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Tne Sabbath Recorder.

Living by the Day, 672

A. H. Lewis, D. D., LL. D., Editor. John Hiscox, Business Manager.

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PLAINFIELD, N. J., OCT. 23, 1905.

WHOLE No. 3,165.

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 tense 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, whate'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.

THE evils which come from unjust distinctions between the sacred and Sacred the secular make a long catalogue. Money. 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

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

those of the next; but when the affairs of this John in his First Epistle, 3: 20-21. "For if our world are seen in the right light, they are essen- heart condemn us, God is greater than our heart, tially the affairs of the world to come. All and knoweth all things. Beloved, if our heart money, all business interests, all accumulations of condemn us not, then have we confidence toward capital, all developments in commercialism are God." A man can not afford to be untrue to the direct product of human thought and action. himself. He must not violate his own moral Human thought, action, purpose and endeavor sense, his conscience. If, with added light, it ought to promote the cause of Christ among men. appears that his conscience has not been suffialways and everywhere. By a single link of ciently informed, he must hasten to find new logic, the conclusion is fixed, that as human light; but in all things he must be true to himthought and action are sacred trusts, the results self. This principle has a wide application. of human thought and action are equally so. When men are true to themselves and seek to Here the distinction between the sacred and sec- know the will of God. knowledge is added. light ular, the worldly and the unworldly, practically is increased, and the mistakes they have made, disappears. The mission of Christianity is to conscientiously, are over-ruled for good. We are efface the distinction which has so long existed, not to do evil that good may come, but those evil and to teach that dollars are not less sacred than results which come through want of knowledge, prayers; that the use of money for the cause of when men act conscientiously, are over-ruled for righteousness and the honor of God, as a duty, the higher good of the individual and the cause and in the light of its value, is equal to other of righteousness. Seen in this clearer light, the forms of religious service. To gain riches for means which one uses are justified because of the ignoble purposes is wicked. To use them for purpose he seeks. We need to take a large view evil purposes is still more wicked. To refuse to of God's ability to readjust affairs and correct use them for higher and holier purposes is wick- our mistakes. The greatest of mistakes is being ed. To gain riches and use them for the ad- untrue to one's convictions of what is right. vancement of truth and righteousness is com- Paul, at one time, was an enthusiastic persecutor mendable. It is a high religious duty. A meas- of those who believed in Christ. He though he ureless wealth of good comes to every man who was serving God in thus doing. Because he was uses money in this way, whether the amount of 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 the general will approve your work and guide into the general ways. OCTOBER is the month of riper

> The Ripening ing splendor and of marve. is. The shortening days and leightening shadows are to the wa ing²⁹ Var 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 askance the chestnuts browning: The wild fowl from afar

Fly o'er the foamy bar, And hasten southward ere the skies are frowning." The restless waters of the sea are subdued.

IMPERFECT IN ORIGINAL

OCTOBER 23, 1905.

purpose in its enforcement.

test case and win, the police board would put the the preceding period of slavery."

lid on hardware stores. 'We do not want a re-

There was no response to that announcement.

The editor still thinks that such a department,

pulpit, the prayer meeting, the personal assoc-

ciation of the pastor with his people, and the en-

tire range of interests which center in the church,

The Work in N. J., and Rev. E. F. Loofboro,

Campbellford. pastor of the church in New

are in Campbellford, Canada. We have no de-

tails concerning their work up to this time, but

our readers will be interested in knowing that

the field is occupied by them. Reports concern-

ing the interests there will be given in due time.

Summary of News.

The Lake Mohonk Conference opened Oct.

18. The higher interests of Indians and negroes

form the central theme for consideration at this

Conference year by year. Rev. Dr. Lyman Ab-

bott presided. His opening address summarized

the theme thus: "To protect the Indian in his

right to person, to property, to the family and

to reputation and to give him such instruction

York city, and possibly

REV. G. B. SHAW of Plainfield,

further suggestions concerning it are found.

as if to atone for the angry storms that will come later. Migratory birds call out their "gooding, to the pewits and wrens that chirp in low shrubs or tall grasses. To dwell upon the pleasant and poetic phase of October is well, but above all ordinary thoughts and enjoyment of October's golden days, we ought to rise with the endless sweep of religious thought which autumn brings. None but a loving Father could create such a world as ours is in October. None but a beauty-loving God, a Divine Artist, could make it soul-intoxicating with matchless colors and more than matchless sounds. One such October as this year has brought furnishes divine

you getting out of October? "HE must dig deep who would build high." That sentence is more than terse English. It sets forth an universal truth connected with architecture, and suggests an equally important truth connected with fruit-bearing. Three days ago a workman began to dig a hole four feet deep in a lawn. Within the first twelve inches he came upon the great roots of a neighboring maple tree, and was obliged to seek another place. The writer saw the roots and noted the tree which they supported. It is tall, longbranched, vigorous in every particular, and now, in mid-October, is laden with leaves that are still vigorous and green as though it were mid-summer. Its strong, wide-spreading roots tell the story. Men are like trees. If they are deeply rooted in the soil of righteousness, they grow heavenward with corresponding fruitage. This maple has been well trimmed; worthless branches have been cut away. Its life has not been wasted in unnatural over-growth. It stands in a favorable soil that gathers the rains that the roots may drink and the whole tree be nourished. There are such Christians. The roots of their spiritual life are large, deep-reaching and vigorous. They drink of those streams which make glad the city of God. High purposes and holy aspirations fill their lives. It is their food to do the Master's will. The divine life within them must bear fruit. It appears in their words. It is expressed in their actions. It is nourished by their purposes. Hungry souls come to them for food. All this is according to the purpose of God, and while, in one sense, it is more than in another sense it is part of the eternal has been ordained that men should ms grownand bear fruit. Best of all is the promise that "such fruit shall abide." Christ declarec this in his farewell talk with his disciples, "How can I bear fruit?" Feed on those things which nourish the divine life in you; having done this, the fruit-bearing will care for itself. He who is obedient, who seeks to know the Father's will and is glad to do it as fast as he, learns, need take no thought in regard to

THE unearthing of astounding dishonesty in connection with great Inviting Criminality. life insurance companies shows that great public enterprises and a premium upon dishonesty and crime. When a few men are given almost unchecked and unlimited control of millions of money, it is not

fruit-bearing. Men will gather the harvest.

probable that it can not be avoided. Such con- with individuals. The value of this is much wilderment silences the voice of conscience, and books alone. Such results from practical experiligation to other people. When a man can say: strongest arguments for the continuance of our with them as I will without detection," number- general education, to say nothing of the other less evil influences are set in motion. There is interests which they serve. If moral and rehonesty have grown in them as the opportunities classes and great universities. Ethical and rehonesty. The element of state legislation which appears in this connection is also a prolific source of dishonesty. It seems to be well established that bills are introduced and laws are enacted, the main purpose of which is to black-mail insurance companies. This evil reaches back to the indifference and corruption in political circles and to the want of moral honesty on the part of those who secure place in State Legislatures. If it were possible to make one wrong justify another, those who control the insurance companies would be justified in protecting themselves against black-mail, by the free use of the people's money. Aside from the moral questions involved, life insurance is so important a factor in social and political economy, and the interests of the people are so directly involved in it, that these revelations of dishonesty connected with it should hasten a much needed reform Every man who is insured in these companies realizes that he pays an exhorbitant price. While it is important that insurance should be brought to the lowest point possible for the good of the community, it is yet more important that it be safe-guarded by stringent provisions lest it becomes a still greater center of dishonesty and cor-

THOSE who watch the trend of education must note the repeated

lead of Princeton University, it is reported that President Harper proposes to cut up Chicago University into colleges "after the English plan is to gather students into groups, thereby bringing them into closer touch with each other and with their teachers. Chicago University is already so large that it is not possible for one student to know more than a small number of those who are in the same class. Besides the unfortunate results which come to the students in class work, because of this, there is an undue importance given to college societies and other forms of social life. The social element can not be eliminated from the educational, but it is important that it be made subordinate and that it be wisely prevalent tendencies in State Legislatures place of this smaller college system will increase those

only probable that dishonesty will be created, but young, if not the most important, is association bye," from the sky where the wild geese are fly- trol bewilders even great financiers, and this be- greater than any result which can come from lessens, if it does not destroy, the sense of ob- ence in the great universities present one of the "These millions are mine to control; I may do denominational colleges, from the standpoint of no evidence that the men who have the man- ligious interests be taken into account,—and agement of these great companies and whose they deserve to be considered more than they usstupendous dishonesty is now brought to light, ually are,—smaller classes and smaller colleges were men of less moral strength than their fel- furnish opportunities for ethical and religious lows. It is evident that the tendencies to dis- 'development that can not be found in larger food for a world full of people who are hun- for them have increased. The facts which have ligious culture, or non-ethical and non-religious gry for God and good. How much religion are already gone upon record are many-voiced in culture results from personal association, in a demanding some system of governmental in- great degree. From whatever point of view the terference which shall prevent the possibility of question be considerd, ethical, educational, replacing so much power in the hands of a few ligious or social, smaller classes and smaller colmen, and, therefore, so great temptations to dis- leges are certain to find higher appreciation as experience increases.

THE "Woman's National Sabbath Alliance," 156 Fifth Avenue, New York city, has just issued the following circular: "The trend of public thought is reaching out

along the lines of reform of every kind, but none of them is receiving more attention than the Sabbath question. The Woman's National Sabbath Alliance has many valuable leaflets and is adding new ones to its schedule. The latest are: Havemeyer; A Question-The Whole or Half Day?; A Plea of a Civil Engineer; The Clerk's Story. Five cents for postage with name and address will bring you a valuable collection of leaflets." We call attention to the statement that interest is increasing concerning the "Sabbath Question." This is true so far as disregard for Sunday and the enforcement or non-enforcement of Sunday laws are concerned. Arrests for disregarding Sunday laws are quite common, but these are confined almost entirely to certain forms of crime which, it is assumed, may go unpunished on other days, but are to be punished because they constitute "Sabbath desecration," if committed on Sunday. For example, on September 24, thirty-seven persons were arrested by thought in reference to public the police of Boston, Mass., upon the charge of "Sabbath desecration," because they were gamannouncements concerning the val- bling. Fifteen of these were caught in a woodue of small colleges. Following the land in Swampscot, while "two boys who were shaking dice in a lot on Meeting House Hill," were arrested by the police of Dorchester. In another instance it is said "the officer climbed a of Cambridge and Oxford." The purpose of this fire-escape and caught five men who were participating in a game." The practical result of. such efforts is to minimize the evil of gambling and practically to acknowledge it as of little account on other days than Sunday. On the other hand, the question of Sabbath observance is minimized when actual crime is punished only on Sunday under the illogical plea that such crime constitutes "Sabbath desecration." The history of all such evasive efforts shows that they are valueless, or nearly so, whether considered as operating against gambling or against the desecration of Sunday. Another phase of the Sunadjusted to class-room work. The introduction day question is constantly re-appearing in which Sunday law is used for purely personal ends in larger features which are involved in the phrase, the matter of business. A request "that an or-"general culture." Every instructor knows that der be issued directing the police to close all an important element in the education of the hardware stores on Sunday" was made to the on behalf of the Retail Hardware Dealers' Asso. person, property, the family and reputation. lic Oct. 16. It is too long for reproduction in ciation of that city, by a committee of ten of its Emancipation gave these rights to him, and re- this place. The date is as follows: "Done at members, on September 29. "The committee construction assumed that if he had political Portsmouth, N. H., this fifth day of the ninth stated that many of the members of the Association close their places on Sunday, but that a The political power was given to him, and it is corresponding to the twenty-third day of Aufew do not." President Stewart referred the seriously questioned by wise men to-day whether committee to the court of criminal correction, both he and his white companions did not suffer stating that if the Association would make a as much from the reconstruction period as from

President Roosevelt started on a trip through petition of the barber shop business,' said Mr. the South Oct. 18. He will visit prominent Stewart." The court of criminal correction has points including New Orleans. Special care will decided positively against Sunday enforcement be taken to secure him from mosquitoes and yelwith regard to barber shops, and also with re- low fever, but the advancing cold renders infecgard to groceries and meat stores. In view of tion improbable. His first stop was at Richthe utter failure of the barbers' and grocery and mond, Va., where his reception was universally took place August 30. He reports great success meat dealers' associations to get their respective enthusiastic and elaborate. His speeches were businesses included in the present Sunday en- characteristic, earnest, and eminently conciliaforcement crusade in St. Louis, the hardware tory. The Tribune (N. Y.), reporting the ocdealers must have a large share of hope if they casion, said: "The climax of the day was expect to secure what is thus asked for. The reached this afternoon in the beautifully decohighest good which these efforts bring is what- rated Masonic Hall, when he told his four hunever of candid consideration they secure con- dred hosts that they had no more claim to Lee cerning the real aim of Sunday law, and the real than himself, and next to the man who wore the federal colors in the struggle between the States he honored the soldier who fought for the Stars WHEN the present editor took and Bars. The Governor, the Senators and the South Carolina Coast Oct. 6. The Pastor's charge of THE RECORDER he an- leading men of the state applauded this sentinounced a department of "Oues- ment with the wildest enthusiasm, and if any tions and Answers," the special in- man's word was needed to bridge the chasm of tent of which was to secure an interchange of sectionalism, all within the sound of his voice opinions between pastors and church workers. declared that the deed had been accomplished.'

At the conclusion of this trip, as it is now planned, the President will have visited every dedicated to matters affecting pastoral work, state in the Union, in this informal, but really including questions and problems relating to the official way.

> A severe tornado visited Manford, Oklahoma Oct. 18. Several deaths resulted from it.

After the cremation of the body of Sir Henry is much to be desired. Hoping to secure good Irving, greatest of English-speaking actors of they will get it whenever and wherever they results in this way, "The Pastors' Column" ap- the Shakespearian School, his ashes were buried pears on page 683 of this issue, where some in Westminster Abbey, on Friday, Oct. 20. Many long and impassioned eulogies have been is the great awakening that is going on all over uttered since his death, and the honor shown in the country at this time. connection with his funeral was almost royal

> In a great automobile race for the Vanderbilt Cup at Mineola, L. I., Hemey, a Frenchman, won the highest place, making a record of sixtyone and one-half miles an hour. It will be an advance in civilization when the racing rage, and the reckless mania now associated with automobiling, give place to saner and safer customs.

