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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.

Revivals.

EXTENSIVE arrangements are being made for simultaneous revival efforts 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.

Thoughtfulness

Thoughtfulness one less liable to reaction than has and Permanency, commonly been the case. There are few pastors who have not had occasion deeply to lament the large number of lapses that have followed apparent conversions. In such cases there was too little thought, too little deliberate self-decision and self-devotion. He who gains a clear insight into the error of his ways, who exercises a rational faith, who calmly makes an intelligent choice, putting forth a steadfast purpose in full view of all that is involved, will be likely to remain loyal to duty. A few converts of this kind are better than many who are lacking at these points. They minister to a solid and permanent success which is far better than a deceptive show of numbers. Such a revival demands a type of preaching quite 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 individual. The conception of God which Christ gave should take the place of the semi-pagan conception of the Middle Ages, that Protestants inherited from Roman Catholicism. God's estimate of men, the infinite worth of the human soul, the glory of an endless life, and the folly of neglecting these higher interests, should abound in the sermons and appeals now needed. There should be a straightforward appeal to the intellect and conscience, leading up to deliberate decisions for righteousness and an enthusiasm for the highest ethical ideals. No revival will attest itself as genuine in these days that does not redeem society from selfishness, business from baseness, and politics from pollution. Continuous revival of righteousness and higher living on the part of Christians is essential to genuine and permanent revival work for the unconverted. The spiritual power of the church is a greater factor than the appeals of the evangelist. His words may excite thought, but the sweep of spiritual forces in the life of the church is needed to move men into action. The influence of the pastor is more important than the coming of the evangelist. If he "has a passion for souls," his people will be moved in like manner. Too much difference is made in form and fact between "ordinary" preaching, and "evangelistic" preaching, between the pastor and the evangelist. Pastors weaken themselves and hinder their work, who conclude that they can not preach so as to secure a wholesome revival, under God's guid-

ance.

That pastor who calls out the latent forces in the church and secures the hearty co-operation of his people can hardly fail in securing a real revival of the better type. While these general principles apply everywhere, the grade of spiritual and intellectual development of a church, or a community, will do much toward indicating the best methods of securing a revival. But it must not be forgotten that a genuine revival means changed living and character, and not mainly or only awakened emotions.

True Atonement.

The idea of atonement is as deeply rooted in Judaism as it is in Christianity. The methods by which men seek "at-onement" with God differ, but the value of that relation and the 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 essentially the same. For example, Judaism has always taught the necessity for charity in word and in thought, and abundantly in deeds, as expressed in the care of the unfortunate. It has always set a high estimate upon the souls of men. It has taught that repentance alone is not true atonement, but that this must be followed by an obedient life and by unselfish service for the good of others. In the story of the Priest, Levite, Samaritan and wounded traveler on the road to Jericho, Christ enunciated the higher Jewish conception of service for others, and of righteousness. But the purpose of these words is not to compare Judaism and Christianity, in detail, but rather to bring out the fact that all men who approach the right conception of their relation to God, believe in repentance and reform as the basis of coming into oneness with Him. Many characteristics of the theory of "The Atonement" which have appeared in Christian history were added to the Jewish idea by Greek philosophy. How much these additions may seem to require, which the true idea of atonement does not require, the student must judge. In personal experience, whether of devout Christians or devout Jews, there is less difference than appears, when we contrast the psychological and metaphysical distinctions that are expressed in their creeds concerning atonement. Human hearts have one common experience in approaching God and seeking for his favor and for communion with him. The essence of that experience is that the individual must be purified from

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the stains of sin, through divine forgiveness, and that, being thus purified, he must remain obedient to the divine will in order to be at one with God. The idea of vicarious atonement was not a new thought of Christianity. It existed in ancient Judaism in various forms. Its continuance to this day is set forth in the words of the *Jewish Exponent*, written in connection with the late Day of Atonement services: "Israel has atoned not only for her own sins, but for those of mankind as well. The martyr nation in every land and in every clime in which its sons have dwelled, has been called upon to bear the burden of transgressions for which they were not, even in the remotest degree, responsible. And still their hope was never crushed, their faith has never died. The secret of this most wonderful of all historical phenomena is found in the ability of the people to purge themselves of their sin by repentance, by reliance on Divine Providence and by the exercise of those virtues which make for the betterment of all who are brought within their influence. In these qualities we have departed of late from the olden standard. Let us return to it, and all will again be well in the Assembly of Israel."

Glorious Dying.

A FEW days since a young woman died in a hospital in Chicago, soon after being injured in a railroad accident. Conscious that she was soon to go home, she sang in full voice, "Abide with me, fast falls the eventide," while nurses and physicians listened in silence, and in tears. It was a glorious victory of a sweet singer, whose faith subdued pain, vanquished fear and carried her home "On joyful wings, cleaving the sky." The circumstances forbid any explanation except triumphant faith. There was no hallucination from a fevered brain. She was hopelessly crushed and dying. This she understood as well as you understand the every-hour events of life. But while dying as to the physical, she was abundantly and triumphantly alive. Her self was bidding farewell to the broken tabernacle in which she had been dwelling. That song was her good-bye to pain, and earthly sorrow, to temptation and earthly strifes, to mistakes and earthly failures. She entered heaven with song, led upward by Divine Love. There is no place for doubt as to the reality of religion, when Christians die thus. While the home-going of our friends is usually such that we do not hear their songs from this side the veil, we know that every trusting one enters heaven with song. There is a vital and perpetual union between Christ and those who are his which death can not touch, a union that smiles at crushed limbs and bodies, sinking with disease. Paul demonstrated this when he said "I am ready to be offered," and "To depart and be with Christ is far better." "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?" It is glorious to die thus.

Changing Pastorates.

THERE are many important results that ought to be well considered by pastors and churches when the matter of ending a pastorate comes up for consideration. As a whole, pastorates are too brief. The work of pastors is like the growing of the white oak tree,—years are necessary to secure the best results. It goes without saying that when a pastor is radically unfit for a given place, change can not come too soon, if it be brought about amicably; but when the ques-

tions are of minor importance, and especially when the question is one of success, as the term is generally used, both pastor and church should be slow in seeking better results through change. In that most sacred of human relations, the family, adjustment and readjustment, and then continued efforts for readjustment, are demanded between husband and wife. In the relation of the individual Christian to Christ, Head of the church, the same necessity appears. There is equal need that this principle of adjustment be made prominent in all questions touching the relations of pastor and people. The pastor must adjust himself, under God, to the demands of the situation in which he finds himself. It is of the first importance that he should enter upon a given field only after much thought and deep conviction that God desires him to enter that field. Hasty marriages between pastors and churches are like hasty marriages between men and women. All these considerations bear quite as much upon the church as upon the pastor. Public opinion needs to be elevated and educated in that direction. There are too many churches who put the responsibility of success or failure almost entirely upon the pastor. There are too many individuals in the church who create frequent, if not continued, uneasiness concerning the pastor and his work. They assume to know better than he does what he ought to be and what he ought to do. They give too little attention, perhaps no attention worth speaking of, to their own duties and their personal influence in the matter of adjustment and readjustment. Complainers are not likely to be church-workers, while it is sadly true that their influence frequently off-sets the influence of better people. We make no effort to lay down rules for either pastor or church, beyond the general rule that each is party to the contract by which a pastorate is established, and that each has great and constant responsibility in determining success or failure, and in settling the question as to the length of the relation between the pastor and the church. It is well also to repeat the suggestion that neither the pastor nor the church should decide that a change is necessary because immediate results of a given form, have not been attained. To labor on, without ceasing and in hope, should be the motto of pastors and churches. To secure the best results, great frankness of expression and interchange of opinion concerning the interests of the church, are required. Few things are more inconsistent than for the pastor to neglect frequent and full consultation with the church, through its official members or otherwise, in regard to the common interests of the church and of himself. Still more inconsistent is it for members of the church to complain or criticize concerning the pastor to others rather than to him, and with any purpose except that of mutual adjustment, that the relation between the church and the pastor may be strengthened and the cause of Christ be advanced. Make this a rule, and let neither pastor nor church member say or do anything, at any time, which does not seek to strengthen and continue the relation between pastor and church. If there be actual need, strive to sever the relation in the largest spirit of Christian brotherhood and for the higher good of all persons and all interests concerned.

What a Life Stands For.

THE late Henry Clay Trumbull, editor of the *Sunday School Times*, represented a class of men whose personal presence and power re-

main with telling individuality. Like every marked personality, there was much in him and of him that can not be described in detail. Life can not be described, much less can it be hemmed in by set rules of action or guided by influences placed upon it from outside. Trumbull was one of those men who taught the world the meaning of friendship in its highest sense, notably, the friendship of God for men and of Christ for his own. The conception of Christ which appears in John's Gospel was the one which Mr. Trumbull placed before his readers, and those who listened to his words. He was a man much alive and very intense. The writer recalls an instance, when waiting to meet Mr. Trumbull in his office. I heard his voice as though in conversation with another, but learned later that he was accustomed to dictate his editorials aloud, while walking the room, or, if he wrote them with his own hand, they were written after they had been uttered aloud. In his advice to preachers and teachers and in his own experience he made great account of personal contact. Concerning such contact, he said: "Looking back upon my work, in all these years, I can see more direct results of good through my individual efforts with individuals, than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think my experience has been wholly unlike that of many others who have had large experience in both spheres of influence. Reaching one person at a time is the best way of reaching all the world in time." Whatever value the reader may place upon general and public ministrations, he will not fail to be impressed with Mr. Trumbull's words, and continued consideration of personal contact in religious matters will be likely to deepen the conviction, that while public teaching in great congregations must always be a prominent method of religious instruction, and perhaps of revival, "hand-picked fruit" through personal contact will always have a supreme value.

The Railroad Problem.

THE question of railroad rates, and the regulating of railroads by the National Government is more than a political and commercial question. Questions of morals, of political and social economy, of the rights of the public and the rights of the individual man in business, are so mingled in this problem that it deserves a place among great social, industrial and moral issues. A writer in *McClure's Magazine* for November, Mr. Baker, discusses some of the problems connected with the question, and furnishes no little food for thought. Among other things he says: "We are at this moment facing a new conflict in this country, the importance of which we are only beginning to perceive. It lies between two great new parties, one a progressive party seeking to give the government more power in business affairs, the other a conservative party striving to retain all the power possible in private hands. One looks toward socialism, the other obstinately defends individualism. It is industrialism forcing itself into politics. And the crux of the new conflict recognized by both sides is the Railroad Rate. I take it as fundamental, in rate-making, as in every human activity, that there are orderly principles to be discovered and justice-making laws to be laid down. It is not only weak but absurd to assert that the American can not rise to it, and in solving his own prob-

lems, he will establish new principles for the world." We trust that the railroad problem will be recognized by all the people as worthy of serious and wise consideration higher than ordinary political and commercial questions receive.

Theological Correspondence Course.

A FULL announcement concerning correspondence courses at the Theological Seminary, Alfred, appears in another column. The facilities and the feast of good things offered by the Seminary are greater than one can realize without examining that list of books and publications. In doing so, you will note that they are all first class, and that the themes represented are excellent. We have compared this with the correspondence courses offered by the Institute of Sacred Literature, under the University Extension Division of the University of Chicago. In that Extension two reading courses are announced, one on "Religious Education for Laymen," and one, "A Professional Reading Course for Ministers and Teachers." While the faculty of the Chicago Institute is large, the field covered by it is not more appropriate than that offered by Dean Main. Those wishing to learn more of the Chicago course may address University of Chicago, 58th St. and Ellis Ave., Chicago, Ill. We recommend all our readers, but especially clergymen and teachers, to take up some form of the work offered by our Seminary. Most men are aided in the selection of books and publications by the judgment and experience of others. This is true of preachers whose circumstances prevent them from knowing how to choose wisely from the great mass of literature put forth each year. Such a list as that given by Dr. Main is an excellent adviser, and all readers seeking information along any of those lines will do well to avail themselves of the advantages the Seminary offers.

The Inter-Church Conference.

THE Inter-Church Conference on Federation, which meets at Carnegie Hall, New York, November 15-21, 1905, and to which our late General Conference appointed delegates, announces a reduction of railroad rates by leading passenger associations of the United States. This is the usual "one-third fare for the return trip on the certificate plan, plus twenty-five cents to be paid at Carnegie Hall, New York City." It also announces that twenty-seven denominations have appointed delegates to that meeting. This attempt to secure extended consideration of federated work is the first ever undertaken on so large a scale. One may not wisely make prophecy concerning the results of this meeting. That it is the expression of an increasing desire for closer relations and greater co-operation among Protestant churches, there can be no doubt. It is an effort to solve the problem of co-operation along general lines without questioning or interfering with the opinions or work of the various denominations, as now carried on. Those of our readers who have been appointed delegates, or who may be interested in attending the Conference, will note the fact that tickets can be secured from Nov. 11 to 17, and that they will be honored for return until Nov. 25. Carnegie Hall is located at Fifth Avenue and Fifty-seventh Street, New York City, at which place the regularly appointed delegates are requested to report on Wednesday, Nov. 15, between ten and twelve o'clock, in the morning,

and between two and five o'clock in the afternoon.

Summary of News.

An unusual token of regard was presented to President Roosevelt at Mobile, Ala., October 23. It was a badge of solid gold in the shape of a magnolia flower, used as the symbol of peace, the prominent inscription upon it being, "Blessed is the Peacemaker." The flower presents its native colors of green and gold. The fact should not be overlooked that the American people are in fullest sympathy with the idea of universal peace.

More than twenty lives were lost in a storm upon the four Great Lakes, October 19 and 20. At the present report twenty-three vessels are known to have been wrecked and twenty or thirty more crippled. Wire communications were cut off from many important points during the storm. The entire chain of lakes was visited by the storm but Lake Huron suffered most, although the wrecks upon Lake Erie were unusually disastrous. The storm appeared very suddenly and in many cases with such brief warning that sailors were unprepared to meet it.

