

THE SABBATH RECORDER.

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

VOLUME 61. No. 48.

PLAINFIELD, N. J., NOV. 27, 1905.

WHOLE No. 3,170.

TABLE OF CONTENTS.

EDITORIALS—The Value of Little Things; Cisterns and Springs; Purifying Springs; Consecrated Colonization; Value of a Single Family; How to Promote Colonization; A Triumph of the People 737, 738, 739

Summary of News 739

The Sabbath and the City 740

Education Society 741

WOMAN'S WORK—True Gladness, Poetry; Report of Woman's Board; Enlarging Recorder Subscription List; The River of Dreams, Poetry; My Duty and John's; The Road to Heaven; Timely Warnings 742, 743

YOUNG PEOPLE'S WORK—President's Letter; One Thing Thou Lackest; The Reading and Study Course in Bible History 743, 744

Always Open 744

MISSIONS—In Memory of Secretary Whitford; A Pastor's Friend; A Broken Circle; Treasurer's Report 744, 745

Tract Society Executive Board Meeting . 745

CHILDREN'S PAGE—That is What the Mothers Do, Poetry; Lady Salmon in River Pool 746

Mysteries of the Seas 747

Gen. Lew Wallace's Stepmother 747

HOME NEWS 748

DEATHS 749

SABBATH SCHOOL 750

Too Far Apart 750

Here and There 751

The Autumn Woods 751

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION.—
Per year \$2.00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.
All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.

TERMS.
Single copies per year \$ 50
Ten copies or upwards, per copy 60
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND
IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

Gentry, Ark.
DANIEL C. MAIN, M. D.
Physician and Surgeon.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through MUNN & Co. receive special notice, without charge, in the Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year, four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund . . . \$100,000 00
Amount Needed June 1, 1905 . . . 95,585 00

Mrs. Eliza Stillman, Boston, Mass.
Amount needed to complete fund \$5,395 30

Milton College.

YEAR 1905-6 First Semester begins Sept. 13

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in elocution and physical culture.

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the
REV. W. C. DALAND, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

Salem, West Virginia

SEVENTEENTH YEAR

Classical, Scientific and Music Courses

- Good equipment.
- Experienced teachers.
- Progressive methods.
- Development of character through personal contact with teachers the highest aim.
- A loyal and helpful school spirit.
- Work done accepted in full value at the State University.
- Normal Course with State Certificate.
- Club boarding, expenses low.
- Plans are maturing for the erection of a large stone and brick school building on the campus.
- Fall term opens Sept. 5, 1905.
- For illustrated catalogue address

Cheo. L. Gardiner, D. D., President.

Chicago, Ill.
BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW.
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence.
President—C. U. Parker, Chicago, Ill.
Vice-President—W. H. Greenman, Milton Junction, Wis.
Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
Under control of General Conference. De-minatorial in scope and purposes.
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.
AMERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
STEPHEN BABCOCK, President, New York.
A. L. TITSWORTH, Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
H. M. MAXSON, President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

W. M. STILLMAN,
COUNSELLOR AT LAW.
Supreme Court Commissioner, etc.
Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Secretary—Mrs. T. J. Van Horn, Albion, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. L. A. Platts, Milton, Wis.
Editor of Woman's Page—Mrs. Henry M. Meador, 107th St., Plainfield, N. J.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association—Mrs. G. H. Trainer, Salem, W. Va.
Secretary, Central Association—Miss Ethel Haven, Locustville, N. Y.
Secretary, Western Association—Miss Agnes L. Rogers, Alfred, N. Y.
Secretary, South-Western Association—Mrs. G. F. Rankin, Fouke, Ark.
Secretary, North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis.
Secretary, Coast Association—Miss Ethelyn M. Davis, Riverside, Cal.

SABBATH SCHOOL BOARD.
President—George B. Shaw, 511 Central Ave., Plainfield, N. J.
Vice Presidents—Eastern Association, Albert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
Members—Edwin F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Looftoro, N. Y. City; Stephen B. Brown, N. Y. City; Edward E. Whitford, Brooklyn, N. Y.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,
COUNSELLOR AT LAW,
St. Paul Building, 220 Broadway.
C. C. CHIPMAN,
ARCHITECT,
St. Paul Building, 220 Broadway.
HARRY W. PRENTICE, D. D. S.,
"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.
155 W. 46th Street. Hours: 8-10 A. M. 1-2: 6-8 P. M.

RRA S. ROGERS, Special Agent.
MUTUAL BENEFIT LIFE INS. CO.
137 Broadway. Tel. 6548 Cort.

Alfred, N. Y.
ALFRED UNIVERSITY,
Alfred, N. Y.
College opens September 19, 1905.
BOOTHIE COLWELL DAVIS, Ph. D., D.D., Pres.
ALFRED ACADEMY.
Opens September 12, 1905.
WILLIAM S. MAXSON, Ph. B., Prin.
SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.
REV. ARTHUR E. MAIN, Dean.
The next year opens Tuesday, Oct. 3, 1905.
West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.
President—A. C. Davis, Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Eda Coon, Leonardville, N. Y.
Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J.
Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.
Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, R. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.
D. R. A. C. DAVIS, JR.,
General Practitioner.
Specialty: Eye and Ear.
Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
WM. L. CLARKE, President, Westerly, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
REV. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.
IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, 103 W. 34th Street, New York City; Dr. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.
THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Leonardsville, N. Y., August 22-27, 1906.
STEPHEN BABCOCK, New York City, President.
REV. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.
FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
W. C. WHITFORD, Alfred, N. Y., Treasurer.
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardville, N. Y.; E. E. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.
Utica, N. Y.
D. R. S. C. MAXSON,
Office 225 Genesee Street.

ALTHOUGH the recurrence of Thanksgiving Day has become so commonplace that the majority of people care nothing for it, only as a holiday, the spiritual philosophy and the historic setting of Thanksgiving times are worthy of attention. Judaism was replete with the spirit of Thanksgiving and with its expression in sacred festivals. On the religious side, Christianity inherited this from Judaism, as it did many of its best elements. Among the earlier, if not the earliest official thanksgiving proclamations in America, was that issued by the Governing "Council" of Charlestown, Mass., November 29, 1676, a century before the Declaration of Independence. This was described as "a day of solemn thanksgiving and praise to Almighty God for his goodness and favor;—and that the Lord may behold us as a people offering praise and thereby glorifying Him, the Council doth command it to the respective ministers, elders and the people of its jurisdiction, solemnly and seriously to keep the same."

National Proclamation.
THE first national Thanksgiving proclamation was made by the Continental Congress in 1777, whose president, Henry Laurens, just after the news of the brilliant victory of Gates at Saratoga and the surrender of the British army under Burgoyne, appointed a committee to prepare a proclamation of thanksgiving. The devoutly religious tone of that proclamation showed how genuine was the feeling and how deep the desire to draw people toward God, through this day of thanksgiving. This religious element is in such strong contrast with the prevailing holidayism of the present time, that we reproduce that proclamation for its religious value. Our nation is not beset by the evils of war as the colonies were, but it is beset and threatened by evils so virulent and so great, that consecration, prayer for Divine help, and drawing closer to God are demanded quite as much as they were in those colonial days. The proclamation of 1777 ran as follows: "Forasmuch as it is the indispensable duty of all men to adore the superintending providence of Almighty God, to acknowledge with gratitude their obligation to Him for benefits received, and to implore such further blessings as they stand in need of; and it having pleased Him in His abundant mercy not only to continue to us the innumerable bounties of His common providence, but also to smile upon us in the prosecution of a just and necessary war for the defence and establishment of our unalienable rights and liberties; particularly in that He hath been pleased in so great

a measure to prosper the means used for the support of our troops, and to crown our arms with most signal success. It is therefore recommended to the legislative or executive powers of these United States, to set apart Thursday, the eighteenth of December next (1777) for solemn thanksgiving and praise, that at one time and with one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their divine benefactor; and that together with their sincere acknowledgments they may join the penitent confession of their manifold sins whereby they had forfeited every favor; and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance; that it may please Him graciously to shower His blessing on the governments of these States respectively, and prosper the public council of the whole; to inspire our commanders, both by land and sea, and all under them, with that wisdom and fortitude which may render them fit instruments under the providence of Almighty God to secure for these United States the greatest of all human blessings—Independence and peace; that it may please Him to prosper the trade and manufactures of the people, and the labor of the husbandman, that our land may yield its increase; to take schools and seminaries of education, so necessary for cultivating the principles of true liberty, virtue, and piety, under His nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom which consisteth in righteousness, peace, and joy in the Holy Ghost. And it is further recommended that servile labor and such recreation as, though at other times innocent, may be unbecoming the purpose of this appointment, be omitted on so solemn an occasion."

Christian Co-operation.
THE Congress on Inter-Church Federation held in New York City, which closed on Tuesday, November 21, is an epoch-making movement. It was called into being by the ripening of thoughts which were inevitable, in view of a great need, the need of united religious sentiment, acting and co-operating against great evils. We say of united religious sentiment, instead of saying the united sentiment of Protestants, or of Christians. While it is natural and appropriate that Protestants should lead in this movement, it will not attain full proportions nor greatest power against prevalent evils, until it includes the best religious sentiment and co-operation of Jews and Roman Catholics. It ought also to call in the best moral and reforma-

tory influence of that large class of men and women who are not identified by personal membership with churches of any name. The evils of intemperance, social impurity, political dishonesty, civic corruption and untruthfulness in business, must be met by all their enemies before highest good can be attained. While it is best that Protestant Christianity should lead in this massing and directing the forces of good against evil, the immediate problems now clamoring for solution in the larger fields where the struggle for right and righteousness is going on, require that every force which makes for good should be called into action. The basis of the movement should be religious, at first and always, and the followers of Christ who was at once Reformer and Redeemer, ought to lead in this co-operation for the common good. But since Christianity goes to Judaism as the source of its ethics, and its impulses toward reform, Judaism ought to be reckoned as a helpful potent factor in the redemption of society, from the evils now abroad. That Unitarians should find a speedy welcome in this general work should go without saying. A basis of action less broad is too nearly akin to the Protestant divisions against which the movement is now directed. Whoever refuses to co-operate with those who are errorists, in some respects, along lines of action for the common good has something yet to learn.

LET it be kept well in mind that the Inter-Federation Congress does not propose to interfere in any way with the integrity, autonomy or independence of those denominations which attempt thus to co-operate. Wise and effective co-operation for the larger and general good is the avowed aim of the movement. The methods, purposes and work of each denomination will be retained and pursued. So far as the Federation is concerned, it will not seek to make men less denominational, nor denominations less active in their own plans. United action against the common and closely united foes of religion and Christianity, is the end sought. This result will be forwarded by the development of true and vigorous denominationalism, for such denominationalism will seek for larger knowledge and closer alliance with truth, in proportion as the horizon of duty and action enlarges. Largeness of view is not looseness of view, nor indifference concerning truth, even if superficial minds do sometimes confound liberty with lawlessness. Whoever is right comes gladly into the white light of criticism and investigation. A "damascus blade" has no fear when the clash of conflict comes, and genuine gold welcomes the refining fire. To shrink

from interaction and comparison suggests fear, rather than confidence, in the position a given denomination may chance to occupy.

Helpful Inquiry Promoted. The first call which the Inter-Federation Congress makes upon each denomination is for a reconsideration of the reasons and grounds of its faith and work. Greatest good is involved in such reconsideration. Each honest child of God, Protestant, Catholic or Jew, and each honest man outside the circle of all these, even though he calls himself non-religious, ought to welcome such reconsideration of his place and duty. From this time forward, such questions as the following should abound: What are the eternal and fundamental truths of religion, of Judaism, of Christianity, of Catholicism, of Protestantism, in all its divisions? What should each denomination put on or take off, that it may obtain and express the most of truth, and accomplish the most for righteousness and God? What are the essential truths pertaining to points which divide Protestants? What truths are common to Catholicism and Protestantism? What fundamental elements of godliness and righteousness are common to Judaism and Christianity? What is the actual relation between the Old Testament and the New? How did Christianity grow out of Judaism? By what paths have Christian history and Christianity come to their present place in the world? These, and scores of similar questions are awakened by the Congress in interfederation. As such inquiry goes forward many people will be startled by learning, for example, that the "New Testament Church" was developed in its greatest beauty with no Scriptures but the Old Testament, and that Christ did not teach many things that men have since taught in his name.

How Much Truth has the Other Man. It will be difficult to secure a just consideration and an intelligent answer to this inquiry. The ignorance which prevails concerning each other is a large factor in preventing hearty sympathy and united action among men. Presbyterians and Baptists need to renew and increase acquaintance with each other, with each other's inner life and thought. Methodists and Congregationalists need the same. Trinitarians and Unitarians need the same. Quakers and Episcopalians need to ask what the man of many ceremonies and the man of none, have, or ought to have, in common, as servants of the Most High God. If the movement we are considering should result in a careful study of the rise and development of each Protestant group, by each of the other groups, much, very much, would be gained over the present situation. Separation perpetuates itself by keeping people ignorant of each other. Ignorance magnifies differences and blinds men to the real position and the purposes of each other. The more you know of the other man, the better you will be prepared to co-operate with him. He who fails to heed the call of this Congress to inform himself as to what those believe and aim at, who are not of his household of faith, will show himself careless, if not unworthy. Study the other man. This is notably true touching the ignorance concerning Judaism and the Jews, that prevails among Christians. This ignorance is almost as dense when Protestants and Catholics are considered. It is well to invite men to co-operate if only to learn the real reasons why they can not

respond. All just and adequate reasons for separation will be strengthened and commended by such investigation and comparison as we describe.