Justice rejoices in the punishment of Newton Williamson, a congressman of Oregon, for frauds and perjury in connection with public land transactions. The same penalty, ten months and \$500 was fastened on Marion R. Briggs, a fellow conspirator. It is well when high position can not shield a man from just penalty for

storm, five steerage passengers were swept overboard from the Steamship Campania, on her last that his intellect is a clear, cold, logic engine trip from Europe. Twenty-nine others were inwith all its parts of equal strength will not suf- jured.

fice unless his passions are trained to come to Experiments are being made in Maine with made the servant of a tender conscience. We engines. Up to this time these trials have concan not put the Indian back under the Indian firmed the claim that peat is equal to bituminous could not if we would. We can not fit him to "scoggin County.

hoard of police commissioners of St. Louis, Mo., the negro was denied the fundamental rights of The full text of the treaty was given to the pubpower he could protect these rights himself. month of the thirty-eighth year of the Meiji, gust, one thousand nine hundred and five." In connection with the official announcement in Japan, the Mikado declares that Japan desires the friendship of Russia. It is not difficult to conclude that some form of coalition, or at least of co-operation as to general interests, will be established between these two powers.

> Professor David P. Todd of Amherst College has returned from Tripolo, Africa, where he went to observe the late eclipse of the sun which in observations, photographs, etc.

> · A typical North Atlantic shipwreck tale, in which eight seamen suffered so fearfully from exposure, hunger and thirst that six of them either died outright, were washed away, or, crazed by their fearful experience, hurled themselves into the sea, was reported at Boston, Mass., Oct. 16, by two survivors of the coasting schooner Van Name & King, of New Haven, . which was beaten to pieces by a gale off the

> Civic reform increases in prominence as an issue in Philadelphia. A reform ticket is in the field, which has the official support of the Baptist and Methodist ministers of the city in an organized capacity. Governor Folk of Missouri spoke on reform issues in Philadelphia, Oct. 16. Great enthusiasm prevailed. Mayor Weaver of Philadelphia is the acknowledged leader of the reform movement. Governor Folk centered his address around the idea that popular government is not a failure; that the people are honest and want honesty in their servants, and that awake to their rights and opportunities and insist upon the enforcement of their will. This

> Oct. 17, President Roosevelt issued an order which will permit the prompt dismissal of inefficient or dishonest persons in the service of the government, as follows: "When the President or head of an executive department is satisfied that an officer or employe in the classified service is inefficient or incapable, and that the public service will be materially improved by his removal, such removal will be made without hearing; but the cause of removal shall be stated in writing and filed. When misconduct is committed in the view and presence of the President or head of executive department, removal may be made summarily and without no-

Revolutionary strikes and growing disorder During a furious and almost unprecedented have appeared in many ports of Russia during the week now closing.

A dispatch to the New York Tribune from: St. Andrews, Scotland, Oct. 17, says: "Never before have so many distinguished Americans taken active part in ceremonies connected with heel by a vigorous will and the will has been peat, as a steam-producing fuel for locomotive the inauguration of the rector of a British university as at to-day's exercises at St. Andrews, when Andrew Carnegie was installed Lord Rec-Bureau; we would not if we could, and we coal. Great supplies of it are found in Andro- tor for a second term. Whitelaw Reid, the American ambassador at London; Charlemagne occupy his place in life and to discuss its joys The Russian-Japanese war was ended officially Tower, American ambassador at Berlin; Bishop by simply instructing his intellect in the laws of Oct. 14, when the emperors signed the treaty Henry C. Potter, of New York, and William J. nature and the laws of society. Under slavery which was negotiated at Portsmouth, N. H. Holland, director of the Carnegie Museum at

er, did not hesitate on occasion to invent little

poetic myths to symbolize truths beyond his pow-

er of demonstration. He was fully conscious of

the mythical and poetic nature of these stories.

One of them dealt with the creation of the world.

He admitted that he could not understand how

a Perfect One could ever make an imperfect

world, but he symbolized the ideal situation by

saying that God intended to make it reasonable.

Then for the moment Plato called the Reason

or Word of God a person who made the world,

a person to whom Plato gave the name of Dem-

iurgus. Plato's later disciples took this pretty

little myth as gospel truth, and constructed a

series of angelic servants, shading gradually

down into demons, who assisted the Demiurge

badly and so produced an unreasonable world.

Now you often hear it said that the Fourth

Gospel is full of Platonism; that the Logos of the

prologue is Plato's Logos, or Reasonable Word.

Nothing could be farther from the fact. John

is doubtless using a Greek term here, but he is

using it in strictly a Hebraic manner. The Christ

of this gospel is not an embodiment of any ab-

stract idea; he is a person. He is indeed not the

embodiment of Hebrew law, but, as a person, he

fulfills that law. If we must speak of him as a

hypostasis, let us say he is God's message of love,

a message to be taken as meant. Love is God's

meaning. The Christ of the Fourth Gospel is

the protest of the Bible against putting God on

the dissecting table to find out his exact meta-

physical anatomy. The Fourth Gospel says that

the word Christ means God, and the word God

means to humanity a personal love. The Deute-

ronomist was perfectly sane in his attitude

toward metaphysical abstracts when he said:

"The word is very nigh unto thee, in thy mouth

The vocabulary of the Old Testament, and to

a lesser degree the vocabulary of the New Testa-

ment, (for the New Testament has a Hebraic

tinge throughout) is intensely concrete and po-

etic. We must not be surprised by its oriental

luxuriance or by its anthropomorphic expres-

sions about God. Jehovah is called some very

startling things in the Old Testament. For ex-

ample, in Hosea, he is called Israel's husband,

and also a worm that will destroy Israel. But

look behind these bold expressions and you see

the color of spiritual life, the very blood of the

soul. Hosea called Jehovah Israel's lawful hus-

band at a time when Israel was yielding to the

base sex-worship of Phenicia. And he called

Jehovah the gnawing worm because he said that

Israel would be destroyed by the law of cause

and effect if she did not pursue higher ideals of

decency. It is vain in religion to look for es-

cape from anthropomorphism, for it is the path

to peace. When we try to conceive God physio-

morphically, under the guise of nature or ab-

straction, we merely turn from a living man to

embrace the pale ghost of the living. Cardinal

Newman acutely said that no religion has ever

been a religion of physics. Goéthe said even

more acutely that man never knows how

anthropomorphic he is. The priestly writers did

their best to remove God far from unholy men,

but people will always love that earliest account

of man's origin,—we may not say his creation:

"Then Jehovah made man out of the dust of the

earth and breathed into his nostrils the breath of

life." The priests never got nearer God than

and in thy heart, that thou mayest do it."

Pittsburg, occupied seats on the platform, and which also was betowed, in absentia, on Nicholas Murray Butler, President of Columbia Uni-

sylvania appeared near Williamsport. Clarence Ringler, hunting coons on the night of Oct. 14, treed a bear after twelve o'clock, midnight. that the game wardens are very active againsting 287 pounds, tumbled from the tree.

Island, Oct. 18, nominated the present state officers for re-election. The list is headed by Hon. Thus their language is essentially and completely George H. Utter, who is now governor.

ors of Russia and Japan repeated their thanks to President Roosevelt and the United States. Baren Rosen, Russian, said: "At this historical hour his august sovereign can not but recollect with sincere pleasure the efforts put forward by ment of that great result. These efforts have been the more highly appreciated as they entirely responded to the sentiments of friendship and regard which animate his imperial majesty toward the President personally and toward the American people." The Emperor of Japan said: "I desire again to express to you my very high appreciation of your distinguished and important services in the cause of peace, and also to thank you most sincerely for the gracious hospitality to my plenipotentiaries, by which they were enabled to perform their important labors under the most favorable auspices."

THE BIBLE AS LITERATURE. EDWIN H. LEWIS, PH. D., LIT D.

This paper was presented at the closing session of the late Convocation of Ministers and Christian Workers at Plainfield, N. J., Aug. 21,

The subject assigned me is a very large one and I must therefore try to treat it in the simplest way, and under the fewest possible headings. I therefore invite your attention to the Bible considered first as composed of words, and secondly as composed of books. These two headings will assuredly give us plenty of food for thought. Of course we are to consider the literary phase of these two headings, and not the doctrinal.

In the first place, then, the literary aspect of the Bible as words. The merest smattering of Hebrew makes us aware that in the Old Testament we have a very unusual language. It is a Semetic, not an Indo-European tongue. It has, for instance, no complicated system of indirect discourse, like Latin. A Hebrew youth would be less likely to say, "My brother told me it was very cold in Jerusalem," than to repeat the very words, the ipsissima verba, thus: "My brother spoke and said to me: Lo, it is very cold in Jerusalem." This fact of the rudimentary nature of discourse in Herew throws a good deal of light upon the Bible. Hebrews were in the habit of reporting conversations roughly in the ipsissima verba, and did not hold each other to such painful accuracy of speech as we attempt to require; for no one can remember the exact words of a conversation unless they be very few. Another significant fact about Hebrew is the Plato, a great poet as well as a very great think- a delicate atomic mechanism. But religion has

absence of a fully developed and inflected adreceived the honorary degree of Doctor of Laws, jective. This people was accustomed to use nouns freely as adjectives. We do that in English whenever we make a compound noun. In the word pew-rent (a word practically obsolete A novel feature of the Sunday law in Penn- among Seventh-day Baptists) pew is of course adjectival. But suppose we had no adjectives. Suppose that like a savage we could not call a person's face round, but only refer to the whole Discovering that it was Sunday, and knowing object as moon-face. Then we should be in a condition not much worse than that of the He-Sunday hunting, he determined to camp on the brews. They were not dialecticians like the spot and keep the bear treed until Monday. At Greeks; they did not invent words to express all 12.1 he shot the bear, and the big animal, weight the shades of logical distinction. They used one word for a host of ideas, and counted on The Republican State Committee of Rhode being taken at their honest meaning, not picked at and quarreled with in a hair-splitting spirit. poetic. It is far more poetic to call a person After the announcement of peace, the Emper- moon-face than to tell him that his face is round, though he may prefer to be told that he has a · different shape of countenance. Hebrew then is poverty-stricken in language, and yet rich. It lacks all those ranges of abstract words that make Greek the language of logic and German the President in order to co-operate in the attain- the language of philosophical mysticism. And of course it lacks the range of clear modern words which makes the French the ideal language of criticism, of social relations, and of diplomacy.

> ideas so vast as those, say of Isaiah, could have forced their way through the concrete thickness of Hebrew and make so tremendous an impression on the world? Yes, but as Paul said of his thorn in the flesh, a man's strength sometimes lies in his weakness. The inexact and figurative nature of the Hebrew language protected it from a too early divorce of philosophy and religion, theory and practice. The Greeks reached the idea of the immortality of the soul earlier than the Hebrews did, but they were not ready for it, except the few greatest. They abused the privilege of such a belief. The Greeks attained far more quickly to the idea of Ultimate Reality, as embodied in reason, but the neo-Platonists debased their master's philosophy till it seriously injured early Christianity, substituting for one Christ a whole series of redeemers by which they thought the perfect spirit of God could be reconciled with the utterly imperfect and evil nature of matter. Consider for a moment the difference hetween the Greek idea of words and the Hebrew idea.

Under the conditions is it not remarkable that

To the Greek, the term for word was the same as that for reason, namely, logos. But what did reason mean to a Greek? It meant the free discussions of logical questions in the Academy or the Stoa. It meant give and take, spark and powder. It meant free play, fair play of mind. In the midst of this kind of tournament words were invented, used, changed, thrown away, according to the shifting and changing phases of discussion. The Greeks had words "to burn."

On the other hand, what has an Arab Skeik or a Hebrew patriarch to do with free play of mind and tongue? Let his words be few and solemn, for they are promises. They give pledges to the stranger within his gates, even though, as in the case of Yussof, that stranger be the murderer of his host's only son. Jacob gives his blessing to Esau, and he can never recall it. The word of God is embodied in the this earliest writer with his plain human words. stern messages of the prophets and the Law. Science is obliged to look at the soul of man as the right to look upon man as God's inspired allegory (Gal. 4: 24); he warns them precisely child, provided always that religion is trying to as Plato warned his pupils about his creation alrealize this ideal in daily life. Do we find abstracter language when we open

the New Testament? Hardly, though Paul has

note the literary method of Christ. How care-

more theological distinctions than Genesis.