The widow of Sir. Henry M. Stanley, the great African explorer, has been searching for a stone "fashioned by the ages, tempered and colored by time, and untouched by man," to be used as a monument at the grave of her late husband. Such a stone, twelve feet in length, four feet in width, two and one-half feet in thickness, weighing six tons, has been found on the wilds of Dartmoor. It was lying on the borders of a natural road-way, where three of its faces had been exposed for unknown generations. This stone has been removed to the grave of the explorer, at Pirbright. The only inscription is the name given to him by the natives of Darkest Africa, *Bula Matari*, which means, the Rock-breaker.

Events connected with the wreck of the National Bank of Allegheny, Pittsburg, Pa., show one of those outbreaks of dishonesty, revelations concerning which are among the hopeful incidents of the present time. It is said that many thousands of money belonging to the state of Pennsylvania have disappeared in this wreck. It is not surprising that the cashier, Clark, committed suicide. The bank had fallen into the hands of speculators and politicians, and the total shortage will reach a million and a half dollars, or more. It is said that the losses will be made good by the directors of the bank. The greatest good, however, will be in the reform which these revelations will promote. The *Public Ledger*, Philadelphia, October 23, says: "There is no blacker piece of history in the annals of the United States. For a generation the State machine has juggled with the public funds; gambled with them; floated great business schemes of a speculative nature with them; furnished funds to impetuous politicians; carried wildcat notes of the untrustworthy; financed fraud; bought offices and swayed elections."

Important domestic trade movements during September, as reported to the Department of Commerce and Labor through its Bureau of Statistics, present, with few exceptions, decided improvements over corresponding movements in 1904, while the same is true to even a greater extent, with regard to similar activities for the first nine months of the current year. Gains in

the receipts and shipments of live stock and grain have been more than ordinarily heavy, live stock arrivals at five leading markets during the present year to September 30 having been nearly two million head in excess of what they were for a like month in 1904, while the increase in grain receipts at twelve important interior centers, by a like comparison, amounted to over 27½ million bushels.

It is reported that the Cumberland Presbyterian Church in Boline, Kentucky has decided that all women who are members of the church shall "give to charity, all eggs laid by their hens on Sunday." It is also reported "that one or two members whose pin money has been derived from several dozen hens said that they preferred to give cash gifts in lieu of eggs, but the notion for eggs prevailed." It is to be hoped that the hens will appreciate the opportunities thus presented.

On Wednesday, October 18, King Oscar of Sweden, proclaimed the permanent separation of Norway and Sweden. Oscar, now in his old age, has reigned over the joint kingdoms for more than thirty years. He has been a wise and moderate ruler and it is said that he was overcome with emotion when he declared the final separation between the two kingdoms. Norway now appears for the first time as an independent nation since the middle of the fourteenth century. Olaf V. died in 1387 and from that date to 1814 Norway was a dependent state, under Denmark. The number of inhabitants in the two kingdoms is about the same; Norway having 2,240,032 by the census of 1900, and Denmark having 2,464,770 by the census of 1901.

Norway continues as a monarchy by the election of Prince Charles of Denmark, as its new king, whose wife was Princess Maud of England, youngest daughter of King Edward. This new king of Norway is popular in England and is said to be a great favorite with the king and queen of that realm.

President Roosevelt passed Sunday, October 22, at St. Augustine, Fla. The papers announced that "he spent most of the day about the Ponce de Leon Hotel, with a brief visit to church, a ride around the quaint old city, and a boat trip and swim off Anastasia Island, which is a narrow strip of sand, stretching parallel to the shore one-half a mile from the ancient Fort Madison."

Dr. Dudley, chemist of the Pennsylvania Railroad, announces that the danger of acquiring pulmonary consumption from riding in cars where the victims of that disease have ridden, has been much exaggerated. He reports that extensive examination of dust from the carpets, bedding and upholstery in the cars, also samples of the air and residuum on drinking-cups, in two hundred tests, reveal but a single instance of suspicious bacteria.

It is likely that negotiations between Germany and United States relative to the tariff question will be reopened at an early date.

At the Presbyterian Synod of the state of Pennsylvania, held in Greensburg, a resolution touching the condemnation of the Pennsylvania Railway Company for "Sabbath breaking by the employment of a large force of men at Altoona" precipitated a vigorous discussion. It was protested that any action by the Synod would be self-condemning until ministers "clear themselves from Sabbath desecration." Doubt was also

expressed by members of the Presbytery as to whether ministers understood the local conditions. Such discussions emphasize the influence of ministers and churches on the Sunday question, and the difficulty of dealing with a religious issue from the standpoint of civil law.

October 23, extensive and serious rioting was reported from Santiago, Chili. Many persons were killed and hundreds were wounded.

Reports from St. Petersburg, under the date of October 23, declare that "hardly a wheel is turning on the railroad lines of the Russian Empire." This results from an almost universal strike of the railroad workmen. This strike is evidently connected with the disturbances which have occurred hitherto among the revolutionists. It is also said that the announcement of peace with Japan found more than a million soldiers in the Far East. Latest advices show a serious state of affairs throughout the Empire.

A strong sentiment finds expression in Hungary against the present government, with tendencies toward some form of "democratic government." A movement is not improbable, looking toward "universal suffrage" as an initial step.

Fears have been expressed that the recession of Niagara Falls might leave Goat Island in such a position that Canada would attempt to confiscate it. Investigation shows that the treaty of Ghent fixes the line between United States and Canada to the west of Goat Island. Under no circumstances, therefore, can the island be transferred to Canada.

INTERDENOMINATIONAL AND UNDENOMINATIONAL UNION IN CHRIST.

REV. S. H. DAVIS.

Presented at the General Conference, Shiloh, N. J., Aug. 27, 1905.

In a little church in one of the seaside resorts of Rhode Island, where people of all denominations are accustomed to worship, is this motto: "The Church is many as the waves, but one like the sea."

The Program Committee has asked me to speak not so much of any one wave, but of the multitude of waves and their relation to each other in Christ as they go to make up the great sea of Christian influence, mingling their waters in Christian sympathy and service.

First we should note that there must be the largest interdenominational sympathy in Christ before there can be the largest interdenominational service for Christ. We need not only the larger horizon which Christ has, but a stronger vision, that we may see what Christ sees, and larger hearts like his that shall beat in sympathy not only with those of our own faith, but in sympathy with all who give allegiance to Him as King of Kings.

It was my privilege to hear an excellent sermon a few days ago, and I want to bring to you one of the messages which the preacher brought to me.

He was speaking of the narrowness of human sympathy as compared with the sympathy of Christ. He said if we knew someone was starving in the next house we would be greatly disturbed because of this suffering so near us. If we knew someone was starving in India we should be much less concerned. But Christ's sympathy goes out alike to the suffering of India and America and the world. Then he com-

pared the little lake of the mountains whose surface is lashed into fury by an hour's storm and an hour after the storm is past is smooth again, to the ocean whose surface is never smooth, but whose billows are ever rolling in and breaking their hearts upon the shore. The mountain lake is so narrow that it moves in sympathy only with the local storm, but the ocean is so large that it is touched by all the storms of the earth, and if there's not a storm here, there's a storm somewhere with which its great heart beats and breaks in sympathy.

Our sympathies are too often as narrow as that of the little lake but Christ's sympathy is like the ocean, it is touched by all the storms in human life, it is broader and deeper than the sea. If we as Seventh-day Baptists are to accomplish the special mission to which God has called us, we must ask him to strengthen our vision that we may see beyond the bounds of our own beloved denomination, and enlarge our hearts till they beat in sympathy with every soul that is seeking to further His kingdom among men.

Then I wish we might realize that the larger our co-operation and fellowship in well directed interdenominational and undenominational Christian service, the more will we succeed in bringing to the attention of the Christian world the special truths for which we stand, and which have made us a peculiar people. The greatest dangers to denominational life through interdenominational work are weaknesses in the personality of the denomination's representative, the unsoundness of its doctrines or the instability of its creed. And only such denominations as fear comparison on those points have valid excuse for exclusiveness. It is sometimes urged that a small denomination should confine all its energies to developing its special interests and to do this must husband its resources. The denomination which adheres to this principle of economy, will fare much as the young minister from the city who, graduating from the seminary, is said to have married and gone with his wife to the country for his first pastorate. Being in very moderate circumstances and having a small salary, some of his parishioners very generously provided the young couple with a good cow. They were greatly pleased with the new possession, but being thus provided with more milk than they needed and forgetting others who might be helped, they decided to husband their resources by taking from the cow only such quantities of milk as might be required from time to time for immediate use. Very naturally the problem of over supply was soon solved and the vexing question of no supply came to take its place.

The individual, the church or the denomination that refuses to give of itself or its resources to any interest of Christ's kingdom outside of itself is more apt to have the experience of the young minister than that of the widow whose scanty supply of oil was miraculously increased from day to day, because of her generosity. "Give and it shall be given unto you,—good measure, pressed down, shaken together, running over."

And yet we should not give indiscriminately. I do not believe in indiscriminate charities nor indiscriminate benevolence. The tramp who comes to your door is more often a faker than an unfortunate. And it often happens that a so-called Christian benevolence or reform movement comes knocking at the church door, which

when stripped of its disguise is very much on the tramp order. Of these let pastors and people beware.

But in honest charity and the great interdenominational movements of our time, such as evangelistic, Young People's Bible School and reform work, may we have a large part.

I should like to speak at length of the evangelistic movements, the Young People's movements and the temperance reform movements of the past half century. Under the general topic of Evangelism, should time permit, we might trace in outline the work of many great revivals and revivalists and their influence upon the spiritual life of the church, of city missions and missionaries, and the sheaves they have gathered, but more especially under this division I wish to speak of an evangelistic work that has become permanent, known as the Y. M. C. A.

In connection with young people's movements there are a multitude of splendid societies, but the one which appeals to us most in its interdenominational character is the Young People's Society of Christian Endeavor.

In temperance reform we might note the Washingtonian movement with its pledge signing crusade, the reform clubs for rescued men, the W. C. T. U. on whose brow there rests the laurels of a thousand victories for God, but the most thoroughly interdenominational reform movement of the new century is the American Anti-Saloon League. Taking then the Association, the Endeavor Society and the League as illustrations of modern evangelistic young people's and reform movements, I wish to speak briefly of each. The Y. M. C. A. is the oldest of the three, having celebrated its fiftieth anniversary some five years ago. The Association had its origin in the great cities, and there it has had its largest support and done its greatest work, as it has gone to the rescue of the street Arab, the "staggering student," and the ruan "out of work." It is a work of men for men, of young men for young men, and has been carried on by laymen of all denominations, who were ready to preach the Gospel by precept and example in every day life; and as a result thousands of young men are annually brought into the Kingdom. The secretary of the central branch of the Boston Y. M. C. A. told me he had issued a call for a hundred volunteers out of their membership of more than four thousand who should give one or two evenings a week to conducting religious services, taking charge of classes or amusements or athletics and getting close to the men who need the touch of a friendly hand. There are over six thousand of these training schools where associations are interesting young men not only to be followers of Christ in name, but to be workers for him in an association of Christian men, banded together in the name of God to work for their fellow men. The Y. M. C. A. has marched into the colleges and universities and laid its hand on the cultured brains there. In a single year three thousand men were thus led to Christ. It has entered the railroad shops and steadied the hands of the men who handle the tremendous traffic in human freight, and thus not only saved the men who operate the roads, but made it safer for the life and limb of every passenger who enters a railroad train.

It has been mustered into the service of the Army and Navy and is teaching our soldiers and sailors to protect the honor of our country and the flag with their lives as well as with their

guns, not only by clean shooting, but by clean living.

It has enabled the churches to undertake and accomplish many helpful things in entertainments and athletics that are impossible under a church roof, and thus brought about a more comprehensive idea of Christianity as applied to the modern man. The Association is in no sense denominational, but it is thoroughly interdenominational. It asks of no man, Do you belong to this church or that, except for statistical purposes, and yet no man can attain a directing place or controlling voice in the Association unless he has pledged unswerving loyalty and devotion to his church. The Associations thus receive from the churches their active membership, but make them more active, giving to the world such men as Shaftsbury, Drummond, and Dwight L. Moody. The Associations derive from the churches their truth, their aspiration, their energy; the churches have in the Associations a method of organization, a right arm of Christian service, and a boundless opportunity.

Of the Y. P. S. C. E. I need not speak at length as it is so well known to us all. And yet there are some features of that work that I would like to emphasize. There are those who feel that the work of the Society is waning in enthusiasm and that something new should come to take its place. With these I must disagree, for I believe that with the single exception of the Salvation Army the Y. P. S. C. E. is the greatest religious movement of the past century and that it has not yet reached the zenith of its influence and power. This Society is only about a quarter of a century old, and yet it and the societies growing out of it have quickened the spiritual pulse beat of most of the churches in almost every city and hamlet of the civilized world. I do not think I could give a better definition of the Christian Endeavor than that given in a few crisp sentences by Dr. B. F. Meyer, President of the British Endeavor Union. He said: "Christian Endeavor is a protest against the life which is built in water-tight compartments, and demands that Christ shall be supreme over the cricket field and lawn tennis court, over the store and work-shop, over the weight in the scale and the sentence from the bench, over the drawing of a cheque and the writing of a book. Christian Endeavor protests against the idea that religion means dullness and gloom, and insists on glad enthusiasm and abounding life as the essential marks of discipleship. Christian Endeavor protests against the idea that Christians should abstain from civic and municipal responsibility, and demands that the public conscience should be sensitized by Christian ideals, and that Christian men and women should do their utmost to return clean men, of whatever political party, to places of power. Christian Endeavor is a protest against the isolation and exclusiveness of our religious bodies; and while pledging its members to make their own churches first in their affections, demands that each sheep should remember that it belongs not only to its special fold, but equally to the one flock; that each soldier should think not alone of his regiment, but of the entire army; and that each member of the body should seek the life and power of the whole organization of which Christ is Head."

The time was when many denominational leaders grew suspicious of Christian Endeavor as being too broad in its interdenominationalism and sought to organize sectarian movements of their own young people. I think this step was more or

less seriously considered by Seventh-day Baptists. But I rejoice that we did not attempt to corral our young people by organizing an Immersion Union or Sinai League.

Christian Endeavor stands for the highest ideals of denominational loyalty and after more than twenty years of Christian Endeavor fellowship and co-operation we find ourselves to-day in the midst of a great multitude of young people than whom none were ever more loyal and true. Denominationalism classifies us. Sectarianism divides us. Denominationalism denotes the particular regiment of Christ's army in which we fight. Sectarianism makes us bush-whackers.