Lessons From the Past. THE Inter-Church Federation Movement has not come by chance. It answers a definite need of the hour. It illustrates the truth that history is an unbroken chain of causes and results, and that God leads his people into new movements,—they being willing to follow,—whenever new demands arise. The earliest Christianity was a movement within the Jewish church. Long before Jesus was born devout Jews were filled with deep longing and strong faith in God as their Redeemer and Protector. That faith opened the lips of John the Baptist and pointed to the coming Jesus as the waited-for Messiah. Those who finally accepted Jesus as the Christ of God, were bound to him and to each other by the strongest bonds of simple, but sympathizing brotherhood. That earliest Christianity had no creed, beyond faith in Jesus as God's anointed one. It had no church polity, except that which grew out of their experience as members of the Synagogue. As history went forward, Greek influence seized upon infant Christianity and brought in metaphysical discussion and creed-making. The Roman State Church, born of heathenism, added the State-Church element, and ecclesiastical politics. The idea of an universal religion was a prominent part of Judaism which was expressed in the faith that Judaism would rule the world through the exaltation of the Jewish nation, to a dominating place in the world. To this day, the devout Jew believes in his faith as the one that will yet rule the world. That idea of Judaism passed into Christianity, and at an early date developed into the thought of the Church Catholic, or Universal. This conception was scarcely born, before Christianity divided into Greek Catholicism, and Roman Catholicism. The latter attempted to secure unity and uniformity through the strong hand of authority represented in the State-Church. This brought a long period of Roman Catholic dominion, and the many weary centuries of the cruel Middle Ages. That long period covers the history of enforced unity, under the authority of a dominating church in close union with civil power. It was a period of heresy-hunting, of heresy-punishing and of the legal exaltation and exploitation of "orthodoxy." It was, therefore, marked by crimes and shames, persecutions and blood-shed, and by contention which ended in the ashes of those who dared to speak against the reigning orthodoxy. The attempt to secure unity and uniformity through political religion and a State Church marked one of the most lamentable failures in Christian history.

Protestantism and Divisions. REPRESSION and enforced unity under Roman Catholic Rule, could not continue for ever. After several ineffectual attempts, history repeating its protests all the time, Luther's voice was finally heard above the din, and Luther's words, backed by the sword of Prince Frederick, brought the German Reformation. As the reformatory movement went forward, many influences forced further division. National lines, theological conceptions, political combinations and the personal influence of leaders, conspired to carry forward the Protestant

movement as a whole, but to increase the number of divisions among those who engaged in it. Hence it came about that Protestants with avowedly no standard of faith but the authority of the Bible over against the authority of the State Church, went on dividing. Therefore we have Lutherans, Presbyterians, Baptists, Congregationalists, Episcopalians, Methodists, etc. Each of these groups,—at least of the older groups,—gathered around some phase of truth, or were developed by some national characteristic; but each accentuated, developed and enforced truth of greater or less importance. The early Protestant period, like the period of Greek influence in the earlier church, was a period of creed-making along metaphysical lines. Hence divisions and subdivisions along abstract lines, and the consequent weakness arising from differences and antagonism. Because that weakness has been felt with increasing acuteness, there have been various developments of united action outside of denominational lines, of which the present Inter-Federation Congress is by no means the first. Among those that have become prominent and permanently valuable, the Young Men's Christian Association movement must be placed first. Closely allied with it is the Christian Endeavor movement. Two very practical lines in inter-denominational and undenominational activity against a specific form of evil, are found in the Woman's Christian Temperance Union and the Anti-Saloon League. These four movements have been the advance guard of the Inter-Federation Congress, which has just closed. In the value of these movements and the aid they have given to Christian work, and to specific forms of reformatory work, is to be found one reason for the Inter-Federation Congress. In this Congress Christianity takes its place in the line of a new development, under the guidance of that higher Divine wisdom which brings order out of the imperfect work of the people of God, and strength out of the weakness which that imperfect work leaves place for. Genuine denominationalism will be strengthened by this call to federated action. If it goes forward wisely, the specific and essential reasons for the existence and work of different denominations will be seen more clearly by each denomination and by all the others. The history of the movement is yet to be made; that it has been well begun is evident.

Our Delegates.

The official list of delegates, page 3, contained the following: Seventh-day Baptist Delegates appointed by the action of the General Conference, held at Shiloh, N. J., August 28, 1905. Delegates—Professor Stephen Babcock, New York City; The Rev. H. N. Jordan, pastor of Seventh-day Baptist Church, Dunellen, N. J.; The Rev. A. H. Lewis, D. D., editor of THE SABBATH RECORDER, Plainfield, N. J.; The Rev. E. F. Loofboro, pastor of Seventh-day Baptist Church, New York City; The Rev. George B. Shaw, pastor of Seventh-day Baptist Church, Plainfield, N. J. These delegates were in attendance, except Mr. Jordan, who was prevented by his duties in Union Theological Seminary. The Pulpit Supply Committee of the Congress attempted to supply the pulpits of Greater New York, on Sunday, Nov. 19, by delegates to the Congress. The Rev. Geo. B. Shaw was sent to the Sands St. Memorial M. E. Church of Brooklyn, and the editor of THE RECORDER was sent to the First M. E. Church of Mount Ver-

non, New York. Mr. Shaw's sermon, nearly entire, will be found in THE RECORDER next week. Some editorials on this page will indicate some lines of thought which appeared in the editor's sermon. Those brethren found cordial greeting and appreciative hearers.

Misplaced Names. "WHAT is in a name?" is frequently asked. A paper came to THE RECORDER a few weeks since which was presented to its readers under a given name; that was a correct presentation, according to the information then at hand. The following note shows that honesty in literary affairs, on the part of our correspondent, has not been swallowed up by the subtle influence of insurance frauds and civic dishonesty.

"DUNELLEN, N. J., Nov. 10, 1905.

"In looking over the files of THE RECORDER I notice that in the number for September 25, on page 619, there is an article said to have been presented by me at the Convocation. I wish to call attention to the mistake in mentioning my name in connection with that article, and to express the hope that the author's name may be assigned to its rightful place. The production is certainly worthy of being read, as an expression of the thought and of labor on the part of the writer who presented it.

"Sincerely yours,
"HENRY N. JORDAN."

Cheered by this evidence of honesty on the part of a young man, for whom we bespeak the commendation of the reader, THE RECORDER sought further information, which came in due time, as follows:

"ALFRED, N. Y., Nov. 14, 1905.

"The author of the paper to which you refer is W. D. Wilcox. President Davis had the address immediately preceding that paper by Wilcox. I do not wonder that you got mixed, for it was all I could do with pencil and paper in hand, to get the subject and the author straight, at the time. "Yours truly,

"E. D. VANHORN, Sec."

Holland taught in Bitter Sweet,—read that poem if you are not familiar with it,—that a corresponding good goes flying "wing and wing" with every evil. THE RECORDER trusts that that fact will be illustrated by the incident under consideration. Wilcox wrote the paper. The bibliographic features of the paper represent days of reading and careful selection. If you read the paper when it appeared, go do likewise, now. If you did not read it then, read now, before you sleep. Of course you admire the uncomplaining silence of Wilcox, when the thoughts of his brain and the product of his pen were given to another without justice or reason, so far as he could see. THE RECORDER thanks both of the young men, while it recalls attention to the dangers of turning an unsigned paper loose in a printing office.

Summary of News.

Revelations concerning the relation of certain great Insurance Companies in New York to the politics of that State, especially, have come to light each succeeding day of the past week. These revelations indicate that the indirect influence of those companies has been brought to bear in all matters pertaining to legislation not favorable to their plans and purposes. This investigation is part of the wholesome work now going forward in many places, and which must result in definite

good, both in the political and the business world.

A grave disaster overtook the steamer Hilda, on November 19, in the English Channel. She started on her trip across the Channel on Friday, November 17, having more than one hundred persons on board. When nearing St. Malo on the coast of France, missing her course in a snow storm, she struck on the rocks three miles from shore. At the present writing it is thought that only five persons were saved. Most of the crew and passengers were asleep when the accident occurred. The Hilda was an iron steamer, two hundred and thirty-five feet long, registered at eight hundred and forty-eight tons.

Late investigations show that the water at the mouth of the Hudson River and in the harbors around New York is seriously contaminated by sewage from that city. These examinations prove what has been evident to careful observers for several years past, that is, that some other way of disposing of sewage must be adopted or the health of the entire section round about New York will be seriously threatened. It is estimated that 505,000,000 gallons of sewage are discharged into the water about New York every twenty-four hours.

Dr. A. H. Doty, Health Officer of the Port of New York, writes at length in the New York Tribune of November 20 in favor of the conclusion, "that a certain variety of mosquito, known as the stegomyia is the only means by which yellow fever is transmitted." The editor of THE RECORDER had personal conversation with a well informed editor of the city of New Orleans, a few days since, whose statements concerning the situation there last summer support the same theory. Investigation indicates that the disease is not generated by the mosquito until after it has bitten someone who is suffering from yellow fever. These new discoveries answer the question as to how the fever is usually transmitted, but do not determine the primary cause of the fever. These conclusions are supported by scientific investigation made by French, English and other authorities in those sections of Africa, and elsewhere, in which zymotic diseases abound. The "sleeping sickness," caused by the Tsetse fly may be an exception, so far as the origin of that disease is concerned.

The First Congregational church of Windsor, Conn., began the celebration of the two hundred and seventy-fifth anniversary of its organization, on November 19. It was organized by persons from a company of one hundred and forty, who left Plymouth, England, in March, 1635, and landed at Nantasket Beach, Mass., after a voyage of ten weeks. Representatives from that colony migrated from Massachusetts to Connecticut in 1636. The first house of worship was built by this church in 1639, at Windsor. It stood at short distance from the present building in which the anniversary was held. The burying ground adjoining is said to be the oldest now in use in New England. The oldest legible inscription in that ground is at the grave of Rev. Ephraim Huit, "who was the teacher of the church from 1639 to 1644."

A report from Panama favoring a "sea level" canal was made by the Board of Consulting Engineers, November 18. This report intensifies the interest of all concerned and its appearance has renewed earnest discussion concerning the whole canal question.

Korea has practically lost its independence by

passing under a Japanese Protectorate. This is the natural result of the outcome of the late war, and probably it will be for the best interest of all concerned.

A German torpedo boat was lost by collision with a cruiser, at Keil, November 18. The torpedo boat sank suddenly and thirty-two men were lost with it. The disaster occurred during a driving snow storm in the Bay of Keil.

It has been announced during the week that the price of silver is now the highest that it has been during the last eight years. Should this continue, it promises to disturb business arrangements where silver coin forms the monetary standard.

A widespread movement for religious revival is well under way in the state of New Jersey, having been begun at Paterson and in the cities nearby. It is under the general direction of Dr. Wilbur Chapman. Opera houses and saloons are being utilized for religious services, and the public interest in those localities is unusually great.

The final formalities in connection with the new kingdom of Norway have taken place during the week past. The people of that kingdom, by an overwhelming vote, elected a ruler who takes his place under the name of Haakon VII. We have already spoken of the fact that in assuming this position Norway returns to her ancient place as an independent nation. That the separation from Sweden has been secured so peaceably and that the selection of a new king has been practically unanimous, give hope that the better interests of the Norwegian people will be promoted by the change. From the standpoint of Americans, there will be general regret that the tendency toward liberalism was not sufficient to establish a Republic rather than a monarchy. Our readers will recall that the new king was Prince Charles of Denmark. He is a grandson of King Christian of Denmark, who is now an old man. King Christian accepted the throne, at the hands of a deputation from the Norwegian parliament, in behalf of his grandson.

The rage for rapid transit is indicated by the report that the New Haven Railroad Co. has determined to have an Air Line Route which will be twenty-two miles shorter than any railroad now in operation between New York and Boston, and that a four hour service will be established when the route is opened.

A serious fire occurred on November 22 in a Parochial School building at Lawrence, Mass. Four hundred girls attending the school were endangered by the fire, most of whom escaped by other means, but twenty-five of whom were dropped from a three story window, by a courageous teacher, and were caught in a net by firemen. A twelve-year-old girl was the only one seriously injured, and her injuries came from inhaling smoke and from hysteria due to fright.

Affairs in Russia have been a little more quiet during the week, but the difficulty connected with the establishment of the new form of government assumes large proportions and involves many troublesome problems. The real government is represented by Count Witte and his cabinet, for the Czar has virtually abdicated in favor of that government; by that, we mean that he will doubtless yield to what it may require. The greatest opposition to better things comes from the old autocratic element, and from the very great difficulty of securing universal suffrage which shall be intelligent and well directed. It is reported that universal suffrage will be granted. The de-

mand for this in Russia, now, has several features in common with the demand for negro suffrage at the close of our Civil War. Should universal suffrage be attempted in Russia, it remains to be seen whether it can be carried out. In any case, no little trouble and great danger will attend the experiment. Universal suffrage, whether in America or Russia, presupposes an ideal state of fitness for such a trust on the part of the masses, which state does not exist in that country. Time alone can bring solution to the problems involved. Politically, as in other directions, hatred for the Jews is one of the greater, if not the greatest obstacle in the way of the new government. The bitterness and blindness of that hatred continue. It is still marked by the cruel barbarism out of which it sprang, many centuries ago. It is not amiss to say that the Jewish question is now the largest feature in the Russian problem.

HISTORY OF THE LOST CREEK SEVENTH-DAY BAPTIST CHURCH.

BY THEODORE L. GARDNER, D. D.

A paper presented at the Centennial Celebration of the organization of the Lost Creek Seventh-day Baptist Church, October 27, 1905.

The Seventh-day Baptist Church of Lost Creek, Harrison County, West Virginia, was organized with ten constituent members, on the 27th of October, 1805; just one hundred years ago to-day. Within six weeks of that date nine others had united, making a membership of nineteen in all. Six family names comprised the list, all but one of which have been familiar names during three generations, viz., the Bonds, Davises, VanHorns, Williamses, Huffmans and Dunaways. Some have supposed that this church was formed from members of the New Salem Church, while others think that there was no particular connection between the two churches in this respect. In the absence of any positive statements or records, upon this point, we can only state a few facts, well established by records of Salem Church, and leave you to settle the question as to the origin of Lost Creek by the help of these, as best you may.

About fourteen years before the Lost Creek Church was organized, a caravan of thirty families, making about eighty souls, had made their way through the wilderness from New Jersey, via Woodbridgetown, Fayette County, Pa., into the mountain forests of Western Virginia, and came to a final halt at New Salem, eighteen miles from Lost Creek. The fact that a good log fort, offered shelter and safety from Indians, may have induced them to make their final halt there. Be this as it may, Salem became headquarters for the company. And the old records of the Salem Church inform us, that from that point the families began to scatter along the streams and settle among the hills in all this West Fork country, and as far westward as the Hughes River; and within a few years, some families went on into the state of Ohio.