fully he avoids metaphysical expressions

schemata of every sort. He does not, like Booda, construct a manifold formula which shall include all righteousness. He conveys his message by parables, shifting the imagery constantly. Today the kingdom is like a pearl, to-morrow like a lost coin, next day like a grain of mustard seed. The significance of Christ's method of conveying religious truth has never been sufficiently emphasized. Perhaps it could not be so emphasized, but if it could have been, we should never have had the Roman Catholic heirarchy, or the Thirty-nine Articles of Faith. If Christianity really depended, as in England it has pretended to depend, on the Thirty-nine Articles of Faith. the ranks of the unbelievers would be larger than they are. You can not schematize Christ, for he is life, and life has never yet been captured in a formula to anybody's satisfaction. You can not define life, you can only identify it. The only question is, have we life enough within us to physics or metaphysics in Paul, he not only is no enable us to recognize life when we see it. Paul, authority, but ridicules those who pretend to the central thinker of apostolic Christianity, is a authority. If we mean spiritual validity, we philosophic poet but not a philosopher. You have only to compare him with a full-fledged theologian like Origen or Athanasius to see that he never cares to develop a theological system in abstract terms. There is no book in the Bible, not even the letter to the Romans, which constitutes a treaties of systematic theology. Paul was a reformer, a missionary, in whom the spirit one maketh it void, or addeth thereto." And in of Christ worked again, driving him swiftly ahead to practical ends. "I press forward," says this wonderful man, this consuming energy burning bravely through a sickly nervous system. And in pressing forward Paul rarely looked behind to see whether his word for body was quite consistent, psychologically, with his word for the flesh. He left the theologians to over the difference between spirit and mind. He strews his metaphors right and left, using so many that they correct each other, just as a sufficient number of admirations will accomplish in any man the same end as criticism, and accomplish it better. Although he had broken with Judaism utterly, he used the central Judaic notion of the sacrificial lamb as an emblem for Jesus. He did not mean it in a Jewish sense, but he meant it. He is always talking about the Spirit of Christ, which he believes to be guiding him and his friends; he believes in the Spirit, profoundly. But will he define the Spirit for you? Not Paul, the busy Paul, the poetic and practical Paul. You can tell the Spirit by its fruits, he says: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." And he adds with a smile. "there is no law against such, things as these." Paul was perfectly aware that he spoke poetically and anthropomorphically. He ridiculed the "scribes and the disputers," the "reasonings of the wise," and the "discernment of the discerning," (I Cor. 1: 19, 20; 3: 20.) He regards the words he heard in his visions as "unspeakable." \(2 Cor. 12: 4 b.) And declared that "the kingdom of God is not in word but in power." (1 Cor.4: 20.) In one place he warns the Galatians that he is constructing an

legory in the Timaeus. Later, he says that now we see in a mirror darkly (1 Cor. 13: 12), and the word darkly means in a puzzle, or enigma When he speaks of the wrath of God in Romans 3: 5b, he warns us that he speaks "after the manner of men." Usually, however, he assumes that his readers will take him as he is, no longer a scribe or disputer, but the busy servant of Christ. He had been a metaphysician once, but he had reformed, and there are few things more interesting than the writings of a reformed metaphysician. Why could not Luther see that by faith Paul meant vastly more than intellectual assent? Why could not Calvin see that the fluid metaphysics of predestination in Romans 8: 20. 30, is to be interpreted in the light of the preceeding verse: "All things work together for good to them that love God?" They could not because Calvin and Luther, shrewd critics as they were, never really understood the Hebrew

Are we then to assume that the orienta imagery of Paul, crammed as it is, with the anthropomorphic, is not authoritative? That depends on what we mean. If we expect to find shall certainly find it, couched in terms that come home to men's business and bosoms. Paul knew it. In Galatians, where he has his back to the wall and is fighting for his life (as he is again in 2 Corinthians) he says: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet when it hath been confirmed, no 2 Corinthians he declares that he speaks "as of sincereity in the sight of God, in Christ."

Nothing irritates a literary man so much as to hear the expression "mere poetry." There is no such thing as "mere poetry." Poetry is never mere; it is the chosen method of God's deepest verbal revelations to man. Was it mere poetry when Jesus said: "Who is my mother and my brother? He that doeth the will of my Father in heaven, the same is my mother and my sister and my brother." Was it mere poetry when Jesus told Nicodemus that he must be born again? Suppose he had said to Nicodemus: "My dear doctor of oral and written nomisim, you will hardly find a physic equilibrium between your ethical organism and your ethical environment, until there is effected in you a metabolism of impulses which approaches the complexity of fetal development." That would not have been mere poetry, nor yet mere nonsense; it is a fairly just scientific pharaphrase of what Jesus actually said. It is a piece of systematic theology in terms of our century. But is it good? Is it literary? Is it quite as effective?

The expression "sons of God" comes as near ideal reality as Christians may hope for. It is a figure of speech, and the most subtle thinker of the New Testament deliberately calls it such "Beloved, now are we sons of God, and it doth not yet appear what we shall be." The Bible is hopelessly and gloriously poetic, and we shall finer essence of truth."

as the highest symbol of Christ, and says that it was in the beginning, perhaps the subject is not so shallow as Hamlet thought. If then it is permissible to pursue the theme farther, it may serve as a bridge to the next heading.

The Bible as Books.

"A man's words show what he is." says the book of Ecclesiasticus. So perhaps all this concrete imagery of the Bible may throw light on the intellectual make-up of the authors. What kind of men were they, then, who wrote the Bible? We ask the question from the literary ground strictly, and not from the doctrinal. I answer that their words show them to be, as a class, geniuses, and geniuses who builded better than they knew. May we stop a moment to ask what constitutes genius?

There is no more familiar mental phenomenon than that between conscious and unconscious cerebration. Almost equally familiar is that between conscious and relatively unconscious reasoning. One type of mind is intuitive—I use the word in a psychological sense. Another is highly self-conscious of the steps by which it reaches its conclusions. One is the creative, the other the critical mind. The intuitive thinker. he who arrives at great conclusions, but who can never tell how he arrived, is the genius. His mental operations are the subject for the scientist's analysis, the topic of the critic's elucidation, and cash in the pockets of his commercial exploiter.

Of course analysis can no more reveal the deepest springs of the scientific mind than of the poetic; one is as much a derived and dependent thing as the other. But reasoning has always produced upon the human soul the impression of an every day matter; it always seems to itself explicable; it always seems human rather than superhuman. On the other hand, genius has always seemed related in a more or less degree to the superhuman. 'Explain it as you will, say with Plato and Polonius and Pope and Lombroso, that great wits nearly to madness are allied; believe with Goethe and Coleridge and Lamb (all of whom had neuroses) in the sanity of true genius; look to sociological conditions with our later and better trained psychologists, like Flechsig, Nazzari, Hall, Séailles, and Baldwin -genius can never cease to excite the wonder and gratitude of the race. It is to genius, mad or sane, that the race has looked for leadership, and there is no prospect of its ever looking anywhere else. It discovers genius in the humble, * to be sure, as the Alpine guide discovers his own best guide in the instinctive movements of his asses. It corrects by its own instinct of common sense, the eccentricities of the great. But not only will instinct ever trust instinct; science also must sometimes trust it.

The spirit of genius, as Coleridge said, combines the heart of a child with the intellect of a man. The language of genius is the concrete language of the physical world. Science proceeds with its endless process of separating things from terms of discourse, particulars from universals. Genius proceeds to divine the pith and marrow of scientific conclusion without the ability to understand even the vocabulary of science, as when the poet, Goethe, anticipated the never appreciate what truth is, whether ultimate botanical truth that every flower is merely a or practical, till we appreciate what poetry is. It developed leaf. When genius does grasp the is, as Sir Philip Sidney said: "The breath and terminology of science, even then the words are not safe in its hands; they are likely at any Perhaps I am disgressing from the subject minute to be hypostasized. Genius hates abof words, but when the Bible chooses the Word stractions, and is careless always of the letter of

but they are perhaps to be distinguished from the strong, calm, prosaic minds who do the heavy work of science, the work of verification. However, the constitution of modern genius that has been subjected to scientific discipline is baffling to a layman.

Now the Hebraic race had an especial genius, that for religion. All nations have been religious, but you can hardly say of any other that is had religious genius, in the sense here suggested. The very language of the Greek race shows that it had a genius for science and for beauty, but not a genius for religion. This much then we can say from the literary point of view. But religion rests on the assumption that a superhuman personality influences human wills, acts upon, or inter-penetrates, or blends with, human wills. Genius is the work of the Divine Hand, and religious geniuses have always impressed the race as the chosen means by which the race is to be helped onward. The race always progresses for every individual is in touch with God, but its rate of progress is accelerated through the inspired moral message of genius.

Turning now to the works of the Biblical geniuses, we find them to consist of a library of sixty-six books, very different in form and nature, but all constituting an unconscious dramatic movement toward a certain end of divine evolution. It is all the human message of the Hebrew race, speaking for God, and aware or unaware, pointing to the same end, that God can only be revealed in the flesh, and only as his children try to live his life.

But as men and literary personages, the geniuses of the Bible vary widely. Amos is stern, Hosea tender; Isaiah is fiery, Micah is grimly witty. Jeremiah is tenacious, Nahum is fierce, Ezekiel is scholarly. The author of Jonah is broad-minded and bouyant, the author of Ecclesiastes broad-minded and sad. Mark is picturesque, Luke is methodical, Paul energetic and frank, Peter is heroic, Jude is blunt, James is cautious and practical. Hosea writes excellent Hebrew, the author of Ecclesiastes faulty Hebrew. The author of Hebrews writes elegant Greek, Paul forgets how his sentence began.

This brings us fairly to the books themselves. The style of Genesis has the hush of eternity and the calm of cosmic grandeur. The second half of Second Corinthians is a whirlwind of passionate indignation. The Apocalypse is a mingled song of warning and victory. First John is a confused and glorious symphony of love, with all the harmonic discords of a woodland swaying in the gold dawn. Proverbs is a collection of wise saws and riddles, and Philemon is a short personal note from a Christian gentleman in prison. The Old Testament contains a drama in Job, lyrics and acrostics in the Psalms, prophetic sermons and dumb-shows in Jeremiah, philosophic and ecclesiastical interpretations of history in Genesis and Chronicles; a personal biography in Jeremiah and Nehemiah, an historical romance in Esther, tracts for the times in Daniel. The New Testament might be called the Apostolic Book of Letters, for twentyone of the twenty-seven books are letters. Not one of those letters had any design or literary immortality. The world has preserved them because it desperately needed them; the world never preserves anything but what it needs. The literary personages, styles, and types or genres of the Bible make a vast subject study in them-

There are geniuses even in science, selves. Technical literary forms make another. Thousands of pages have been written about Hebrew metres, and nobody knows yet just what the system was.

But it is the literary spirit of the Bible, not its forms, that the preacher most needs to storm. My friend, Professor Moulton, has succeeded in interesting popular audiences in the forms, but he would be surprised if he knew that it is his own grasp of the spirit which chiefly does the work. The literary spirit finds in every child the spirit of the Bible. It recognizes everywhere the value of an ideal, no matter how naively worded. The literary spirit approves the homiletic habit which finds tongues in trees and some useful image in the simplest events of daily life. When people in the prayer meeting talk like themselves, and do not imitate others, they are making literature. It is humble, but it is genuine. It has life in it. The literary spirit worships spiritual Life, not dogma.

But that, you say, is what religion always does. Precisely so. And if religion and literature so understand each other, they have one spirit, namely, the spirit of Christ.

THE TRAINING GIVEN BY THE STU-DENT EVANGELISTIC WORK FOR AN EVANGELISTIC MINISTRY.

This paper was presented before the Convocation by Rev. Edgar D. VanHorn, Aug. 18,

If we follow out the suggestion of Dr. Lewis regarding definitions, we shall find that the word evangelistic means more than is expressed in its present usage. The present usage seems to imply only that form of Christian work commonly called evangelistic or revival meetings. This is all right as far as it goes, but we need to remember that it means much more, it means the strict interpretation and teaching of Christian truth in harmony with the gospels. If we remember this we can more readily see how the training given by the student evangelistic work for an evangelistic ministry is of great impor-There can be no doubt that the great need of the ministry to-day is men thoroughly informed with regard to the teaching of the New Testament, and who are skillful in teaching and interpreting aright the sacred Word. I think I am safe in saying that this need is being satisfied to a great extent by the training received in the student revival work of to-day. The reflex action upon the young men engaged in this work is threefold.

1. It stirs the soul and deepens the love for God and lost humanity. When Jesus said, "Blessed are the eyes which have seen the things which ye have seen," he recognized the reflex influence upon those who had seen the salvation of men through faith in Jesus; and testified to the blessedness of the opportunity when he said, "For I tell you, that many kings and prophets have desired to see the things which ye see and have not seen them; and to hear those things which ye hear and have not heard them." What can stir the soul more than to witness the joy and happiness of one redeemed from sin? Is it any wonder that the Christian's faith in Christ grows stronger and his love deeper and more tender? It is the memory of such scenes as these that ever lives to bless and inspire in after years; and when the gospel is preached, it is preached with such power, as could only be by such experi-

2. It reveals the despair of a lost life, and the power of the gospel to save. It was while engaged in revival work that a striking example of these two points came under my personal observation. The Milton Quartet, together with Rev. M. B. Kelly, conducted revival services in western town, when a drunkard's daughter, who had become a very wicked character, came into the meeting, and after a time came under conviction. For several days she was greatly troubled in spirit, and finally became an earnest seeker. At the last so great was her conviction of sin that she became a broken-hearted girl, and on the night of her conversion the one despairing cry which fell from her lips was, "Oh God, my sins they are so black," and for one hour that night she was on her knees weeping bitterly and pleading with God for forgiveness. Mr. Kelly, fearing that the girl might go into hysterics, and thinking to relieve the strain somewhat, said to her, "Listen, Matty, while the boys sing." And then the quartet sang,

"Lowly at thy feet, O Jesus, I am kneeling; Breathing a prayer of penitence to thee; Whither shall I go, thou art my only refuge, Lord I have sinned but thou hast died forme."

When the quartet had finished singing she looked up with the most despairing look I ever saw and said, "That can not save me." And it was during that moment when she realized that no human power could save that she put her trust in a higher power and was saved. The look of peace and happiness was beautiful as she arose and facing an audience of 500 people testified that she had been forgiven. Yes, the consciousness of lost souls and the consciousness of the power of Christ to save are absolutely necessary before we can hope to preach the gospel with

3. This training is a stimulus to the study of th Gospels and hence to a more truly evangelistic ministry. Coming in contact with men, and seeing and feeling their needs, reveals the necessity of being able to bring the Bible message suited to satisfy the need. Jesus was an ideal soul winner, and the study alone of his word, methods, and life will fit one to become an effectual soul winner. The lessons and experiences gained in the student revival work are the most valuable training for the evangelistic ministry. And the ministry which is not evangelistic is not Christian and will not live. Every student who has been in this work will testify at least to these three points, viz., his soul is stirred and his love to God and humanity is deepened. He sees the despair of lost soul and the power of the gospel to save, and he is driven to a more thorough study of the gospels and the life of Christ.

A PRAYER. O God, whose daylight leadeth down Into the sunless way. Who with Thy sweet repose doth crown The labor of the day,

Take it, O Lord, and make it clean With Thy forgiveness dear: That so the thing that might have been To-morrow may appear.

And when my thought is all astray, Yet think Thou on in me; That with the new unsullied day My soul wake fresh and free.