Christian union and denominational loyalty are not incompatible, but inseparable. "For Christ and the Church." Let it be repeated over and over with ever increasing volume until the earth shall be full of the knowledge of the Lord as the waters cover the sea. We have now considered briefly two great movements of a half century and a quarter century development, but when the Committee asked me to speak on this theme I think they had in mind that I would tell you something also of another movement that is still in its youth.

Christ said to his disciples, "Ye are the salt of the earth." Now salt has wonderful cleansing, purifying and keeping properties. Christ was saying to the early church that it was to be the cleansing, purifying, keeping quality in the earth to save the community, the state and the nations from corruption and decay through sin. Heeding this great commission some twelve years ago a number of earnest souls at Oberlin, Ohio, representing the different churches and different political parties, banded themselves together to clean up and keep clean their city. The methods employed were so sane and so successful, that this movement soon spread over the state and was presently known as the Anti-Saloon League. Other states, seeing what was being accomplished in Ohio, started similar movements. Nine years ago the American Anti-Saloon League was formed and now the League is effectively organized in forty-six states and territories, employs over two hundred men who give all their time to the work, besides many volunteer speakers, and is raising and expending annually nearly a half a million of dollars in the fight of the church against the saloon. The League is a federation of churches and temperance societies, and is the most thoroughly interdenominational movement in the history of the church, having enlisted the co-operation of Protestants and Catholics and Jews. Bishop Wilson of the M. E. Church is its National President. Bishop McVicar of the Episcopal Church is one of its most efficient State Presidents, while Bishop Ireland of the Catholic Church has been prominently connected with the National Committee from its inception. The Secretary of the Massachusetts League is a prominent Catholic layman, and Rabbi Drachman of the Hebrew Church did valiant service on one of the League Committees from New York last winter that brought things to pass in the Legislature at Albany.

The churches of all creeds have long declared by resolution that the saloon is their worst enemy and the greatest obstacle in the way of the coming of the Kingdom. But this paper-wad bombardment has not checked the saloon. The church is now being mobilized and is meeting its enemy on the field of battle. So far the victory is with the church and Dr. Coyle of Denver

speaking at the National Christian Endeavor Convention made the prophecy that the modern saloon was living in its last quarter of a century.

The League is not only interdenominational; it is omnipartisan, and so of necessity. Strong men of the church honestly hold different political views on national and state issues. If the church is to successfully attack the saloon it must be able to rally all its forces, which it can not do on a policy that divides them. To my mind, nothing has so retarded the temperance reform as the conflict between temperance advocates concerning methods and plans of work. We have been cross firing our guns and shooting into the camp of our friends. I heard an incident a while ago of a man who was very fond of inviting guests to his home. It is related that on one occasion he brought a gentleman home to dinner, that being the evening meal, without giving any notice to his good wife. But she was a real lady and received the unexpected guest most graciously. She quietly called her husband aside, however, and said, "Now as you know we did not expect company and are not fully prepared. We can get along all right if you do not, ask your guest, as you usually do, to have two or three pieces of pie, for there are just enough to go around once." He promised to keep the matter in mind, but absorbed in conversation, forgot his promise. So when the first round of pie was consumed, he turned very cordially to his guest and said, "Won't you have another piece of pie?" "No," said the guest, "I have enjoyed the pie very much, but I do not think I could take another piece." "Oh yes," said the host, "have another piece with me." Some how the more he insisted the more the guest became convinced that he did not want any more pie. When the meal was over the good wife called her husband aside again and with something of burning indignation said, "Why didn't you stop asking that man to have a second piece of pie when I kicked you under the table?" "Why," said the husband, "you did not kick me." Now that has been the difficulty in temperance work. We have been kicking the wrong fellow. But I rejoice that the time has come when temperance advocates are emphasizing the things wherein as temperance men they can agree, and avoiding the thing wherein as politicians it seems they must forever disagree; and that earnest, honest Republicans and straight temperance Democrats, and red hot party Prohibitionists are now getting together and working together without fighting among themselves.

The League is pushing three general departments of work, Agitation, Legislation and Law Enforcement. Last year in Ohio, where the League has been longest organized, every Baptist church of the state, every Congregational church, every Presbyterian church, every English Lutheran church, all but two Methodist Episcopal churches, and nearly all other evangelical churches of the state opened their doors for the annual presentation of the League work at a regular Sunday service. In New York last year nearly three thousand churches co-operated in a similar way. In the interest of legislation by members of the state committee. Lecturing and singing afternoons in the hamlets, evenings in the large centres, for six months they traveled up and down New York state until they had a special tour of New York state was made last year by speakers with an excellent male quartet. They started out in two automobiles furnished

reached almost every legislative district above the Harlem River. Every church was asked to appoint a committee for legislative work to cooperate with similar committees throughout each assembly and senatorial district, and thus a great net work of Christian citizenship was found throughout the state. When the Legislature met in January a number of important League bills were introduced and as usual pigeon-holed with the purpose of smothering them in committee.

But word was sent to the district from which those committeemen were elected and presently their mails began to increase and they each received hundreds of personal letters from influential men in their districts urging that the League bills be favorably reported. The pressure was such that they were compelled to report them. One important bill was reported in the assembly at 4 o'clock P. M. on a Tuesday, and it was agreed that it should be voted on the following Thursday. There was only one day between for the League officers to get in touch with the net work of Christian voters over the state and through them bring pressure to bear upon every member to vote for that bill. But an extra force was called to the New York office, and by 2 o'clock on Wednesday morning, with the aid of a rotary mimeograph, four thousand letters were sent to the friends of the measure asking them to send letters, and where necessary telegrams, to their members of the assembly urging them to support the bill, and that on Wednesday a thousand telegrams were delivered in the assembly chambers. A leading member who was the attorney for the brewers and had opposed the measure, came to Mr. Wainwright, who introduced it, and said, "Get your people to stop writing letters to my constituents. I am not in sympathy with your bill, but I will vote for it. I have received sixty telegrams to-day from leading men in my district and I do not want to hear from any more of them." Thus by continual hammering for months the legislature was driven to pass three important bills which have within three months closed 145 of the worst liquor dens of Buffalo and which the Superintendent of the Building Dept., in New York, says must close within a year ninety per cent. of the 2,600 fake Raines Law hotels of that city, with all their fungus growth of gambling and prostitution. They have existed simply for the purpose of selling liquor and keeping ten disreputable rooms, for immoral purposes. Is not such a victory worth the united effort of three thousand churches in the state? In Ohio during the first eight years of League work many local victories were won but no state wide victories until four years ago when the Beal Local Option Law was enacted. But during the past four years the Ohio League has secured legislation and law enforcement which has closed enough saloons which placed side by side, allowing thirty feet frontage to each saloon, would make six miles of solid saloon frontage! What a marvelous victory for God and a united church! I should like to tell you of League victories in New England, in the West, and especially in the South, the greater part of which has been purged of the saloon through local option. I would like to speak of the national work, and particularly the victories at Washington where the League has secured appropriations now amounting to two million dollars to build substitutes for the saloon, in the way of halls of recreation, gymnasiums and reading rooms, so that every army post instead of the canteen may have a building

THE SABBATH RECORDER.

equipped on the plan of an up-to-date Y. M. C. A. I should like to speak of the Hepburn Diver Bill, which will soon pass our national Congress preventing the shipment of liquor into no-license states under the original package decision and thus making prohibition effective; and of the splendid fight to save Oklahoma and Indian Territory from the saloon, but time forbids. I must not leave this topic, however, without stating the League's policy in law enforcement. It seldom employs detectives for that work though it is sometimes necessary. It seeks hard to reorganize Christian voters so as to make it politically safe for men in office to do their duty. The saloon power has often made it politically unsafe for even good men to keep their oath of office in the matter of enforcing laws against the saloon keepers; and temperance people have been so divided that they have counted for little against a united enemy. The League don't ask men to leave their party, but to attend the caucus and the primary and the pre-primary, see that good men are slated and then supported for the nomination of their party. Then if the Christian citizen has done his utmost for the nomination of good men and his party turns him down all the League asks is that he vote for a good man in some other party rather than a bad man in his own party, and that is not asking too much of Christian citizenship.

When Christians unitedly demand the nomination of good men they can outnumber and outvote the saloon keepers and their allies two to one. And then it will be safer politically for men in office to enforce law than to neglect the enforcement. Just one instance. In Westchester County, New York, for twenty-five years not a liquor dealer was convicted of violating the law, though they violated it continually. The liquor ring controlled the caucuses and men were pledged not to enforce law before they were nominated. Three years ago Mr. Young, a Christian lawyer, was elected as prosecuting attorney. The League rallied to his support and promised that no political harm should come to him if he did his duty. Last year he secured the conviction of seven prominent men in the liquor business and had ten indictments by grand jury against others, most of whom have been convicted or pled guilty since. A year ago the Liquor Dealers Association organized to defeat him for nomination. The Anti-Saloon League rallied its force to the caucus and he was nominated. The liquor men then secured the nomination of a strong man in the other party. The League sent letters to every Christian voter in that county, stating that while they had nothing to say against the character of Mr. Young's opponent they had much to say in favor of Mr. Young on his record and appealed for his support regardless of party lines. And when the votes were counted he led his ticket in the county with the exception of the Roosevelt vote. The League has preached this doctrine of independent voting from one end of the country to the other. A doctrine which is gaining hundreds of thousands of adherents and is making it possible for the best men in the country to hold the best places in the country, a doctrine which has given to Rhode Island Governor Utter, to Wisconsin Governor LaFollette, and to Missouri Governor Folk, who said only a few days ago that if the police refused to do their duty he would see that liquor selling was stopped in St. Louis during the prohibited hours if he had to station two soldiers at the front door and two at the side door

of every saloon in the city. Brethren, should not Seventh-day Baptists have a part in this work? It is sometimes objected that we are multiplying organizations. But the Anti-Saloon League is not an organization, it is a movement. It has no local membership and few local societies other than the church. It is a federated church movement, and the local church is the local League doing its work through committees. It is Christian citizenship mobilized for battle. It is the salt of the earth for cleansing the nation. It is "the church in action against the saloon." Neander, the illustrious German, said, "Looking into the future before us, I see a dark abyss, but above it a light. Whether it is the light of dawn or the evening twilight I can not certainly tell." But to-day, my friends, we need have no doubt as to that. In the presence of these great movements of Christian Association, Christian Endeavor and Christian Citizenship, we may say with assurance that it is the light of dawn, the dawn of a new age, the first day of the creation of a new heaven and a new earth. In the days of the Civil War, two great opposing armies came so near together that on a Sunday afternoon only a rampart separated them. The men in blue were singing "Yankee Doodle" and "Columbia," and the men in gray with equal enthusiasm were singing "Dixie" and "Maryland My Maryland," when some one, on which side it is not known, started to sing "Home Sweet Home." In an instant thousands of men on both sides joined in the refrain, not that either lost their love for their own cause or their several songs of patriotism, but forgetting them for a time they joined together in a melody of mutual interest and affection. So in these great interdenominational movements, we need not forego a single one of the beliefs in which we severally glory, but for the purpose of larger Christian union and that which it may accomplish, forgetting for the moment the songs of Calvin and Wesley and Luther and Lewis, we join together in that noblest, sweetest, grandest chorus, hallowed by a thousand sacred memories,

"Blest. Be the Tie That Binds."

GOD REIGNS.

M. A. KIDDER.

God reigns and all is well!
No sparrow falls, no flower lives its day.
Without His loving care that guards always,
Who shall His wonders tell?

God reigns and all is well!
The stream of living water ever flows,
The wilderness shall blossom as the rose.
Love conquers death and hell.

God reigns and all is well!
His love accepts His children's sacrifice,
To blend with angel-tones our praises rise,
Our songs of triumph swell.

God reigns and all is well!
None ask in vain for help to bear the cross,
The poverty of life, the pain and loss,
The solemn passing-bell.

Of youthful hopes, their knell
Rings in our hearts; yet love and mercy sweet
In benediction make our lives complete,
God reigns and all is well!
—Baptist Commonwealth.

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.—Prof. Charles Eliot Norton.

Missions.

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

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, Oct. 18, 1905.

Prayer was offered by Alex McLearn.

Minutes of previous meeting were read and approved.

It was voted to approve of the payment of the payment for freight and cartage of school desks from Plainfield, N. J., to Fouke, Ark.; and an appropriation of \$55 was voted for said purpose.

Communications were read from Dr. Palmberg and J. W. Crofoot, China; also from O. D. Sherman, W. D. Wilcox, L. D. Seager, C. B. Clarke, and others.

Upon motion, the Corresponding Secretary was instructed to say to the Battle Creek (Mich.) church that when it shall have selected a pastor, mutually satisfactory to the church and this Board, the Board will assist in his support.

It was voted that J. W. Crofoot, our missionary at Shanghai, be allowed to commence his vacation in July instead of October, 1906, if he chooses to do so.

The following appropriations for 1906 were voted:

China:	
Rev. D. H. Davis	\$1,000 00
J. W. Crofoot	1,000 00
Rosa Palmberg	600 00
Susie M. Burdick	600 00
School Work	300 00
Incidentals	100 00
Africa:	
Ayan Maim, Joseph and Ebenezer Amnokoo ..	160 00
Holland:	
Rev. Geo. Velthuysen	300 00
Rotterdam Church	220 00
Canada:	
Rev. Geo. Seeley, traveling expenses, etc.	150 00
O. U. Whitford, Cor. Sec., traveling exp's, etc.	900 00
R. S. Wilson, Ala., traveling expenses, etc. ...	360 00
G. H. F. Randolph, Ark., traveling exp's, etc.	600 00
D. N. Newton, N. C.	25 00
L. F. Skaggs, Mo.	25 00
W. H. Godsey, Ark.	25 00
L. D. Seager, evangelistic work	600 00
First-Westerly, R. I. church	200 00
Marlboro, N. J. church	100 00
Salemville, Pa. church	100 00
Hartsville, N. Y. church	50 00
Cartwright, Wis. church	75 00
Rock River, Wis. church	50 00
Welton, Iowa church	75 00
Carlton Iowa church	100 00
Boulder, Col. church	150 00
Hammond, La. church	100 00
An appropriation was voted to the Second Westerly, R. I. church for work in 1905 ...	50 00
Also for work of L. D. Seager from November 1, 1905, to Dec. 31, 1905	100 00
Chas. H. Stanton, Albert L. Chester and Ira B. Crandall were appointed Committee on Bequests and Permanent Fund for the year 1906.	

