow is alive with songsters just taking breakfast. I scarcely notice the brown thrushes and robins, the chewinks and catbirds; and even for a cuckoo I pause but a moment, for I am led onward by the encouraging cry, "Three cheers!" I hurry through the scrub, along the abandoned sandy road, bright with golden asters and inviting with young wintergreen and mountain cranberry; I pass by the bush where the prairie warblers are nesting, but I stop not for flowers, for berries or for nests. At last I reach the pines and now the shrill voice says, "Give three cheers!" I am quite ready to give three times three, under my breath, for there on the topmost branch of a dead pine sits the stranger in plain sight!

He is not so large as a robin, and I see by his hooked bill that he is a bird of prey. I thought from his call that he must be a soldier. He wears a dark coat with a white collar and vest, the latter buttoned behind, for when he flies I see a white spot between his wings. His epaulets and the trimmings of his coat are bluish gray, of nearly the same shade as the postman's uniform. Suddenly he darts out and catches an unwary moth, returning to his post to eat it. Next a grass-hopper attracts his attention with the same fate. This bird must have keen eyesight, for not a passing insect escapes his notice, and after every capture he exclaims, "Three cheers!" When he has eaten his fill he does not stop work, but continues to rid the field of insects, mice and lizards by catching them and impaling their bodies upon the thorns of the thorn-apple tree.

Now I know that the stranger is the Loggerhead Shrike, who is protected by law in the southern states on account of his usefulness in destroying mice in the rice fields. What are you doing, Mr. Butcher-bird, so far to the north

## THE SABBATH RECORDER.

as Cape Cod? Has this protracted spell of hot weather driven you out of your usual haunts to a place where you can get a breath of fresh, cool air? And while you are here can you not be induced to take up a diet of Brown-tail and Gipsy Moths? If so, we shall all join you in giving "Three cheers!"

233 Webster Street, East Boston, Mass.

## Young People's Work.

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

### SECRETARY'S MESSAGE.

Read at the Young People's session at the General Conference on the evening of Aug. 26.

It has been said that the Society of Christian Endeavor has finished its usefulness; that it must soon ally itself with some great cause or die a natural death. This is false on the face of it, for is not Christian Endeavor already allied to the greatest of all causes, "For Christ and the Church?" Faithful service in such a cause can never die. Christian Endeavor still has a place and an important one in the work of the Christian church.

It will not be necessary to go beyond our own denomination, nor far back of the present to prove this, but let us turn back to the past for a few moments and briefly recount the history of the work of our own young people, beginning with the year 1888, when the first seed was planted which has finally grown into the product you see before you, the Young People's Board, and which, with God's help, is going to keep on growing.

During Conference, that year, an informal meeting of the young people in attendance was held, to consider ways and means of arousing greater consecration and Christian zeal among our young people. This resulted the following year in the appointment of the predecessor of the Young People's Board, the Young People's Permanent Committee. The duty entrusted to this committee was to promote Christian culture and work in general, and particularly systematic endeavor along the lines of our denominational benevolent enterprises.

The Committee realized from the first that if the young people were to be aroused to greater power and activity they must have a definite field of labor, some special work to carry on for the Master. After considering several plans it was finally recommended that the young people undertake the support of Rev. J. L. Huffman as missionary evangelist, and six hundred dollars a year was pledged for his support. He entered upon his labors in April, 1891. The young people loyally supported this work until January, 1893, when Mr. Huffman decided to confine his efforts to the South-Eastern field, and the young people were asked to assume the support of student evangelists. Seven hundred dollars a year were pledged for that work. From then until the present time, many of our Endeavorers have contributed largely for student evangelistic work.

In 1895, the Committee, in the name of the young people, pledged themselves to raise one-half of Dr. Rosa Palmberg's salary, three hundred dollars per year, which has been faithfully done ever since. At the same time many have given generously to the general work of the Tract and Missionary Societies.

Nor are we able to show all that this past record has meant in Christian Endeavor. Through the earnest efforts of our faithful young workers,

souls have been brought into the kingdom, lives have been made happier, and the workers themselves have grown in Christian knowledge and grace. God has been guiding them into paths of joy and usefulness. In their work we can see the footprints of the Master, and realize that he has passed that way, for on every hand are blooming the flowers of consecration and love, which we can not fail to see if we allow Christ to train the vision of the soul.

'Tis true that here and there a society has faded for lack of proper attention and nourishment, but others have grown and flourished, because they have trusted, not in their own strength, but in that of the Prince of Peace.

Such has been the progress of our Christian Endeavorers in the past. Does it prove the approaching death of Christian Endeavor? Never! "But what of the present?" you ask. Beloved, that is where our chief encouragement lies. Look out over the field of labor and see what the summer has brought forth.

Yonder in Southern Illinois, are four earnest Christian workers, doing their utmost to win precious souls for Christ. Preaching night after night from the Word of God to waiting souls, sending up, on high their songs of praise, and prayers of trust and supplication. Think you their efforts are in vain? No! May God bless the work and the workers!

Out there on the Wisconsin field are four more consecrated young evangelists, carrying on the same fruitful service. Can we doubt that God is leading them?

West Virginia has her workers too. How we honor them! Here are two devoted followers of Christ, preaching the joys of Christian service to pastorless churches. Surely their work will abound to the glory of God. Again, here is one who has labored to raise the Christian Endeavor Societies to a higher level of Christian usefulness; to make them mighty powers for Christ and the church. Through his efforts societies have been encouraged and strengthened, and young people have been inspired to higher service.

In Pennsylvania and New York equally faithful work is being done. Four young men are laboring for pastorless churches, one in Pennsylvania and three in New York; while three young men have been doing a noble work among the Endeavor Societies of the Eastern, Central and Western Associations. Does this look like failure? God forbid.

From many other sources may our young people gain encouragement and help. From the faithful study of the Bible Course, outlined each week in THE SABBATH RECORDER; from a careful reading of THE SABBATH RECORDER and our little paper, *The Seventh-day Baptist Endeavorer*, which has already over eight hundred readers; by prayerfully supporting all lines of Christian activity, and by faithfully fulfilling all duties required of them, in the home, in the church, in the Sabbath School, in the Endeavor Society, in business and in pleasure, in all circumstances and in all places. We can not receive help unless we work. Then let us work.