It was then a broad wilderness field, with Salem the only Seventh-day Baptist church in Western Virginia; and their old records are full of matters referring to preaching trips, and committees sent out to help the brethren in all these places. Their old pastor, Elder Jacob Davis, tramped through the forests, with pack upon his back, preaching the gospel in all these settlements; until finally, while on a mission back to Woodbridgetown, he sickened and died, and found his last resting place there. In 1801 Eld.

Samuel Woodbridge and John Patterson ordained Elder John Davis as pastor at Salem, who took up the work Eld. Jacob had laid down. His appointments included Lost Creek, Greenbrier, Middle Island, Long Run, Buckeye, and Flint, as well as the Hughes River country.

Then in 1805, a committee was sent from Salem to organize a church at Lost Creek, and Eld. John Davis became pastor of both churches.

It is also quite certain that several families moved to Lost Creek from Maryland, and some from Woodbridgetown, Pa., who had embraced the Sabbath. There must also have been some local converts under Elder Davis' preaching here. All these sources combined to furnish the material for this church.

The first old records have long since disappeared. They were kept on odd scraps of paper and in a crude form of books, for more than fifty years. These records were carefully compiled and condensed, by William F. Randolph, in 1857, and approved by the church at that time. This record furnishes meager data for history. Much of it refers to matters of discipline, and shows that the fathers were much more strict in calling members to account for misconduct than we are to-day. It also shows that the church felt called upon to act somewhat in the capacity of a court of justice, in settling difficulties between members.

The Articles of Faith, and the Covenant, are word for word the same as those of the church at Salem, and are too full of interest to be passed by with a mere mention. It is the same old Covenant adopted by the church at Shrewsbury, more than half a century before the organization at Lost Creek, and is so full of good things that I present it here in full. So far as the records show, it is still in force; although several efforts were made to have the church adopt a new one. This ancient Covenant reads as follows:

"1st. We believe that unto us there is but one God, the Father, and one Lord, Jesus Christ, who is the mediator between God and man. We believe that the Holy Ghost is the Spirit of God.

"2d. We believe all Scripture of the Old and New Testaments, if given by the inspiration of the Spirit of God, is the Word of God.

"3d. We believe that the ten commandments that were written on two tables of stone by the finger of God, continueth to be rules of righteousness, both to Jews and Gentiles.

"4th. We believe that mankind in Adam fell from the estate of perfection in which God made man; and by that fall Adam brought himself and his posterity into a state of condemnation.

"5th. We believe that God did appoint his Son before time, and revealed him in time, for the salvation of his people.

"6th. We believe that Jesus Christ took human nature, and was made under the law, and answered the demands of the law by his holy life and painful death; by which every believer is justified in the sight of God, through sanctification of the spirit and receiving of the Holy Ghost.

"7th. We believe that the church triumphant, militant, and invisible, are, in regard to their head, but one; but different in regard to their situation at present.

"8th. We believe that the church universal was purchased by the precious blood of Christ, and supported by his grace, and defended by his power.

"9th. We believe the six principles recorded

in Hebrews 1st and 2d chapters, to be the rule of faith and practice.

"10th. We believe that the Lord's Supper ought to be administered and received in all Christian churches.

"11th. We believe that all persons thus believing, ought to be baptized in water by dipping or plunging, after confession is made by them of their faith in the above said things.

"12th. We believe that all Christian churches ought to have officers in them, such as elders and deacons.

"13th. We believe a company of sincere persons being found in the faith and practice of the above said things, may truly be said to be the church of God.

"14th. We give up ourselves unto the Lord, and to one another, to be guided and governed by one another according to the Word of God.

"15th. We do promise and engage to walk in all holiness and godliness, humility and brotherly love as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

"16th. We do promise to watch over each other's conversation, and not suffer sin upon our brother, as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left to us by Christ in that behalf.

"17th. We do promise, in an especial manner, to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of his spirit on it, and protection over it for his glory.

"18th. We do promise to bear one another's burdens, to cleave to one another, and to have fellowship with one another in all conditions, both outward and inward, that God in his providence shall cast any of us into.

"19th. We do promise to bear with one another's weaknesses, failings, and infirmities, with tenderness; not discovering them to any without the church, nor to any within, unless according to Christ's rule and the order of the gospel provided in that case.

"20th. We do promise to strive together for the truth of the gospel and purity of God's word and ordinances. To avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

"21st. We promise to meet together on the Sabbath-day and other times as the Lord shall give us opportunity, to serve and glorify God in the way of his worship; to edify one another, and to contrive the good of the church.

"22d. We do promise, according to our ability, or as God shall bless us with the good things of this world, to communicate to our pastor or minister; God having ordained that they that preach the gospel shall live of the gospel.

"These and all other gospel duties, we humbly submit unto; promising and purposing to perform, not in our own strength, being conscious of our own weakness, but in the blessed strength of God whose we are, and whom we desire to serve; to whom be glory now and forever. Amen.

"This is the covenant we now solemnly enter into in the love and fear of God, in the testimony and ratification whereof we sign our names."

To this splendid statement of principles and doctrines our fathers subscribed, and every page of the records shows how faithfully they tried

to live up to them, both in letter and in spirit.

The church name under which they organized was: "The Church of Christ on Lost Creek in the observance of God's Holy Sanctified Seventh-day Sabbath." This name is almost identical with that adopted by the church at Shrewsbury before coming to Salem.

Following this comprehensive name and the covenant articles above, came a list of questions to be asked each candidate desiring to enter the church. This list was made in four divisions as follows: 1st, Duties to God; 2d, Duties to the church; 3d, Duties to men as church-members; and 4th, Duties to self and the family.

There were twenty elaborate questions, covering every phase of faith and practice; questions about God, Christ and Salvation; questions of practical Christian living, covering all points in a true life, and in church government and discipline.

Thus they tried to make sure that each one coming into church relation should be thoroughly taught in those things that belong to the highest church life. We sometimes wonder if the fathers were not just a little in advance of us in these important things.

In 1806, the year after the organization, they arranged for three communion services each year, with the preceding day of each time to be observed as a day of prayer and fasting. To these three services was added, in 1813, a yearly meeting, to be held in November, thus making four communions yearly. In July, 1806, they began the plans for their first meeting house, 22x28 feet; to be built on land of Richard Bond. At this meeting we find the first record of money raised by collection, amounting to \$2.95, which was "handed to the deacon for church use."

There is no record of the cost of the meeting house, or of its completion. In July, 1809, they settled the carpenter bill of \$17.25, and record the fact that all was paid. Two years later this house was accidentally destroyed by fire, and they immediately set about building their second house of worship, to be 22x26, on one acre of land deeded to the church by William VanHorn.

This house stood on the old burial lot, down Lost Creek, near the farm house of the present Deacon William VanHorn. Here the fathers met for public worship until the year 1832; more than twenty years. But it seems that the way was not entirely smooth for the feet of these early pilgrims during those twenty years.

The doctrinal question of open communion agitated them betimes, and came up for discussion in their meetings. Quite a dissatisfaction had arisen, with Elder John Davis, and the records say that a majority refused to hear him preach. Abel Bond was appointed to write to Conference in 1818, and ask for ministerial aid; and finally after a year or two, Eld. Davis was again asked to administer the ordinances. Dissatisfaction over the question of Ruling Elders resulted in doing away with that office; and they are never again mentioned in the records of the church. In April, 1821, in answer to a "Macedonian cry" for help, Elder John Davis and Deacon John Bright, both of Shiloh, New Jersey, came on a mission to this country.

The questions of Calvinism and of open communion were still troubling the church; and these matters were therefore referred to the New Jersey brethren for a decision. This was not rendered until after their return to Shiloh; but their letter of advice seemed for the time, to satisfy all parties.

Fortunately for the church, Eld. John Green of DeRuyter, New York, came as missionary, on the following year; and through his wise counsels and help, the two factions were united, and the proposed division of the church was apparently headed off. "They agreed to forgive the things of the past, come together in one church, and strive together as one people for the faith of the gospel."

(To be continued.)



A NEW PARSONAGE.

Herewith we place before the readers of THE RECORDER a picture of the new parsonage at Farina, Ill. Had it been in hand it would have appeared in connection with the announcement of the new pastor, Rev. W. D. Burdick, upon whose face our readers were permitted to look recently. Items of special interest are connected with this parsonage. It has been erected and made ready for occupancy within the last few months, and the new pastor is thus welcomed to a home unshadowed by debt. No doubt the spiritual interests of the church have been strengthened by this dedication to the work of the Lord, of what is improperly called "worldly goods." The truth is, that money devoted thus is as sacred as are the purposes and prayers of the people who devote it. The artistic work,—photograph and cut,—by which the picture has been secured, was done by members of the Farina church, the maker of the cut being the son of a former pastor of that church and a graduate of the Effingham, Ill., School of Photo-Engraving. Any one desiring further information concerning photo-engraving work may address Arthur Burdick, Farina, Ill. Permanent investments of this kind do much to strengthen the cause of Christ and to make the work of the church of Christ enduring. The immediate association between spiritual interests and permanent church property deserves consideration. Many years ago the American Home Missionary Association of the Congregational church emphasized the fact that on new fields in the West the religious organization which first secured a permanent place for public meetings, was likely to hold first place in religious influence and in permanent work for the good of the community. That principle is of general application in all forms of church work. The practical value of a good parsonage, giving a permanent home to the pastor and standing with open doors to

welcome newcomers when changes must be made, is next in importance with a building for worship. THE RECORDER congratulates the church at Farina, and its pastor, together with the pastors who have preceded him, whose influence has borne a part in the result which the church and the pastor are now enjoying.

They who work without complaining do the holy work of God.

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Has risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from our hearts life's crystal stream,
But from the depths of Love.

—Henry Van Dyke, in *Baptist Commonwealth*.

SECRETARY GREENE AT SCOTT, N. Y.

Your Secretary spent six days with the Scott church, giving three sermons and two addresses on Sabbath School work, besides holding parlor conferences with the officers and teachers of the school. We found the people earnest, loyal and responsive to suggestions for more aggressive work. A Home Department was organized with Ernest L. Barber as Superintendent and a Cradle Roll is to be formed with Mrs. Anna Frink as Superintendent. Steps are being taken for the formation of another Sabbath School class for those under middle age. The people speak highly of the work of Brother Esle F. Randolph who spent the summer with them, and are looking forward to the coming of a worker about November 1, who, it is hoped, will remain with them permanently as their pastor.

W. L. G.

Missions.

G. B. CARPENTER, Acting Corresponding Secretary, Ashaway, R. I.

"And he commanded them that they should all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties. And they all ate and were filled." Mark 6: 39, 40 and 42.

"Order is heaven's first law," wrote Pope in his Essay on Man and one more famous than Pope wrote to the Corinthian Church, "Let all things be done decently and in order."

Christ recognized the same principle when he, instead of handing out food to the five thousand, adopted an orderly system in accordance with which he had them sit down in ranks by hundreds and by fifties, thus expediting the serving, avoiding their trampling one another under foot and making sure that everyone was fed.

What has this to do with missions? Much in several ways and in particular with the making of our offerings for the cause of Christ. We have heard much for a quarter of a century regarding "Systematic giving," which means applying to our benevolence the same principle that Christ used in feeding the multitude and that Paul enjoined when he said, "Let all things be done decently and in order." Systematic giving is putting order into our giving. It is adopting "the first law of heaven" by being systematic in making ones offerings.

To state the matter more definitely, Systematic giving means three things. First, it is deciding beforehand how much one will give or endeavor to give. The systematic giver sits down, looks over the needy fields, "white already to harvest," his present income, and with prayer and love decides how much he will try to do for his Master's cause. Second, it is fixing upon the times when he will endeavor to make his offering. It may be weekly, monthly or quarterly. In settling this question, he takes into account both the needs of the field and the dates when his income will be available. After having decided upon the amount of his offering and the times for making the same, the third thing is to endeavor to do as one has planned. Without doing, the planning fails. The systematic giver gives regularly according to a plan previously adopted, while the unsystematic giver gives haphazardly as impulse seizes him or some one presses him for a donation. One is orderly, the other is disorderly.

The practice of systematic benevolence is not difficult, as is often urged as an excuse for not thus doing. "Too much bother," one says, "to give regularly." This is not a weighty argument when we remember that he who gives quarterly or semi-annually is a systematic giver. It is not the frequency but the regularity that makes one's giving systematic. It is very little trouble to make an offering to the Saviour, four, or twelve, or fifty-two times a year, compared with the troublemen take for other things which amount to little or nothing. There is more than this. If the offering is made with devotion it becomes an act of worship, having the same influence over the life as prayer. Another one excuses himself on the ground that he does not receive his income regularly, that it comes when he sells his stock or produce. It is true that the one who receives his income regularly will have a stronger incentive to be orderly in his benevolence than the one whose income is irregularly received. Nevertheless, if the one whose revenues come to hand irregularly will plan ahead, "lay by him in store as God hath prospered him," he will not, as a rule,

very often be without funds from which to make his offering at the appointed time; if he does fail at a given time, he can double the offering the next time or make it up when money comes to hand. Those who have tried this, find that there are not so many times when they are out of money as they suppose. There are stated times for men to pay their taxes, insurance assessments, and lodge dues, and men pay the appointed amounts at the stated times. Why not make their offerings to their Master in the same orderly way? Another excuses himself on the ground that it has been tried in certain places and has been dropped. Any plan will fail unless it is worked with diligence. The failure or success of any system depends upon push, constant push. There is an inertia in human nature that will, in a short time, defeat any undertaking unless energy is shown in overcoming it.