The Corresponding Secretary reports for last year: Sermons and addresses, 15; Communications, 614; Reports, etc., 42. Attended Conventions of Ministers at Plainfield, N. J. Has visited three churches during quarter, and has had oversight of the evangelistic work.

Rev. L. D. Seager has spent most of the quarter on the Southern Illinois field with the Bethel and Stone Fort churches. He was accompanied by a quartet from Milton College. He reports 27 conversions and considerable interest in the Sabbath question. The interest still continues,

THE SABBATH RECORDER.

and by their request Bro. Seager will return and do further work on that field.

Adjourned.

A. S. BABCOCK, *Rec. Sec.*

WM. L. CLARKE, *President.*

FROM THE FIELDS.

R. S. WILSON, ATTALLA, ALA.

This has been one of the most active and glorious summers of my life. My health has not been very good, yet the Lord has blessed me with sufficient health to keep up the work. I attended a tent meeting here in Attalla, conducted by J. B. Culpepper of Mississippi, for two weeks. He is one of the greatest revivalists in the South. At this time there was a great deal of good done in the temperance cause. Some bartenders quit their business and many of the "toughs" of the town were among the converts. Three of my children were converted and will soon receive baptism. On Aug. 19, I began a meeting on Rhea's Farm, two miles from Attalla, where the people had built a shed for holding a Sunday School. The meeting continued eight days. There was a great revival and twenty-four conversions. There are three families who are studying the Sabbath question, who I hope will come to the Sabbath truth. I went to Heald's where we held a week's meeting. There were no conversions, but about forty came for prayer during the week, and we left the people strengthened, and revived. Several talked of giving the Sabbath question more thought. I assisted the Methodist minister in some meetings held at Gain's Chapel; preached four times. It was a good meeting, lasting a week, and there were four conversions. Have been holding a monthly meeting for the last three months at Clear Creek church, nine miles west of Attalla. The people want me to continue this meeting through the winter, and if I can, all of next year. They want me at Curtiston, a sawmill town, three miles from Attalla, and I have agreed to try to preach for them once a month. I preached there last Sunday afternoon and will again, D. V., the next Sunday night. They have a good plastered house and well seated. Will hold meetings at our church twice a month from now on.

Had a letter from Brother Bottoms a few days ago in which he wrote that they had completed a new school house, and they wanted me to come and hold some meetings. If my health permits, I will go there this month. Miss Leila Wilson came home a few weeks ago, and we were all glad to see her. She has been in Alfred at school a long time. She will be of great help to us. We are looking for Brother D. W. Leath to come here in a few days. Pray that I may have good health, be able to meet my engagements and that the Lord may greatly bless the work.

S. R. WHEELER, MISSIONARY PASTOR, MARLBORO, N. J.

All the regular and some special appointments of the church have been attended with good interest. The number at Sabbath service has averaged fifty-nine and one-sixth. This is an increase of twelve over the last two quarters. The activity of the young people in their Christian Endeavor work is commendable. Brother Wilbert Davis, of the Theological School at Alfred, has been spending some time here at his Marlboro home. He preached for us one Sabbath and on two occasions addressed the Christian Endeavor Society. Brother Eugene Davis, also of Alfred Theological school, was with us

one week and gave good counsel to the Christian Endeavorers about their work. Mrs. D. H. Davis of China, also came to see us and gave interesting information about the China Mission, at the Christian Endeavor Society. The Shiloh and Marlboro churches are in the best of harmony. They held two joint meetings, one at Shiloh and one at Marlboro, for the success of the General Conference. We feel sure that these meetings resulted in much good. We also recently held a joint meeting at Shiloh to bid God-speed to Brother Luther S. Davis, member at Shiloh, and his wife, Elizabeth, member at Marlboro, who are soon to leave us to do missionary school work at Fouke, Ark. Both churches were interested in caring for the General Conference and both enjoyed it. Now our prayers are united for a gracious revival of religion among us, and throughout the denomination.

A. P. ASHURST, MISSIONARY PASTOR, HAMMOND, LA.

Our church has been united with four of the other churches in the town in a union prayer service, since the first of January, last. This is to continue indefinitely. Brother Erlow Davis and family will leave us very soon to live in Boulder, Col. He is our Sabbath School Superintendent, a trustee of the church, and chorister; his wife is organist for the church, and her step-daughter is organist for the Sabbath School and Christian Endeavor Society. Their removal is a serious one to the church. We are looking forward to having you with us at the South-Eastern Association which will be held with our church.

HORACE STILLMAN, MISSIONARY PASTOR, SECOND WESTERLY CHURCH, NIANTIC, R. I.

The present quarter has been one of great blessing to me in the ministration of the Word in our little church, and I feel that it has been a source of good to others. It is blessed to know that the message you carry to your people is from God who has said that his Word shall not return unto Him void, but shall accomplish that which He pleases and shall prosper in the thing whereunto He sends it. It is also blessed to feel that the burden of your own heart, while you proclaim God's message, is carried on the wings of prayer to other hearts that are in accord with the message, and that they seek the divine blessing in the selection of appropriate music and in rendering it as an aid to your message. The meaning of God's word is brought home with clearness and force in the teaching of the children in the Sabbath School, by hearts that are anxious for their enlightenment and salvation. So the Lord, in many ways, is doing great things for us wherein we are glad. The Lord continues to work in the hearts of his children here, in various ways. Other eyes will see the light and then they can say in the words of Jacob: "Truly the Lord is in this place and I knew it not."

TREASURER'S REPORT.

Quarter Ending Sept. 30, 1905.

GEORGE H. UTTER, <i>Treasurer,</i>	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury, July 1, 1905	\$ 356 32
Cash received in July	2,335 63
Cash received in August	369 66
Cash received in September	342 81
Loans	1,500 00
Total	4,904 42

Woman's Work.

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

SILENT BABY.

The baby sits in her cradle
Watching the world go round,
Enrapt in a mystical silence,
Amid all the tumult of sound:
She must be akin to the flowers,
For no one has heard
A whispered word
From this silent baby of ours.

Wondering she looks at the children
As they merrily laughing pass,
And smiles o'er her face go rippling,
'Like sunshine over the grass,
And into the heart of the flowers:
But never a word
Has yet been heard
From this silent darling of ours.

Has she a wonderful wisdom,
Of unspoken knowledge a store,
Hid away from all curious eyes
'Like the mysterious lore
Of the bees and the birds and the flowers?
Is this why no word
Has ever been heard
From this silent baby of ours?

Ah! Baby from out your blue eyes
The angel of silence is smiling—
Though silvery hereafter your speech,
Your silence is golden, beguiling
All hearts to this darling of ours,
Who speaks not a word
Of all she has heard,
Like the birds, the bees and the flowers.
—From *Songs of Motherhood* (Macmillan).

REPORT OF WOMAN'S BOARD.

The Woman's Board met at the call of the President at her home in Milton, Wis., Tuesday, Oct. 11, at 2 P. M.

Members present: Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. L. A. Platts, Mrs. T. J. VanHorn, Mrs. A. S. Maxson, Mrs. J. H. Babcock.

Visitor: Mrs. A. B. Lanphere of Hammond, La.

The President read the Scripture lesson. Prayer was offered by Mrs. Platts. Minutes of the meeting of August 15 were read.

Treasurer reported \$82.35 as the amount of funds on hand.

Mrs. Platts reported money received from several societies since the beginning of the new year, and correspondence regarding the same was read.

It was announced that Miss Ethel Haven was appointed Secretary of the Central Association. Other changes in the membership of the Board may be learned from THE RECORDER of recent date.

Miss Agnes Rogers, Secretary of the Western Association, tendered her resignation, which by vote, was accepted. Mrs. W. C. Whitford of Alfred, we elected to fill the vacancy, and the Secretary was instructed to inform Mrs. Whitford of the action of the Board.

On motion, the Treasurer was instructed to appropriate amounts usually assigned to Associational Secretaries and officers of the Board for use in correspondence and other Board work.

On motion, the Corresponding Secretary was instructed to prepare the annual circular letter and to report at a called meeting as early as possible.

Board adjourned.
OCTOBER 11, 1905.
The Board met Thursday afternoon, October

19, for the purpose of hearing the annual circular letter, which, after careful consideration, was adopted by vote. In this letter will appear the pledges and appropriations for the year, and several items of interest to the societies, as to ways and means of work for our women.

The style of paper to be used in printing and number of copies to be sent out were referred to Mrs. Clarke's decision. By vote the amount not to exceed \$5.

Mrs. S. J. CLARKE, President.
Mrs. J. H. BABCOCK, Recording Secretary.

OUTLOOK FOR JAPANESE WOMEN IN THE TWENTIETH CENTURY.

"There is nothing fixed in Japan except change." Despite the fact that the Japanese woman has for centuries been condemned to a position of their inferiority, the change in her position is surely coming. She is showing her ability to work out her own salvation. The twentieth century school girl in Japan is a most amazing creature to her grandparents, and in nine cases out of ten, to her parents as well. Critics express doubts as to whether the arduous cramming education the Japanese girl is getting now is likely to be a good thing later on. But if one could compare for himself the home of a wide-awake, educated girl of the present with one of thirty years ago, his doubts would be dispelled. The two seem to belong to different worlds.

The education of girls is officially provided for by high schools, the peeresses school, the higher normal school, and there are besides numerous mission and other private schools of high grade.

Up to the present a serious drawback has been the lack of sympathy in the home for the school girl and the inability of the mother to help and direct the study hour. But all this is changing, and the young mothers are coming to take an intelligent interest in their children's studies.

The educated Japanese man knows full well the difference between an educated and an uneducated wife. To an intelligent student the growing influence of woman in Japan is apparent. A few highly educated Christian women like the former wife of the present minister of war, the Marchioness Oyama, Admiral Uritu's wife, and scores of others in high position, have so influenced the public actions of their husbands that the world sees that the nation is committed to the western type of civilization.

The work of college women in Japan to-day is a foretaste of the good time coming. These women are shining examples of the good that comes to the girls through strict application during school days and resultant mental discipline.

To be sure, all Japanese women are, and will be, for years to come, under "the three obediences": obedience while unmarried to a father; obedience when married to a husband and to that husband's parents; obedience when widowed to the eldest son. But one hears less and less of the celebrated treatise, "The Greater Learning for Women" (*Anna Daigaku*), which was taught so faithfully to the daughters of fifty years ago. Ask any young woman, however, to give you "the seven reasons for divorce" mentioned in this treatise, and she will be likely to name them at once: (1) disobedience to her father-in-law or mother-in-law; (2) barrenness; (3) lewdness; (4) jealousy; (5) leprosy; (6) talking overmuch; (7) stealing. Is it at all strange that one marriage out of every three ends in a divorce in Japan? Christianity is already doing

much for the home life in Japan, and divorce among Christians is rare.

Woman's future as judged by the present will not be an easy one, but much depends upon her tact and "stout-heartedness." Already Japanese women are becoming active workers in churches and hospitals, and the professions are not entirely neglected. The number of women doctors, "hello girls," teachers, etc., is steadily increasing. Woman's executive faculties also are developing as occasion demands. The large public meetings for women are now presided over by women themselves with proficiency and tact. A few years ago the persuasive eloquence of these gifted women was unknown.

Japanese women may sometime enter politics. At the present time, however, it is hard to find many women who can tell you the names even of the political parties. And as for knowing anything about her legal standing or the law, she is not posted.

It is to be sincerely hoped that the Japanese women of the twentieth century may be made happier by the doing away of concubinage, and the revision of the marriage customs. What Stuart Mills calls her "emancipation" from these things will prove a blessing not only to herself but to the whole nation.

The work of temperance is bound to make great strides during the coming years, for the W. C. T. U. work is already making a deep impression on the country.

The Confucian idea of filial piety must be modified to suit the ideals of new Japan. The brothels are filled with girls who loathe the life of shame they are leading, and yet these same girls would never think of questioning the right of their father or their elder brother to sell them in order to help the "house."

The heroine in most of Japanese romances is a girl who is leading a life of shame in obedience to the dictates of filial piety. Sir Edwin Arnold was mistaken when he wrote "the Japanese women have the nature rather of birds or butterflies than of ordinary human beings."

All praise to the brave, earnest, intelligent women of new Japan who are doing so much for the future of their countrymen!—Mrs. Helen A. Rowland, of Sapporo, in *Life and Light*.

SOME SOCIAL CONDITIONS IN EUROPE.

REV. JOSEPH F. FLINT.

"A boy is a boy the world over," is a true saying; but, in some particulars, the European boy differs widely from his American brother. I found the Scotch and the English lads invariably modest and even shy in demeanor, receiving with surprise and almost embarrassment any little attention bestowed upon them. Whether on the street, in the gymnasium, or in the swimming pool the boys were quiet, even subdued, in their conduct, and their obedience to the words of their elders was instant and marked. Especially was I impressed with the absence of undue familiarity between the boys and the girls in their early teens. They did not go and come from school together, did not indulge in incipient flirtation, or ape the manners of adults.

Children are children in Europe and know their proper place. It is self-evident that the longer the period of youth can be extended, the better it is for the strength and depth of the manhood or womanhood to follow, and here is where Europe is wiser than America. Every boy (and girl) learns to work, apprenticeship extending over as many as five years, and even then the

young worker is looked upon as immature. The most that parents can expect for their children is that they may one day occupy the same position in life (as servant, mechanic, or like vocation) now filled by themselves, and parents know by experience the value of thoroughness and obedience.