So much for past achievements and present conditions. What is to be the record of the future? Just what we make it, young people. Ought it not to stand for the best, the most progressive Christian work that has yet been accomplished? We have done some good work in the past, nor be like the commander who, "With twenty thousand men marched up the hill, and

past, but we must not be content with past such then marched down again." Our duty is to press on to complete conquest for our chosen cause, Christ and the Church, entering actively into Christian work, employing every opportunity, every instrument for service, proving to the world that the Christian Endeavor movement is not a failure, but an immortal force in the life of the church.

The Young People's Board is one of the instruments at your service for advancing the cause of Christ in the world. Not because of any ability we have in ourselves, do not mistake us, but because we shall take our places and serve and those who serve Christ in spirit and in truth may hope to do great things, for while we work He will work.

There is surely great power for good in our young people. God placed it there. Let us work together to find that power, develop it and put it into use. How shall we arouse this inward power so that it will make itself felt in the world? How does the farmer bring forth the power of growth in the seed he plants in the springtime? He plants it in good soil; he cultivates it; he does everything that human ingenuity can devise to promote its growth, and leaves it to God to do the rest. A sturdy, luxuriant growth is the result.

We can endeavor to place around our young people the good soil. What is the good soil? Heart-reaching prayer meetings, inspiring, interesting occupations in Christian service, good reading, including helpful methods of Bible study, etc.

We can cultivate them by lifting them out of the ruts into which they have fallen, into new thoughts, new plans, new endeavor. God alone can tell to what heights of power they may grow, for 'tis left to Him to furnish the finished product.

Where shall we find workers to cultivate this fruitful soil? Look for them in your own ranks. Here you find the consecrated student evangelist, full of ardent desire to serve. Support him in his labors; pray for him; urge him on to victory, and who can estimate what the harvest shall be?

There are our field secretaries; are they not wonderful powers for good? Going prayerfully among the young people; giving them helpful, inspiring addresses; bringing to them new thoughts and purposes; having heart to heart talks with them; arousing them to greater Christian activity. The personal touch is what is needed to reach our young people. Some earnest worker to go among them in faithfulness, in trust, in patience, in divine strength, and inspire in them a desire to serve; a determination that with God's help they will serve. Other instruments of Christian culture and inspiration we may find on every hand; look for them, use them.

It is possible for every Christian Endeavorer to become such a valuable instrument if he will but enter joyfully into all the doors Christ opens for him; not choosing simply the agreeable duties, but performing the hard or easy, exalted or lowly, pleasing or distasteful tasks, seeking every opportunity for service, firmly believing that God can be trusted to assign appropriate duties, give strength and consecration to perform them, and bring forth results more than sufficient for the toil.

Nor are results all; a true Endeavorer will

## HERE'S YOUR CHANCE

### Will You Take It? A GREAT MAGAZINE OFFER

What are you planning to read next year! What do you have in mind for the long winter evenings that will soon be coming? Won't you be improving your minds with the best magazines the country affords? Of course you will be, so let us help you to get them at reduced prices. Just note the following offers:

<b>Offer No. 1—Combination Price</b>	
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<b>Recorder, one year</b>	<b>\$2.00</b>
<b>Cosmopolitan, one year</b>	<b>1.00</b>
<b>Review of Reviews, one year</b>	<b>3.00</b>
<b>Woman's Home Companion, one year</b>	<b>1.00</b>
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<b>Offer No. 2—Combination Price</b>	
<b>\$3.50</b>	Reg. Price
<b>Recorder, one year</b>	<b>\$2.00</b>
<b>Success, one year</b>	<b>1.00</b>
<b>Good Housekeeping, one year</b>	<b>1.00</b>
	<b>\$4.00</b>

<b>Offer No. 3—Combination Price</b>	
<b>\$3.25</b>	Reg. Price
<b>Recorder, one year</b>	<b>\$2.00</b>
<b>Success, one year</b>	<b>1.00</b>
<b>Harper's Bazar, one year</b>	<b>1.00</b>
	<b>\$4.00</b>

<b>Offer No. 4—Combination Price</b>	
<b>\$4.25</b>	Reg. Price
<b>Recorder, one year</b>	<b>\$2.00</b>
<b>Success, one year</b>	<b>1.00</b>
<b>Independent, one year</b>	<b>3.00</b>
	<b>\$6.00</b>

<b>Offer No. 5—Combination Price</b>	
<b>\$2.50</b>	Reg. Price
<b>Recorder, one year</b>	<b>\$2.00</b>
<b>Cosmopolitan, one year</b>	<b>1.00</b>
	<b>\$3.00</b>

We can offer other combinations that are as great bargains as the above.

### WHY THROW AWAY MONEY?

All the magazines on our list are first-class in every respect, and you may have been buying them in the past and paying regular rates.

### STOP IT NOW

Write the Business Manager of THE RECORDER for the price of any paper published. But, don't forget, a paid-in-advance subscription to THE RECORDER must enter into every combination offered. If you are in arrears for THE RECORDER, write and get our special offer to you.

### DON'T DELAY

Take advantage of this offer NOW. Combinations may be changed or withdrawn at any time. Address

**Sabbath Recorder,**  
PLAINFIELD, N. J.

find joy in the simple performance of duty. One who reached the summit of a high mountain was asked concerning the view. He replied, "Mountain climbers do not ascend for the view, but for the climb." So is the Christian worker blessed as much by the efforts he puts forth as by the final reward of his labors; and as he climbs upward, seeing ever before him a higher range of duty and privilege, he becomes more fully equipped to approach the summit of true usefulness and righteousness.

If Christian Endeavor means all this; if it is such a power of God flowing through His people, as it must be to represent the cause for which it stands, Christ and the Church, each year will but increase its usefulness, and its influence shall never die.

In closing I would leave this message with you, this our earnest purpose for the year that lies before us,—that since God works in and by human instruments in performing His work among men, we must strive to make ourselves, our young people as perfect instruments as possible. He will help us to accomplish this end.