System in benevolence, instead of being difficult, is, for all concerned, the easiest and most satisfactory way. Wherever it has been given a fair trial it has increased the amounts given for benevolent purposes, and in some instances has more than doubled them. This is an end to be devoutly sought, inasmuch as the cause of our Redeemer is languishing for the lack of money which God has placed in our hands. Also, with most people it is easier to give several small sums at stated intervals of time, than to give one large sum. Many a person who would think that fifty dollars given for missions at one time was a burden can give one dollar a week and not miss the dollar or the fifty, when the year is closed. The man who lets his subscription to a paper go unpaid till he is several years behind, finds it harder to pay than he would to pay regularly every year. It is easier for one to remove a thousand pound weight from one place to another, at ten loads of one hundred pounds each, than to undertake to shoulder it all at once. As a rule, it is easier to give what Christ would have us in several small amounts at stated times than to undertake to give it all at once. It is especially so if one is giving largely and receiving only a small income. The haphazard, disorderly way of making offerings works a hardship for the Boards and for the workers, whether pastors, evangelists or missionaries. If the people do not pay regularly, the Boards must borrow money to pay the workers in their employ. The expenses of these Christian workers for food and clothing come regularly, and unless they are met in the same orderly way, want and suffering ensue. Christ's public servants are not the ones who parade their wants before the public—God forbid that they should—but if the facts were known, there is often no small amount of discouragement and sometimes actual suffering on account of the lack of system in these matters. There being no appointed time to make the offerings, they are withheld for a more convenient time, or, on account of neglect. The workers must either go without or incur debts. Some, feeling it is not right to run in debt, inasmuch as they know not when they can pay, if ever, go without and suffer; others contract debts which they fail to pay, and are looked upon as dishonest. Thus the unsystematic and unbusinesslike way in which church finances are sometimes conducted work a great wrong to the devoted workers. Some of those who have had experience in these affairs declare, with good reason, that three dollars paid regularly will go as far as four paid irregularly. We do not plead for orderliness in the matter of benevolence, simply for the sake of a system, but because of the great work to which the Master has called us. It is because

system applied to giving will greatly increase our efficiency in spreading the truth, in saving lost men, and in glorifying the Christ who died for us, that we should adopt it. If it was worth while for Christ to adopt orderly methods in feeding five thousand, is it not worth while for us to in saving a lost world?

MORE CONTRIBUTIONS NEEDED.

The ground has been purchased and the plans had been decided upon for the new house for Dr. Palmborg at Lieu-oo, but a recent letter from Mr. Davis informs me that it seems wise to change the plans. At first, Dr. Palmborg thought she could get along with a one story house, since another story could be added later on; but the "Association" thinks it would be best to put the building up two stories now, as it would cost less, and besides, the doctor really needs the additional room. This will add \$650 in gold to the cost, above the original estimate, and therefore, additional contributions will be needed.

A FAITHFUL SERVANT.

A faithful servant has gone to his reward. In the death of the Rev. O. U. Whitford, D.D., of Westery, R. I., the denomination of which he was a member, has lost the services of an able and earnest advocate. The Missionary Board will miss his counsels and timely suggestions. A Christian woman said, "I read with much interest his contributions to the Missionary page." THE RECORDER says that he was broad-minded. Yes, indeed, for he accepted Christ the crucified, which led him to sympathize with the tempted and tried of all lands and to pray for the unconverted world. His associates will remember him as a model preacher. He was accurate, logical and inspiring, with a heart overflowing with compassion for his fellowmen. The coming generation may well emulate his virtues, and seek to win men to the Cross by the gospel message. We loved him for his noble example, for his kindness and for his message of mercy. But he has gone to his reward. His years were ripe, and he was ready for the call of his Master. Those who have gone before can not lose their interest in us. To listen to Abraham and David, Paul and Apollos will be occasion for inexpressible joy. Our faith reaches forward to the time when we shall join with the loved ones in praise to our Redeemer.

L. M. C.

DERUYTER, N. Y.

SENTENCES FROM G. CAMPBELL MOR-GAN.

The last word of God is not doom, but redemption.

Correct your circumference, but, above all, correct your center.

Always the best strength of a nation is found in the saints of Christ.

The government of God and the grace of God are not antagonistic.

No man reigns in life who is not under subjection to the government of God.

What the world needs to-day is justice, which is the open expression of love.

Scaffolding is no benefit to Christ if the building is making no progress behind it.

Whenever Christianity has been a real force, working to success, it has been spiritual. The wheels of the chariot are clogged by all attempts to make arrangements to help God.

A man may have enough of the world to sink him, but he can never have enough to satisfy him.

LIFE OUT OF DEATH.

Substance of a sermon preached in the Seventh-day Baptist church in Farina, Ill., September, 30, 1905, by Rev. Charles A. Burdick.

"Text.—'Except a grain of wheat fall into the ground and die it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal.'" John 12: 24, 25.

One of the greatest mysteries of life is the fact of suffering. Man is born into this life through suffering. In a greater or less degree suffering is his lot through his earthly life; and if he shall enter into eternal life, that also comes through suffering. But the greatest mystery of all is that the Son of God should come into this world so suffer and die that we might have eternal life. The necessity for this life is taught in the first verse of the text. Jesus and his disciples were in Jerusalem to attend the Passover feast—the last before the crucifixion. Among the crowds that came to the feast were certain Greeks who asked to see Jesus. When this request was brought to Jesus, instead of making direct answer, he spoke of an event just at hand which the request of these Gentiles brought to mind,—an event which must take place to prepare the way for the preaching of salvation to the Gentile world, namely, his glorification. Then came the thought of suffering he must endure before his glorification,—a thought that pierced his soul with anguish;—"Now is my soul troubled. Father, save me from this hour;"—a foretaste of the agony in the garden that wrung from him the prayer, O, my Father, if it be possible, let this cup pass away from me;—an agony that culminated in the cross when he cried,—"My God, my God, why hast thou forsaken me?"

In showing the necessity for his death, Jesus made use of a grain of wheat as a symbol: "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it beareth much fruit." In the grain of wheat, as in every seed, there is the living germ of the new plant. But the life can not be manifested until the seed falls into a moist, warm soil; that makes it swell and begin to decay. Then the germ springs forth, grows to maturity, and bears its fruit.

Paul uses the same symbol in his illustration of the doctrine of the resurrection: "That which thou sowest is not quickened except it die." His teaching seems to be that in our body that dies, is the germ of a new spirituality that comes forth in the resurrection. If Jesus our Lord was not exempt from the law that life comes out of death, neither are his disciples exempt from it. The disciple must follow his Master. This is the lesson taught in the second verse of the text. He that loveth his life loseth it; and he that hateth his life in this world, shall keep it unto eternal life." There was a cross for the Master and there is a cross for the disciple.

When, sometime before this, Jesus told his disciples that he must go to Jerusalem and suffer, and be put to death, Peter protested that this should not be. After saying to Peter that he was a stumbling block to him, Jesus, turning to his disciples, said: "If any man will come after me let him deny himself and take up his cross and follow me. For whosoever will save his life for my sake, shall find it." Jesus died that we might live, and we must die that we may live with him. Faithful is the saying: "For if we die with him, we shall also live with him. If we suffer we shall also reign with him."

Now what is the life that by loving, we lose, and by hating we shall keep unto life eternal? What is the life that must suffer a cross? It is the self-loving, world-loving, ease-loving, the self-centered life, the life that is lived in disobedience to the first and great commandment: "Thou shalt love the Lord, thy God, with all thy heart," etc.; the life that is controlled by self-will and not by God's will; that is the life which must be crucified. Paul calls it, "our old man," of which he says: "Knowing this, that our old man was crucified with him that the body of sin might be done away." Romans 6: 6. He also calls it "the flesh,"—"and they that are of Christ have crucified the flesh with the passions and lusts thereof." Gal. 5: 24.

But the "old man," the "flesh," stubbornly resists the cross. The condition of discipleship,—denying self and bearing the cross,—is the stumbling block over which multitudes stumble into perdition. The average man would sooner risk the loss of his soul than surrender his own will, than to give up his old life of freedom. Yet he knows that death may overtake him suddenly, and he knows that there is no other way of salvation than to surrender, on Christ's conditions. His judgment and his conscience tell him that is the only safe and the only right way for him to take. But the old man has such control as to over-ride judgment and conscience; and so he goes on hugging the self-loving life until he shall prove the truth of the words, he that "loveth his life shall lose it."

But he whom we call the sinner is not the only one who feels the grip of the old man. The Christian has to struggle to overcome him. Indeed it is no uncommon experience for professing Christians to feel a stronger drawing toward worldly business and worldly enjoyment than toward the Christian service,—to find more interest and pleasure in public entertainments than in prayer meetings, more interest in the newspaper, even on the Sabbath, than in the Bible. Who is there that has not at times a struggle trying to live up to his idea of what a Christian life should be; who does not find self getting the mastery in many things? Who is there who does not repeatedly resolve to live a better Christian life, only to find how weak his resolutions are? What makes the matter more difficult is the fact that Satan, our arch-enemy, is an ally of our old man, deceiving us by the false glitter of worldly wealth, honorable positions, or worldly pleasures, so that our better self, our noble purposes and our wills are brought under bondage to the flesh. "The flesh lusteth against the Spirit, for these are contrary the one to the other, so that ye can not do the things that ye would." Do we not often find that Paul's vivid description of this conflict between the flesh and the Spirit is true to life? "I find then, a law that, when I would do good, evil is present with me; for I delight in the law of God after the inward man, but I see a different law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Who does not, in a sense of helplessness, sometimes, feel like saying, "O, wretched man, that I am, who shall deliver me out of this body of death?" Happy is he, who, despairing of self-help and casting himself on Christ for help, can sound the note of victory,—"I thank God, through Jesus Christ, my Lord." It is through the crucifixion of self that we come into the glorious freedom, this deliverance through Christ, from bondage to the flesh. But the "old man" dies hard, and sometimes our Lord has to let us pass through the fiery

furnace of suffering before self can be slain. Here comes in the blessed ministry of suffering—blessed in its fruits when submissively endured, but bitter in its beginning. The selfish heart is so hard that sometimes nothing less than the plowshare of suffering can break up its depths and make it mellow for bringing forth the fruits of the Spirit. But what cries it wrings from the sufferer. The mother from whose arms death snatches her babe, sometimes charges God with cruelty, in taking from her her precious treasure. The father whose only son, the staff of his declining years, is stricken down in the vigor of young manhood, cries, "Why has God dealt with me thus?" The maiden who has been looking forward to a bright and happy life with one to whom she has given her heart, is crushed when death intervenes and takes as his prey her intended from her; and her heart rises in fierce rebellion, against the Providence that has wrecked her hopes. The wife whose husband has left her in the depths of grief, with the care of the family on her hands, feels that the blow is heavier than she can bear. She can not reconcile her affliction with the goodness of God. But when these, in their deep affliction, have learned the lesson of the inefficiency of earthly good to satisfy the needs of the soul, and have become subdued and teachable, and have opened their darkened hearts to the light of their loving Saviour's comforting presence, then they can kiss the hand that holds the chastening rod. Many a bed-ridden invalid has been made joyous by the consciousness of the Saviour's love and constant presence, and has thanked him for the discipline that brought about this closer and loving union.

We are taught in the Scripture that whom the Lord loves he chastens,—that he chastens us for our profit, that we may be partakers of his holiness. It is true that "no chastening for the present seemeth to be joyous, but grievous, nevertheless, after it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Paul wrote,—"For our light affliction which is for a moment, worketh for us a far more exceeding and eternal weight of glory." And the Psalmist says,—"Before I was afflicted, I went astray, but now have I kept the law." It should be considered a cause for thankfulness and not for murmuring, when the loving Father allows affliction to come upon us to call us back to him when we go astray. Some of the richest, sweetest souls that live have attained their richness and sweetness through the ministry of suffering. The whole of this life, with its varied experiences of joy and sorrow, its disappointments, losses, sickness, bereavements, as well as its pleasures and prosperity, is a school of discipline for the higher life. And so we should patiently and cheerfully bear its crosses for the good they yield.

Let us learn the lesson that in losing our lower life, we find eternal life; that there is even blessedness in "the fellowship of Christ's sufferings, being made conformable to his death," and that "if we died with him we shall also live with him, if we suffer we shall also reign with him." Wonderful Law;—Through Death to Life, through Suffering to Glory.

Faith shall bring at last to the heaven of our Father a great multitude which no man can number.

It is a little thing in comparison to believe in immortality. The great thing is to live as an immortal.

Woman's Work.

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

A THANKSGIVING HYMN.

O God of Years, the Earth is full of Thy Plenitude,
The fields lie pleasant in the sunlight,
The pregnant seed of the sky, new days of Spring
Has fallen in kindly places;
The white noons of Summer have smiled upon the
young, green plants,
The rains and dews of evening have kissed them;
And now Thou hast graciously sent the golden days of
Harvest,
When the desires of every living thing are satisfied.

Rivers, as they flow oceanward, sing to Thee,
The great heart of the Sea beats with gratitude,
The strength of the ancient hills is for Thy Praise;
The voices of the solemn pines,
The sun and sky, the yearning breasts of Night,
Home songs of birds, the multitude of white- souled
stars ashine,
The swift, wild tunes of the wind—
All these are praising Thee.
And we, Thy humble and contrite servants,
Bow before Thee with hearts of Thanksgiving;
We are mindful of Thy loving kindness.

For the laughter upon our lips,
For the passionate joy of Life within us,
For Love, the strange, wonderful artificer of our souls,
We bless Thee, O God!
For Justice, and Virtue, and Honor, and Peace,
For high-hearted men in authority,
For a vast, pulsating, victorious Country,
We bless Thee, O God!

And if there be pain and anguish,
If the shadow of grief lies gray upon us,
If the inscrutable Chance of the future years
Bears in its womb aught of misery,
And the travail be bitterness and shame,
Have mercy upon us, O God!
O God of years, the Earth is full of Thy Plenitude,
And we, Thy humble and contrite servants,
Bow before Thee, with hearts of Thanksgiving.
—Emery Pottle in *The Criterion*.

AN EXPLANATION.

We print below a letter from Dr. Palmborg in correction of a paper read at the last Conference.

From our knowledge of the circumstances under which the paper was written, we feel sure that the writer has no lack of appreciation of the work of our missionaries in China and, therefore, that she had no thought of criticising any part of it adversely.

In her interest in the development of the medical work and her effort to emphasize that side of the mission and secure additional support for it, she has unwittingly said that which Dr. Palmborg interprets as adverse criticism of the educational and spiritual work.