And when Thou givest dreams to men, Give dreams, O Lord, to me; That even in visions of the brain I wander towards Theé. -George Macdonald. Missions.

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

FROM THE MISSION FIELDS. REV GEORGE SEELEY, PETITCODIAC, CANADA.

He writes that he can not, under present circumstances, his wife's ill health which has lasted three years now and does not improve, do outside work that he would like to do for the cause which they love so much. He has been doing all he could in spreading our literature, and in letter writing to help forward the work. The seed is being sown and watered. He is waiting, hoping and praying and trusting for a blessing from on high. It is God who gives the increase. He is glad we saw and heard Bro. Davidson at Conference, which must have been gratifying and given hopefulness. He is earnestly praying and hoping that the prospects in Canada will materialize into organization.

MRS. M. G. TOWNSEND, FARNAM, NEB.

church as pastor and have preached three times, and met all of our people that are at home. The membership, about twenty-four adults, are mostly young married people. Brother Joshua Babcock and Brother Lewis VanHorn and wife, and Sister Davis are the eldest. The Sabbath School numbers about forty—a well regulated and thoroughly taught school. I have sent for and received twenty catechisms from Mrs. Maxson, and they will be distributed next Sabbath. The Systematic Benevolent Cards are being used and are well liked. The parsonage, worth about \$500, had been freshly papered and painted and other repairs made just previous to my coming. Our people use the First-day Baptist church for services free of charge, but put in an elegant base burner and a new organ last week. Prospects for a good corn crop is fine which, with two preceeding years of good crops, helps out in placing the people in encouraging conditions, by way of building new homes and adding to those already built. Brother Robert VanHorn and little daughter have been compelled to go to Lincoln to be were, and why we were what we were, and had treated at a sanitarium, The daughter's case has sung and prayed, we led Brother Maxson's been diagnosed consumption. Brother VanHorn daughter down into that beautiful stream and is one of the deacons of the church and has the sympathy of the entire community. Brother Hurlev of Nortonville. Kan., has been here visiting his sons Charles and Bert and family, and returns to-morrow. The church as such is a long distance from any other, but they have the grace of the Father, and have held themselves together, and others have seen their good works and consistent Christian living and speak very highly of them. All are comfortable, though nearly all live on rented farms, but rental is much more favorable here than East. Three other societies. Congregational. Methodist and First-day Bap- circular letters, but could you hear the protest tist, hold regular services and have resident pastors. Farnam is growing very rapidly; three dry goods store and one very large department store with other business interests in good comparison, and without any saloon, the Christian peo- from one well known, will suffice to let you know ple having spoken for righteousness at the last something of the feeling. After discussing the spring election regarding it. I never felt better importance of the work, what has been done, her in my life. The exhilerating atmosphere and preferences as to future work, etc., Mrs. Fryer fine drinking water, brought up from three to says: "There is this to say,—that if you can five hundred feet depth, can not but insure a not possibly see your way to remain in the same good degree of health. There are several other, work, that another must surely take your place, riage that I would like to canvass with Sabbath now." Reform literature before the inclement weather sets in, and for which I am planning. Some of and she a representative person, regarding the

the young people of the church may accompany work done, and that it must not be dropped. me. Pray for us that souls shall accept Christ greatly strengthened by added numbers. Elder coast. Darwin Lippincott was here last winter, sowing seeds of truth and wisdom, and some who did not commit themselves with those who did, have never gotten away from their convictions, and we hope that they will at this time come out fully on the Lord's side and stand for him and his day of rest and worship.

REV. J. T. DAVIS, RIVERSIDE, CAL.

The time for another quarterly report is here, and according to my promise I will write you something of the field, and its needs.

It is useless to say the field is a great one geographically. All can see that by looking on the map and estimating the distance from Southern California to the northern part of Washington, then taking a reach over into Idaho.

Now remember, that, not counting Riverside, I am here on the Farnam field serving the there are twenty-six points where we have loyal and true Seventh-day Baptists, maintaining their Sabbath principles against the opposition that comes; and again remember that at a large number of these points, as well as at least twelve other points, there are Seventh-day Baptists, more or less interested, many of them who must be saved to our people and cause or lost to all religious life and work. And it seems to me that all must see that this is a great and important field, aside from geographical dimensions.

Now we have not time at this writing to speak of the interest at all these points, but I want to speak of one, that made our hearts glad on our home trip. On Sunday, July 30, in company with Bro. B. D. Maxson and family we (my daughter and I) enjoyed a very pleasant outing at a picnic grove on the banks of the San Joaquin River. But we had gone there for other purposes than social pleasure. The happiest moment of the day was when we had gathered that large company of pleasure seekers together on the banks of the river and, after telling who we buried her in baptism before that strange but respectful company, not one, I am sure, of whom will ever forget that scene.

This is only one point of interest. Can you wonder, then, that I regard the field as important or that my love for the interest on this field should cause me to forget time, when trying to bring these interests before the minds of our people, and if possible warm their hearts toward this

That there is a deep interest among the people on the coast in the work is not only shown by the against anything they feel would endanger the work (that has come in the last few days) you would realize that the isolated ones appreciate what has been done. Just one quotation, and places a few miles away by both railroad and car- for it would be a thousand pities to let it drop

We thank God for the success he has given, in the future work here and the little church be in bringing our people in touch, here in the

> But we can but feel the work has reached its zenith, unless there can be an enlargement in some way. When I came upon the field under the directions of the Missionary and Tract Boards, I not only expected the work to be sustained, but hoped that in a few years we might have a tent and corps of workers, or at least a helper for evangelistic and reform work, and that hope, wisely or unwisely, I expressed to the people, and often am I asked. When are we to have the tent?

That such work is needed here, I believe it the thought of every loval Seventh-day Baptist here. I have said, I feel the work has reached its zenith, unless there is enlargement. True, the work might be sustained by these continual visits, but I believe God calls upon Seventh-day Baptists to do more than merely maintain an existence on the field. Possibly a new man on the field might bring new interest. I think it would, especially in Riverside, for very few in this church have seen a Seventh-day Baptist minister in the last ten years, except myself, and some of our young people can scarcely remember seeing or hearing any other.

Realizing this as I do, and feeling that a change might be desired, and be helpful, I have signified my willingness to a change being made. Not that I am tired of the work, for I love it, neither do I wish to enter any other avocation, if the Lord still has work for me in the ministry. But if my work is done, then let me thank God for what he has let me do, and cheerfully turn to something else. But whoever may be the worker, there should be more appropriated for aggressive work, than can be raised on the field.

Not salary, do I mean, but traveling expenses, for rent of halls, advertising, pasters, etc., etc.

Mr. Davis, in his report for the past year, states that his preaching stations, besides Riverside, have been Temicula, Fresno, and Modesto, Cal.; Talent, Cottage Grove, Oregon; Texas Ridge and Little Bear Ridge, Idaho. He reports 75 sermons and addresses; 35 prayer meetings; 306 visits; congregations averaging 30; distributed 15,989 pages of tracts; added to the church, 4 by letter, 3 by baptism; that there are in Riverside II Seventh-day Baptist families and on the coast 34; that there are 33 resident members with the church and on the coast 30 non-resident members. There are besides the regular church sèrvice two Sabbath Schools.

REV. J. F. BAKKER, ROTTERDAM, HOLLAND.

Bro. Bakker reports that his health has been very good the past quarter, and has been able to do his usual work. They have held regular meetings on the Sabbath twice, in the morning at ten o'clock and in the afternoon at 3.30 o'clock. But now in October we commence our meeting on Sabbath evening (Friday night), then on Sabbath morning we have our regular service, closing with our Sabbath School lesson. This will be the order of our Sabbath services until next March, then we begin our meetings with the summer order.

We have had the blessed privilege of seeing the good work of salvation go forward. On Sabbath, July 15, we baptized a young man, 18 years of age, the oldest son of a brother and sis-This shows something of the feelings of one, ter of our church. It was a beautiful day, and the meeting place where we baptized was well filled with outside people, and we preached from

and we harmonized well in our views of the

according to the will-of God. It was not her in-

tention when she came here, but on the second

Sabbath she was here, she came to me and ex-

pressed her desire to follow her Lord and

Saviour in baptism and obey his commandment.

On Sabbath, Aug. 12, I baptized her and

preached to a full audience from Acts 8: 12, and

afterwards we did have with her the Lord's Sup-

Two weeks ago on my way to the docks I vis-

ited a Greek Sunday School. How glad they

schappers; 3,076 tracts in our language and other

All that is loyal within you will flower in the

loyalty of the woman you love; whatever of truth

Lord keep and protect her.

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

Clinton, Wis., Mrs. M. G. Townsend, for sale of

Gospel Seals, Tract Society, \$1.38, Missionary

Acts 2: 41. We had a feast of good things that day which we pray will be a blessing to all the people. We have had here another baptismal The little cares that fretted me, feast, You know of our Sabbath-keeping people I lost them yesterday in Denmark. When Mrs. Bakker and I visited Among the fields above the sea, Among the winds at play; them two years ago, we became acquainted with Among the lowing of the herds, two sisters,—a widow and her daughter. They The rustling of the trees, had kept the Sabbath for many years. However, Among the singing of the birds, it was through the Seventh-day Adventists they The humming of the bees. The foolish fears of what might happencame to the Sabbath, but they could not accept I cast them all away the Adventist doctrines, so they stood by them-Among the clover-scented grass, selves alone all those long years. It was about Among the new-mown hay; eight years ago Brother Moller, the husband of Among the husking of the corn, Where drowsy poppies nod, the widow, died. He and his wife belonged to Where ill thoughts die and good are born, the Baptists, and he was a good preacher among Out in the fields with God. them, and afterwards he preached the Sabbath -E. B. Browning. truth. He was about 80 years of age when he died. When their daughter Mary became con-WOMAN'S BOARD. Receipts for August, 1905. verted to God she was 18 years old, now she is Berlin, N., Y., Ladies' Aid Society, unappro-26. Now at the time we were in their home in priated\$10 00 1903, we became very well acquainted with them

Society, \$1.38, Board Expense, \$1.39 4 15 Gospel and the law. We have kept up corre-Clinton, Wis., one-third collection by Mrs. M. G. spondence ever since. As a result Sister Mary Townsend, unappropriated Moller visited us this past summer three weeks. Milton, Wis., Ladies' Benevolent Society, Jennie She, with Mrs. Bakker and myself, visited our B. Morton scholarship 60 00 North Loup. Neb., Board expense 2 00 brethren in Haarlem and Amsterdam, but they Riverside, Cal., Miss Burdick's salary, 25c, evancould not speak her language, Danish, excepting gelistic, 25c, unappropriated, \$6.50 7 00 Brother and Sister A. Bakker in Amsterdam. Stone Fort, Ill., Mrs. F. F. Johnson, unappro-Nevertheless, she was very glad to meet them. priated 5 00 These two sisters in Christ were very glad when Bro. Larsen came to Denmark, and they Receipts in September. were at the time in hope that a Seventh-day Bap-Collection at Conference, educational\$22 75 tist church would be organized, but Bro. Larsen Collection at Conference, Dr. Swinney Memorial service for Dr. Palmborg's work in China ... 48 45 went back to America, and now they are without Collection at Central Association, Susie B. Starke, preaching. They do pray and look for help. Treas., Educational 10 56 Can not General Conference help them in some Milton, Wis., Mrs. L. A. Platts, to make the Dr. way? Sister Mary Moller was never baptized, but did acknowledge that baptism was right and Milton, Wis., Mrs. C. W. Green, Tract Society,

> Tract Society 2 00 Shiloh, N. J., Mrs. M. J. Bond, Milton College, \$2.50, Milton Church, \$2.50 5 00 Utica, N. Y., Ladies, unappropriated 5 00

> > MRS. L. A. PLATTS, Treas.

per. It was a glad and happy time, and may our WOMAN'S SOCIETY AT NORTONVILLE MRS. SARAH TOMLINSON.

\$1.00, Missionary Society, \$1.00 2 00

Mantua Station, O., Miss Frances E. Stillman

Our Woman's Society at Nortonville is Missionary and Benevolent combined, believing that were to receive some gospel tracts! On an Ital- our work lies in each of these directions. The ian steamer one of the sailors took the New Society meets once a month, and is divided into Testament I gave him to his lips and kissed it. sections, so that all can in some way help in the I can not tell you how I feel when I see such in- work. Each section is at liberty when their terest. May the Lord bless his own word. Dur- turn comes to provide supper or pay the amount ing the quarter I made 103 visits; wrote 76 let- designated by the Society. We also have a ters; distributed New Testaments; 380 Bood- Program Committee to arrange a short program when we can.

We have confidence in the Woman's Board and are in sympathy with the work they are doing, and believe they have been the means of awakening and keeping alive a missionary spirit there abides in your soul will be soothed by the in the hearts of our women throughout the detruth that it is hers; and her strength of charac nomination.

Our sisters here are generally interested in our missionary enterprises, but there is room for "It is not what people eat, but what they greater earnestness, and a desire to do more for digest, that makes them strong. It is not what the cause of Christ. We should be very glad if through that difficult period. For the child's they gain, but what they save, that makes them each of our women, who profess to be followers sake the mother must be kept free from tuberrich. It is not what they read, but what they re- of Jesus, would unite with us and lend a helping member, that makes them learned. It is not hand in sustaining our missionaries who are on drink. The women of France exhibited the recwhat they profess, but what they practice, that the field. Surely every woman enjoying the ords of twenty charitable institutions for the preblessings that the Gospel brings to them should vention and cure of tuberculosis. Prevention

heed our Saviour's words, "Freely ye have received, freely give." May the Holy Spirit come to our hearts and help us to realize our responsibility and possibility as Christian women, and be willing to do whatsoever our hands find to do. NORTONVILLE, KAN.

WOMEN'S WORK IN FRANCE.