### 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-NINTH 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 promise was made by God to Manoah and his wife, and how fulfilled?
2. How did Samson receive his great strength?
3. Why was his strength taken away?
4. How did the Israelites show their regard for one another?

V. Period of the Judges. (Continued.)

First-day. The judgments of Ibsan, Elon, and Abdon, Judges 12: 8-15. The period and the stories of Samson, 13: 1-25.

Second-day. Stories of Samson, (continued), 14: 1-20.

Third-day. Stories of Samson, (continued), 15: 1-20.

Fourth-day. Stories of Samson, (continued), 16: 1-31.

Fifth-day. The story of Micah and his priest, 17: 1-13.

Sixth-day. The Danites move from the south to Laish or Dan, 18: 1-31.

Sabbath. The vile outrage by the men of Gibeah, 19: 1-30. The resulting cruel civil war, —the other tribes against Benjamin, 20: 1-48.

If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.



## Popular Science.

H. H. BAKER.

### A Decision at Last.

The great race finally decided between Light, Lightning and Thought, in favor of the latter, as having the greatest speed, and making the most ready exchanges.

There appears to have been quite a difference of opinion on some points by the parties chosen to act as a commission to decide this important trial of speed.

On the part of some, after making all allowance for variations in parallelism, that the speed of light from the sun to the earth was 186,700 miles per second, they also declared that light would maintain a continuous velocity; and that the nearest fixed star was fully 200,000 times farther from the sun than we are, and we are 93,000,000,500,000 miles away, and it took the light over three years to reach the earth.

These statements are controverted by claiming that we have no positive evidence that any rays of light emanate from the sun; that whatever the sun may send forth that creates light, (so far as we know) bursts into light on reaching our atmosphere, but generates heat only as it nears the earth at the level of the ocean, this is shown by the cold covering the mountain tops with snow and ice, directly under the sun's most piercing rays.

The spots seen on the sun's surface at times, and then disappear, as if swallowed up, are only large meteorites floating in space, such as U. S. Officer Peary found north, but could not handle. On his next voyage he brought it home. This has lain for some years on a pier in Brooklyn, but now has been removed, we don't know where.

A remarkable meteorite is now being unearthed in Long Island City, N. Y., which may once have been seen in the heavens as a spot on the sun.

It was argued that by the revolution of our earth that a particular ray starting from the edge of the sun, would not reach us, as we would have gone past, so that no one ever saw a direct ray, and it was far out of the way by being bent on passing through our atmosphere.

In regard to lightning, it is probable we have had more practical experience than with light. But as its speed was only to be considered we are indebted to Mr. Richard Anthony Proctor, an English astronomer, who devised a plan for measuring the speed of electricity, which revealed a vast amount of speed on a wire, but whether on its return along on the earth to complete the circuit, it maintained its outgoing velocity, could not be verified.

It is believed, that when the wireless telegraph gets thoroughly established, the electric current will develop a speed fully, if not exceeding, that of light.

Your commission in taking into account the speed of a "thought" must take into consideration that a thought is a verity; is an unspoken word, and contains in its elements a communicative sense, which forms the basis of all spiritual communication between earth and heaven, and constitutes a form of prayer.

All appeals for aid or strength beyond the reach of human voice must be made to our "Father who art in Heaven," unseen by human vision, not a myth but real, consequently those unspoken words must pass through space to be heard by our Father, that he may "reward openly" the petitioner.

It is claimed by the commission to be a fact,

that the speed of thought can be accelerated to an extent beyond any other conceivable element known. It is curious that thought cannot be made to obtain great speed in circles, it flies off in tangents, but on straight lines, the speed can be made to pass the bounds of human comprehension.

Your commission, therefore award the prize offered to "Thought," as excelling all others in passing the line first at the end of the race.

### FROM THE FIELD.

Four weeks on the field in Central New York have given emphasis to the conviction that the Sabbath School, in some of its various phases of organized work, is, or may be, the rallying point for the smaller and pastorless churches of our denomination. The Home Department, particularly, seems to be well adapted to the communities and the churches where the people are widely scattered and where it is difficult to maintain a regular church service, or a regular Sabbath School.

A brief account of the work as organized in one or two churches may be of interest to the readers of THE RECORDER, as showing the possibilities of what may, perhaps, be accomplished in other communities.

At Lincklaen Centre, a Sabbath School was organized on the double basis of a regular Sabbath School and of a Home Department. At present and during the warm months the school will meet at the church, but it is the plan that, in the winter, when the weather is bad and the traveling difficult, the school will continue as a Home Department, with the Superintendent and officers of the main school as the Superintendent and visitors of the Home Department. In this way, the study of the lesson will be maintained without break until spring, when the school will reassemble as a Sabbath School.

At Preston, where the members are widely scattered, some as far as six or eight miles from the church, it did not seem practicable to organize a school, so a Home Department was organized which includes nearly all of the members of the church and some who are not. We find that the people, though they may not be members of the church, recognize the need and the value of the Bible and are willing, and often eager, to study the Word, if it can be brought to them for their study, in a simple and attractive way.

The Secretary spent two Sabbaths with the DeRuyter church, occupying the pulpit on both Sabbaths, and during the week on two evenings conducted a union Bible school institute. The first evening the teacher's work of preparation and presentation of the lesson was considered. In the round table discussion that followed many helpful suggestions were made on such questions as, "How to secure the home study of the lesson?" "What use shall we make of quarterlies?" "What books should the teacher own?" and "should rewards be given for attendance?"

On the second evening of the institute, Rev. F. G. Webster, pastor of the Congregational church at DeRuyter, spoke on "The Bible School, as the Interpreter of Scripture," and your Secretary gave an address on "Childhood and Adolescence," in which he called attention to some of the interests and powers, characteristic of the various stages of child life that may be of interest to teachers. The institute was attended by representative teachers and workers from the Congregational, Methodist and the First-day

Baptist churches, as well as by our own workers.