Dr. Palmborg's letter is welcome not only to correct any wrong impression that may have been caused by the original paper, but because of the clearer insight into the workings of the mission which it will give our readers.

LETTER FROM DR. PALMBORG.

SHANGHAI, CHINA, OCT. 20, 1905.

In THE RECORDER of September 4th, which arrived in the last mail, is a "Plea for the Enlargement of Our Medical Mission," which I wish to answer as wisely and fairly as possible, for there are some mistakes and wrong conclusions in it which ought not to be allowed to pass.

The medical work is a very important work, it is true, but as usually carried on, its chief importance lies in its power to open the way for evangelistic work and educational work, too. Only occasionally, where there is a good staff of workers and a large work, are there any direct

results seen from it. But it does, without a doubt, remove prejudice and gain the good will of the people as no other work does, and gives a chance for seed sowing. At the same time, it seems to me that educational work is fully as important, because it is through such work that real Christian teaching can be given and Christian character built up. The writer of the article under consideration says, "We are hampered in our need of funds to carry it on, (the medical work) by the traditional sentiment that our work lies mostly with the boys and girls there." "but its results, as shown in church membership, or even tentative Christians, are not thoroughly satisfactory to our missionaries, nor, consequently, to us."

Now I have yet to learn of any missionary work that we as a people have undertaken, and I suppose it is the same with others, that has been "thoroughly satisfactory." I do not believe that the devil would allow such a thing if he could help it, and he has still a good deal of power—no less here in China than at home. We are doing our best to overcome his power, but if we continue in nothing that does not bring "thoroughly satisfactory" results, we might as well stop it all.

I have been thinking over our church membership, and I find that the greater number of those living, and many of those who have passed to their heavenly home, are former or present pupils of the schools. Not all of them are satisfactory, but some of them are.

The woman on whom we all seem to depend more or less, although married to an Episcopalian, is a staunch, faithful member of our church, respected and loved also by many in other circles, and she is one of the old school girls.

My helpers at Lieu-oo, excepting my old lady, are old pupils of the Boarding schools. So are also some of the other helpers, teachers in the mission. The teacher of the Boys' School is an old pupil of another mission school and came to the Sabbath through being employed in our school. The one convert so far, from my work at Lieu-oo, is a bright young man, who came through the educational part of my work.

As to asking "a tuition fee that will pay not only for the running expenses of the schools, but for the salaries of the teachers of both the boys' and girls' schools," unfortunately we are not the only mission or organization supplying the demand for foreign education, and as no other school charges such fees, we would soon be left without a pupil. Is it fair to ask it, anyway? Do the tuition fees pay expenses and salaries of the teachers in Alfred, Milton and Salem Colleges? If impossible in America, how could we ask it in heathen China?

Then here, as in America, we are Seventh-day Baptists, and the Sabbath is no more popular than at home, only those staying by us whose consciences are strong enough to make them willing to sacrifice something in worldly good.

The paper says, "Of course this means that our mission in Shanghai is spending most of its resources in educating the Chinese in our language and their classics," which is a very mistaken conclusion. In Miss Burdick's Girls' School, there is daily religious instruction for all the students; every class studies at least one text book that is entirely on religious subjects, and there is constant Christian training and character building by the most sincere, devoted, faithful teacher a school ever had.

In the three day schools where English is not taught, half of every day is spent in studying Christian books, and every Sabbath a Christian service is held with them. In the Boy's Boarding School, all the boarding pupils attend all the religious services of the school and church, and it is only those who come into that school for a half day's study of English daily, who are not obliged to attend church service, and even they are obliged to attend prayers in the morning, and so must hear something of the Gospel. Your missionaries are engaged in no work, educational or otherwise; which has not for its first object the saving of souls, and the enlightening of as much of the heathen world as they can come in contact with.

It does seem "reasonable" to a superficial observer, "that the school work might be expected to carry itself," after fifty-five years of mission work in Shanghai, but remember, the school work does not date back much more than one-third of that time, and a good deal of the first half of that pioneer time was a struggle by a little handful of Christians, against annihilation, being left for years at a time with no missionary with them, and surviving only by God's grace. Now I would not have you think that I undervalue the medical work. I do not. It has its place—a most important one—but it fills that place only and can not take the place of the other also necessary handmaid of missionary work.

It is not strange that the work at Lieu-oo, being a new one, should arouse a new interest, but I sincerely hope that it is an interest which will only serve to strengthen the interest in all our work, of which that at Lieu-oo is but a part.

My going there and staying there has been rendered possible largely by the interest and personal kindness and help of every one of our missionaries in many ways, the telling of which would fill a volume, and would bring a protest from them. I do very much want a minister and his wife to come to Lieu-oo, but surely it can be managed without detracting in any way from our established educational work. I want him, not for a "protector" (I have been well protected all the time) but to take the opportunities that the medical work makes more possible, to preach the Gospel where I can not do it, and as I can not.

"Where is the money to come from?" Well, I am thinking that if all our people gave joyfully only what belongs to the Lord, what He required from the Jews, aside from free will offerings, and what it seems to me we as Christians ought to be glad to give to Him, there would be enough for every line of work, and He would open the windows of heaven and pour us out a blessing. Every one of your missionaries does at least that.

I, too, am glad that there are those who are able to be self-supporting missionaries, and I am sure that we all would like to be, if we could, but perhaps if it were so, we would get all the blessing that comes from giving to the Lord, and what pity that would be!

I have written this before I have had a chance to consult with our other missionaries, and as the mail closes very soon, I must send it off without doing so. But I hope I have said nothing to add to anyone's burden and that it will only make for a better understanding of things as they are, by the blessing of God.

Sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in.

Young People's Work.

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

PRESIDENT'S LETTER.

The Young People's Board in the Central Association wishes to reach across two states to the Eastern Association and shake hands with the Sabbath School Board. We want to congratulate them on their forward movement in sending field secretary, Rev. Walter L. Greene out among the Sabbath Schools. Many of us thought we had good Sabbath Schools, and so we did, but we belong to that class of people who believe there is room for growth. We find that in some sections, as a result of his work, teacher's meetings have been established, new books have been added to the Sabbath School Library, impetus given to the Home Department and Cradle Roll, and many vital points have been emphasized in such a way as to make us see more clearly the importance of Sabbath School work. It will be too bad to let such a work stop now. Let us give the Board our hearty support.

Yours very truly,

A. C. DAVIS, JR.

TAKE UP THY CROSS.

Take up the cross. Here is the weak spot in our modern religion. It is flabby. It lacks iron resolution. It is willing to do the easy things, but not the hard. It chooses to think that the course of study under the great Teacher is made up entirely of electives. It is a kind of kindergarten play, with no required tasks to test every ounce of strength. Take up thy cross. Take up thy cross and follow Me. We can do the second only as we do the first. O, let us be glad to take up the cross. In this way we can demonstrate our own sincerity to ourselves, and, in a certain sense, atone for the blotted past.

ATONING FOR THE PAST.

The Hon. Orlando Kellogg was sitting in his room in Washington one day during the Civil War, when a white haired old man was ushered in. This was his story. His son had gotten into dissolute habits a few years before, and then enlisted in the regular army—and deserted after six months of service. Returning to his father later, he had reformed, and when the war broke out, he threw himself heart and soul into the work of raising a regiment in his native county, being himself elected one of the officers after months of hard service. In a desperate charge across a bridge he was severely wounded, his colonel being killed by his side. Shortly after, one of his old companions in the regular army came across him, and declared that he would inform the authorities how he had deserted years before. In broken, trembling tones, the old man ended, "Can you do anything for us, Judge?" Mr. Kellogg put on his hat and went to see Mr. Lincoln. The President took but little interest in the story apparently until the judge told of the charge across the bridge. Then he interrupted with the question, "Did you say that the man was wounded?" "Yes, badly," replied the congressman. "Then he has shed his blood for his country," responded Lincoln musingly. "Kellogg," he continued, brightening up, "isn't there something in scripture about the 'shedding of blood' being 'the remission of sins'?" "Guess you are about right there." "It is a good point, and there is no going behind it," and taking up his pen, the President added another to the long list of pardons.

There must have been a joy to the soldier, even as he fell in battle, that he had this opportunity to wipe out the record of the past, to fight

and bleed for the country from whose service he had once deserted. Our hearts approve the decision of the great President, and we feel sure that, likewise, our infinite Father, will welcome the sacrifices which we make for His cause, that perhaps He will permit the last record to be placed over the first record, hiding it from sight forever.

THE FELLOWSHIP OF SACRIFICE.

The bearing of the Cross brings us into a fellowship with our Saviour such as we have never known before. Nothing that I have done seems worthy to be called sacrifice; yet there have been some things hard to do—and these have marked the most blessed periods of my life. Look back. Has it not been the same with you? Paul longs to "know Him, and the fellowship of His sufferings." Paul certainly did know this fellowship, and he had found it so sweet that he wanted to know more. Christ suffered for us, and when we take up the cross for Him, we find our arm linked in his in a companionship of understanding and purpose.

THE MARKS OF THE LORD JESUS.

The cross is the mark of Christ's ownership. Paul cried out: "From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." It was the custom to brand the slave with the mark of his master, as it is now the custom to brand an animal with the mark of its owner. The mark by which you may know the follower of Christ wherever you find him is the cross. "Of the Jews," cries Paul, "five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Paul liked to think of all these things. They were the marks of Jesus, the romance of his life. He could say to the people of Colossae, "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

THIRTY-FIFTH WEEK'S READING.

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

1. What people showed kindness unto Saul, and how did David reward them?
 2. Did David show favor to those who injured the sons of Saul?
 3. Why was David not permitted to build the house of God?
 4. What chiefly characterized the life of David.
- VI. Period of Oth Kingdom. (Continued).
- First-day. David anointed king over Judah; his friendly message to Jabesh-Gilead, 2 Sam. 2: 1-7. Ish-bosheth, Saul's son, king over Israel two years, 2: 8-11. Long war between the houses of

Saul and David; David's waxing strength, and increasing family, 2: 12-3: 5.

Second-day. Abner quarrels with Ish-bosheth; joins the cause of David; is slain by Joab and his brother; mourned by David, 3: 6-39.

Third-day. Ish-bosheth murdered by his two captains, who take his head to David; the murderers put to death at David's command, 4: 1-3, 5-12. David anointed king over Israel, 5: 1-5.

Fourth-day. Jerusalem captured and fortified; David's greatness; Hiram of Tyre a friend; David's palace and family, 5: 6-16. The rallying Philistines victoriously driven back, 5: 17-25.

Fifth-day. Steps to re-establish religious worship; incidents regarding the ark; the displeased Michal reproved, 6: 1-23.

Sixth-day. David tells Nathan the prophet, of his desire to build a house for Jehovah; a divine message through the prophet, rich in promises; the king gratefully worships the Lord Jehovah, 7: 1-29.

Sabbath. David's wars; his righteous reign; his chief officers; his kindness to Mephibosheth, 8: 1-18; 4: 4; 9: 1-13.

THE REASONABLENESS OF PRAYER.

Is it reasonable to pray? In this scientific age with the emphasis put on the universality and fixedness of laws, according to which everything proceeds, this question may often arise in many honest, inquiring minds. If God governs the world by fixed laws, does not prayer assume interference with these laws and is it not, therefore, unreasonable to pray? The objection to asking God for anything holds with equal force against making any request of our fellow-men. If one may not ask God for anything, because everything is fixed by laws God has ordained, how then may he ask his neighbor for anything? The great scientist, Huxley, saw this, and declared that prayer was reasonable. "Anything I could say would go to the root of praying altogether, for, inasmuch as the whole universe is governed, so far as I can tell, in the same way, and the moral world is as much governed by laws as the physical, whatever militates against asking for one sort of blessing seems to me to tell with the same force against asking for any other. Not that I mean to say for a moment that prayer is illogical, for if the whole universe is governed by law, it is just as logically absurd for me to ask you to answer this letter as to ask the Almighty to alter the weather. Which means, of course, that it is not logically absurd at all to ask God for anything we want." The truth is, prayer is one of the laws by which the world is governed. Then when we add to this that God is our Heavenly Father it becomes unreasonable not to pray. —Reformed Presbyterian Standard.

A PRAYER.

The moment that our troubles lower
How quick we fly to Thee,
And in the drear and darkening hour
Only Thy shelter see!

Our refuge Thou, our fortress strong;
Close by Thy side we know
Idly shall fall the shafts of wrong,
And powerless prove the foe.

And, though great sorrows o'er us hang,
And black forebodings be,
Yet in the utmost of our pang
Safe we remain with Thee.

Lord, when in happiness we move,
And bliss is our employ,
Let us remember Thy dear love,
And seek Thee in our joy!

—Harriet Prescott Spofford, in *C. E. World*.

Children's Page.

AFRAID OF THE DARK.
Who's afraid of the dark!
"Oh, not I," said the owl,
And he gave a great scowl,
And he winked his eye
And fluffed his jowl—"To-who!"
Said the dog, "I bark
Out loud in the dark—Boo-oo!"
Said the cat, "Miew!
I'll scratch any one who
Dares say that I do
Feel afraid—Miew!"
"Afraid," said the mouse,
"If dark in the house!
Hear me scatter,
Whatever's the matter,
Squark!"

Then the toad in the hole,
And the bug in the ground,
They both shook their heads
And passed the word 'round.
And the bird in the tree
And the fish and the bee,
They declared all three
That you never did see
One of them afraid
In the dark.

But the little boy,
Who had gone to bed,
Just raised the bedclothes
And covered his head!
—Cincinnati Enquirer.

THE ORANGE SECRET.

It was told to me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I have never found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door and come so softly through the open hall that I had not heard her. After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said, "and the other one you may carry to Louka. Which one will you give her?"

Maritza waited a long time before answering. At any time she would have thought it very rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other. After a little more urging from me, she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy." Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered:

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

"You can not see through the orange skin Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this it is: If you look at the stem end of an orange you will see the scar where it pulled away from the stem is like a little wheel, spokes going

out from the center. If you count the spaces between the spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps, way back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes them outgrow the rest. Then the number of cells is mixed; and no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange. The next time you eat an orange, try to find out its secret before you open it.—*Unidentified.*

SHEP.