An exhibit of women's work such as has confronted one from time to time in the great expositions, has usually been in the nature of a demonstration, and conveyed a tacit challenge. It is as though the organizers of the exhibit had said, in so many words, "Here are the pictures that we have painted, the statues that we have chiselled, the buildings of which we are the architects, the colleges at which we receive the most advanced education of the day. Who shall look on all this and still deny that we are the equals of men in the affairs of art and the intellect?" Few intelligent women can have left a "Woman's Building" without a sigh for the present, however it may have inspired her with hope for the future. The very existence of such a building must seem to her an admission of a truth that is ignored in feminine oratory. But there has been held recently in Paris, under the auspices of a daily paper, an exhibition of women's work which every woman could inspect with pride and without a qualm. It was held in a "Palais de la Femme," a "Woman's Building," but there was no implication of rivalry with men. It was a demonstration of woman's achievements as ministering angel, and there, at any rate, she has always been on firm ground. A recent number of the Reforme Sociale contains only a partial account of the four hundred "œuvres sociales" that were represented at the "Palais de la Swinney Memorial, \$50.00 1 55 Femme." Charitable Paris is, it seems, feminine Paris. Cities, and the degradation and sordid life of cities, are the work of men; women, like the prayers in the Iliad, follow behind to

What impresses the reader of the long list of good works and the exhibition of their machinery in Paris is, that the aim, possibly unconscious, of all this effort and initiative of the Frenchwoman as a ministering angel has been the preservation of the home, the safeguarding of the family. The central exhibit, and the center of interest for the crowds that thronged the building, was a model dwelling for the artisan. That was a sort of altar round which were grouped all the other "œuvres" or good works. But it is not the comfort of the workman himself that is the aim of all this social service. He must be attracted to home life, diverted from drink, persuaded to thrift, because it is his child on whose health and morals the future of France depends. There are in Paris alone sixty-six independent societies managing day nurseries for the children of the poor, the creche where the child is fed and tended while its mother is at work. From the moment of his birth when the society, whose function it is provides the mother with necessary garments, the layette, every need of the early years of the child of the poor in Paris is met by the helping hand of some organization of women bent on seeing it safely culosis as the father must be dissuaded from

rather than cure seemed to be the watchword of the exhibition, and the "works" of actual relief were in the minority compared with those of nourishment and preservation. But the cycle of feminine charity closed at last with the exhibit of ambulance work, and foremost among these

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the work of the Red Cross; woman coming behind to heal more obviously here, though not more literally, than in her mission to the slums. -- The Nation.

INQUIRING THE WAY.

What is the way to grow Unto the best we know? What is the way to rise Unto the best we prize? What is the way to turn When we the best would learn? It is not hard to know; It is not far to go: Everyone, great and small, Keep to the right—that's all.

-Frank Walcott Hutt.

THE RELIGIOUS TRAINING OF CHIL-DREN

an accomplishment which may be cultivated by itself apart from other interests and activities, thought, to see distinctly what religion is and conception of religious training for a child is something more than the teaching of the catechism. In fact, my work with children I have found little or no place for anything so arbitrary and mechanical as a catechism. But what can we usefully attempt in the direction of religious training with a little child, with a grow-

First with a little child. Before the power of reason is developed, before the child's desire to know leads him to ask innumerable questions, even before he learns to talk, a child is sensiis peculiarly open to the influences of heaven. which is in heaven." It is a matter of common children, and is recognized in common speech.

and of choice when unheavenly things are afterward developed. It was said in prophecy of the child Jesus, and in a sense of every child, "Butter and honey shall he eat, that he may know how to refuse the evil and choose the good." The peculiar opportunity of the first years of life is their openness to the holy influences of heaven, and our best service to the children in these years and loved. is to help them to receive a full measure of these But childhood is soon passed, and the child holy influences. We may regard this as the first

step in their religious training. We can help at first by our own reverent, holy state, by living ourselves in trust and obedience to the Heavenly Father, and by holding in our own minds holy thoughts from the Lord's own Word. Soon we can read with the children from the Scriptures childlike stories of Joseph, of Samuel, and of the Lord's own life. Even before they fully understand the words the children perceive a charm

in the sacred stories and receive through them

precious influence from heaven.

As the child grows the desire to know awakens, and he asks innumerable questions. At that age he has amazing powers of gathering infor-Religion is not an outward adornment of life, mation and storing it in his memory. He asks about holy things, and it is our opportunity to give in simple ways such knowledge as we can of and still it may be useful to discriminate in the Heavenly Father as He is revealed in the natural creation and in the Scriptures. Now is what we seek to develop in the children by re- our time to make the Bible scenes and stories ligious training. Briefly, religion is the recog- real with facts of geography and history and nition of God in all the interests and activities pictures, doing all this with reverence. Some of life. It is this which lifts a human being disprecious passages of Scripture may be learned tinctly above an animal, and calls into conscious by heart, for if they are learned now they will life the higher spiritual faculties. All that helps never be forgotten; and we know, as the child directly to make the Heavenly Father a reality does not, what comfort and strength may be in the affections, the understanding, and the life found in these verses by and by. The year's of of a child is a part of his religious training. My childhood's learning are years of plenty, when we do well to lay up corn for years of famine.

And now are beginning also experiences of an-

other kind. Dispositions to do wrong are daily making themselves felt—dispositions to anger, selfishness, disobedience, untruthfulness—and the child is becoming able to recognize that these things are sinful; that is to say, that they are not ing boy or girl, and with a young man or wo- only against the rules of the household and school, but against the Divine laws; for to be angry is to kill, to be untruthful is to bear false witness, to be disobedient is to dishonor father and mother. And with this thought of obligation to the Lord comes the thought of asking tive to the influences which surround him. He His help in resisting the tendencies to do wrong and to indulge wrong thoughts and feelings. The Lord teaches this when he says: "Their an- And just here is the opportunity for a distinctly gels do always behold the face of my Father new step in religious development, for making the knowledge of the Lord more real than it has perception that holy influences are with the little ever been before. The child feels his angry temper rising, or some other unheavenly impulse. But we may never have realized the importance He remembers the Divine command, "Thou shalt of such influences to a child, the use which they not kill." He asks the Lord to help him to turn are intended by the Lord to serve in his devel- from the wrong. He feels that he is helped. He opment. The holy influences which surround knows that prayer is heard and that the Heaventhe first years of life give heaven a hold upon ly Father is real and very near. The experievery child. Heaven, in a sense, becomes his ence is repeated and the knowledge grows. The home, his native land and atmosphere. A bond child could now say to his teachers in the words is established between the little child and angels, of the Samaritans to the woman at Jacob's well, and if in after years he wanders into unholy "Now we believe, not because of the saying, states, it is always with a feeling of unrest and for we have heard Him ourselves, and know." a longing for home, for the innocent things The knowledge of memory has become knowlwhich he first learned to love. If these days of edge of experience; all that has been learned has innocence open to the holy influence of heaven gained a new reality. Parents and teachers can were not given at the beginning of life, there do much to help a child in gaining this real would be no possibility of resisting evil disposi- knowledge of the Lord and His saving power. yourself to do whatever you have to do with tions and influences which are sure to be met in Parents especially can help, because they are with tranquility, in order that you may retain the poslater years. This taste of heaven which is given the children more, and because, if they will, they session of yourself and settled peace.—Madame to every child affords a means of comparison may be in closest sympathy with them and en- Guyon.

joy their perfect confidence. Parents can do much by helping to keep alive the tender, holy states of childhood; by showing the children that they try themselves to live in obedience to the Lord; by appreciating the children's efforts to do right for right's sake, and letting them feel that this is true manliness, worthy to be admired

becomes a youth, and a disposition shows itself to question and to doubt. The cause of this is the awakening of rational power which will, when developed, add a strength to the character. At first it shows an unlovely side. But be patient, and it will become symmetrical and beautiful. The criticalness and moroseness of this age may be trying to parents and friends, and they are still more so to the child himself. But the innocent states of infancy and the experience of Divine help are strong anchors. We must trust to these and encourage the disposition to investigate and reason about holy things. as we encourage the child's desire to learn. We may share and perhaps may guide the youth in his research, but remembering now, and letting him feel that we remember, his right and duty to think for himself. So the rational power is developed which gives strength and logical coherence to the knowledge gained in childhood. Infancy, with its innocent, holy states; childhood, with its store of knowledge and its experience of the Lord's help in resisting wrong; and youth, with its rational understanding and its continued experience of reliance upon Divine aid, each does its part to prepare the man or woman to find the Lord in every experience of trial or labor or joy, and to live a life that is in the deep, true sense of the word religious.— Remarks by Rev. William L. Worcester, of Philadelphia, before the Third National Congress of Mothers. Washington, D. C.

A HARD EARNED DOLLAR.

The late Patrick A. Collins, mayor of Boston, studied law at Harvard. A Harvard man said

"Collins liked to see a wife treated liberally and reasonably. On the subject of household expenses, I heard him tell a committee of women once about a certain home missionary movement. In this movement every participant was to contribute a dollar that she had earned herself by hard work. The night of the collection of the dollars came, and various and droll were the stories of earning the money. One woman had shampooed hair, another had baked doughnuts, another had secured newspaper subscriptions, and so on. The chairman turned to a handsome woman in the front row.

"'Now, madam, it is your turn,' he said. How did you earn your dollar?'

"'I got it from my husband,' she answered. "'Oho!' said he. 'From your husband? There

was no hard work about that?'

"The woman smiled faintly. "'You don't know my husband,' she said."

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action that it may be the sooner over. On the contrary, you should accustom

ter can only be enjoyed by that which is strong in you.—Maeterlinck.

makes them righteous."

THE AUTOBIOGRAPHY OF AN OAK. Written for a "Tree Social," at Dunellen, N. J. Would you like to hear the story Of the oak tree's life to-night, How my head of massive glory Rose unto this monstrous height?

Once I hung a restless acorn, Balanced on a slender bough, While below a snowy leghorn Crow'd upon the farmer's plow.

And the cows pass'd quickly onward, Mowing softly with content; All the creatures of the barnyard Gladly to their freedom went.

Then I said in youthful hurry, "Oh, that I could go with you! My poor head's in such a flurry. Let me down to freedom, too."

Then the wind, with skips and dances, Took me quickly at my word; Pluck'd me from the swaying branches, Whirl'd me downward like a bird.

Twirl'd me round and round and brought me To the moss-grown orchard gate; Far away from home and oak tree, Where he left me to my fate.

There I rested in a twinkling On the soft and yielding earth, And before you could be winking, E'er I'd found my freedom's worth,

Farmer Austin's heavy cowhide Press'd me downward out of sight. I in terror and in woe cried, "Will I ne'er more see the light?"

But no help came at my moaning, And I sulk'd there day by day; Petty seem'd my heedless groaning When I long'd for freedom's way.

Would that I could reach the daylight 'Bove the earth that press'd me sore; Hear the birds and see the sunlight, Live the airy life of yore.

But new life within me stirring Set me quiv'ring through and through, Till at length there came a bursting, And my shell was cleft in two.

Soon some little roots crept downward, Hands I found to push the earth; Gladly I was pressing heav'nward, Full of thankfulness and mirth.

What I'd grieved o'er proved a blessing; While I mourn'd my darkened lot, Of the life within me pressing, In my blindness, dream'd I not.

Heed my pleading, ye who murmur, When your lot seems sad and drear, Trust in God and he will garner Blessings for you, never fear.

Know amid your toil or sorrow, 'Tis God's way to make you grow; You'll be stronger on the morrow, Though your head has been brought low.

Soon a dainty little oak tree, Clad in crinkled leaves of green; Growing upward straight and lovely, Kiss'd by sunbeams' golden sheen,

Watered by the rain and dewdrops, Draped in white by winter's snows, Climbing upward to the house tops, Thus from day to day I rose;

Till at last, a grand old oak tree, Stood I by the orchard gate;

Giving shade to high and lowly. Very gladsome was my fate.

In my shade the weary plowboy Stopp'd to cool his heated brow; And the merry, romping school boy Gayly climb'd from bough to bough.

Maidens play'd beneath my branches, Wove their crowns and garlands gay; Squirrels came with frisky dances 'Mid my boughs their games to play;

Blackbirds sang with cheery sweetness, Robins chirped their roundelay, Thrushes broke the morning stillness, Warbled 'mong my leaves all day.

Blushing Mary met her lover, In the gloaming's peaceful light, While my branches bent above her, Hiding both from public sight.

Then when darkness crept around them, And the moon shone clear and white, Love and romance there abounding, Moon and I saw many a night.

Tell you all about their courtship? Moon and I are not so sly. 'Twas a scene of truest worship, Seen by lovers, moon and I.

And we'll ever keep it secret, We'll not shame their confidence; But if still the tale your seeking, Why, ask Mary, that's your chance.

But my tale I now must finish, For my life is nearly done; My great strength will soon diminish. Farmer's ax has just begun

Chopping, chopping my foundation, Bending low my massive head. Living I have blessed the nation; I'll be useful when I'm dead.

When you see the flames mount upward From the farm house chimney tall, Know that I am used for firewood. Now good-night, for I must fall. MIZPAH S. GREENE.

Oct. 12, 1905.

CLEVER COLLIES.

Conductor Geraghty, meeting some Warwick friends on the train the other day, was led by them to talk about his famous prize winning collie dogs, a number of which can be seen from his exertions on Sunday is effectually punctured. the train windows as it makes its run. His dogs by Dr. Floyd W. Tomkins, Rector of Holy are, most of them, boarded out, single or in Trinity Church of Philadelphia, in an article enpairs, among the farmers and railway men liv- titled "What of 'Blue Monday'?" in The Sunday ing in the country along the line, but few being Scchool Times of September 23. Dr. Tomkins kept at his home in Newburg. There are many says: advantages in this method of keeping dogs, and in it may be seen one of Mr. Geraghty's leadings tion of the clergyman can carry him; he must

great memory. One of Frank's dogs when being what is called a 'Blue Monday' is to make himbrought into a car was lagging back when it was time for the train to move, and he gave it to lose his influence. Tired, because he has been a jerk and hustled it up the steps in a way it has telling the old story of the cross? Nervously never forgotten. It now meets his train with a exhausted, because he has preached twice, and resentful bark, and will not keep quiet so long perhaps spent five minutes in the Sunday

to it, pick it up, and hasten through the lot to from eye."

the house. On Sundays a paper is carried out on the morning run, and that is the only train the dog will meet. It seems to know the day of the week, and never misses. One hot day recently the man was sitting in the yard as the train's time approached, and he heard one coming. Noticing that the dog did not move, he called its name and said "paper," but the dog only raised its head and looked around, lying down again. He spoke again, but the dog only opened its eyes, not lifting its head. Then the man saw it was a freight train, and it was seven minutes ahead of Geraghty's train. 'As the rumble from the right train was heard, a little late that day, the dog rose without prompting and trotted away for its packages.