On the initiative of the Seventh-day Baptist School, a teachers' union was organized in which all the teachers and officers of the Bible Schools in DeRuyter have united for the weekly study of the International lessons and for the discussion and study of questions relating to Bible School work. The Secretary was asked to map out a course of study and suggest questions for discussion in these meetings.

Our own Sabbath School at DeRuyter has appointed a Home Department Superintendent and is to make a systematic effort to increase the membership of the school and to enlist the entire society in some form of Bible study. Scattered Sabbath keepers at Cuyler Hill and Otselic are to be connected with the DeRuyter Home Department.

The statistical record for the month's work in this field shows twelve sermons and six addresses; eleven parlor conferences and sixty-four visits and calls; eighty letters written in the interests of Sabbath School work. Subscriptions secured, thirty for the *Helping Hand* and five for the *Sabbath Visitor*; one Sabbath School organized, two Home Departments and one union teachers' meeting. These, with one funeral and one wedding, show the varied nature of the Field Secretary's work.

W. L. G.

OXFORD, N. Y., Oct. 10, 1905.

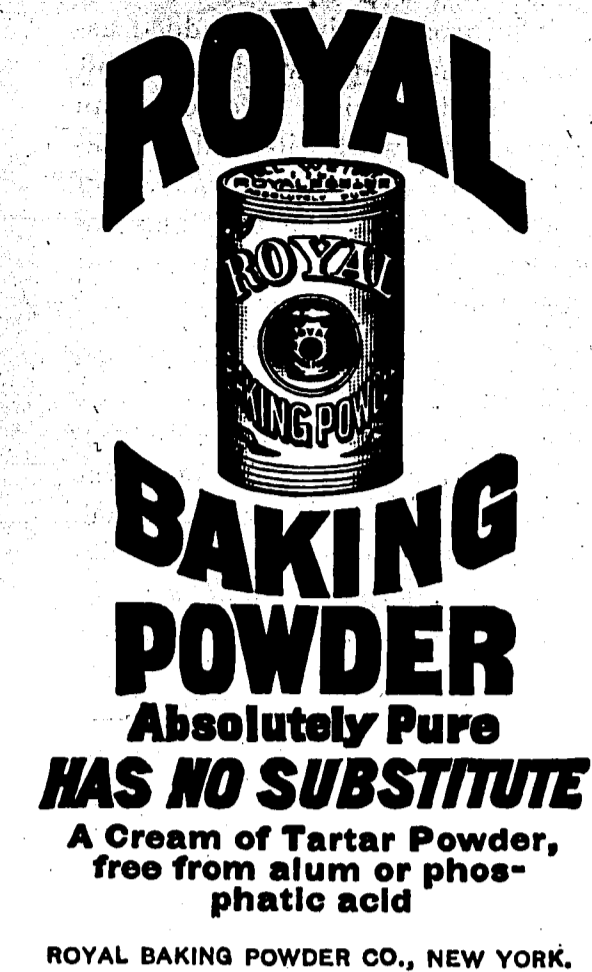
### UNLOAD YOUR CARES.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares!—G. B. F. Hallock, D.D.

### A MATTER OF HEALTH



### Home News.

MILTON, WIS.—We have enjoyed the visits of an unusually large list of friends this fall, among them being Mrs. Jonathan Maxson, Mr. and Mrs. Orson C. Rogers, and Mr. A. N. Crandall, all of Westerly, R. I., and Mrs. W. R. Potter of Hammond, La. Mr. and Mrs. Bert Lanphere, also of Hammond, have been spending the summer here, as they have done for two or three seasons past. Mrs. O. U. Whitford, from Westerly, is spending some time with her daughter, Mrs. Prof. A. E. Whitford. Dr. C. H. West and wife, and Harry Crandall and wife of Farina, have also visited friends here. These visits help us to feel more strongly the bonds which make us—east and west; north and south—one people.

Friends of Milton College will be gratified to hear that the walls of the Whitford Memorial Hall are now being rapidly laid, and it is expected that the building will be enclosed before cold weather. It is also pleasant to note that a larger number than usual of new students have registered for the year's work, which is now arranged on the semester plan and corresponds to that in the State University.

The season for farmers has been unusually favorable, and all crops are well matured and are commanding good prices. The acreage of the sugar beet crop in Rock County has been more than doubled over that of last year, and the sugar factory in Janesville is now a busy place.

This story is told, according to the *Boston Herald*, at the expense of the late General Wilmon W. Blackmar: General Blackmar was attending a camp, when he was approached by a seedy-looking man, who greeted him profusely. The general shrugged his shoulders and turned away, with the remark that they were not acquainted.

"But, general," said the stranger, "don't you remember how you saved my life at the Battle of the Wilderness?"

General Blackmar at once became interested and he called a group of comrades over to listen, saying, "I saved this man's life once. How was it done, old comrade?"

"It was this way," was the response. "We were on a hill and the enemy advanced steadily toward our intrenchments. A veritable hail of

fire swept our position. Suddenly you turned"—here the auditors were absorbed and excited—"and ran, and I ran after you. I think if you hadn't shown the example I would have been killed that day."

### LITERARY NOTE.

The University of Chicago Press announces for publication early in October a new book from the pen of President William R. Harper entitled *The Prophetic Element in the Old Testament*. This is the latest volume in the series of Constructive Bible Studies, edited by Dr. Harper in conjunction with Ernest D. Burton. It forms, therefore, one step in the process by which the Sunday-school pupil is led from the kindergarten state to mature biblical scholarship. The book is adapted to advanced Bible classes, and to college and divinity students, and assumes that the reader has already an understanding of scholarly methods, and a ripe judgment. The term "prophecy" is taken in its widest sense, and the prophetic element is shown to be interwoven with every period of biblical history, the present volume carrying the subject through Amos. While the treatment is severely scientific, the "constructive" studies, which alternate with the historical and interpretative material, furnish endless suggestions for reflection. A frank recognition is everywhere made of the various possible points of view, from the extremely conservative to the rationalistic, but the reader has no difficulty in discovering the moderate views that are personally adopted by the author. Carefully selected bibliographies introduce the student to the literature on the subject in English and other languages.