One of the noblest and most helpful enterprises of Europe is the warning given to traveling young women and the protection offered them. The International Association of the Friends of Young Girls does a two-fold work: First, great care is taken to station a discreet and tactful matron in every considerable railway station of Europe whose duty it is to meet and greet unprotected women who may stand in need of any kind of assistance. In railway stations and in the second and third class compartments of the trains, placards are posted, giving people warning and direction to women travelers. In the city of Milan, Italy, I counted no fewer than three large placards, in as many different languages, addressed to girls. Here is a translation: "Warning to Girls—Young girls are earnestly warned against accepting advice from strangers, or making use of addresses furnished by such, as by this means they may be easily enticed to their own destruction." Then follow directions advising girl travelers to seek out the station matron or, in case of her absence, where to turn for assistance.

A second method of helping dependent girls is this: In Paris, Rome, Milan, Florence, Brussels and other European cities a "Friendly Society" for girls exists, whose object is not only to afford temporary shelter and protection, but also to serve as a sort of higher employment bureau for teachers, governesses and nurses. On Sunday afternoon of each week, tea and light refreshments are served, to which strangers are heartily welcome, the object being to create somewhat of a home atmosphere and enlarge the circle of acquaintanceship in desirable directions. This work is largely in the hands of Protestant pastors and churches.

To what extent has the cigarette habit rooted itself in the life of boys and young men in the old world? It was with profound regret that I found no part of Europe entirely free from this modern destroyer. While as yet by no means so common as in many of our own communities, pastors and business men informed me that the evil is increasing. The supply of the white coffin nails is largely from within the British empire itself, and it is claimed that the British cigarette is less injurious than the opium-filled American variety. Strangely enough, it was in canny Scotland, and in Ayr, Robert Burns' birth-place, that I saw more evidences of youthful depravity than anywhere else. But it was also in Scotland that I heard the most scathing, clear-cut, scientific denunciation of the cigarette and its deadly effects. Doubtless when the splendid manhood of Scotland and England once becomes thoroughly aroused to the danger threatening national life lurking in this evil, it will speedily stamp it out, as we in this country should not fail to do.—*The Union Signal*.

Friendship means discipline; love means sacrifice; riches mean responsibility; power means service. Not one of these things will bring unmitigated happiness. Every one of them has its attending sharp thorns, and to hope to get the rose without the thorns is to be grievously mistaken.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the Quarter ending Sept. 30, 1905.

To balance on hand, July 1, 1905	\$ 374 06
Funds received as follows:	
Contributions to General Fund as published—	
July	\$ 313 73
Aug.	296 76
Sept.	267 42—\$ 877 91
Contributions on Linotype account	5 00
Contributions "Aggressive Sabbath Reform"	49 90
Payment on Life Membership	5 00
Income as published—	
July	817 00
Aug.	43 22—\$ 860 22
Publishing House Receipts—	
July	\$1,125 29
Aug.	483 10
Sept.	328 36—\$1,936 75
Total Receipts	\$3,734 78
	\$4,108 84

By cash paid out as follows:	
G. Velthuysen, Sr., salary—	
July	\$ 50 50
Aug.	50 50
Sept.	50 50—\$ 151 50
A. H. Lewis, salary—	
July	166 67
Aug.	166 67
Sept.	166 66—500 00
A. H. Lewis, expenses to Conference	15 00
George Seeley, salary—	
July	12 50
Aug.	12 50
Sept.	12 50—37 50
George Seeley, postage	15 00
Mrs. M. G. Townsend, salary—	
July	13 33
Aug.	13 33—26 66
Mrs. M. G. Townsend, expenses	6 85
George B. Shaw, expenses to Campbellford, Ont.	50 00
J. A. Davidson, expenses to Conference	25 00
Walter Greene, expenses to Campbellford, Ont.	18 00
	\$ 845 51
Publishing House Expenses	3,058 44
Total expenses	\$3,903 95
Balance on hand, Oct. 1, 1905	204 89
	\$4,108 84

E. & O. E.
F. J. HUBBARD, Treasurer.
PLAINFIELD, N. J., Oct. 8, 1905.
Examined, compared with books and vouchers and found correct.
DAVID E. TITSWORTH,
WILLIAM C. HUBBARD,
Auditors.
PLAINFIELD, N. J., Oct. 17, 1905.

REAPING WHAT WE SOW.

When two of God's laws conflict, they conflict for the good of his children. The law of justice, for instance, is always being outdone by the law of mercy. "Whatsoever a man soweth, that shall he also reap," is a much-quoted principle of the universe. We have all sowed sin, and God's law is that "the wages of sin is death." But "whosoever liveth and believeth on me shall never die," said God incarnate. There are two seed-sowings, therefore, which the child of God has made: the reaping of one is death; the reaping of the other is life. And the harvest of life replaces the harvest of death. Because God is love, love not only replaces the law, but is law. When we have committed ourselves to that all-controlling love, nothing in God's universe can harm us.—*Sunday School Times*.

O. U. Whitford—	
Balance to July 1, 1905, salary, expenses, etc.	\$138 15
On account, quarter ending Sept. 30, 1905	75 00—\$ 213 15
G. H. Fitz Randolph, salary and expenses, quarter ending June 30, 1905	169 65
George Seeley, salary, quarter ending June 30, 1905	37 50
R. S. Wilson, salary, quarter ending June 30, 1905	90 00
J. H. Wolfe, salary, quarter ending June 30, 1905	25 00
First Westery church, quarter ending June 30, 1905	50 00
Shingle House church, quarter ending June 30, 1905	12 50
Salemville church, quarter ending June 30, 1905	25 00
Marlboro church, quarter ending June 30, 1905	25 00
Richburg church, quarter ending June 30, 1905	18 75
Hartsville church, quarter ending June 30, 1905	12 50
Portville church, quarter ending June 30, 1905	18 75
Cumberland church, quarter ending June 30, 1905	6 25
Welton church, quarter ending June 30, 1905	18 75
Cartwright church, quarter ending June 30, 1905	12 50
Garwin church, quarter ending June 30, 1905	25 00
Boulder church, quarter ending June 30, 1905	37 50
Rock River church, quarter ending June 30, 1905	12 50
Hammond church, quarter ending June 30, 1905	25 00
L. F. Skaggs, Boaz, Mo., quarter ending June 30, 1905	6 25
W. H. Godsey, Colt, Ark., quarter ending June 30, 1905	6 25
D. H. Davis, salary six months, ending Dec. 31, 1905	500 00
J. W. Crofoot, salary six months ending Dec. 31, 1905	500 00
Rosa W. Palmberg, six months ending Dec. 31, 1905	300 00
Susie M. Burdick six months ending Dec. 31, 1905, balance	200 00
Appropriation for mission schools, twelve months ending Dec. 31, 1905	500 00
Incidental expenses China mission for 1905	100 00
Traveling expenses of Mrs. Crofoot, Shanghai to Chicago	423 31
G. Velthuysen, salary six months ending Dec. 31, 1905	150 00
F. J. Bakker, salary six months ending Dec. 31, 1905	110 00
Joseph Ammokokoo, salary for 1905	160 00
J. T. Davis, salary for quarter ending June 30, 1905	25 00
L. D. Seager:	
Salary June 10, to Sept. 10, 1905	\$150 00
Traveling expenses same time	15 30—165 30
Mrs. M. G. Townsend:	
Salary for June and July, 1905	\$ 26 66
Traveling expenses	2 89—29 55
C. B. Clarke, Traveling expenses	15 00
J. H. Hurley:	
Labor at Stone Fort, Ill.	\$ 72 00
Traveling expenses	18 44
	\$ 90 44
Less advanced	40 00—50 44
Sara G. Davis, traveling expenses	3 25
American Sabbath Tract Society, The Pulpit, June and July, 1905	73 81
Interest	59 79
Loans paid	500 00
Cash in treasury, Sept. 30, 1905:	
Palmberg Home	\$ 85 00
Available	108 17—191 17
	\$4,004 42

E. and O. E. GEO. H. UTTER, Treasurer.
A telegram from Dean Main, Andover, N. Y., Sabbath noon, Oct. 28, said: "O. U. Whitford went to heaven this morning."

Children's Page.

MOTHER'S DOUGHNUTS.

If you think there's no use trying
To do anything of worth;
If you think you're but a cipher
In the multitudes of earth;
Just remember mother's doughnuts
And press onward to the goal—
Finest doughnuts in creation,
They were made around a hole.

If the patch is on your garment
Where it never was before;
If your pocketbook is empty
Of its hoarded little store;
Just remember mother's doughnuts
When the clouds of trouble roll—
Sweetest doughnuts manufactured,
All were built around a hole.

If you think your next-door neighbor
Had a better start than you;
If perhaps you made a failure
And success is hard to woo;
Set your teeth the way you used to,
Lay the comfort to your soul—
Recollect the grand perfection
That was circled around a hole.

MAMMY JOE.

Several men were walking back and forth upon the platform of a small way-station in Virginia. They had been there ten minutes, and were growing impatient. At last one of them drew out his watch.

"Six minutes late," he said, discontentedly. "The F. F. V. will be losing its reputation if it doesn't make better time. I hate waiting."

"Perhaps your watch is wrong," suggested one of his companions. "We have been in the woods for a week and our time may not be correct."

"My watch is all right," was the petulant answer. "It's the railroad."

Crouching near the door of the station was a big, motherly-looking black woman. She had been there since early in the morning, arriving even before the station master himself. All through the long day she had remained in the same position, watching the trains as they arrived and scanning each face eagerly. As the man put his watch back into his pocket, she looked at him wistfully.

"Ye don't s'pose nothin' de matter, does ye, marsa?"

"Oh, no; the train is only a few minutes late. Expecting some one?" as he noticed the pathetic eagerness in her face.

"Yes, sah, my boy what's done been in de hospital two year, is comin' home, all cured and fix up. De doctor sont word he'd put him on de F.F.V. an' sen' him straight frou. I was feared he mout mistook de train, an' I've been a watchin' all day."

"What hospital did he go to?"

"Bos'n. Ye see, Henry Clay got hurted when he war a teenty feller, an he kep' a growin' more an' more crooked, so 't me an' my ole man was feared we moutn't raise him. We done had all de doctors roun' 'hyer, an' at las' one tole us 'bout de place in Bos'n whar dey done fix such t'ings. He writ for us an' done make all de 'rangements. But hit cos' a heap o' money. Me'n my ole man had to sell our little place an' go out to wuk. But we all ain't car' for dat, so long's Henry Clay done got well."

"I'm glad they cured him," said the man, heartily. "But I reckon he's grown so big and handsome you won't know him when you see him."

"Bress de boy! bress de boy!" ejaculated the

old woman, between her smiles and tears. "White folks will have dere jokes. But I reckon de boy is sure 'nough big an' handsome by dis time. Me an' my ole man war jes' 'plumb 'stracted when we hearn he war all well an' ready to come. We hustled roun' an' got de money for his ticket an' sont hit to de doctor, an' now he's done writ dat he's a comin'."

A shrill whistle was heard in the distance. The men gathered up their baggage and stood waiting. Tears of expectation began to stream down the old woman's face.

It was a small station, and the train stopped but a few seconds. Only one passenger alighted. He was a little black boy of ten or twelve.

The old woman sprang toward him with an inarticulate cry. But she stopped suddenly. That was not Henry Clay. True, he did not have crutches, and did not even limp; but he was small and thin, and so weak that he staggered when he walked. And they had written that Henry Clay was strong and well.

The boy approached her timidly. "Is yo' Mammy Joe?" he asked.

"I spec so," fiercely. "But whar's Henry Clay?"

The small figure shrank back. "I done lef' him in de hospital. He was in de baid nex' me, an' he hear de doctor say dat I nebber git well cep'n I go to a country dat's warm, an' hab good nussin'. But I ain't got no fo'ks to sen' me. I always lib on de street."

"Wot's dat got to do wid Henry Clay?"

The boy began to tremble. "He gib me de ticket an' made de doctor sen' me. He say 'his mammy'll be my mammy an' make me well."

"Ain't Henry Clay comin'?"

Her voice sounded like the cry from a wounded animal.

"He—he done got a job washin' dishes in de hospital, an' is savin' de money. He say tell yo' he shore be home nex' summer, when he git money 'nough. De doctors all like him, an' say he fine feller. But is yo' going to be my mammy?"

The old woman caught her breath sharply. Then she held out her fat, motherly arm—

"Yes, honey; I'll be yo' mammy."—*The Housekeeper.*

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers. "Now pull up the second."

The youth obeyed, but not so easily. "And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

This, my son, is just what happens with our bad habits and passions. When they are young

we can cast them out readily, but only divine power can uproot them when they are old.—*Classmate.*

"FARMERS MAY WORK ON THE SABBATH."

Under the above caption the *Toronto Times* carries the following article.

CORNWALL, CANADA, AUG. 3.—An interesting case came up at the Police Court this week, before Police Magistrate Daniel. A West Front farmer, George Bronson, was charged with desecrating the Lord's Day by loading, hauling and unloading hay and building fences on Sunday, July 23. Mr. Bronson, who was represented by R. Smith, barrister, claimed that the only offense was the unloading of one load and the hauling into the barn of another load, already loaded, which he feared might be spoilt by a change in the weather. He also repaired a gate.

Mr. Smith contended that under the old Consolidated Statutes of Upper Canada, the Lord's Day Act prohibited work by certain classes of people, and that farmers were not named. It had been decided in England that a similar act was not applicable to farmers. The Ontario Legislature had added farmers to the prohibited class, and the Privy Council, by a recent decision, held that the Ontario Government had no power to make such amendments as they were ultra vires.

Mr. J. C. Milligan was counsel for the Lord's Day Alliance, and suggested that evidence be taken. The magistrate stated that in view of the decision of the Privy Council he did not think it was necessary that the case should be gone on with, unless it was shown to him that this decision had been revoked.

Upon hearing this Mr. Milligan withdrew the charge against Mr. Bronson.

The above decision will bear out our previous statements to the effect that a farmer may now labor on Sunday in the Province of Ontario, without fear of successful prosecution.

ROBERT SAINT CLAIR.

LISTOWEL, ONT., B. N. A., AUG. 9, 1905.

THE LOSS OF STRENGTH.

There is no greater leak in housekeeping than the unnecessary loss of the strength and energy of the housekeeper. Vegetables and fruits are gathered in the heat of the day, when early morning and evening would do just as well. The same rule applies to heavy tasks indoors. Work done in intense heat lessens the vital force. Most women think they must cook three piping-hot meals a day, when a lunch or supper may be made of cold foods, which are more appetizing and more easily digested.