Another peculiarity of these dogs is that they will not be boarded out at every place. They have likes and dislikes, and positively refuse to stay at some homes. When they take a dislike to a place they will go to the nearest station and stay around near the track until Conductor Geraghty's train comes along, and as soon as it stops will hurry up the steps of the smoker and run through to the baggage apartment, give a dog's smile and a wag of the tail to Matt Malloy, the baggage master, and get down in a corner. When they have thus struck against a place there is no use to try to keep them at it, they must go to another house.—Warwick Adver-

A DOG'S GENEROSITY.

Our Dumb Animals prints the following incident related by one of its contributors:

A dish of food was brough in for the dog, and on the morning run, and that is the only train to get hold of it first. On being restrained and sent across the room, she began to mew mournfully, and this attracted the attention of the dog. He looked at his dish of food and then at the cat, and before eating a morsel himself he took one of the best pieces of meat from the pan, carried it across the room, and laid it before the cat. Then he proceeded to eat his meal.

BLUE MONDAY.

The idea that a minister has a right to yield to lassitude and depression on Monday because of

"The time has passed when the official posibe a man if he would have the power to lead The collie is a very knowing dog, and has a souls to God. For a minister, therefore, to have self ridiculous in the eyes of healthy men, and as it stands, and does not seek its master's School? Despondent, when he has been urging others to hope and cheer? If so, surely he does Another dog is quartered at a house where not believe what he preaches, or, worse yet, the trainman serves a paper every day, and the makes no effort to set an example to his flock. dog meets the train and always carries the But the majority of ministers must plead guilty. mail bag to his home. On week days the pack- Nothing is at once so sad and so ludicrous as an age is brought out on the 5:15 P. M. run from average Monday morning ministers' meeting. Newburg and tossed up a bank to a stone wall. There they stand or sit, heavy, weary, sad, with The dog is always near, and the bundle no more the ring of yesterday gone from voice, and the than falls before the collie will arise and jump thrill lost from handgrasp, and the flash departed OCTOBER 23, 1905.

Young People's Work.

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

A 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, 187.

THIRTIETH 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. Why did the children of Benjamin take wives from Jabesh-gilead and Shiloh?

2. How did Ruth show her faithfulness?

3. What promise did God make to Hannah, and how fulfilled?

V. Period of the Judges (continued.)

First-day. Wives secured for them that remained of Benjamin, in a disgraceful way Judges 21: 1-25.

Second-day. Famine drives Elimelech and family to Moab, 1: 1-5. Return of the widowed Naomi and one daughter-in-law, Ruth, 1: 6-22. Third-day. The young Moabitess a gleaner in the field of Boaz, 2: 1-23.

Fourth-day. Naomi's plan for winning her kinsman Boaz for Ruth, 3: 1-18.

Fifth-day. They marry, and Boaz becomes the father of Obed, the father of Jesse, the father of David, from whom came the Christ, 4: J-22.

Sixth-day. The story of the birth of Samuel, 1: 1-20. The child dedicated to Jehovah, 1: 21-28. Sabbath. The exultant song of Hannah, Samuel's mother, 2: 1-10. The base sons of Eli, the priest, 2: 12-17; 22-25. Faithful Samuel, 2: 27-36. Samuel's call and his message to Eli, 3: 1-18. Samuel established, in all Israel, as a phophet of Jehovah, 3: 19; 4: 1 a.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, Oct. 28.—Modern Objections to the Seventh Day as the Sabbath; How Answered. Rom. 7: 1-12.

BIBLE HINTS.

The commandments of God can never pass away, but are binding as long as life shall last. (Rom. 7: 10.)

By sin alone are we deceived and tempted to ing general questions: disobey the laws of God. (Rom. 7: 11.)

The Sabbath is holy unto God; it is just and good, and no objections made by men can make it any less sacred. (Rom. 7: 12) Objections Answered.

I. "The Sabbath is Jewish and was annulled by Christ; therefore we ought to observe Sunday in its place." The Sabbath is Jewish only as Christ is Jewish. It belongs to all men just as Christ belongs to all men. He did not annul the Sabbath for he says, "I am come not to destroy but to fulfill." (Matt. 5: 17.)

2. "We are no longer under law but under faith; therefore the Sabbath is not binding." According to Paul, the law is not made void by opinions are sought. Pastors need to keep in faith, but rather established. (Rom. 3: 31.)

cause Christ rose on that day." a. The Bible formed about the work of sister churches. To does not say a word about such a change. b. attain these ends is the purpose of this column. Christ says nothing about it. c. We have no Whom shall THE RECORDER and its readers welproof that Christ rose on Sunday.

THE SABBATH RECORDER.

4. "We are only required to keep a seventh part of the time." The Bible proves the falsity of this statement. By the command of God and the example of Christ, we are instructed to keep "the Seventh Day as the Sabbath."

5. "We do not know when the Seventh Day comes." How strange, when it has been kept faithfully by the Jews, and when we may trace it back to the time of Christ.

6. "When it is the seventh day in our country it is not so on the other side of the world, so we can not all keep the same Sabbath." .We keep the Sabbath when it comes to us, whether it be in our country or in another.

. 7. "The majority keep Sunday instead of the Sabbath, therefore all should keep Sunday." In our large cities the majority of the people use intoxicating drinks. We are not obliged to go with the majority in this case; why should we do so in the case of the Sabbath? Quotations.

Everything that is necessary to give importance to the day—that is calculated to induce proper observance of the day—is produced in favor of the seventh day. But nothing of this kind can be produced in favor of the first day —no sanctity, no commandment, no penalty, no blessing.—A. H. Lewis.

The commandment says, "The seventh day is the Sabbath of the Lord thy God." Thus did the gospel dispensation start out on its mission, with the original Sabbath, without the least evidence of loss of time, or hint of its change, either of character or day.—James Bailey. Soul Searchers.

Am I thoroughly informed about the Sab-

Do I allow anything to stand in the way of faithful Sabbath-keeping?

Am I ready to spread the Sabbath truth?

THE PASTORS' COLUMN.

1. Those who contribute to this column may sign their communications or may send them unsigned; but the name of the writer must always be sent to the editor for reference. Signed articles are much preferred.

2. Any reader of this column may send questions or suggestions, such as he would make to his own pastor, or to pastors as a class.

3. Primarily, however, we seek to make this a place in which pastors speak to each other and to their people, or to all people, as hearers.

4. As a starting point, we suggest the follow-

What important facts, or principles, or methods of work have you learned through experience, pleasant or painful, which you wish someone had told you when you entered the ministry, and began your first pastorate? Of what can you say: "I wish I had known that earlier." Younger men, theological students and others ought to find great help in the various answers that pastors make along this line.

5. Any one desiring to propound questions to THE RECORDER may do so, and the editor or his associates will attempt to answer.

6. Brotherly counsel, the fruit of experience, and a courteous and friendly interchange of constant and close touch with each other, and 3. "The Sabbath was changed to Sunday be- with their people. Churches need to be well income first?

HERE'S YOUR CHANCE

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Sabbath Recorder,

PLAINFIELD, N. J.

REV. W. D. BURDICK.

Willard D. Burdick, oldest son of Russell Dighton and Lurausa Champlin Burdick, was born near Utica, Wis., Aug. 28, 1863.

When he was a year old his parents moved to Freeborn, Minn., where they realized many of the hardships and privations of frontier life. When first a district school was held near enough for them to send their children, the subject of this sketch was reading in the third reader.

joyed by the family, but trouble in the church If it doesn't, well, time will tell. The past two finally broke it up. During those years of re- years have been agreeable ones to the Manager, ligious privations the family altar was maintained and the parents kept in touch with denominational interests by reading The Sabbath Recorder, easily mended. In going to a far-off land, the and in other ways. At length a neighborhood Manager is deeply appreciative of the good Sabbath School was organized, and after a time, wishes that have been extended him, and most prayer meetings were started, and finally regular services were maintained and the church was reorganized.

During the winter of 1875 and 1876 union evangelistic services were held in neighboring school houses, conducted by Free Methodist preachers. In these meetings Willard D. Burdick accepted Christ, and in the spring was baptized with his brother and cousins, Edwin and George Shaw, and with other young friends, by Eld. J. E. N. Backus, who received them into the fellowship of the Trenton Seventh-day Baptist church.

In the fall of 1882 his parents moved to Milton, Wis., that they might give their children the benefits of a college education.

Parents and children had to work hard that the latter might remain in school. The subject of this sketch neither missed chapel nor a class, save when two classes came on the same hour,till the end of the seventh term, when his father died. His remaining work in the College was interrupted by teaching and manual labor. In June, 1890, he graduated in the Classical Course. During the last year in College he decided the question that had been on his mind for several years, and planned to enter the ministry.

in the Baptist Theological Seminary at Morgan Park, Ill. His third year's work was done in

Seminary at Morgan Park had united, and in to be enjoyed when walking in the light, a means the spring of 1893 he received from Chicago of correction to any who have grown indiffer-University the B. D. degree. April 18, 1892, ent or for any cause have turned aside. he was united in marriage with Nettie I. West of Milton Junction, Wis. She was in hearty fort to be to his people, in all of their needs, a sympathy with him in his acceptance of the call loving teacher, a watchful shepherd. In this reto the ministry, and has been a wise counselor lation it is his, while teaching all the doctrines and true helper in all the work that has essential to a Christian life, to give especial atcome to him in the ministry.

THE SABBATH RECORDER.

their work in Iowa.

and Chicago churches was convened at Milton at which council T. J. VanHorn and W. D. Burdick were examined and ordained to the Gospel touched by the Spirit of God and filled with love

the call of the Jackson Center Church, and served that church and on the Stokes field for four years and five months.

Nov. 1, 1897, he entered upon his pastorate at gering after God. Nile. N. Y., which closed Sept. 30, 1905.

The first Sabbath in October he and his family spent at Jackson Center, and the second Sabbath in October he assumed his ministerial labors with the church at Farina, Ill.

The Business Office.

After two years of bullying and cajoling the subscribers of The Rocorder, the Business Manager will give them a rest for an indefinite time. Not that he desires to, not at all, but his physician says stop, and what he says goes. If the change accomplishes what is desired, he For several years church privileges were en- hopes to return and take up the work again. and the coming weeks he trusts will only be a sort of an intermission—a break that can be deeply is he affected by the very substantial interest shown him by his friends in the Plainfield church, and to them he hopes that the future will show that their interest has not been misplaced. More can not be said. Words can not express the feelings of the heart. John Hiscox.

THE PASTOR AS AN EVENGELIST OUT-SIDE HIS OWN CHURCH.

This paper was presented by Rev. E. A. Witter, at the Convocation, Aug. 18, 1905.

While it is the pastor's high prerogative in his own church appointments to teach, to preach and to exhort with all long suffering that he may not only impress upon the minds of his people the truths and essential doctrines of the Bible, but at the same time help in such an application of these things to the needs of the individual life as that correction may be made in false ideas and applications of the principles of religious

There is for the pastor an open field to opportunity to stir minds to thoughtful consideration of the gospel plan, the message of good news, in his outside appointments. In his home socicty, his familiarity with his people and their peculiar needs is such that he ought to seek in In the fall of 1890 he entered the Junior Class every service to so present the teachings of God's word, that it might come as a healing balm to those who need, or as a revealing light to those

Chicago University, with which the Theological who are in the dark and know not the blessing

In every service, it should be the pastor's eftention to those that are peculiar to his own de-During the summer of 1892 Mr. Burdick was nomination, that his people may be well groundwith the Morgan Park Student Evangelists in ed in their own denominational faith. In his outside appointments, the pastor can not wisely fol-On May 21, 1893, a joint council of the Milton low this same course. As a herald of the Gospel of Peace and Life there is open to him a door through which he may pass and with a heart for souls, he may unfold to his hearers the un-In the spring of 1893 Mr. Burdick accepted searchable riches of the kingdom of God. Here is given to him the opportunity of laying bare the love of God that he may satisfy the hungry souls of some and stir within others this hun-

In every community there are those not settled in their religious views who refrain from frequent hearing of those with whom they are well acquainted, because they have not found, in former messages, that which helped them in their soul-hunger, but who always go to hear a new man, either that they may measure this new man or find that which will give them help.

This being true, the outside appointment gives to the pastor the grand opportunity of becoming a minister of life to those whose eternal interests hang more or less upon the message of the occasion.

THE MASTER'S TOUCH. "He touched her hand and the fever left her."

He touched her hand as he only can With the wondrous skill of the great physician, With the tender touch of the Son of man. And the fever-pain in the throbbing temples Died out with the flush on brow and cheek. And the lips that had been so parched and burning, Trembled with thanks that she could not speak,

And the eyes where the fever-light had faded, Looked up, by her grateful tears made dim, And she rose and ministered in her household, She rose and ministered unto him.

"He touched her hand and the fever left her."

Oh, blessed touch of the man divine! So beautiful then to arise and serve him, When the fever is gone from your life and mine. It may be a fever of restless serving, With heart all thirsty for love and praise, And eyes all aching and strained with yearning Toward self-set goals in the future days,

Or it may be a fever of spirit anguish, Some tempest of sorrow that dies not down Till the cross is at last in meekness lifted And the head stoops low for the thorny crown.

Or it may be a fever of pain or anger, When the wounded spirit is hard to bear, And only the Lord can draw forth the arrows Left carelessly, cruelly, rankling there. Whatever the fever, his touch can heal it, Whatever the tempest, his voice can still: There is only joy as we seek his pleasure, There is only rest as we choose his will. And some day, after life's fitful fever, I think we shall say, in the home on high, If the hands that he touched but did his bidding, How little it matters what else went by.