*The Prophetic Element in the Old Testament*, by William Rainey Harper. viii—142 pp., 8vo, cloth; post-paid, \$1.00. The University of Chicago Press, Chicago and New York.

### MARRIAGES.

CRANDALL-CLARKE.—In Milton, Wis., Oct. 4, 1905, by Rev. Lewis A. Platts, D.D., Mr. Oscar Henry Crandall, of Harmony Township, and Miss Alice Edna Clarke, of Milton.

STILLMAN-MARBLE.—At the home of the bride's parents, Mr. and Mrs. Martin Marble, DeRuyter, N. Y., at 2 P. M., Oct. 4, 1905, by Rev. Walter L. Greene, Mr. Fred Stillman and Miss Alice M. Marble, both of DeRuyter.

STILLMAN-TAYLOR.—At the home of the bride's parents near Clifton Springs, N. Y., Aug. 16, 1905, by Rev. Seymour C. Ferris, Mr. Barton Gardiner Stillman, of Brookfield, N. Y., and Miss Margaretta Adelia Taylor.

WETMORE-GREEN.—At the home of the bride's parents, Mr. and Mrs. Morton Green, Little Genesee, N. Y., by Rev. S. H. Babcock, Mr. Will D. Wetmore of Wright's, Pa., and Miss Grace M. Green of Little Genesee, N. Y.

### DEATHS.

COATS.—Mrs. Susan Coats was born in Truxton, N. Y., March 29, 1820, and departed this life at Richburg, N. Y., Sept. 24, 1905.

Her parents were Jeremiah Burdick and Rachel Fletcher of Rhode Island. She came with her parents to Allegany county when a child, and was married to Ambrose R. Coats, March 26, 1840. She has always lived within the confines of the Richburg church, loved and respected by all who knew her. She was a woman of sweet and quiet disposition and life, of gentle and refined manners, and loyal to her church and her convictions of right. She has passed to her reward. She leaves two children, F. L. Coats of Richburg, who has tenderly cared for her, and W. W. Coats of Nile, N. Y. The following lines were written by Mrs. Fannie E. Davis Burdick, and requested for publication in THE RECORDER:

Gently fold the fingers  
O'er her weary breast,  
Softly close the eyelids,  
Mother is at rest.  
Long has been her journey,  
Feeble grown her feet,  
Now she walks with gladness  
Heaven's golden streets.

Smooth the silver tresses,  
Softly o'er her brow;

For her head a golden  
Crown is waiting now.  
Ears now closed forever,  
To all earthly sounds,  
Greet the songs of angels,  
That through heav'n resounds.

Lips we've heard so often,  
Thoughts of love express,  
Giving words of comfort  
To any in distress;—  
Here forever silent,  
Now in realms above,  
Praise her God, and Father,  
For his boundless love.

We shall miss her sadly,  
Till our days are o'er.  
She is with her loved ones,  
Who have gone before.  
Blessed Lord, be near us,  
May we never roam,  
Till we meet our Mother,  
Safe at "Home, sweet Home."

GREEN.—Harriett A. Green, daughter of Wm. H. and Olivia S. Hall Green, and wife of Menz Mamesley, was born in Alfred township, Nov. 17, 1852, and died at Alfred, N. Y., Sept. 28, 1905.

She was united in marriage to Mr. Wamesley, May 22, 1889. In early life she accepted the Lord Jesus, with unflinching faith as her Saviour, put Him on by baptism, and when the Seventh-day Baptist Church of Andover, N. Y. was organized, she became one of its charter members, and has continued her relations with that church as one of its trusted loyal members, during the remainder of her earth life. She was steadfast in the faith, a devoted daughter, sister and wife, and is survived by her bereaved husband, widowed mother, one brother and an orphaned boy, now about twelve years of age, to whom herself and husband have given a welcome home and kindly care, such as devoted parents give to their own children. She will be sincerely mourned, and her memory fondly cherished by a large circle of relatives and friends.

When the spark of life is waning, weep not for me;  
When the languid eye is straining, weep not for me;  
When the feeble pulse is ceasing,  
Start not at its swift decreasing,  
'Tis the fettered soul's releasing,  
Weep not for me.

In the house you feel most lonely, weep not for me;  
Think not of the dark grave only, weep not for me;  
Far away my happy spirit,  
Shall the joys of heaven inherit,  
Purchased by a Saviour's merit,  
Weep not for me.

When you pace the lonely dwelling, weep not for me;  
When with grief your breast is swelling, weep not for me;  
Let the thought of one day meeting,  
All your silent anguish sweeten,  
View by faith our happy greeting,  
Weep not for me.

Brave the storm a little longer, weep not for me;  
Trials make the faith grow stronger, weep not for me;  
I shall on the shore be standing,  
When your happy spirit's landing,  
All is safe with Christ commanding,  
Weep not for me.

HULL.—Charles Hull was the only son of Nathan and Hannah Bliven Hull. He was born at Greenfield, Luz. Co., Pa., and died at his home in Scio, N. Y., Sept. 3, 1905.

His parents moved back to Allegany when he was one year old. On May 12, 1878, he was married to Ida Fuller at Richburg, N. Y. They lived two years at Andover, coming from there to Scio, where they have since made their home. Mr. Hull was a loyal son to his aged mother, and a devoted husband and father in the home. He had an intensely sympathetic nature, and was deeply touched by the misfortune and need of his friends and neighbors. He was a regular attendant of the Scio Seventh-day Baptist church, and gave cheerfully of his means for its support. He leaves to mourn his loss an aged mother, wife, one son, Nathan, and one daughter, Myrtle.

WASHBURN.—In Little Genesee, N. Y., Oct. 2, 1905, Moses E. Washburn, aged 66 years and 3 days. Funeral and interment at Sartwell Creek, Pa. Sermon by the pastor from Ezekiel 18: 32.