Shep is a "really, truly" dog—a Scotch Collie shepherd. When he was two months old he came to live at the Walker farm, where he is the special property of Fred and Ted, the Walker twins.

He passed safely through the puppy stage, when his highest ambition was not only to carry off all shoes and rubbers left within his reach, but to catch hold of the clothes hung on the line to dry; and grew at length to a fine specimen of his breed—a large dog with shaggy black hair and well-marked tan points.

One day in summer the twins came disconsolately upon the veranda.

"I wish we had some one to play with," wailed Ted.

"I should think there would be lots of things two boys could play," said aunty smiling.

"We've played everything we know that just two can play," grumbled Fred. "Just two can't have any fun, hardly."

"I wish there's six of us, just like the Brown boys," put in Ted. "They have just piles of fun."

"Why, when there are three of you?" asked aunty.

"What do you mean?" cried both boys at once. "Don't you count Shep?"

"Why, of course, but he can't play games. He's an awful smart dog, though," said Fred loyally.

Shep knew that his name was mentioned and he cocked his ears knowingly.

"Why don't you teach him to play Hide and Seek?" asked aunty.

"You don't suppose we could, do you, honestly?" They were all attention.

"Certainly. He's an unusually intelligent dog," said aunty as she laid her book aside. "We'll go out to the barn now and give him his first lesson."

Shep had been taught to hunt the boys when told to "Go find Fred," or "Go find Ted," and many times their mother had called him to her aid when they were nowhere to be seen. As she gave the command he would look into her face with almost human intelligence, give several short, sharp barks to show that he understood, and soon scent their tracks.

"I'll take Shep out behind the corn-house to blind," said aunty. "When you are ready, one of you must give a whistle as a signal."

The whistle soon reached her ears.

"Go find them, Shep," she said, but Shep was off without the order.

Around the barn he ran, nose to the ground, following the scent. Soon Ted was located in a barrel, and Shep expressed his satisfaction by leaping wildly about and uttering short, joyful barks.

"Go find Fred," said aunty.

In a few minutes Fred was found in a horse-manger.

The next game Shep went first to the barrel and then to the manger. Not finding the boys in either of these places he began a general search.

Several games were played, the twins always hiding in the barn and aunty taking Shep each time out behind the corn-house to "blind."

Finally Shep understood his part so well that he did not wait for aunty, but as soon as he had found the boys, trotted off to the corn-house by himself. Here he waited until he heard the whistle.

When suppertime came it was hard to tell which of them had enjoyed the game most, Shep, the twins, or aunty.

"That was more fun than we'd have had with a crowd of boys," said Ted, as they were going into the house in answer to the supper bell.

"And the best of it is, Shep does all the blind-ing," added Fred. "I've always hated that."

Shep looked up knowingly into each of the three faces, wagging his tail.

"I believe he's really anxious for another game," said aunty, laughing.

"Say, aunty," said Ted, as they came to the house, "why can't you write it up so other boys can teach their dogs to play Hide and Seek, too?"

"Oh, please!" cried Fred. "See, Shep wants you to, too. Don't you Shep? Say 'yes,' then." And Shep solemnly sat down, thrust out his fore-paws and bowed his head.—*The Interior.*

MY DOLLY.

I wish my dolly would grow up
And be a woman doll;
I wish that she could learn to talk,
If only like poor Poll!
But dolls, you know, they never change,
Except to older grow;
No dolly ever does improve—
They can't, of course, we know.

—Little Folks.

KEEP THE SUNSHINE PLAYING.

How many of us arose this morning with the deliberate purpose of brightening life for others to-day? Is any day well spent that leaves that out? One who was addressing a Sunday School told of a plan into which some young people had entered in order to cheer up a "shut-in," and he said, in describing what they had done, "so they kept the sunshine playing round her." There is a mission worth devoting a lifetime to. The world needs sunshine-givers more than it needs statesmen or inventors or so-called great folk in any field. And there does not live any one who can not do this for others if he will. It is often hard, of course; it will not do itself—nothing worth while will. But it pays the biggest of dividends on all that is invested in the effort. In heaven, "the Lord God shall give them light;" he looks to us to bring heaven to earth by cheerily keeping the sunshine playing while we are here.—*Sunday School Times.*

TEN REASONS, ETC.

Rev. S. C. Sayre sends us a leaflet in which ten reasons are given for keeping Sunday, and other ten for keeping the Sabbath. A part of the title page is: "Take your choice, but remember you will have to give those reasons to God."

WHY KEEP SUNDAY?

1 Because Christ first appeared on that day; and we think the work of redemption is greater than the work of creation.

2 Because the disciples were once gathered in a closed room on Sunday "for fear of the Jews," John 20: 19, and Jesus came to them. And on one other Sunday they gathered and broke bread, see Acts 20: 7. John also said he was "In the spirit on the Lord's Day," Rev. 1: 10.

3 Because in the second century Justin Martyr writes; They assemble on Sunday, because on that day God changed darkness and matter and made the world. On the same day also Jesus Christ our Saviour rose from the dead, see Chevalier's translation, p. 224-5, and others: He does not say they kept it as a Sabbath, or that it took the place of the Sabbath, and he did not call it the Lord's Day, and he even taught no-Sabbathism. See Library of the Fathers, Vol. 40, p. 68, Oxford edition; also p. 85.

4 Because in the year 321 Constantine issued an edict, requiring some of the people to "Rest on the VENERABLE DAY OF THE SUN." He never calls it Sabbath or Sunday or Lord's Day. He was partly a pagan, also a cruel murderer, but while an idolator he learned to reverence Sunday, see Schaff, Church History, Vol. 2, p. 19. Also Cod. Justin, III. Tit. 12, L. 3.

5 Because Luther, the great reformer, kept it, though he said, "As for the Sabbath or Sunday there is no necessity for their observance." See Michelet's Life of Luther, p. 271.

6 Because in the year 1695, Mr. Nicholas Bownde in England wrote a book to meet the arguments of Sabbath keepers, and said, "The Sabbath must needs still be upon the seventh day, as it always hath been. . . . The day was changed, it appeareth in the New Testament. It was done in the time of the apostles, and by the apostles themselves."—Neglected to cite any Scripture.

7 Because the Pilgrim Fathers kept it, and the majority of the people of the world who keep any day, keep Sunday.

8 Because the great teachers, preachers and critics of the Bible keep Sunday, though many of them admit that Saturday is the Bible Sabbath, but if it is not right to keep Sunday, why are many of them so happy, and how can they do so many and wonderful works?—Read Matt. 7: 21-24.

9 Because it is more popular, and far more convenient to keep Sunday.

10 Because our parents kept it; and the Bible says, "Obey your parents IN THE LORD." See Eph. 6: 1.

Will God accept these reasons?

WHY KEEP THE SABBATH?

1 Because it was given to the whole race of man at the creation, the same as the institution of marriage. See Gen. 2: 2, 3, 24. The Jewish race did not come into existence for thousands of years after this.

2 Because in order to preserve the Sabbath, God gave it to the Jews and said, "REMEMBER the Sabbath day," showing that the Sabbath had already been observed before the law was given: See Ex. 20: 8-11.

3 Because Jesus REGULARLY kept it, see Mark 1: 21; Luke 4: 16. He declared himself to be "Lord of the Sabbath," see Matt. 12: 8; Mark 2: 28; Luke 6: 5. And John mentions it in Rev. 1: 10.

4 Because the apostles regularly kept it, Acts 17: 2. A year and six months at one place, Acts 18: 4, 11. Not only Jews, but the Gentiles kept it, Acts 13: 42-44. The rules of the Synagogue did not compel them to worship on that day; for they worshiped elsewhere on the Sabbath, Acts 16: 13.

5 Because there is no doubt about which day is the Sabbath, for it comes the next day before Sunday; and every body knows that the Jews have preserved the week absolutely unbroken to the present time, and their Sabbath is the same as our seventh day or Saturday.

6 Because LOVE is the essence of the gospel, and the Saviour has plainly said, "He that hath my commandments, and keepeth them, he it is that loveth me," John 14: 15, 21, 23; 15: 14. Christ and God are the same, so their commandments are the same. Read John 1: 1. In 1 John 2: 3 we read, "And hereby do we know that we know him, if we keep his commandments." Read also 1 John 2: 4, 7, 8; also 2 John 1: 5, 6.

7 Because not keeping the Sabbath is sin; "for sin is the transgression of the law," and the law says, "Remember the Sabbath day to keep it holy." Read 1 John 3: 4; and 2 John 1: 6.

8 Because we dare not substitute another day in its place; for Christ called the Jews "hypocrites" when they "taught for doctrines the commandments of men," Mark 7: 6, 8, 9.

9 Because when our Saviour came he abolished the laws of "ordinances," Eph. 2: 15, and stripped the Sabbath of its Judaistic burden and cruelty, and showed us a better way to keep it, Mark 2: 27.

10 Because had a change of so great moment occurred as transferring God's holy Sabbath to the first day of the week, surely, the disciples being Jews and strict Sabbath keepers, would have left some little discussion of it in the Bible.

And surely Justin Martyr would have cited the Scripture if there had been any.

Will God accept these reasons?
ALFRED STATION, N. Y.

The Christian on his knees sees more than the philosopher on tiptoe.

Do what duty calls you to do and you are a success.

HERE'S YOUR CHANCE

Will You Take It? A GREAT MAGAZINE OFFER

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

Offer No. 1—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
Review of Reviews, one year	3.00
Woman's Home Companion, one year	1.00
\$7.00	

Offer No. 2—Combination Price \$3.50

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Good Housekeeping, one year	1.00
\$4.00	

Offer No. 3—Combination Price \$3.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Harper's Bazar, one year	1.00
\$4.00	

Offer No. 4—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Independent, one year	2.00
\$5.00	

Offer No. 5—Combination Price \$2.50

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
\$3.00	

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

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

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

DON'T DELAY
Take advantage of this offer NOW.
Combinations may be changed or withdrawn at any time. Address

Sabbath Recorder,
PLAINFIELD, N. J.

Home News.

DAYTONA, FLORIDA.—A few months ago a man living in this vicinity boasted that within six months there would be a licensed saloon in Daytona.

Six months have just passed, and in the meantime a petition for a wet or dry election has been circulated and presented to the Board of County Commissioners; an election has been held, in which the "drys" outnumbered the "wets," two to one; the man who made the boast has been heavily fined for keeping a "blind tiger;" he has sold his property in this county and moved to a county that recently voted "wet;" all this within the six months in which he was to have the saloon established. One of the causes of success in the temperance work, in this place at least, is due to the work done by the women; not only did they work, but during the day of election a continuous prayer meeting was held in one of the churches; while the men voted the women prayed. Gov. Broward has recently sent word to the sheriffs of the dry counties that they must stop the sale of liquor in their county, and if they can not stop it, he will be obliged to put men in their places, who can. So the advocates of temperance here are in hopes that, in the future, they will have more time for working to get men converted to right living and holding their appetites under control. Our people are migrating southward and we have the promise of more than the usual number with us this winter.

D. D. R.

Nov. 20, 1905.

BATTLE CREEK, MICH.—Thinking our many friends in different parts of the field would like to hear more about our work here in Battle Creek, Mich., I offer the following for publication:

At present there are only fifteen members of our church, but a number of others attend who are not members. We hold meetings and Sabbath School in a hall on Washington Street between the Sanitarium and the Seventh-day Adventist Tabernacle, each Sabbath from 10.30 A. M. to 12.30 P. M. We are always glad to welcome visitors. As yet we have no local pastor. But we have an Elder who brings us beautiful lessons of truth from time to time, and invites different members to occupy the time occasionally. In this way we have very interesting meetings, and each has something to do. We are of good courage and feel that we have an important place in the Lord's harvest field. We find the Sabbath School lessons very helpful, and full of precious lessons for each of us. Each pupil, young or old, is studying the lesson with the thought in view, that it contains a practical truth for himself. Wherever this is done there can be but one result, and that is a good interest. We ask the co-operation of our brethren everywhere in prayer unto God for his guidance and leadership of this, His little flock.

E. D. STILLMAN, Clerk,

275 Emmett St.

Nov. 19, 1905.

BOULDER, COL.—Although no report from our Sabbath School has appeared in THE SABBATH RECORDER, for some time, we are still alive to the interests of our work as a school. The school is well attended by both old and young. On Sabbath-day, October, 28, we had a Rally Day. The school was opened by a service of song and prayer, after which we listened to a Rally address by Pastor F. O. Burdick. A full and instructive review of the lesson was given by Mrs. J.

THE SABBATH RECORDER.

R. Wheeler, after which a very interesting program was rendered by the children, consisting of songs and recitations. This program was very much enjoyed by all present. At roll call each member responded by a verse of Scripture. Special music was prepared by the chorister. We feel that a day spent in this way occasionally is a help to all members of the Sabbath School.

FAVE COON, Sec.

Nov. 15, 1905.

ADAMS CENTER, N. Y.—On the evening after the Sabbath, October 28, immediately following the prayer-meeting, a farewell reception was given to Rev. Mr. Powell and his family. On account of a severe cold, Mrs. Powell was unable to be present. The ladies served refreshments, and music was interspersed throughout the evening. Rev. E. H. Socwell, in behalf of the friends of Mr. Powell, presented him with a purse of about thirty-five dollars, to which Mr. Powell responded, feelingly. At the close of the reception all sang "God be with you till we meet again," sincerely wishing Mr. Powell and his family the richest of God's blessing "till we meet at Jesus' feet." The following Tuesday morning they left for their far away home in Abbeville, Georgia, where he is to fill the position of teacher.