Ah Lord! thou knowest us altogether: Each heart's sore sickness, whatever it be; Touch then our hands! let the fever leave us, And so shall we minister unto thee! -Author Unknown.

Mind, it is our best work that He wants, not the dregs of our exhausion. I think he must prefer quality to quantity.—George MacDon-

OCTOBER 23, 1905.

Be Sure to Use Only

Cream of Tartar Baking Powder

Food made with alum baking powder carries alum to the stomach unchanged. Scientists have positively demonstrated this and that such food is partly indigestible and unhealthful.

Home News.

JACKSON CENTER, OHIO.—Rev. W. D. Burdick and family stopped here for a short visit on their way to Farina, Ill. A reception was given them at the home of Dr. and Mrs. Mc-Burney, on Sabbath evening, Oct. 7, after the Endeavor meeting. Music was furnished by Mr. and Mrs. O. G. Davis and Arlington Hughes. An appropriate talk was given by Mr. McBurney to make, as it was, an enjoyable ocjoined at the close in the Y. P. S. C. E. benediction. No pains were spared by Dr. and Mrs. McBumey to make it, as it was, an enjoyable occasion. Eld. Burdick was pastor here a few vears ago and a large audience were present to hear him preach on Sabbath morning. In the afternoon he went to stokes and spoke there. Address-"The Bible and its Influence on the Chris-In the eveing the Endeavor meeting was given over for a preaching service. We are still without a pastor, and this brief visit was doubly enjoyable, because of former associations. It was all too short. Our regular Sabbath services are all fairly well attended and different members of the church take turns in reading a sermon from the "Pulpit" at the time of the regular preaching

OCTOBER 18, 1905.

News has appeared from here in The Recorder for some time, we have not been entirely idle in the Lord's work. The regular appointments of the church and society have been well sustained and we have continued the improvements upon the church property. During the summer the church building has received two coats of paint and its white spire can now be seen a long distance, a reminder that church work is receiving a share of the attention of these busy people. The \$400 debt on the parsonage has all been pledged and it is to be paid by January 1st. When this is paid the 2nd Alfred Church will be free from debt, and enabled, we hope, to do more outside work.

Pastor Sayre recently received a call from the church at Dodge Center, Minn., to become its pastor, and resigned here that he might accept the call, but the people turned out in mass at the church meeting and unanimously refused to accept his resignation. Feeling that it would not be right to refuse so urgent a request he consent-

THE SABBATH RECORDER.

ed to remain, after which, unsolicited by him, the people voted heartily to raise his salary \$100. The expression given by a large number of people that they would try to be more faithful in attendance at the Friday night prayer meeting and other appointments of the church, is a source of great encouragement.

Our pastor is now on his way to Campbellford, Ontario, at the urgent request of the Tract Board, to help Brothers Shaw and Loofboro in the work there.

CENTENNIAL OF THE LOST CREEK SEVENTE DAY BAPTIST CHURCH, OCT 27, 28.

FRIDAY, 10.30 A. M.

Introductory Address. O. Austin Bond. History of the Lost Creek Church, Dr. T. L. Gardiner. FRIDAY, 2.30 P. M.

History of the Roanoke Church, M. M. Hevener. History of Conings Church, (Corliss Randolph) History Seventh Day Baptists in West Virginia. Sketch of Deacons, Deacon Levi B. Davis.

Church Covenant, Deacon Luther Bond. FRIDAY, 7.30 P. M.

Sermon, Elder Jas. H. Hurley. Conference Meeting, conducted by Pastor H. C. Van

SABBATH DAY, 10.30 A. M.

Sermon, Influence of the Church on the Formative Life of the Community, Pres. Boothe C. Davis. History of the Lost Creek Sabbath School, Supt. Jas. Van Horn.

SABBATH DAY, 2.30 P. M. Lessons of One Hundred Years, Elder E. A. Witter. Reminiscenes, (Open to all) led by Senior Deacon Levi

SABBATH DAY, 7.30 P. M. Lecture. "Bible Lands," illustrated, Pres. T. L. Gardiner.

SEMI-ANNUAL CONVENTION

Of the Seventh-day Baptist Western Association, Andover, New York, Oct. 27-29, 1905.

"Let us consider one another to provoke unto love and good works: not forsaking the assembling of your selves together."—Heb. 10: 24, 25.

Program.

FRIDAY AFTERNOON, 2.30.

tian Life," Pastor A. J. C. Bond.

Address-"The Bible School," Prof. W. C. Whitford General Discussion.

FRIDAY NIGHT, 7.30.

Sermon and Consecration Service, Pastor L. C. Ran-

SABBATH MORNING, 10.30. Sermon—"Education as a Factor in the Christian Life," Pres. B. C. Davis.

SABBATH AFTERNOON, 2.30. Sabbath School, conducted by Prof. Paul Titsworth.

SABBATH NIGHT, 7.30.

ALFRED STATION, N. Y.—Although no Home Christian Endeavor Rally, led by H. Eugene Davis.

Sermon, Pastor O. D. Sherman SUNDAY, 10.30 A. M.

Business Session. 11.00 A. M.

Sermon, Pastor S. H. Babcock.

SUNDAY, 3.00 P. M. Address-"The Ideal Woman in the Church." Mrs. C. S. Sayre.

Address—"Work of the Woman's Board," Miss Agnes

SUNDAY NIGHT, 7.30. Sermon, Dean A. E. Main

Music will be furnished by a mixed choir, and the Alfred Seminary Male Quartet. C. S. Sayre, Director.

WANTED A CIVIL ENGINEER.

A practical man on city, farm and drainage work. Should be fairly good draughtsman. Six to eight months' engagement, perhaps permanent. Preference given to one keeping the Seventh day.

Address stating experience, salary expected, and enclose sample of lettering.

D. D. & C. M. ROGERS, Daytona, Fla.

MARRIAGES.

SUTTON-RANDOLPH.—At the home of Deacon Judson Randolph, Salem, W. Va., Blanche Randolph of Salem, and Erlo Sutton of Ritchie, W. Va., by Rev. E. A. Witter, October 5, 1905.

BARBER-ANTHONY.—At Scott, N. Y., Oct. 14, 1905, by Rev. Walter L. Greene, Mr. Dayton H. Barber and Miss Minnie E. Anthony, both of Scott.

BURDICK-BARBER.—In Westerly, R. I., Sept. 28, by the Rev. Clayton A. Burdick, Mr. Clarence A. Burdick. and Miss Evelyn L. Barber, both of Westerly.

DEATHS.

CLARK.—Mrs. Charlotte Clark, daughter of Phineas and Marvel Randolph, was born near Salem, W. Va., August 13, 1824, and died at her home at Greenbrier, October 9, 1905, in the eighty-second year of

Sister Clark was converted in middle life and was made a constituent member of the Greenbrier Church. Sept. 23, 1870. She continued an efficient member of that church till called to the Home Above. She was married to Jesse Clark, November 13, 1845. To this union nine children were born, eight of whom are still living, and all but one were present at the funeral which was held at the Greenbrier Church Oct. 10, conducted by Pastor Witter, assisted by Pastor Hurley. Text, John 2: 25-26.

Lewis.—Mrs. Sarah A. Randolph Lewis was born in Plainfield, N. J., Oct. 1, 1829, and died Sept. 29. 1905, at Dodge Center, Minn., in the 76th year of

Her early life was spent in the place of her nativity. and she was brought into the kingdom of Christ in her youth. She always afterward adhered to this profession of her faith. Before coming West she was married to Henry B. Lewis, Aug. 8, 1849. They were the parents of two sons, one of whom is Geo. W. Lewis. who has been the pastor of the Seventh-day Baptist Church of Dodge Center, Minn., for four years. She had been the wife of a pastor for many years, and thus has come in contact with many of our people in a very important relationship. She has lived in a number of states, viz., New York, West Virginia, Illinois, Iowa, Wisconsin, and Minnesota. She has been an earnest Christian worker. Especially is this true of Sabbath School work, where she has been a teacher, and been the means of bringing scores of young people into the church and religious work. Thus she will live in the lives of many who still survive her. She was no less a power in the home than in the church, where she was especially noticed for her patience and family virtues. This church ought to be made better by her influence, as she lived here before she was a pastor's wife, and her husband was pastor here at two different times and she spent her last days here during the pastorate of her son. While she has been declining in health for many years, it was about six weeks before her death that she was confined to her bed by a severe attack of rheumatism and neuralgia, which gave her much pain. At her funeral our church was well filled with sympathetic listeners. The sermon was preached by the writer, assisted by Rev. H. D. Clarke, from a text that was very dear to her. Rev. 14: 13. "Blessed are the dead which die in the Lord." Special emphasis was placed on the words, "Their works do follow them."

LANPHERE.—Geo. C. Lanphere was born in Westerly, R. I., Jan. 16, 1816, and died at his residence, 110 High St., Sept. 20, 1905.

Nearly all his life had been spent in Westerly, following the trade of a carpenter, until age required him to cease from hard labor. He had suffered with heart trouble, but was able to keep around until the day of his death. He married Angeline Clark, Nov. 8, 1845, who died in April, 1880. He has lived with Mrs. Harriet Wells, an adopted daughter, since that time. He has one son living, Geo. W., of Providence, R. I. Mr. Lanphere was a man of aggressive views and strong convictions, which made him earnest in all things. As one of the oldest members of the Pawcatuck Seventhday Baptist Church, he was devoted to its interests. and consistent in his practice. Beside the members of the family already mentioned, he leaves two brothers, Capt. Amos Lanphere, of New London, Conn., and H. Clinton Lanphere, of Watch Hill, R. I.

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

Ezra's Journey to Jerusalem...Ezra 8: 21-32

Nehemiah's Prayer......Neh. 1: 1-11

Abstinence for the Sake of Others

Dec. 2. Nehemiah Rebuilds the Walls of Jerusalem

Dec. 9. Reading and Obeying the Law. Neh. 4: 7-20

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 VI.—ESTHER PLEADING FOR HER PEOPLE.

For Sabbath-day, Nov. 4, 1905.

LESSON TEXT.—Esther 4: 10—5: 3.

Golden Text.—"The Lord preserveth all them that love him."—Psa. 145: 20.

INTRODUCTION.

The Book of Esther occupies a unique position in the canon of Sacred Scripture. It has been spoken against by many of the early church fathers, by the reformers of the sixteenth century, and by modern critical scholars; but in spite of all assaults it maintains its place in the Bible since it teaches some useful lessons. Martin Luther after referring to the Second Book of Maccabees says, "I am so hostile to this book and to that of Esther, that I wish that they did not exist; they are too Judaizing, and contain many heathenish improprieties."

The objections to this book are upon both historical and moral grounds. From history outside the Bible we learn that Amestris the queen of King Xerxes (who is the same as Ahasuerus) retained her place in the favor of the king in the later years of his life, and exercised a great influence over him. The strong argument against the book is however that its moral tone is not always high. The divine name does not occur once in the book, nor is God even referred to. Esther and Mordecai seem almost as bloodthirsty and vindictive as the despicable Haman. Their desire is for the temporal prosperity of the people of Israel. It is to be noted also that the book seems to have an artificial plot: every incident happens at just the opportune moment, and exact poetic justice is meted out to the enemies of the Jews who had plotted their destruction.

These objections do not however overbalance the attractions of this book. The name of God is evidently omitted for some particular purpose, while the thought of the especial Providence of God is ever in the mind of the author. It may be as many hold that the book is fiction, but that does not at all interfere with its value or debar it from a place in the Bible. The heroine of this book manifests an unselfish devotion to her sense of duty that is a model for all time.

To understand the situation of this lesson the student should read the whole book, particularly the preceding portions of the narrative.

TIME.—In the early part of the twelfth year of Ahasuerus (Xerxes), that is about 473 B. C. PLACE.—Shusan (Susa), the capital of Persia. PERSONS.—Esther, the queen; Mordecai, the cousin of Esther; King Ahasuerus; various attendants, and the Jews of Shusan.

OUTLINE:

- 1. Esther Explains her Danger. v. 10-12. 2. Mordecai Urges Esther to Duty. v. 13-14.
- 3. Esther Replies to Mordecai. v. 15-17.
- 4. Esther Risks her Life for her People. v.

NOTES.

10. Then Esther spake unto Hathach, etc. We are to understand that Esther would upon no account be allowed to go out into the city

allowed to visit the apartments for the women cree. in the royal palace. They must therefore communicate by means of the royal chamberlain. Mordecai had just sent word to Esther concerning the decree which had been issued with the sanction of the king giving permission for any one to kill as many Jews as he pleased on the 13th day of the month of Adar. Mordecai had also asked Esther to intercede with the king to thwart this decree.

THE SABBATH RECORDER.

11. All the king's servants. The high officials of the court of an oriental king are often spoken of as his servants. That he be put to death. Esther reminds her cousin of the well known law of the king's household, that whosoever intrudes into his presence unbidden shall be at once punished with death for such presumption, unless the king should stretch out his golden sceptre in token of pardon for the intrusion. But I have not been called, etc. Although Esther was the favorite of Ahasuerus she had not been called into his presence, for a whole month. She inferred that the king was beginning to forget her, and that it would be much more dangerous for her to go unbidden into his presence than it would be under ordinary circumstances. Some of the older commentators have conjectured that Haman had been trying to prejudice the king against Esther; but it is very unlikely that Haman knew that Esther was a Jewess or that she was related to Mordecai. There is no accounting for the caprices of Ahasuerus.

12. And they told to Mordecai Esther's words. Evidently she sent several messengers.

13. Think not with thyself that thou shalt escape. We are to infer that Mordecai thought that Esther was hesitating through fear, and so endeavors to spur her on to action through hint of personal danger to herself. Her action later on after her own safety was secured and that of her cousin shows that she did not need this in-

14. Then will relief and deliverance arise to the Jews from another place. Mordecai says nothing about God or his compassion, but we can scarcely imagine what he could mean here as to the source of aid except from God. He shows sublime faith, for there was evidently no other available human means of influencing the king except through Esther. Who knoweth whether thou art not come to the kingdom for such a time as this? Mordecai suggests that Esther's exaltation to her present high position was not so much for her own enjoyment, but in order that she might have this opportunity for undertaking a great service for her people. This is another indication that Mordecai believed in the providence of God.