**Sabbath School.**

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

## INTERNATIONAL LESSONS, 1905.

Sept. 30.	Daniel and Belshazzar.....Dan. 5: 17-30
Oct. 7.	Daniel in the Lion's Den.....Dan. 6: 10-23
Oct. 14.	Returning from the Captivity...Ezra 1: 1-11
Oct. 21.	Rebuilding the Temple.....Ezra 3: 10-4: 5
Oct. 28.	Power Through the Spirit.....Zech. 4: 1-10
Nov. 4.	Esther Pleading for Her People.....Esther 4: 10-5: 3
Nov. 11.	Ezra's Journey to Jerusalem.....Ezra 8: 21-32
Nov. 18.	Nehemiah's Prayer.....Neh. 11: 1-11
Nov. 25.	Absstinence 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 V.—POWER THROUGH THE SPIRIT.

For Sabbath-day, Oct. 28, 1905.

LESSON TEXT.—Zech. 4: 1-10.

Golden Text.—"Not by might, nor by power, but by my spirit, saith the Lord."—Zech. 4: 6.

## INTRODUCTION.

The work upon the temple was discontinued almost as soon as it was begun as we noticed in last week's lesson. It was of course necessary to stop, but the people seemed to lose their enthusiasm and so did not resume the work till two energetic prophets arose with exhortations to the path of duty. These were Haggai and Zechariah. It seems probable that Zechariah was a very young man at this time while his associate was evidently well advanced in years. These two are mentioned together twice in the Book of Ezra. Like the prophet Jeremiah Zechariah was of a priestly family. The Book of Zechariah has been a fruitful subject of discussion among scholars. Many believe that chapters 8-14 were written by an author or authors other than Zechariah and at different times; but these discussions do not at all affect chapters 1-8, which are undoubtedly the work of the prophet Zechariah and belong to the time of the return from the exile.

The first recorded utterance of Zechariah, chap. 1: 1-6, is dated between the second and third prophecies of Haggai. The second section, chap. 1: 6-6: 15 is made up of eight visions of which our present lesson has to do with the fifth. In the midst of this vision there is inserted a message from Jehovah to Zerubbabel. The vision of the golden lampstand and of the two olive trees which give it a constant supply of oil is really a Messianic prophecy. Joshua the high priest and Zerubbabel the prince are for Zechariah types of the anointed Priest and King who is to come.

TIME.—The 24th day of the eleventh month of the second year of Darius, that is, in January or February of the year 519 B. C.

PLACE.—Jerusalem.

PERSONS.—Zechariah is telling of what he saw, and of the angel who spake to him; he also speaks directly to Zerubbabel.

## OUTLINE:

1. The Seven-branched Lampstand. v. 1-6a, 10b.
2. The Word to Zerubbabel. v. 6b-10a.

## NOTES.

1. *The angel that talked with me.* Compare chap. 2: 3 and other passages. In his visions Zechariah is conducted by an angel who acts as interpreter.

2. *A candlestick.* This word should be translated, "lampstand." Our translators of 1611 were accustomed to candles, and so used the word *candlestick*. It is to be noted however that the lampstand had some resemblance to the modern branched candlestick or candelabrum. *All of gold.* Like the lampstand in the tabernacle and the ten lampstands in Solomon's temple. The gold indicates its preciousness. *With its bowl upon the top of it.* This bowl is the

reservoir from which the lamps are fed with oil. This is situated above the lamps, so that the attraction of gravitation will bring the oil to the lamps through the pipes mentioned later in the verse. There is no need of an attendant to fill the lamps. The reservoir can never become empty since it is continually fed by pipes direct from two olive trees. We are to imagine that the olive oil flowed freely from these trees without the intervention of an oil-press. All these references to the perpetual automatic supply of oil are to suggest the certainty of the continuance of the service of Jehovah in the temple about to be built. *There are seven pipes to each of the lamps.* This is mentioned to show that there was a perfect connection of the lamps with the central reservoir and a plentiful supply of oil.

3. *And two olive trees by it.* These two trees are further explained in the verses immediately following our lesson. In his vision the prophet takes no account of the fact that olives are not ripe at all seasons of the year, but thinks of the olive oil as flowing from the trees as readily as sap. The two olive trees are the anointed high priest and the anointed prince of Israel, Joshua and Zerubbabel. We are not to suppose that our prophet saw in these two men the complete fulfillment of all his hopes for the nation, but they are types of the anointed Priest-king who was to come. Zechariah is speaking for the present encouragement of the people, but he has in mind the ideal Messianic age.

4. *And I answered and spake.* The verb "answered" is often used in the Bible of beginning a conversation as well as of making reply to a question. *What are these, my lord?* The last two words are to be understood merely as a respectful form of address, equivalent to "sir." The prophet does not intend to call the angel, Lord God.

5. *Knowest thou not what these are?* The angel expresses a little surprise that Zechariah does not perceive the significance of the vision.

6. *And he answered and spake unto me saying.* George Adam Smith in his commentary makes the very plausible suggestion that there has been an interruption in the original order of this chapter and that the portion from the middle of ver. 6 to the middle of ver. 10 is inserted in the record of the vision. What follows naturally after the prophet's confession that he does not know the meaning of the seven lamps and the two olive trees is an explanation of them by the angel. Following this suggestion we read smoothly, "Then he answered and spake unto me saying, These seven are the eyes of Jehovah, which run to and fro through the whole earth." The lamps are regarded as symbolizing the eyes of God which see everything in all the world. All things happen according to his purpose. Compare 2 Chron. 16: 9. *This is the word of Jehovah unto Zerubbabel.* As after the vision in chapter 3 we have a message of encouragement for Joshua the high priest, so here we have a message of comfort for Zerubbabel the prince. *Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.* Zerubbabel and the Jews under his leadership are not to trust in physical strength nor in external force, but are rather to place their confidence in Jehovah their God. This is the most spiritual utterance in Zechariah's prophecies, and one of the most wonderful expressions of comfort in all the Old Testament. The word translated "of hosts," which is to be regarded as a part of the divine name, suggests the measureless power of God. This word is transferred into English in the New Testament as *Sabaoth*. Compare Rom. 9: 29.