Again, no woman should work until she is exhausted. Whether engaged in something that really needs doing, or something that she "just wants to get done," there is loss instead of gain if she sticks to it until body and brain are too tired to work properly. A bit of quiet rest or a little nap will send her back refreshed, so that she will do the work better and more quickly, thus saving time as well as energy. Discomfort that saps vitality, exhaustion from overwork, insufficient sleep, listlessness from want of change—these detract from the best housekeeping and from the happiness of the home, and are leaks that can be avoided.—*Woman's Home Companion.*

Selfishness always means unhappiness.

Young People's Work.

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

A WHITE EXAMPLE FROM A BLACK MAN.

DEAR PASTOR RANDOLPH:

My kindest regards to you. Our Law School has opened to-day, and I have entered upon my studies. At the beginning of our summer vacation, I wrote you stating that I would send you at the close of the vacation, the tenth part of my earnings to be used in the Master's cause. So I have here enclosed the sum of \$12.46. I am glad to say that our Heavenly Father has helped me while working in sewers in this city. The sewers were many feet below the surface of the earth. Some of the laborers were hurt by timbers and iron, but our Heavenly Father protected me from all dangers, thus I have given to Him the tenth of my earnings. It will not be long before I finish my studies in statesmanship and take my journey across the Atlantic to my much loved Africa.

Sincerely yours,
J. C. DAWES.

When I read these words, I confess that I felt a sense of shame for those Christians, who, with far greater opportunities, are doing so much less, proportionally, than this consecrated black man. If James Dawes, working his way through school in a great city, can give a tenth of his earnings to the Lord's cause, and be blessed in doing it, while he thanks God for the privilege, what may the Lord expect of us?

ROCK RIVER WISCONSIN.

As I have been requested to make a report from our society, I will send the following. In July, officers were elected for the ensuing six months. President, Mignon Whitford; Vice-President, C. D. Balch; Recording Secretary, Mrs. Grace Kirchoff; Chorister, Fred Rogers; Organist, Mignon Whitford. Six months ago a special committee was appointed to secure funds for a new organ to be donated to the church. A subscription paper was circulated, four socials and one picnic were given by the committee, and by hard work we raised about \$55. The church donated the old organ which was taken in part payment for the new one. One week ago, Mr. W. D. Bliss of Milton placed a fine \$65 organ in the church, which, after trial, was purchased. It was a happy moment when the receipt for the full amount was handed to us and we felt that our efforts had not been in vain. The Ladies' Benevolent Society has recently donated to the church new furniture for the pulpit and for the Sabbath School room, consisting of five chairs and a sofa. A sociable with a harvest-home supper was recently given by the Ladies Society, the proceeds of which, together with other funds, are to be applied to the pastor's salary.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course at 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.
THIRTY-FIRST 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.)

- Why did God allow the Ark to be taken away from the children of Israel?
- How was the Ark restored, and what was the result?
- What request did the people make of Samuel, and why did he grant it?
- Describe the way in which Saul was chosen king.
- Period of the Judges. (Continued.)
First-day. Israel defeated by the Philistines; the Ark taken; and Eli's sons, Hophni and Phineas, slain, I Samuel 4: 1b-11. Death of Eli, 4: 12-18. Death of Phineas' wife, and birth of Ichabod, 4: 19-22.
Second-day. The hand of God heavy upon the Philistines because of the Ark, 5: 1-12.
Third-day. The Ark returned to Beth-shemesh, with a trespass offering, 6: 1-18. The Ark brought to Kirjath-jearim, 6: 19-7: 1.
Fourth-day. Samuel judges repentant Israel, in Mizpah, 7: 2-6. The Philistine smitten, 7: 7-11. The stone, Eben-ezer, 7: 12. Samuel's judgment, 7: 13-17.
Fifth-day. His unworthy sons, and the request of the elders of Israel for a king, 8: 1-9. Samuel describes a royal despot, 8: 10-18. The persistent people promised a king, 8: 19-22.
Sixth-day. The story of Saul's search for the lost asses, 9: 1-5. He goes to enquire of Samuel the seer, 9: 6-14. Received and feasted by Samuel, 9: 15-27.
Sabbath. Samuel anoints and instructs Saul, 10: 1-8. Saul among the prophets, 10: 9-13. His return home, 10: 14-16. "Long live the king," the shout at Mizpah, 10: 17-27.

THINGS TO THINK ABOUT.

Did you attend Conference? Tell us all about it in the Young People's Page.

How about that monthly Christian Endeavor Report that you were requested to send in? Pass along all the bright and interesting ideas and let the rest try them. Have you subscribed for the new Christian Endeavor paper yet? If you have not, you do not know what you are missing; and if you have, ask for some copies and get your friends to subscribe and thus pass the good things around the table. How about those new tracts which our Editor asked for? Do you not know there are many of us waiting to read them? Have some printed in the German, Swedish and Norwegian languages. There are many of us who have people of different nationalities as neighbor-friends, who would gladly read tracts written in their own language. Do it by all means.

Have you preached that sermon on tithing yet? If not, here are some fine references for it. To whom doth this earth belong? "The world is mine and the fullness thereof." Psalm 50: 12. To whom do the silver and gold belong? "The silver is mine and the gold is mine, saith the Lord of Hosts." Haggai 2: 8. Do beasts and cattle belong to God? "Every beast of the forest is mine and the cattle upon a thousand hills." Psalm 50: 10. What relation does man sustain to the earth and all in it? The relation of Stewards or servants. Matt. 25: 14. How great a share of man's income does God claim? "All the tithe of the land . . . is the Lord's." Lev. 27: 30. Does he call this tithe solely his? "The tithe . . . is the Lord's, it is holy unto the Lord." Lev. 27: 30-32. Did God claim a tithe of all the grain and fruit? "All the tithes

of the land whether of the seed of the land or of the fruit of the tree is the Lord's. The tithe of the herd or the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Did Abraham pay tithes? "Abraham gave a tenth part of all." Heb. 7: 1-2. Did Jacob tithe? "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 22. When did Melchisedec live, to whom Abraham paid tithes? Over four hundred years before the Exodus. Since the tithing system existed four hundred years before Israel existed as a nation, can it be a Jewish institution? It can not. Does Christ say we should leave the paying of tithes undone? Matt. 23: 23. To what period does the third chapter of Malachi have special application? To the day of Christ's coming, "when I make up my jewels." Mal. 3: 2-17. For what particular sin does God reprove the people? "Ye have robbed me in tithes and offerings." Mal. 3: 8. Does God say that his people should pay tithes? "Bring ye all the tithes unto the store-house." Mal. 3: 10. Will God's curse rest on those who disobey? "Ye are cursed with a curse for ye have robbed me in tithes and offerings." Mal. 3: 8, 9, 11. Will God bless those who tithe? "I will pour you out a blessing." Mal. 3: 10. To whom does the tithe belong? "All the tithe is the Lord's; it is holy unto the Lord." Lev. 27: 30. Have we any right to use the tithe for our own benefit? We have not. How does God regard the appropriation of tithes for our own use? As robbery. Mal. 3: 8. Do we speak against God by opposing the payment of tithes? "Your words have been stout against me, saith the Lord." Mal. 3: 13. Will God save those who pay their tithes and obey other requirements? "They shall be mine saith the Lord of Hosts in that day when I make up my jewels." Mal. 3: 16-18. G.

"WHAT IS LOVE?"

A little curly head rested sleepily on my shoulder at the bed-time hour. Looking down at the baby-face, I said, impulsively, "I love you, little girl," then added, "What is love?" Looking steadily up into my face, she studied a moment, then with a bright look, put her little hands up and drawing my face down to hers, she kissed me. Touched by her answer, yet wishing to test her, I said, "Yes, but what is love?" Looking at me questioningly, her brown eyes full of wonder, she seemed trying to find words for her baby thoughts. Then, undaunted by my answer, and still looking into my eyes as if to read my deepest thoughts, she once more put her arms around my neck and gave me a kiss. Holding her closer in my arms and covering her face with kisses, I said, with a sincerity that could leave no doubt in her baby heart, "Yes, little girl, that is love." Never was the meaning of love shown so clearly to me; and no argument is strong enough, and no logic deep enough to overthrow that baby's simple unspoken but truthful definition. G.

Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things, even the funny side of the mishaps you can not help. Strangle complaints with a laugh; a cheery laugh is good for the heart and brain, and clears the mist from the eyes of faith.—Endure what must needs be endured, go bravely forward, die if you must, but don't whine.—*The Homes Messenger.*

Home News.

LEONARDSVILLE, N. Y., Oct. 15.—The Primary Sabbath School was invited to the parsonage on the above date. Mr. and Mrs. Cottrell, with the assistance of the Superintendent and teachers of the Primary Department, exerted themselves to make a happy afternoon for the twenty or more who were present. The hours passed quickly with games on the lawn and in the house. A program of recitations, interspersed with phonograph selections, occupied part of the time, after which ice cream and cake received ample attention.

A nice little fund was started at this social, to which it is hoped additions will be made from time to time, and which will probably be devoted to bringing the Christmas joy to some who otherwise might miss it.

Such occasions are intended both to cultivate department loyalty and spirit and at the same time to broaden the interests and sympathies of the participants.

E. A. H.

SCOTT, N. Y., Oct. 22.—In accordance with the request of the editor of THE RECORDER, I will write a little Home News from Scott Seventh-day church and society. Our little company is trying with faith and loving earnestness to continue in active existence. During the months of July and August we were cheered and blessed by the presence of Prof. Esle F. Randolph and family. They quickly won a warm place for themselves in our hearts. During their stay, greater interest in church and Sabbath School services was awakened, and the attendance on both was very good. Mr. Randolph seemed to fall naturally into the work of pastor, and also gave us very helpful sermons. He was of much help in Sabbath School, as a teacher of Dr. Main's Sabbath lessons. The best wishes of all went with Mr. and Mrs. Randolph, that health and strength may be given them to go on nobly fulfilling life's duties, and that their children may develop into true Christian manhood and womanhood. Since the first Sabbath in September, the regular order has been the appointment of a leader from week to week, who usually reads a sermon from *The Pulpit*, a magazine, by the way, well adapted to the needs of pastorless churches. The Sabbath School has continued a fair degree of interest. As a church we labor under the very great disadvantage of having no deacons. Deacon L. S. Hazard and Deacon E. H. P. Potter both having gone to their reward during the past year. Both were sincere Christians, loving the church and the work of their Master. They faithfully performed the duties of their office as long as health and strength permitted. On whom shall their mantle fall?

The Rev. W. L. Greene, Field Secretary of the Sabbath School Board, was with us last week. He began his work here by preaching on Sabbath morning, Oct. 14. Services were held each evening until Wednesday, when he left for his next field of labor. Our people were helped and encouraged by his preaching, teaching, and home work. A new impetus was given to Sabbath School work and Bible study. The result can be told better in the future. Our Ladies' Aid Society is carried on with interest and faithful endeavor to lift the burdens at home, and, as far as possible, to reach out to other lines of denominational work. All in all, we have many things for which to be thankful, in spite of all that seems

so discouraging. Our hope is in the Lord. In him we may be strong. Mrs. D. D. L. BURDICK.

MIDDLE ISLAND, W. VA.—Three weeks have passed since we came to West Virginia. Many of the faces that seemed strange are growing more familiar. The people here have done much for our comfort and to make us feel at home. Since Oct. 3, we have been enjoying the commodious parsonage at Middle Island. This parsonage is a silent but true witness of the unselfishness of the Middle Island people. They expect their pastor to have as comfortable a home as any one needs; much better, indeed, than many of them enjoy. The Middle Island, Greenbrier and Black Lick churches planned to surprise us on Oct. 9, but the eighth brought to us the sad news of the death of Wesley Lowther, a loved and honored member of the Middle Island church, a young man of pure, clean, Christian life. On the morning of the ninth, Sister Clarke of Greenbrier quietly passed away, so that a cloud of sadness seemed to cover the people, and the hearts of all turned in sympathy to those who were bereaved. A few, however, dropped in at the parsonage, leaving their gifts and speaking kindly words, while others sent their offerings and words of cheer. We appreciate the spirit that prompted the people to make the day especially enjoyable to us, and in sympathizing with those who mourn. It is our prayer that out of this new relationship there will grow a richer and deeper Christian life.

J. H. HURLEY.

Oct. 20, 1905.

NEW MARKET, N. J.—The people of the Piscataway church are glad to welcome among their number Rev. and Mrs. Walter L. Greene, who have taken up their residence in Dunellen. It has also afforded great pleasure to have Mrs. J. W. Crofoot and her children here for a visit. The C. E. Society has begun the winter term with interest and enthusiasm in the work. For some time the monthly business meetings have been followed by short literary programs which have proven a source of much pleasure and instruction. As the October meeting grew near, it was suggested that we spend an evening with the trees. Accordingly, the lecture room was tastefully decorated with beautiful autumn leaves, and music and recitations were appropriately chosen. There were given, also, a paper concerning the care of forests, a reading from Hiawatha's Canoe Building, and an original Autobiography of an Oak. All agreed that this was one of our most interesting programs. We are pleased to report that a Junior C. E. Society has been organized, with Mrs. Walter L. Greene as Superintendent. A Junior Society was started here in 1896, and was continued successfully for some time, but later was disbanded. The little ones are now eager to join, and we are thankful that they have the privilege. May it be for them a training school, fitting them for earnest, Christian lives.

E. C. R.

OCTOBER 23, 1905.

FROM WALWORTH.—It was certainly a great privilege to attend Convocation and Conference. At Plainfield it seemed quite a pleasant change to gather where the programs were not too hard packed to give a chance for some free expression, even if some free speeches were not so thoroughly cut and dried. There were plenty of well prepared papers and speeches, but what if some do come a little fresh, it is interesting.

It was a good time to thresh out some readjustment questions ready to bring up to the Conference, and back to the churches.

The Conference at Shiloh was one of the most interesting, and I think it was a little improvement on last year, by reason of having had a year of experience under readjustment. Plans are like folks,—some will work and some fail. It is very interesting and helpful to make new acquaintances and get exchange of opinions. Conference is not much to us unless we are interested in the people of our denominational family and make much of the occasion.