16. Fast ye for me. Although nothing is said about beseeching the favor of God, we are at a loss to see the significance of the fasting unless was with a religious motive. Esther is about to embark upon a most serious undertaking, and she will make suitable spiritual preparation. And if I perish, I perish. Some have thought that these words imply a fatalistic indifference to the result; but rather we are to understand that Esther is going into danger with her eyes open. She knows that she may lose her life, but for the sake of the desired result the risk is worth

17. So Mordecai went his way, etc. Mordecai may have thought out the plan for delivering the Jews, but Esther is the real leader in the execution of it, and Mordecai readily follows out all her instructions.

5: 1. Esther put on her royal apparel. She took proper precaution to make a favorable impression upon the king. And stood in the inner court of the king's house. That is, where as we noticed above no one could stand except at the peril of his life. It is plain that Esther took this step not because she was moved by the hints of Mordecai in regard to her personal safety; for she ran more risk of death at this moment than she would if the decree against the Jews were put into execution. It is extremely unlikely that the enemies of the Jews would dare to enter the

to speak to Mordecai, nor would Mordecai be royal palace for the execution of the bloody de-

2. She obtained favor in his sight. The king was pleased to see her, and would not at all allow her to receive the punishment for intruding into the royal presence. And touched the top of the sceptre. After the king had stretched out the sceptre toward her and she had touched it the guards would no longer think of executing the general order to kill every one who approached the king unsummoned

3. What is thy request? The king inferred naturally enough that she would not intrude into his presence at so great a risk if she did not have some special request to make. He had of course no idea what it really was. It shall be given unto thee even to the half of my kingdom. This extravagant promise is like that made by Herod to the daughter of Herodias. Esther showed her skill in not at once presenting her real request. She had made her first success in her campaign for the deliverance of her people, and proceeded to supplant Haman from the royal

MAKING THE BEST OF LIFE.

Many things happen to us all which it is just as well to laugh as to cry about. You might as well take them as a part of the day's or month's or year's experiences, and as cheerfully as possible charge them to profit and loss. At any rate, grumbling and whining are not going to change them, and the expenditure of emotion in those unfortunate directions may unfit you for retrieving your blunders. Indeed, it often turns out that the unhappy and disagreeable mood into which one is thrown by a disappointment is a severer loss than the thing about which he complains. Many a man and woman have brought into the home circle a sour visage and a morose temper over some unfortunate occurrence. and have clouded the home atmosphere and sown seeds of alienation between those who should love each other and stand together. The result of the ill-nature has been utterly disproportionate to its occasion. Probably it is asking too much to expect a swain who has been refused by the lady of his heart, or a business man who has lost a good bargain, or a woman who has been caught in the rain wearing her best bonnet, to be exuberantly cheerful; but even in the case of such dire misfortunes, philosophy may come to our aid and teach us not to make a bad matter worse.—The Presby-

My BLITHE little maiden with eyes of brown, Will you show me the way to Childhood Town? For I'm not quite sure that the road I know, Though I have lived there ever so long ago! 'Twas a lovely place, 'neath the bluest sky, Where happy cloud-cherubs went smiling by; And all around it lay, sunny and still, Green meadows I've missed in Grown-up-ville. There dainty flower-folk tripped to and fro, There gay young winds did merrily blow, And wild birds told me such secrets there As, since, I have never heard anywhere. O, in Childhood Town they are free and glad, But in Grown-up-ville we're too staid and sad. My feet are so tired of this dusty track-Come, take my hand, dear! I would wander back.

"The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level -drink to win the drinker, smoke to win the smoker, and play the world's games in orTHE SABBATH RECORDER.

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THE LAND OF JOY.

dreamed a ridiculous dream one night: 'Twas that I had journeyed to Mars, and there Found people working with all their might, And everything up there, everywhere, Was just as it is on our native sphere: Some men gave orders and some obeyed; Yet one thing struck me as being queer; There wasn't a toiler who looked dismayed.

I searched for the cause of the hope men had And the dearth of tears and the lack of woe; wondered how all could appear so glad While they toiled as people do here below, And I found, ere long, how it came to pass That each man worked with a willing heart. That no one muttered nor sighed "Alas!" Or thought of his part as a hateful part.

On every corner high stones were raised, And the names of the living were chiseled there, And those who merited praise were praised, Hence gladness abounded everywhere; Whenever a fair thing might be said They chiseled it there on a gleaming stone; They didn't wait till a man was dead To praise the courage that he had shown -Chicago Record-Herald.

I desire to say a few words of approbation re. your editorial entitled "A Surprising Statement," which appeared in last week's issue of vour excellent journal.

SUNDAY OBSERVANCE.

give citizens in Quebec more Sunday privileges than those enjoyed by residents of this province. The proposition by the Lord's Day Alliance man, is certainly a most surprising one. This condition of affairs, however, obtains at present in the various post offices in Lower Canada. as they are open on Sundays "after church ada.) hours," while the majority of people in Ontario have to wait until Monday for their mail, whether it is important or otherwise.

Several months ago "The Lord's Day Advocate" published a list of the leading post offices in the Dominion which are open on Sunday. It appears rather strange to the writer that the Department should make fish of one and fowl of another. Let all who observe Sunday be treated

Nothing above is intended to refer to the thousands of Hebrews and Christians in this Dominion who sabbatize on the seventh day of the week (Saturday). The attitude of other worshipers of the same God to these persons should be governed strictly by the Golden Rule: "Do unto to others as you would have them do unto you" if you were in the minority and they in the majority.

When Christ was here on earth, he taught the total separation of church and state by rendering to Cæsar (civil government) that which is Cæsar's and to God that which is God's, Matt. 22: 15-22. (The Sabbath belongs to God, Ex. 20: 10.)

That the church of Christ is positively prohib ited from using worldly force, or power of any kind, to enforce the principles of the spiritual kingdom, is evident from the following:

I. Christ says that his kingdom is not of this world, hence he will not allow his servants to fight for it, John 13: 36.

2. He rebuked Peter Because he used his sword to defend his Master, Matt. 26: 47-53.

3. He rebuked the disciples because they desired to see those destroyed who would not believe Jesus, Luke 9: 51-56.

When he was upon earth, he preached the Gospel and did not act the part of a policeman. Those ministerial secretaries of the Alliance who go about with "a big stick" enforcing a sabbatical law, instead of preaching the Gospel (to which work they once affirmed they were called), have much to learn both from the precepts and example of the Christ they profess to

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We quite agree with you, Mr. Editor, that we can not make a person holy by legislative enactment: We drive more people away from religion by any attempts to follow L. D. A. lines, than we draw to it. Sabbath observance and certainly would be manifestly unfair to religion are governed by the conscience and the sooner we learn this, the less hypocrites there will be, for men will never be other than hypocrites who act a part with which they are not in sympathy. ROBERT SAINT CLAIR.

> Pastor U. B. Church. (From the Listowel Banner, Ontario, Can-

Special Notices.

THE next quarterly meeting service of the Salem, W. Va. Church will occur Sabbath-day, November 18. It is our purpose to make this a Roll Call meeting of the church. We hope to hear from each one some word as to their interest. We desire a response from each non-resident member. It will afford the pastor pleasure to receive these letters before the time of the meeting. Such responses will help much to strengthen the "tie that binds" all membership.

E. A. WITTER, pastor.

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 cor-W. D. WILCOX, Pastor, dially welcomed. 5606 Ellis Ave.

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

ELI FORSYTHE LOOFBORO, Pastor,

260 W. 54th Street.

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

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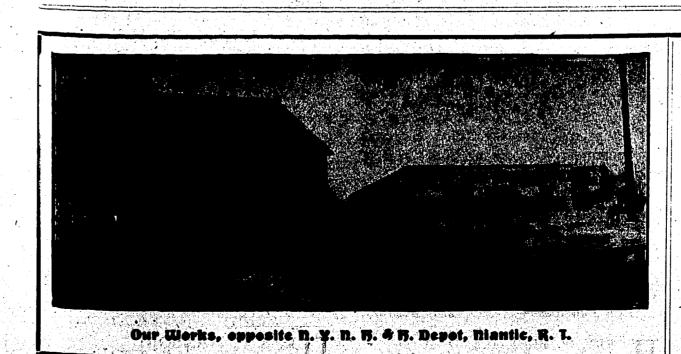


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The Land of Joy, Poetry. 687

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

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LIFE AND DEATH.

So he died for his faith. That is fine More than most of us do. But, say, can you add to that line That he lived for it, too? In his death he bore witness at last As a martyr to truth. Did his life do the same in the past From the days of his youth? It is easy to die! Men have died For a wish or a whim—

From bravado or passion or pride. Was it harder for him? But to live—every day to live out All the truth that he dreamt, While his friends met his conduct with doubt And the world with contempt.

Was it thus that he plodded ahead, Never turning aside? Then we'll talk of the life that he lived.

Never mind how he died. -Ernest Crosby in The Standard.

Extensive arrangements are being made for simultaneous revival ef-· Revivals. forts in various localities during

the coming winter. Such movements raise serious questions concerning the type of revival which is needed in Protestant churches at the present time. Different localities may need different forms of work, but a few fundamental considerations must enter into all plans for permanent and desirable results that will upbuild the religious interests of any church or community. "The old-fashioned revival" is not a very definite term, but it indicates a type of effort that is fairly familiar to our readers. It is generally thought of as a movement that is worked up by certain almost mechanical methods. These involve continual appeal to the emotions and constant endeavor to gather crowds of those who may be carried by an overwhelming flood of feeling or of fear. This kind of revival has been common in the past, and has doubtless done both good and evil, but it is not adapted to the present day, at least not in the better educated communities. Such movements were more likely to secure attention under that idea of "conversion," which premised that one must be well advanced toward adult life before he could understand the theological mysteries of the "new birth," and the obligations of church membership. Gradually, almost imperceptibly, and without effort in many cases, that type of revival has passed away, never to return. Improved methods of educating young people through the Sabbath School and Christian Endeavor Societies have done much to displace the old-fashioned revival. Special efforts and methods still act a part in awakening people to better and higher things, but they are not the methods once in vogue.

THE revival that is now needed is ance. That pastor who calls out the latent forces Thoughtfulness one less liable to reaction than has in the church and secures the hearty co-operation and Permanency commonly been the case. There of his people can hardly fail in securing a real are few pastors who have not had revival of the better type. While these general occasion deeply to lament the large number of principles apply everywhere, the grade of spirlapses that have followed apparent conversions. itual and intellectual development of a church, or In such cases there was too little thought, too lit- a community, will do much toward indicating tle deliberate self-decision and self-devotion. He the best methods of securing a revival. But it who gains a clear insight into the error of his must not be forgotten that a genuine revival ways, who exercises a rational faith, who calmly means changed living and character, and not makes an intelligent choice, putting forth a mainly or only awakened emotions. steadfast purpose in full view of all that is involved, will be likely to remain loyal to duty. THE idea of atonement is as deep-A few converts of this kind are better than many True ly rooted in Judaism as it is in who are lacking at these points. They minister Atonement. Christianity. The methods by to a solid and permanent success which is far which men seek "at-onement" with better than a deceptive show of numbers. Such God differ, but the value of that relation and the a revival demands a type of preaching quite unlike the preaching of former years and unlike that of many professional evangelists of the present time. Education rather than denunciation should be the prevailing element in revival sermons. All preaching fitted to revival work must be warm, earnest and impassioned. It must have the tone of authority, that is the authority of truth, not that of the preacher as an individ- tially the same. For example, Judaism has alual. The conception of God which Christ gave ways taught the necessity for charity in word

fact that it can not come without repentance, forgiveness and obedient life, appears in both Judaism and Christianity. While the outward forms of repentance, as they still exist among the Jews, are more public and demonstrative,—except when compared with certain forms of revival efforts among Christians,—the purpose which both Jews and Christians seek is essenwho conclude that they can not preach so as to munion with him. The essence of that experisecure a wholesome revival, under God's guid- ence is that the individual must be purified from

should take the place of the semi-pagan concep- and in thought, and abundantly in deeds, as extion of the Middle Ages, that Protestants in- pressed in the care of the unfortunate. It has herited from Roman Catholicism. God's estimate always set a high estimate upon the souls of of men, the infinite worth of the human soul, men. It has taught that repentance alone is not the glory of an endless life, and the folly of neg- true atonement, but that this must be followed lecting these higher interests, should abound in by an obedient life and by unselfish service for the sermons and appeals now needed. There the good of others. In the story of the Priest, should be a straightforward appeal to the intel- Levite, Samaritan and wounded traveler on the lect and conscience, leading up to deliberate de- road to Jericho, Christ enunciated the higher cisions for righteousness and an enthusiasm for Jewish conception of service for others, and of the highest ethical ideals. No revival will attest righteousness. But the purpose of these words itself as genuine in these days that does not re- is not to compare Judaism and Christianity, in deem society from selfishness, business from detail, but rather to bring out the fact that all baseness, and politics from pollution. Contin- men who approach the right conception of their nous revival of righteousness and higher living relation to God, believe in repentance and reform on the part of Christians is essential to genuine as the basis of coming into oneness with Him. and permanent revival work for the unconverted. Many characteristics of the theory of "The The spiritual power of the church is a greater Atonement" which have appeared in Christian factor than the appeals of the evangelist. His history were added to the Jewish idea by Greek words may excite thought, but the sweep of spir- philosophy. How much these additions may itual forces in the life of the church is needed to seem to require, which the true idea of atonemove men into action. The influence of the pas- ment does not require, the student must judge. tor is more important than the coming of the In personal experience, whether of devout Chrisevangelist. If he "has a passion for souls," his tians or devout Jews, there is less difference than people will be moved in like manner. Too much appears, when we contrast the psychological and difference is made in form and fact between metaphysical distinctions that are expressed in "ordinary" preaching, and "evangelistic" preach- their creeds concerning atonement. Human ing, between the pastor and the evangelist. Pas- hearts have one common experience in approachtors weaken themselves and hinder their work, ing God and seeking for his favor and for com-