7. *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.* No matter how great the difficulties in the way of the accomplishment of the work they shall be removed. *And he shall bring forth the top stone, etc.* That is, the capstone, the stone which when put in its place denotes the finished structure. However improbable it seemed at that time that the work should be completed, yet the prophet has the certainty of its accomplishment, and

already hears the cry of joy with which the people hail the finished structure.

9. *The hands of Zerubbabel have laid the foundation, etc.* The prophet gives an added assurance. The completion of the work is to his mind as sure as the beginning. No one can deny the beginning of the work: its end is likewise certain. *Thou shalt know that Jehovah of hosts hath sent me unto you.* The fulfillment of this prophecy is to be the proof of the reality of Zechariah's prophetic mission.

10. *For who hath despised the day of small things?* As we noted in our last week's lesson many wept when they compared the beginnings of this temple with the temple of Solomon. The prophet would reprove the pessimists. Small things with God's blessing are matters of congratulation and not of despair. *Shall see the plummet in the hands of Zerubbabel.* This is a poetical way of saying that they shall see the building completed. The master builder goes around with the plummet in his hand inspecting the finished structure. *These seven.* These two words come after the word *Zerubbabel* in the Hebrew order of words, and should be construed as referring to the lamps as explained in notes on v. 6.

## THE TERMS OF PEACE.

Unconditional surrender. A real peace can be secured on no other terms. When the nations of the earth shall have yielded themselves in absolute submission to Jesus Christ there will be no need of meetings of peace envoys to haggle over a bargain for a mutual cessation of hostilities. What a travesty on "peace" the newspapers reports and comments make for the conference of the Russian and Japanese representatives! No one expects the "terms" as first presented to be accepted or insisted upon, it is said, and the defeated nation must not accept any terms "without a struggle long enough to assert the national dignity." The result, if any agreement result, will be "honorable peace." In eternal contrast stands the offer of One who has overcome the world: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."—*Sunday School Times.*

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.

There are some men whose minds are wholly skeptical of Christian truth, who yet allow themselves a sort of religion on the weaker side. They let their emotions be religious, while they keep their minds in the hard, clear air of disbelief; the heart may worship, while the brain denies. I will not stop to ask the meaning of this last strange condition, interesting as the subject might be made. I only want you all to feel how thoroughly Christianity is bound to reject indignantly this whole treatment of itself. Just think how the great masters of religion would receive it! Think of David and his cry: "Thy testimonies are wonderful. I have more understanding than my teachers, for Thy testimonies are my study."

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.

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## THE STORY OF CREATION.

The following was handed to me after supper on the last day of the Central Association at Adams Centre, N. Y.:

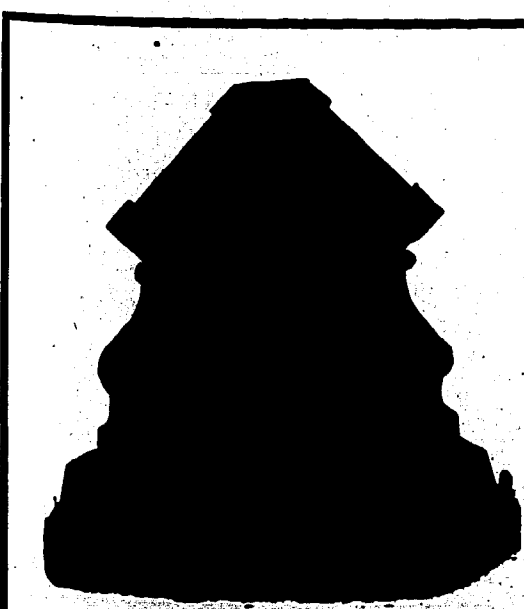
MY DEAR DR. MAIN:

Will you kindly explain what you mean by the world being created in long periods, instead of seven days. We have great faith in you and believe you are sincere, but feel it would have been much better not to have mentioned the matter if it must be left where it is. Having heard so many people alluding to it after the session closed, we have decided to write this. It is leaving many in doubt as to it.

Sincerely and for the cause,

YOUR FRIENDS AND SABBATH-KEEPERS.

I had no opportunity to give an answer either in private or public; and so I must ask THE RECORDER for a little space. In an address before the Association I spoke of the now unquestioned teaching of science that a vast period of time was occupied in the creation of the world; and referred to this as an illustration of the changed attitude of the mind of believers with regard to methods of interpreting the Bible. And indeed

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A. E. MAIN.

ALFRED, N. Y.

## LIVING BY THE DAY.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—*Christian Work.*

## 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.

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TABLE OF CONTENTS.

EDITORIALS - How Spiritual Food is Obtained; Association with Others; Religious Service; God All and in All; S n a k e s; Sociology; Consecration Among the Jews; Spiritual Power. 657-659
Summary of News . . . 659
Tract Society Executive Board Meeting . . . 660
Tract Society . . . 660
Education for Business . . . 660
The Gain of Dying, Poetry . . . 662
MISSIONS.-Editorials; Notes on the Kiangnan Summer Conference; Treasurer's Report. . . 663-664
WOMAN'S WORK.-Woman's Executive Board; Ways and Means; Woman's Society for Christian Work, Plainfield, N. J.; Annual Report of Woman's Society for Christian Work, Plainfield, N. J.; Annual Report of Directresses; Annual Report of Entertainment Committee; Report of the Refreshment Committee for year ending Oct. 4, 1905; Constitution and By-Laws for Use in Woman's Societies. . . 664-665
CHILDREN'S PAGE-Why? Poetry; The "Three Cheers" Bird . . . 666
YOUNG PEOPLE'S WORK.-Secretary's Message; The Reading and Study Course in Bible History . . . 666-667
Popular Science . . . 668
From the Field . . . 668
Unload Your Cares . . . 668
HOME NEWS . . . 669
MARRIAGES . . . 669
DEATHS . . . 669
SABBATH SCHOOL . . . 670
The Story of Creation . . . 672
Leaving by the Day . . . 672

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MY EVENING PRAYER.