In place of the regular service, Sabbath morning, November 4, was held the funeral service of Mrs. Lydia Munderback, who passed from this life while visiting friends in North Loup, Neb. She was a faithful member of the church and one who will be missed from all its regular meetings. Mrs. O. D. Green who has been spending the past two months, visiting her sisters and a daughter in Minnesota, has returned home. The Christian Endeavor Society has held but one social this fall. That was at the home of its chairman, Mrs. W. T. Colton, October 21. Rev. E. H. Socwell expects to leave soon for a short visit at New Auburn, Minn. Mrs. Socwell, who has been spending the past few weeks there, will return with him. Tuesday evening, Nov. 14, the ladies gave their annual Harvest Supper in Grange Hall. In connection with this was a variety sale. Baked goods, canned goods, vegetables and fancy articles were contributed for the sale. These were sold at one booth, while in another were sold homemade candies and winter-green berries. A fifteen-cent supper was served, the proceeds of which amounted to about forty-two dollars, one-half of which is to be applied on the church debt, and the remaining half is to be equally divided between the Ladies' Aid Society and the Christian Endeavor Society. The Mission Study Circle held its first meeting on November 15. Africa is the subject of study for the coming year. During the past two years some very helpful and interesting papers have been presented, and it is hoped that the coming year will be still more successful.

Union Thanksgiving services are to be held in the First Baptist church, Thursday evening, November 30. Contributions for the poor will be distributed by a committee appointed for that purpose.

Miss Clara Hull is teaching in the Dillen district and Miss Jennie Whitford is teaching in the Freeman district.

M. S.

NOVEMBER 16, 1905.

SHINGLE HOUSE, PA.—The work at Shingle House has moved slowly. This is a busy, hustling place. There are two glass plants, one window glass and the other bottles, one heading mill, one planing mill, two grist mills and two saw

mills. It has electric road service, from Olean, N. Y., running every hour and twenty minutes throughout the day. Steam cars leave at 6.40 A. M. and at 1.15 P. M. for Canisteo, and returning at 11 A. M. and 8 P. M. The Christian churches here besides the Seventh-day Baptists are First-day Baptists, Seventh-day Adventists, and Methodist Episcopal, with a number of other branches not yet organized. Our church building has been repaired and would be an honor to any village. There is no debt upon it, as the Memorial Board has kindly given us \$240, for which we are grateful. Our church has a membership of twenty-seven, of whom four are non-residents, two are away, and quite a number live at a distance from the village. Since August 1, 1905, two members have died, two have been received by letter, three by experience and one by baptism. Our people are weak, financially. Sixth-day night prayer meetings have been kept up with good interest. The First-day people have helped to give encouragement to our meetings on the Sabbath. We purchased a parsonage, costing \$1,200, of which \$200 have been paid. We want to give our brethren and sisters an opportunity to make a free-will offering on Thanksgiving Day to apply on the debt of this parsonage. We also ask that you pray for our interest here, which I trust belongs to the dear Lord.

G. P. K.

Nov. 16, 1905.

MILTON JUNCTION, WISCONSIN.—For several weeks the people of Milton Junction had been looking forward to the coming of the new pastor, Rev. George W. Lewis, whom they officially called to serve them, early in August. Accordingly, when he and his good wife arrived on the evening of Nov. 1st, they were most heartily welcomed. Preparations had been made for an installation service, on the following Sabbath. Invitations had been sent to the churches of Chicago, Walworth, Albion, Rock River, and Milton, to be present and participate in that service. Each pastor, with the exception of Rev. W. D. Wilcox, of the Chicago church, who was unable to attend, with many members of their respective congregations, were present and contributed to the enjoyment of the day. The date of this service was just five months, to a day, from the time the church granted three months vacation to their late beloved pastor, Rev. G. J. Crandall. At the time, much was hoped from that rest, but he had carried the work too long. God had something better in store for him.

In the evening an informal reception was held at the church, to welcome the new pastor and his wife. This was largely attended, not only by our own people, but by those of the other churches of the village. After refreshments were served, impromptu speeches were called out from the pastor, from Rev. T. W. North of the M. E. Church, from Dea. A. B. West, Prof. E. B. Shaw, and R. T. Burdick. These added much to the enjoyment of the occasion, and the friendly and cordial spirit manifested during the intercourse of the evening, gave promise that the pastorate thus beginning will be faithfully and loyally supported.

The church has been greatly blessed by the services of Prof. E. B. Shaw and Rev. W. C. Daland, during the five months it has been without a pastor.

N. M. W.

Better a very little real faith straight from the heart than a vast amount of vague belief.

The spirit of practical sympathy is a fruit of Christianity.

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.

YEARLY MEETING OF THE NEW JERSEY AND NEW YORK CITY CHURCHES, NOV. 17 AND 18, 1905.

THE RECORDER is under obligations to Mary St. John and Mildred Green, stenographers, for the following full and excellent story of the Yearly Meeting.

The Yearly Meeting was organized by the Piscataway and Shiloh churches about 1752, and was continued by them until 1852, when the Marlboro and Plainfield churches accepted the invitation to meet with them. The organization was then called "The Yearly Meeting of the New Jersey Churches," and the first session, as such, was held in Shiloh in 1852. Twenty-three years later, at the meeting in Plainfield in 1875, the New York City church was invited to become a member of the Yearly Meeting, and accepted. Thus it was on the thirtieth anniversary of the union of the New Jersey and New York City churches, that the Yearly Meeting convened in New York City, in Judson Memorial church, on November 17 and 18, 1905.

SIXTH-DAY EVENING.

The first session, on sixth-day evening was conducted by Rev. George B. Shaw of Plainfield. After a song service, led by Rev. Henry N. Jordan of New Market, Mr. Shaw talked for a short time upon the seventh chapter of John, which is Jesus' prayer to the Father, concerning the welfare of his disciples after he should leave them. A prayer and testimony meeting followed these remarks. Many earnest prayers were offered, and helpful testimonies were given, and, although not largely attended, the meeting was one of spiritual benefit to those present.

SABBATH-DAY MORNING.

The service on Sabbath morning began at eleven o'clock. After the singing of "All Hail the Power of Jesus' Name" by the congregation, Rev. S. R. Wheeler of the Marlboro church offered the invocation, and led in the Lord's prayer. This was followed by Responsive Reading of the Nineteenth Psalm and singing by the congregation. Rev. A. H. Lewis read the scripture lesson from the sixth chapter of Ephesians. Prayer was offered by Rev. T. L. Gardiner, President of Salem College, followed by music by a quartet composed of Rev. E. F. Looftoro, Mrs. Clifford Coon, Miss Blanch Crandall and Dr. Henry Prentice. The "offering" according

to the custom of the Yearly Meeting, was used to defray the expenses of visiting pastors; the surplus to be divided between the Missionary and Tract Societies. The offertory was a solo by Miss Crandall.

After the offering, President Gardiner made an earnest plea in behalf of Salem College. He spoke of the excellent work that is being done by that college for the young people of West Virginia, and appealed to the Yearly Meeting for both spiritual and material support. The sermon of the morning was delivered by Rev. Henry N. Jordan, of New Market, from the text, 1 Cor. 16: 13-14. His theme was "Fundamentals of Christian Duty." The text indicated four great fundamentals of Christian living, namely, watchfulness, steadfastness, manly action, both active and passive, and the spirit of love. Under these four divisions, Mr. Jordan spoke as follows:

"Paul's life reveals a depth of manhood that has become the ideal of the Christian world. He was strong in the Christian fight. Three types of manhood mark his life. Before he knew Jesus, he looked upon Christianity as a fanaticism, and with all vigor of thought and action, he did his best to stamp out that fanaticism. Afterwards when the light of Christianity came upon him, he willingly took a new stand, and with equal vigor and strength, fought for that which he had been fighting against. These principles of his life must become our own, if we would be worthy to bear the name of Christians, and become types of Christian manhood and womanhood.

I. "Watch ye." Christ's words to his disciples in the Garden of Gethsemane place upon us an obligation to watch that we may overcome the powers of evil, within and without. Duty to those around us demands that our lives be made pure and Christ-like, that our influence may bring others nearer to Christ. We are to be watchful that we may discharge the whole duty of man. It is often easier and pleasanter to do only half that we know Christ wants us to do, rather than give up all and follow Christ. The thought that gives life to all which makes for Christian living is, that others are dependent on the influence, that must come from our lives. We are our brother's friend and helper. Every one is our neighbor. The great trouble is that there are far too many priests and Levites, and too few good Samaritans.

II. "Stand fast in the faith." Not long ago one said to me, "We need more men who are not going around with apologies for their faith." You see this condition everywhere in the world. It is a fact that men are continually making apologies for their faith. The soldier on the field of battle is expected to stand steadfast, that he may encourage those next to him. But we have a great cause; we stand for something greater than that for which any war was ever waged, and we must stand fast in that faith and make no apologies for it. God can not use a man who always has an apology on his lips. But God can use a man who would rather die than make an apology for his faith. Steadfastness is not an inactive principle, but a vital principle that will pass from heart to heart, until all men are brought to know God and Jesus Christ. We have had long and wearisome vigils; there are many to-day who have given up the struggle, but it is for us to do, and let God bring about the results. Let us remain steadfast, for we know in whom we have believed, and we are persuaded that he is able to keep that which we have committed unto him.

III. "Quit yourselves like men; be strong." That is, behave yourselves like men. God seeks for the manhood that is in every heart, but which is too often latent. We want men who will go back to first principles and lines of action. In a positive way, be strong. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," the kingdom for which you are fighting to-day. Seek earnestly to bring in those who are to be the citizens of that kingdom, that at the last, there shall be given to you a crown of glory that fadeth not away. Fear magnifies danger, it creates difficulties. Fear postpones the performance of duties and allows us to make light of them; thus God is robbed. Fear causes one to shrink from enemies and makes one go about with apologies always on his lips. Your strength may nerve another too for the conflict. We need men who are willing to stand alone. God can use them as a mighty host against the forces of evil.

IV. "Let all that ye do be done in love." Love makes all actions winning and effective. We have illustrations of the power of love in the soldiers of the late war who hastened after the battle, to help their wounded and dying enemies. The world is seeing men of all denominations striking hands with each other in love and Christian fellowship.

(To be continued.)

MARRIAGES.

WITTER-CLARKE.—At the home of the bride's parents, Nov. 14, 1905, Silas W. Witter and Miss B. Enola Clarke of Brookfield, N. Y., A. C. Davis, Jr., officiating.

DEATHS

CLARE.—Joseph Clare of Hebron, Pa., was born in Petersburg, N. Y., October 13, 1814, and died at his home near Hebron Center, Pa., October 9, 1905.

In early life he came with his parents to Alfred, N. Y. He was married, in 1835, to Maria Emerson, who died March 12, 1894. Seven children were born to them; all but one survive him. In 1844, he removed from Alfred to Scio, N. Y., and united with the Scio Branch of the Seventh-day Baptist church. In 1879 he and his wife moved to East Hebron, Pa. In his death the Hebron Center church has lost a faithful member. Brother Clare was married January 18, 1898, to Harriet Wilber, who survives him. His funeral services were conducted by the writer.

G. P. K.

RANDOLPH.—At the home of his sister, Mrs. E. Bonham, Bridgeton, N. J., October 14, 1905, Frank T. Randolph entered into rest, in the fifty-seventh year of his age.

He was the eldest son of Gilbert M. and Phebe Davis Randolph, who resided at Shiloh, N. J. Seven children were born to them, all of whom reached manhood and womanhood. Brother Randolph spent his boyhood days in Shiloh, where he attended Shiloh Union Academy, and later he studied at Alfred University. Although from one of the sturdy families of Southern New Jersey, he was never strong in body. On September 23, 1896, he was married to Etta Bowling. One son, Frank, has been born to them, who is now six years old. For several years Mr. Randolph was employed in the service of the Government at Washington, D. C. Compelled to leave that service because of failing health, he has been in New Jersey for several years past. Funeral services were held at the home of his sister in Bridgeton; burial in the Shiloh cemetery. Scripture lesson for the occasion was John 14.

E. B. S.

TERETTE.—Mary L., wife of Henry Terette, died at Bells Run, near Myrtle, Pa., in the fifty-fourth year of her age.

Her maiden name was Roberts, and her first marriage was with Hylmer Lamphire in 1867. Her second marriage was with Henry Terette. She was a member in good standing of the Seventh-day Baptist Church of Shingle House, Pa. A husband and two children mourn their loss. Funeral services were conducted by the writer, assisted by Rev. S. H. Babcock of Little Genee, N. Y.

G. P. K.

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: 10-47; 5
Oct. 28. Power Through the Spirit.....Zech. 4: 1-10
Nov. 4. Esther Pleading for Her People
Esther 4: 10-5; 3
Nov. 11. Ezra's Journey to Jerusalem...Ezra 8: 21-32
Nov. 18. Nehemiah's Prayer.....Neh. 1: 1-11
Nov. 25. Abstinence for the Sake of Others
1 Cor. 10: 23-33
Dec. 2. Nehemiah Rebuilds the Walls of Jerusalem
Neh. 4: 7-20
Dec. 9. Reading and Obeying the Law...Neh. 8: 8-18
Dec. 16. Preparation for the Messiah...Mal. 3: 1-12
Dec. 23. The Character of the Messiah...Isa. 9: 1-7
Dec. 30. Review.

LESSON XI.—READING AND OBEYING THE LAW.

For Sabbath-day, Dec. 9, 1905.

LESSON TEXT.—Neh. 8: 8-18.

Golden Text.—"Blessed are they that hear the word of God and keep it."—Luke 11: 28.

INTRODUCTION.

When Sanballat and the other enemies of the Jews found that their plans to prevent by force the building of the walls of Jerusalem were frustrated by the constant vigilance of Nehemiah, they undertook to bring about their purpose by deceit and fraud. They asked Nehemiah to meet them at Ono in the plain of Sharon, intending to do him some violence. They well knew that Nehemiah was the leading spirit in the work of rebuilding the walls, and that without him the work would cease. Next they tried to frighten the Jews by spreading abroad the report that they were intending to rebel against King Artaxerxes. Again they tried to get Nehemiah to go into the holy place of the temple. Such an action on his part would probably have brought him into disfavor with the people, for they would either have thought him a coward or else irreverent toward the holy place. But all their schemes failed. The walls were completed in the very short time of fifty-two days. Then were Sanballat and his associates cast down, and the Jews never again had to be in fear of the Samaritans.