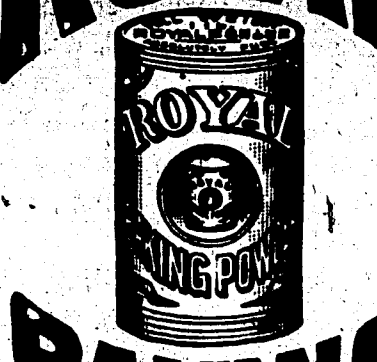
Then Conferences brings opportunities to see and learn of our great country. Of the new privileges of this trip I name the following: A day light steamboat trip to West Point on the beautiful Hudson; a steamboat ride down the historic old Delaware to Philadelphia; a visit to old Independence Hall; a ride in the subway in New York; and a ride across East River on the great, new, twenty-million-dollar bridge. As the saying is, these were such chances as we read about,—chances of a life-time to me, in all probability, but if I get to the Atlantic again, I shall look for something I have not seen.

Returning homeward, twenty-four hours' stop in Alfred and vicinity was no small privilege, but other interests call for haste. I was back home only just in time to have part in a Bible School program at the Lake Geneva Y. M. C. A. grounds. It was Sept. 1. The campers had gone. The tabernacle which will seat a thousand was free to us for the day. It was a perfect day, and one of the best gatherings of the kind for many a year. Since then our township officers have had some litigation on the liquor business. Lake property owners feared it would hurt the popularity of the resort, so they furnished several hundred dollars for a war on "blind pigs." The outcome was encouraging. Four have been taken and fined. They let the business run down a steep place into the blue waves of Lake Geneva. Other herds may, at least, be more sly. Our village is pushing on with building. The brick iron factory is soon to be enclosed. See elsewhere our quarterly meeting program for Nov. 10. We expect much help from it.

M. G. S.

SHILOH, NEW JERSEY.—When I find scanty "home news" in THE RECORDER, I am always disappointed; I suppose others feel the same; yes, I know it, for I hear it not only in Shiloh but from all quarters. Conference left us many blessings. As I call at their homes, people say, "I came to love my delegate guests." I hope many of them came to love us. Conference does reach unfilled places in our hearts, thank God. Do not dare to doubt that, but I am not prepared to say that it reaches all such places that it might. The cry is for more close-range-Holy-Spirit meetings and messages, and I dare not ignore it. It comes from those who are consecrated to our missions, to our Boards, and to the church at home, but are too modest to put this heartache in any but an undertone of prayer for better things. We have master men who give us very strong messages along the various lines of their work; but we can not afford to pay the price Conference costs, for anything short of a strictly religious feast of good things. We live in a time when articles from specialists of all classes can be had cheaply. Conference is either exclusively religious food, "The Bread of Life," or is a failure.

A MATTER OF HEALTH

ROYAL

BAKING POWDER
 Absolutely Pure
HAS NO SUBSTITUTE
 A Cream of Tartar Powder,
 free from alum or phosphatic acid

ROYAL BAKING POWDER CO., NEW YORK.

We did hope to reduce the expenses of Conference by doing all the work free of cost, carpentering, teaming, everything except plumbing and the employment of a head cook. But \$500 expenses were added to the local cost, for which we are not responsible, making the assessment on the churches of the denomination larger than last year. I am not saying this added expense is not best, but that we at Shiloh have done all in our power to make Conference inexpensive and a spiritual blessing, worth all its costs. I say this because few people know the details connected with Conference entertainment. We hope it will come again and not wait eighteen years as before. The people of Marlboro helped do the work, and share the burden and the blessing.

Our brother, Luther S. Davis, of Shiloh, and his good wife, who, when a girl, went from Marlboro to Arkansas, as a missionary, where she worked for more than a year without salary, having left a good position as teacher, have now gone to Fouke, he as teacher of the school, giving up both a good position and salary. God bless them in this. Dear friends of THE RECORDER and the cause, will you join us of Shiloh and Marlboro, not only in our prayers for them, but in remembering them with substantial aid for the school and the families of Brother Davis and Brother Randolph, missionary pastor on that field.

We have visited the baptismal waters twice of late; two candidates are converts to the Sabbath. If we give up the Sabbath, others will keep coming to it. We have had a Sabbath morning service devoted to that question, the sermon being followed by the distribution of tracts, and a Christian Endeavor meeting Bible-study on the Sabbath question. Dear old Elder Cottrell of DeRuyter used to say in my revival meetings: "When it rains porridge, I want my dish right side up." We are holding ours up at Shiloh.

PASTOR SAUNDERS.

OCTOBER 25, 1905.

Never give way to melancholy. Every substantial grief has twenty shadows, and most of them shadows of our own making.—*Sydney Smith.*

The care-free life is not the cared-for life. The crown shines brightest upon the forehead where pain has ploughed her deepest furrow.

Popular Science.

H. H. BAKER.

Brooms! Galore.

It is estimated that the harvest of broom-corn in the United States this year will furnish material sufficient for over forty millions of brooms, valued at about fourteen and a half million dollars.

But a few years ago the valley of the Mohawk, from Schenectady to Utica, was considered to be the broom-corn garden in the United States, but now the best soil and fields for this corn are found in Central Illinois. The brooms made from the corn grown here are said to be the very best made, and sell at retail at the highest prices.

The corn for the cheaper grade of brooms is grown in Oklahoma, Kansas, Tennessee, Missouri, Arkansas, and a few other districts, which grow smaller quantities and help to supply the great demand for brooms that will sweep clean when they are new, and will endure for some time before they become "old."

Like everything else, when the demand increases, new fields will be found, new soils and new methods employed, while science will point the way until the supply from the best to be obtained will exactly balance the demand.

A colony of emigrants from Sweden commenced the growing of broom-corn in Knox County, Illinois, after it had proved a success in Douglass County, and carried it south into Kansas, and where the right kind of soil could be found into Oklahoma. Probably more Swedes may be found cultivating broom-corn than of any other nation, now engaged in this industry, as it is not a general field crop like the Indian corn. It has been well demonstrated that the production of this corn is limited to certain districts; efforts to raise it in other places, where the common corn flourishes, have proved unsuccessful.

In order to secure the crop for brooms, it becomes necessary to construct sheds for the storage of the crop, and see to it that the stalks and brush are separated that they may dry and not mold, thus destroying the strength of the fibre.

To keep the grade of the brush it becomes necessary to have the modern machines for threshing off the seed. The corn grows and ripens much faster than common corn, so that from the time of planting to that of harvesting will vary but very little from three months.

Illinois now claims to be the banner state for raising broom-corn, and Douglass County about the center of the district where the best is grown. Here are fields ranging from a few acres to a hundred or even more, which furnish a supply for the best and highest priced brooms throughout the world.

The most of the crop raised in Kansas and Oklahoma is of the dwarf variety, and used for whisk brooms. A ton of Oklahoma or Arkansas brush will only make about a thousand brooms, while a ton of Illinois broom-corn will make about one thousand five hundred brooms. The market price this year in Illinois ranges from \$80 to \$90 per ton, while in Oklahoma only about \$40 to \$50, according to quality.

In harvesting broom-corn the stalk is cut off within a few inches of where the plume or fibre straw begins. After the brushes are cleaned from seed and dried they are packed in bales of about 300 pounds each, when they are ready for

shipment to factories located mostly in the Eastern and Middle states, where some ten or twelve factories supply one-half the brooms used in the world. One factory at Paris, Ill., is said to have an output of eight thousand per day. One other large factory at Evansville, which turns out six thousand, another at Lincoln, Neb., and another at Amsterdam, N. Y., are quite extensive broom makers.

RESOLUTIONS.

WHEREAS, God in his infinite wisdom has seen best to remove from us by death our beloved sister, Mrs. Sarah A. Lewis, and

WHEREAS, She was an esteemed member of our Women's Benevolent Society, and her life was marked by such Christian earnestness and zeal for the upbuilding of this church in its pioneer days, and having since faithfully performed the duties of a pastor's wife twice, and also being mother of our late pastor, therefore

Resolved, That as a Society we deeply feel the loss of one whose beautiful Christian character will long be remembered for good, and that we will strive to emulate her Christian graces, and bow in humble submission to the will of our Heavenly Father;

Resolved, That we extend to the bereaved sons and their families our heartfelt sympathy and commend them to him "who doeth all things well;"

Resolved, That a copy of these resolutions be sent to the sons of the deceased, and that this token of love and esteem be placed upon the records of our society, and published in the SABBATH RECORDER.

GERTRUDE A. SANFORD,

FLORA A. TAPPAN,

ELLEN CHURCHWARD,

Committee.

DODGE CENTER, MINN., Oct. 21, 1905.

THE Quarterly Meeting will be with the Walworth, Wis. church, beginning Sixth-day night, Nov. 10, with speakers in the following order, subject to change if it shall seem best:

Sixth-day, at 7.30 p. m., Rev. G. W. Lewis.

Sabbath morning, 10.30, Rev. T. J. Van Horn.

Sabbath afternoon, 2.30, Rev. O. S. Mills.

Sabbath night, 7.30, Pres. W. C. Daland.

Sunday, 10.00, Ministerial Conference, followed by an address on sermon by Rev. L. A. Platts.

Sunday afternoon, 2.30, C. E. program and address or sermon by Prof. Edwin Shaw.

We are hoping to have the help also of one of the evangelistic quartets from Milton.

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MARRIAGES.

KIPP-McCARTHY.—At the home of the bride's parents, Albion, Wis., Oct. 18, 1905, by Rev. T. J. Van Horn, Henry Truman Kipp of Beloit, Wis., and Mary Alice McCarthy, of Albion.

DEATHS.

JONES.—Mrs. Annie Best Jones died in Westerly, R. I., Oct. 6, 1905, aged fifty-eight years.

She was a faithful Christian, a consistent member of the Pawcatuck Seventh-day Baptist Church. A hard working woman, who enjoyed the confidence of those who employed her. She leaves a husband to mourn her. Funeral at late home on Oak St., Oct. 8.

C. A. B.

WALTERS.—Mrs. Frankie Potter Walters died at her home in Albion, Wis., Oct. 15, 1905, aged 56 years.

She was the daughter of Mr. and Mrs. Washington Potter, was born in Albion, and with the exception of a few years spent as a successful teacher, her whole life was devoted to her native town. She was married to Geo. F. Walters on July 25, 1876. Her aged father and mother, her husband and son, grand-children, a brother, and many friends are left in sorrow. Hers was a singularly beautiful life, unselfish, devoted to church and to friends, full of faith, sweetness, and cheerful submission to the Master's will. Although for many years an invalid, her face was bright with welcome for friends, her thoughts busy with plans for others' good, and her whole life an inspiration to all. The funeral was conducted by her pastor at the home. "Blessed are the dead that die in the Lord." R. J. V.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

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

LESSON VII.—EZRA'S JOURNEY TO JERUSALEM.

For Sabbath-day, Nov. 11, 1905.

LESSON TEXT.—Ezra 8: 21-32.

Golden Text.—"The hand of our God is upon all them for good that seek him."—Ezra 8: 22.

INTRODUCTION.

The exhortations of the prophets Haggai and Zechariah were heeded. In the course of three years or a little more from the time of our lesson of two weeks ago the temple was completed. The Jews were now restored to their land and the worship of their God was formally re-established in all its completeness. We might imagine that every thing would now run smoothly, that there would be continually increasing prosperity both temporal and spiritual. But such was not the case.

Our information concerning the history of the Jewish nation after the time of the dedication of the temple in 516 B. C. to the time of our present lesson in 458 is exceedingly meagre. The leaders Haggai and Zechariah, Zerubbabel and Jeshua passed away, and were not succeeded by men of similar ideals. It is possible that the governors that followed Zerubbabel were foreigners. It is evident that the policy of exclusiveness so necessary for the purity of the religion of this remnant of the Jewish people was not maintained. It seems also that the people had become lax in providing for the sacrifices and for other matters connected with the worship of the temple, and that those who were more wealthy were oppressing their poorer brethren who had to make loans from them.

Our present lesson has to do with a second return of pilgrims from the exile. This time the expedition is under the leadership of the enthusiast and reformer, Ezra the priest, the scribe. The original expedition had been favored by king Cyrus, this expedition under Ezra was aided by the royal decree of Artaxerxes Longimanus. The motive in the latter case as also in the former was distinctively religious. The returning pilgrims were not bound for a land flowing with milk and honey.

TIME.—Probably in the year 458 B. C. In the seventh year of Artaxerxes Longimanus.

PLACE.—A camp on the banks of the river Ahava. Probably not far from Babylon. From this camp they journeyed to Jerusalem, probably taking the longer route to the north and going around the desert.

PERSONS.—Ezra, the scribe, with the company of returning exiles. Sherebiah and Hashabiah, are mentioned by name.

OUTLINE:

1. The Fast. v. 21-23.
2. The Care of the Treasure. v. 24-30.
3. The Successful Journey to Jerusalem. v. 31, 32.

NOTES.

21. Then I proclaimed a fast there. The expedition is now already to start. There had been a delay occasioned by the fact that they had at first found no Levites among their number. This lack had been made up by a contin-

gent of Levites and the Nethim from the city of Casiphia. The fast was for the sake of turning their thought toward God. That we might humble ourselves. Not "afflict" as in King James' Versions. Ezra's idea was not that God would be appeased by the suffering of his people. To seek of him a straight way. Their petition was for a prosperous journey in spite of the difficulties and dangers that beset them. For our little ones for all our substance. The reference to the children and to their goods suggests the great hazard of the journey. Unencumbered travellers would easily escape many of the dangers. It is to be noted that this portion of the Book of Ezra is written by Ezra himself, or to speak more accurately,—the author of the book is making a long quotation from the personal memoirs of Ezra.

22. For I was ashamed to ask of the king a band of soldiers, etc. We can not but admire the courage of Ezra who was willing to risk a great danger rather than to seem to dishonour God by asking for an escort after he had spoken of God's favor toward his people. Under ordinary circumstances to neglect to provide for the dangers of the road would be virtually to tempt God. The enemy in the way. No definite adversary is referred to, but any enemy whom they might meet by the way.

23. And besought our God for this. That is, for the prosperous journey. And he was entreated of us. That is, heard our prayer.