The day is done. The night is come.
I lay me down, so weary,
And look to Thee, O Lord, alone,
For dreamless sleep. Anear me
Angelic host for watch and word,
Bid Thou encamp,—like Thee,
To slumber not, nor sleep—this Guard!
My drained powers this night revive.
With morning's dawn, as I awake,
Give purpose thee for Thee to live,
Make me to Thee full consecrate,
Send strength according to my day.
Each winged moment make Thy care,
Thy Shepherding be o'er my way,
My life a song, what'er its fare!
But should'st Thou call ere morning light
My soul away,—then, I entreat,
For heaven,—the land where is no night—
And thine own presence, make me meet!
—The Christian Work and Evangelist.

Sacred Money.

The evils which come from unjust distinctions between the sacred and the secular make a long catalogue. While there is always need of guarding against such distinctions, the necessity for doing so at this time is increasingly great. Capitalism and Commercialism are at the front, loud-voiced and insistent. Christianity can not avoid contact with them. It needs them, that the kingdom of Christ may be advanced, and they need it that honesty and uprightness among men may protect the interests of capital and rule in the affairs of commerce. Up to this time, Christianity has borne its part in guarding them more efficiently and abundantly than they have borne their part in advancing the cause of Christ. The problem which confronts the Christian church at the present time is, in many respects, a new one, although the principles which enter into it are as old as the Ten Commandments. The development of individualism in theology resulted in the Protestant movement, and the various groups of Protestants. Individualism in religion is the counterpart of commercialism in the business world. He who breaks away from restraints, other than those of his own conscience, in matters religious, political or social, must fail, unless he possesses unusual breadth of character, definiteness of purpose and strength of conscience. Nevertheless, individualism in religion is an unavoidable result of progress, and in the long run, a most desirable result. The present situation as to capitalism and commercialism is equally unavoidable. The problem is to subordinate these great manifestations of what is usually called worldliness, to the higher interests of religion. It is here that we plead for less distinction between that which is worldly and that which is sacred. Some distinction must always be made between the affairs of this world and

those of the next; but when the affairs of this world are seen in the right light, they are essentially the affairs of the world to come. All money, all business interests, all accumulations of capital, all developments in commercialism are the direct product of human thought and action. Human thought, action, purpose and endeavor ought to promote the cause of Christ among men, always and everywhere. By a single link of logic, the conclusion is fixed, that as human thought and action are sacred trusts, the results of human thought and action are equally so. Here the distinction between the sacred and secular, the worldly and the unworldly, practically disappears. The mission of Christianity is to efface the distinction which has so long existed, and to teach that dollars are not less sacred than prayers; that the use of money for the cause of righteousness and the honor of God, as a duty, and in the light of its value, is equal to other forms of religious service. To gain riches for ignoble purposes is wicked. To use them for evil purposes is still more wicked. To refuse to use them for higher and holier purposes is wicked. To gain riches and use them for the advancement of truth and righteousness is commendable. It is a high religious duty. A measureless wealth of good comes to every man who uses money in this way, whether the amount of money be large or small. That wealth is to increase seems certain. Capitalism and commercialism will grow strong as wealth increases, unless dishonesty destroys them. The message of Christianity to the business man of these years is not one of denunciation. It is a message that shall teach the larger, higher and holier view of business. The sacredness of money should be a prominent and oft-recurring theme in that message. Business men should be commended for whatever is honest and upright, and taught better ways on every point where there is danger of mistake or wrong-doing. THE RECORDER commends those thoughts to religious teachers, preachers and to business men. A man, successful in business, may be drawn into communion with God, and may be helpful in His service, through the use of money more than many men are, who seem to be very religious,—in words. Do not forget the truth that the message of Christianity to this commercial age is to teach men the sacredness of worldly things, and to erase false distinctions between the worldly and the unworldly.

To Thyself Be True.

THE four words which announce the theme of this editorial carry a truth of supreme import. They are buttressed by the words of

John in his First Epistle, 3: 20-21. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." A man can not afford to be untrue to himself. He must not violate his own moral sense, his conscience. If, with added light, it appears that his conscience has not been sufficiently informed, he must hasten to find new light; but in all things he must be true to himself. This principle has a wide application. When men are true to themselves and seek to know the will of God, knowledge is added, light is increased, and the mistakes they have made, conscientiously, are over-ruled for good. We are not to do evil that good may come, but those evil results which come through want of knowledge, when men act conscientiously, are over-ruled for the higher good of the individual and the cause of righteousness. Seen in this clearer light, the means which one uses are justified because of the purpose he seeks. We need to take a large view of God's ability to readjust affairs and correct our mistakes. The greatest of mistakes is being untrue to one's convictions of what is right. Paul, at one time, was an enthusiastic persecutor of those who believed in Christ. He though he was serving God in thus doing. Because he was conscientious, God poured blinding light upon him. Gathering a larger view of truth, he hastened along the road of repentance, and became "the great apostle." Two things you must seek for, increasing knowledge concerning what you ought to do; to this, add increasing convictions concerning study. Let these eventuate in being true to yourself. Having done these things God will approve your work and guide into ever usefulness.

OCTOBER is the month of ripening splendor and of harvest. The shortening days and the gleaming shadows are to the waving year what gray hairs are to middle life. The man who finds God in Nature loves the woods and mountains in October. Golden-rod still enriches the colored landscape. Sumac shrubs and maple trees flame with fire-color. The "white" ash is clothed with royal purple, and blue gentians overtop the grass like jewel blossoms. Birds and insects enter into these late autumn afternoons of the year with double delight.
The cricket chirps all day,
'O glorious summer, stay!
The squirrel eyes asunder the chestnuts browning;
The wild fowl from afar
Fly o'er the foamy har,
And hasten southward ere the skies are frowning."
The restless waters of the sea are subdued,

The Sabbath Recorder.

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

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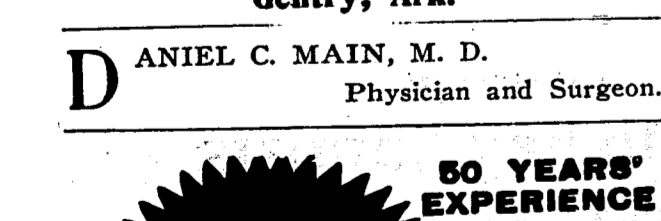
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