24. Then I set apart twelve of the chiefs of the priests, etc. There is a little doubt as to precise meaning of this verse especially as Herebiah and Hashabiah are spoken of as Levites in the paragraph just before our lesson and in Neh. 12: 24. Perhaps the best way out of the difficulty is to accept the reading of the margin of the Revised Version,—"besides" instead of "even." Then we would understand that Ezra appointed twenty-four men, twelve of the chiefs of the priests, and twelve Levites of whom two are mentioned by name, Sherebiah and Hasabiah. This interpretation agrees with v. 30 which mentions both priests and Levites as receiving the treasure.

25. And weighed unto them the silver and the gold, etc. Money was in that age reckoned by weight. In this case also the vessels and other utensils given for the use of the temple, were weighed rather than counted in order that there might be no question of substitution of other vessels of lighter weight. The whole matter of accounting is in order that there may be definite responsibility. These presents from the king, his officers, and from the Israelites who remained in Babylon were for the further equipment of the temple and for the support of its service.

26. Six hundred and fifty talents of silver. The value of a talent of silver can not now be exactly ascertained. It was certainly as much as a thousand dollars, and very likely \$1700 or more. The gold talent was probably worth twenty times as much as the silver talent. According to these estimates the treasure carried by this band of returning pilgrims would not fall much short of five million dollars. This sum is so great that some have supposed that a copyist has exaggerated the figures of Ezra.

27. Of a thousand darics. This is probably to be understood as meaning that the twenty bowls together were worth a thousand darics. The daric is probably worth about the same as an English sovereign, a little less than five dollars.

28. Ye are holy unto Jehovah. Ezra is intent upon giving them a sense of the sacredness and the importance of their trust. Perhaps he is alluding to the consecration of the tribe of Levites to be the especial ministers of God. The long years of exile have not invalidated this sacred trust.

29. Watch ye, and keep them, etc. They were to render an account of that which was entrusted to them, so it was very important for their own sakes that they should be careful. The princes of the fathers' houses of Israel. The few exiles who had returned to Jerusalem rep-

resented not only the Jews but the whole nation of Israel.

30. Priests and Levites. It is to be noted that both classes were represented.

31. The twelfth day of the first month. That is about the first of April; for the first month began at about the time of the vernal equinox. Compare the dates mentioned in ch. 7: 8, 9 and 8: 15. The lie-in-wait by the way. The great danger of the Oriental caravan is from robbers. The deliverance may have come from the circumstance that no robbers attacked them, or those who did come were driven away.

32. And abode there three days. That is, before proceeding to work. Compare Neh. 2: 11.

GETTING AT THE FACTS.

The census-taker rapped at the door of the little farmhouse and opened his long book. A plump girl of about eighteen came to the door, and blinked at him stupidly.

"How many people live here," he began. "Nobody lives here. We are only staying through the hop season."

"How many of you are there here?"

"I'm here. Father's in the woodshed, and Bill is—"

"See here, my girl. I want to know how many inmates there are in this house. How many people slept here last night?"

"Nobody slept here, sir. I had the toothache dreadful, and my little brother had the stomachache, and the new hand that's helping us got sunburned so on his back that he has blisters the size of eggs; and we all took on so that nobody slept a wink all night long."

BETTER.

There's only one motto you need To succeed:

"Better."

The other man's winning? Then you Must do

Better.

From the baking of bread
To the breaking of a head,
From rhyming a ballad
To rhyning a salad,
From mending of ditches
To spending of riches,
Follow the rule to the uttermost letter:
"Better!"

Of course you may say but a few Can do

Better;

And you're going to strive
So that all may thrive

Better.

And it's right you are
To follow the star,
Set in the heavens afar, afar;
But still with your eyes
On the skies

It is wise
To be riding a mule,
Or guiding a school,
Thatching a hovel,
Or hatching a novel,
Foretelling weather,
Or selling shoe leather;

And remember you must
By doing it just
A wee dust

Better.

Nature is but a name for an effect whose cause is God.

Let prayer be the key of the morning and the bolt of the evening.

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FROM GEORGE SEELEY.

REV. A. H. LEWIS, D. D.,

DEAR BROTHER:

Yours of a recent date at hand, inclosing a letter of Brother Davidson's. Yes, I have read with interest of Conference work; and also of Convocation week: I should say with profoundest interest. What a blessing is the SABBATH RECORDER. We are so far out of sight and hearing of those whom we love in the faith of Sabbath-keeping Christianity, that its weekly visit to our home, laden with the good things of the denomination, is a double blessing. The God of Heaven has been pleased to keep the light of Sabbath truth burning through the ages, by a people who think it no sacrifice to honor the Lord Jesus in an observance of the day he solemnly observed, as the Lord of the Sabbath, while he dwelt here among men. I like that expression of Editor Clarence G. Young in the *Trenton Courier*, published in THE SABBATH RECORDER of Oct. 2: "The Bible Sabbath instead of the

First-day Sunday." It has the right ring about it. So indeed is Canada receiving the truth concerning the Sabbath. It is of slow growth, but sure; it strikes its roots deep. But we are working at great odds. Our adversaries are exceedingly numerous and alive, and most active, leaving no stone unturned to accomplish their project of overthrowing the whole work, not caring what means they use, if the business it done. Will RECORDER readers wonder at what is going on not forty miles from this place, in an adjacent county? This scrap from the *Semi-Weekly Sun* of St. Johns, N. B., will tell its own story:

"HOPEWELL HILL, Oct. 1.—Rev. S. W. Gamble, D. D., of Ottawa, Kansas, who is lecturing in the maritime provinces on the Sabbath and its observances under the auspices of the Lord's Day Alliance of the dominion, spoke in the Baptist church here Friday evening, and also delivered addresses last night and to-day. The reverend gentleman, who is an able and pleasing speaker, has made a thorough and careful study of the Sabbath question, and with calendars of his own preparing presents very strong arguments in favor of Sunday as the Sabbath of God. He strikes with power and argument at the theory of Saturday being now or ever the Sabbath of the Bible, showing that Sunday was the Sabbath of the creation, its identity, after being lost to the nations of the earth for a long time, being revealed by God on Sinai on Sunday morning, proving that Sunday was the original Sabbath. The reverend doctor's views, it is claimed, have commended themselves as sound and scriptural to the world's Sunday rest congress which met at St. Louis last year, and have been endorsed by the board of bishops of the Methodist Episcopal church. Some years ago Dr. Gamble had the pleasure and satisfaction of convincing a prominent Jewish rabbi in one of the large American cities of the truthfulness of his theory concerning the Jewish Sabbath so that now in that synagogue members can hold the doctrine of Sunday as the true Sabbath and still be considered orthodox. Dr. Gamble referred to the inroads being made in the Sunday believing churches by the Seventh-day denominations, but believed the prospects were brighter for the more uniform and extensive observance of Sunday as the true Lord's day. This he considered would be productive of much good. Dr. Gamble is at Hillsboro this Sunday evening."

There is evidently a movement in the minds of many towards the consideration of the subject in its scriptural aspects, and this effort of Dr. Gamble to lecture through the maritime provinces is to counteract all efforts to spread the truth. The truth has gone forth and will not

return void. Our people have a work to do that others will not, can not do for them, a work of consecration to the furtherance of their mission. This is what Seventh-day Baptists stand for, pre-eminently,—a work of faith and a labor of love. Are all interested as they should be, and do they continue instant in prayer, as the importance of the subject demands? We wish to feel that we stand and live and work in the prayers of our people. Then shall we "be strong in the Lord and in the power of his might." Finally, Brethren, pray for us, that the word of the Lord "may have free course and be glorified, even as it is with you." 2 Thess. 3: 1.

PETITODIAC, N. B., CANADA, Oct., 1905.

Special Notices.

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

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

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

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

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

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

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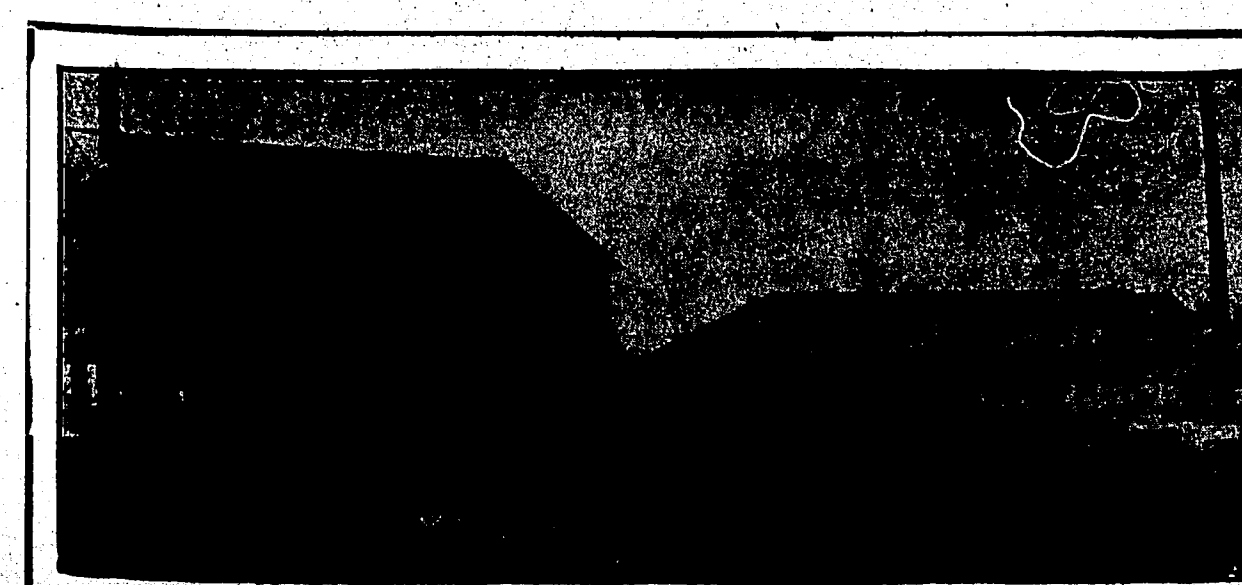
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WINGS OF A DOVE.
At sunset, when the rosy light is dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest.

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest,
Deep in the forest, where her mate was grieving—
There was true rest.

Peace, heart of mine, no longer sigh to wander?
Lose not thy life in fruitless quest.
There are no happy islands over yonder
Come home and rest.

-Henry Van Dyke, in Christian Work.

method by which the Divine Presence leads and teaches us. Christ so revealed the will of God to us, in himself, his purposes, his deeds, his teachings and his example, that we find the Divine Will set forth in him and by him as we do not find it elsewhere. God will undoubtedly answer our petitions when we seek for his presence and guidance, but it is possible for men to disregard his leadings because they desire to follow courses of action or retain conclusions already settled upon. In this way we may forbid the Divine Guidance and insist upon having our own way. Answering the correspondent's question, categorically; it is proper to ask for signs of Divine Guidance in these days and at all times. God will answer such petitions. We must be careful to recognize the Divine Presence in all truth of which we know, and in all those deeper spiritual experiences that are secured by hearts open to the incoming of the Divine Presence, and which wait to do the Divine Will gladly, whatever that will may require. Special signs, and unusual, may be given, and the devout seeker must judge of them, after comparing them with known truth. Divine Presence and Guidance are part of the natural order of things in the realm of spiritual experience.

Periodical Piety.

FAILURE to consider religious duty and practical piety as a normal element in all the affairs of life, works no little misfortune. All the lower forms of religion separate ordinary duty and religious duty from each other. That tendency continues in higher forms of religion, to an extent greater than ought to be. This arises in part from associating religious duty and piety, mainly, with religious acts and services. As a result, many people are excessively religious on one day of the week,—at least so far as expression is concerned,—while they seem to give little attention to holy thoughts or religious duty during the rest of the week. While less attention ought not to be given to public religious duties, Sabbath observance, and the like, greater attention and more frequent consideration should be given such duties in their direct and immediate association with what are called the ordinary affairs of life. Seen from the higher standpoint, there are no ordinary duties, if by that is meant duties which ought not to be performed as in the presence of religious obligation, and under the immediate divine sanction. We mean that all life should be permeated by religious thought and dominated by moral obligation. We must not put God, truth, religion and moral obligation out of any part of life, nor separate these from any of our experiences. Few

safe guards against temptation, if any, are greater than the consciousness of acting or transacting in the immediate presence of God. Such a view of life might possibly make special times and seasons less intense, along religious lines, but on the other hand, it would certainly make all life to be filled with a competent conception of religious and moral obligations. Too much can not be said by way of insisting that it is a part of the normal plan of God that all of life, its transactions, purposes and results, should be within the realm of religion. Religion should permeate all thought and give color to all action. That this may be, we need larger definitions of religion and a broader view of what constitutes religious duty. While there may be danger that one seeking such broader views would fail to emphasize specific religious duty, there can be no doubt that on the whole much would be gained if the larger view were adopted and carried out. It is well understood that all higher purposes, all better conceptions of purity and uprightness, and all things which make for righteousness among men, are closely associated with the every day transactions of life. In proportion as religion is pushed out of every day life, the sum of existence is robbed of the Divine Presence and the sense of moral obligation is lessened. It may be difficult to see how religion may be mingled with ordinary duties, because we have not properly defined religious duties. It is not difficult, however, to understand that every thought and action of life should be in accord with the Divine will, and that honesty, purity, truthfulness, unselfishness and helpfulness ought to guide and dominate in all the relations of men with each other. When these do dominate, not under the narrow definition of duty which men are likely to make, but under the larger idea that all life is sacred, and that these universal obligations, on the higher side, should find expression always and everywhere.

F. W. VAUGHN, a prominent citizen of Washington, D. C., having been upon a vacation in New England, reported to the Washington Post of September 9, "the lamentable disregard for the Sabbath by the young people of Boston." Mr. Vaughn is the Superintendent of the Sunday School of a Baptist church, which is one of the most prominent churches in the city of Washington. He was quoted by the Post as saying: "What impressed me most of all that I saw on my trip was the lamentable disregard shown for the Sabbath by the young people of Boston. Every Sunday at least 150,000 of them flock and swarm out to the so-called suburban resorts

The Sabbath Recorder.

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

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