The two lessons from the Book of Nehemiah that we have already studied have been from the personal memoirs of that statesman: our present lesson is from another section. The narrative is no longer in the first person, and the most prominent character is not Nehemiah, the governor, but Ezra the scribe. This circumstance is the more remarkable since Ezra has not been before mentioned in this book. Some have supposed that this section is out of its chronological order, and should be placed immediately after Ezra 9. But the compiler of the Book of Nehemiah evidently means for us to understand that this public reading of the law came immediately after the completion of the wall. This is the opportune moment for bringing the law with its doctrine of separateness to the attention of the people. It is not enough that Israel shall be without fear from her outward enemies: there must be holiness within, and devotion to the law of God.

TIME.—On the first day of the seventh month (that is, about the tenth of October), and following days, probably in the year 444 B. C.

PLACE.—Jerusalem.

PERSONS.—Ezra, the priest, the scribe; Nehemiah, the governor; certain Levites; the people.

OUTLINE:

- 1. The Law is Read Distinctly. v. 8.
2. The People are Comforted in their Sorrow. v. 9-12.
3. Preparation is Made for the Feast of Tabernacles. v. 13-16.
4. The Feast is Celebrated with Joy. v. 17, 18.

NOTES.

8. And they read in the book, in the law of God. In v. 1 it is called the Book of the law of Moses. We are doubtless to understand therefore that the book that they read from was prac-

tically the same as our Pentateuch. We don't know that it was ever publicly read before. Distinctly. Some have imagined that this word refers to interpretation or translation. There is no evidence however that the people could not readily understand the Hebrew language at this time. In New Testament times a translation was necessary. And they gave the sense. Literally, set forth the understanding, that is, the meaning. This reading of the law was no mere vocal exercise for Ezra and the Levites; the people were made to understand what was read.

9. Nehemiah who was the governor. The word translated "governor" is a different term from that which Nehemiah applies to himself. We have in this expression another evidence that this part of the book is from a different source. This day is holy. Holy from the fact that the law was read to them. Some have thought that there is a reference to the feast of the new moon; but there is in this chapter no reference to the feast of trumpets on the first of the seventh month, nor to the feast of atonement on the ninth day. Mourn not, nor weep. The people were weeping because they had not kept the law. It was not appropriate that they should mourn on the holy day.

10. And he said. The one who gave this command is probably Ezra; for he is much more prominent than Nehemiah in this section of the book. Eat the fat, and drink the sweet. A proverbial expression meaning rejoice rather than be sorrowful. Send portions, etc. Perhaps an allusion to Deut. 16: 14. This would certainly be a good way to get all people to unite in rejoicing. For the joy of Jehovah is your strength. Or, stronghold. Compare also Psa. 37: 39.

11. So the Levites stilled all the people. That is, caused them to cease their loud lamentations. They did not try to prevent the shouting for joy mentioned in the next verse. It was very inappropriate to mourn on a festival day.

12. To make great mirth, etc. They wept because they had not kept the law; they now rejoice because they have become familiar with the law and are privileged to serve God through obedience to it. Compare the delight in the law expressed by the writer of the 19th Psalm.

13. On the second day. That is of the month Tisri, the seventh month. The heads of the fathers' houses, etc. The chief men of the nation, both laymen and priests desired a more careful knowledge of the law that they had heard read over once. They were eager to give attention to the particulars.

14. The children of Israel should dwell in booths in the feast of the seventh month. Our author mentions one command that especially attracted their attention because it referred to the season of the year immediately following the time that they read the law. The feast of tabernacles is referred to several times in the Pentateuch, but particularly in Lev. 23 and Deut. 16.

15. And that they should publish, etc. A very general quotation from Lev. 23. The idea is that they should get branches of trees with thick foliage and make for themselves temporary shelters. The object of all this was that they might better realize that their ancestors had not always dwelt in cities, but had been wanderers in the wilderness and had been brought by Jehovah from their wilderness dwellings to the promised land.

16. So the people went forth. They began immediately to obey the law in making preparation for the celebration of the feast of tabernacles. Some built booths upon the roofs of their houses; others in the courts, (an oriental house is often built around a court not visible from the street); others in the courts of the temple; others in the broad open spaces just inside the gates, sometimes used for markets and for judicial proceedings. Two gates are mentioned in particular. The gate of Ephraim was probably on the west side of the city, and the water gate on the east side.

17. Since the days of Jeshua the son of Nun the children of Israel had not done so. This does not mean that they had not kept the feast

of tabernacles at all, but that they had never had such a celebration as they had this year.

18. From the first day unto the last day he read in the book of the law of God. We may reasonably infer that the reading embraced the whole of the Pentateuch, as there was certainly time in which to read it. The eighth day was an addition to the original seven days of the festival. A solemn assembly. There is no word in the original to represent the word "solemn." Some word is needed however to make the sense complete as the word translated "assembly" refers to something out of the ordinary. Perhaps "sacred assembly" would best fit the case; or possibly "closing festival," as in the margin of the Revised Version, for the word is often used of the last day of this feast.

THE LORD'S WAY.

Aunt Hannah came to see me
Awhile the other day,
Dear mother's "old black mammy,"
Wrinkled, and bent, and grey.
She heard I was in trouble,
And mother, being dead,
She thought to try and comfort me,
And this is what she said:

"It ain't no use to grumble,
It ain't no use to cry,
For things is always happening
Without the reason why
Made clear to our slow senses,
That wouldn't understand
The Lord Almighty's buildin'
If He handed us the plan.

"It ain't no use to wonder
At the thorns along our road,
Nor try to slip from under
Affliction's heavy load.
The briars draw the life-blood,
The weight bows down the soul,
But the Lord Almighty's watchin',
And He has got control.

It ain't no use a-grievin'
When He whispers kind and low,
'Just give me back the baby
I lent you while ago,'
Nor when He calls your dearest
'Way from your aching breast
And says, 'Sleep now, you're tired,
Wake up in heaven to rest.

"It ain't no use to hurry,
Just try to patient stand,
Waiting the good that's coming
From His controlling hand.
If He removes to-morrow
The blessing of to-day
Just say, 'Amen, I'm willing,
'Tis the Lord Almighty's way.'"

TRUST.

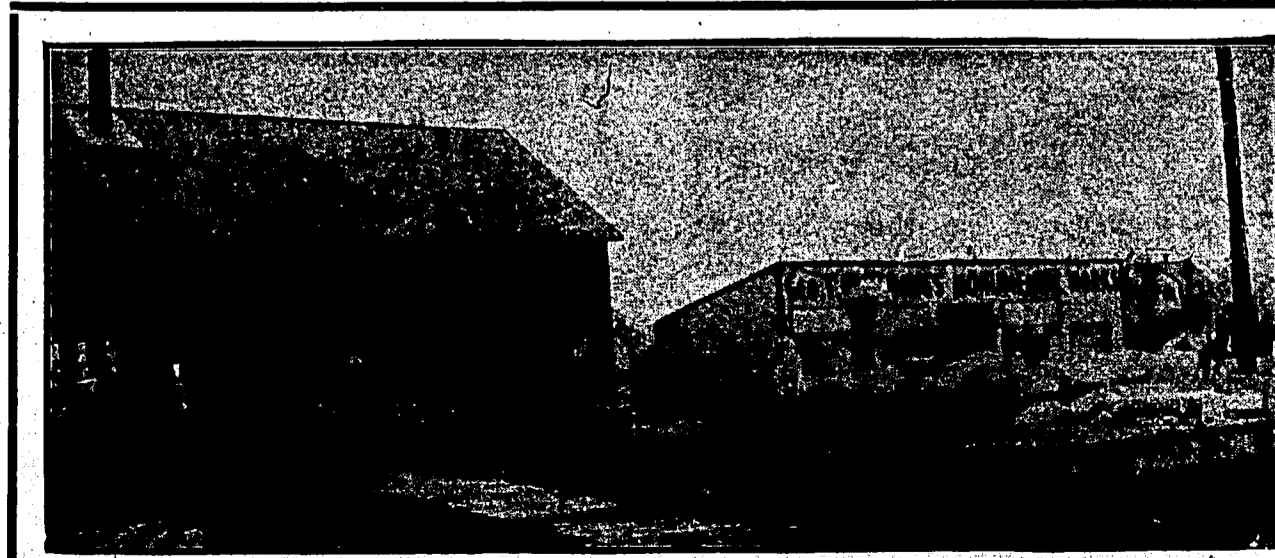
When Rome was closely invested by Hannibal's victorious army, nothing so encouraged the despondent Romans, nothing struck such terror to the hearts of the Carthaginians, as the news which was brought to Hannibal that the land upon which his camp was pitched had been sold that day in the Forum for a good price. So great a confidence had some public-spirited Roman in the ultimate triumph of Rome.

There is a similar story in the thirty-second chapter of Jeremiah. While the army of the King of Babylon was besieging Jerusalem, Jeremiah bought the field that was in Anathoth in the land of Benjamin, and weighed out the money, even seventeen shekels of silver. He delivered the deed of the purchase unto Baruch before all the Jews that sat in the court of the guard. "For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land."

PERRY PEN LEASURE
Of course you need a good Fountain Pen. We are so anxious to have you try the Perry that we will send one on approval. If it does not suit, return it.
Prices, \$1 to \$8
RUYTER TYPEWRITER RIBBONS
and Carbon Papers will please you. Write for samples and prices.
The Perry Pen Company, Manufacturing Stationers
Fountain Pens and Office Supplies
Milton, Wisconsin.

AN EVANGELICAL RELIGION.

Christianity has always lost power whenever it has ceased to be evangelical—that is to say, whenever it has ceased to proclaim a message of redemption, and when it has forgotten how to win men from sin to holiness. The Greeks had philosophy, the Hebrews had law and the Romans had military power. Christ brought men a Gospel. The church has again and again fallen back to one of the old systems. It has tried to reduce religion to a system of thought—to make a philosophy of it; it has tried to turn it into a new legal system; it has tried to make it a great imperial system, like the Roman. On every one of these lines it has failed, and it always will fail. Christianity can not be turned into a philosophy, nor a law, nor an imperial system without losing its real power. It is a Gospel of redemption. It is a power unto salvation to the believer. It is the revelation of a new creation. It is the good news that God himself has tabernacled among us that we might become sons of God.



Our Works, opposite N. Y. N. E. 41 St. Depot, Natick, R. I.

The Hutchings-Crandall Granite Co.

WE have just opened a new quarry of fine Pink Westerly Granite and put in a 40-horse power engine and other new machinery at our works, so we are better prepared than ever to furnish, not only fine Monuments and Statuary but Curbing, Finished Posts and Building Stone.

Send for free booklet, mentioning THE RECORDER.

IT IS GENERALLY UNDERSTOOD— That great motives make great deeds. That backbone is better than wishbone. That the school of experience has no free scholarships.

That some churches need subtractions more than additions.

That young people are known by the company they do not keep.

That it is better to be great in a little place than little in a big place.

That the spirit of the modern college years for optional prayers and compulsory football.

That when a dance is advertised for "men only," the men will not be there.

That if you desire to make an enemy of a man, you may try lending him some money.

That in about four cases out of five the people you do the most for will be the first to put a dagger in your heart.

That if theories would cure the world's ills, we would all be knee-deep in clover to-morrow.

That the man who will invent a machine to crystallize good words into good deeds will be a world-wide benefactor.—Selected.

Special Notices.

The Battle Creek Seventh-day Baptist church holds its services every Sabbath at 11.30 o'clock, in the Peterson Block, No. 33, 3rd floor, Washington street, Battle reek, Mich. Sabbath school at 10.30. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are especially invited to attend.

JNO. KOLVOORD, Elder.
E. D. STILLMAN, Clerk.

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.

Now in press
A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

This volume is now passing through the press and will be published in the near future. The edition will be small and about half of it has already been subscribed for.

Advance subscriptions will be accepted for a limited period at \$3.50 net, postage extra.

The price will be advanced, upon publication to \$5.00.

Address all subscriptions to

CORLISS F. RANDOLPH,
185 North Ninth Street,
NEWARK, N. J.

THE SABBATH RECORDER.

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

VOLUME 61. No. 49.

PLAINFIELD, N. J., DEC. 4, 1905.

WHOLE No. 3,171.

TABLE OF CONTENTS.

EDITORIALS - Thanksgiving; National Proclamation; Christian Co-operation; No Organic Union; Helpful Inquiry; Promoted; How Much Truth has the Other Man; Lessons From the Past; Protestantism and Divisions; Our Delegates; Misplaced Names; . . . 753-755
 Summary of News . . . 755
 History of the Lost Creek Seventh-day Baptist Church . . . 756
 A New Pardonage . . . 757
 Reliance, Poetry . . . 757
 Secretary Green at Scott, N. Y. . . 757
 MISSIONS. - Editorials: More Contributions Needed; A Faithful Servant; Sentences From G. Campbell Morgan; 758
 Life out of Death . . . 759
 WOMAN'S WORK - A Thanksgiving Hymn, Poetry; An Explanation; Letter From Dr. Palmberg . . . 760
 YOUNG PEOPLE'S WORK. - President's Letter; Take up Thy Cross; Atoning for the Past; The Fellowship of Sacrifice; The Marks of the Lord Jesus; The Reading and Study Course in Bible History . . . 761
 A Prayer, Poetry . . . 761
 CHILDREN'S PAGE - A-fraid of the Dark, Poetry; The Orange Secret; Shep; Keep the Sunshine Playing . . . 762
 Ten Reasons, etc. . . . 763
 HOME NEWS: . . . 764
 Yearly Meeting of the New Jersey and New York City Churches, Nov. 17, 18, 1905 . . . 765
 MARRIAGES . . . 765
 DEATHS . . . 765
 SABBATH SCHOOL . . . 766
 The Lord's Way, Poetry . . . 766
 An Evangelical Religion . . . 767

The Sabbath Recorder.

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

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

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

HELPING HAND
IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared help on the national Lessons. Conducted by The Sabbath School Board. Price - 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
This publication will contain a sermon for each Sabbath in the year by ministers living and departed.
It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.
Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

GENTRY, ARK.
DANIEL C. MAIN, M. D.
Physician and Surgeon.

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS
DESIGNS
Copyrights &c.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the
Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Published weekly, four months, \$1. Sold by all newsdealers.
Munn & Co. 231 Broadway, New York

Good equipment.
Experienced teachers.
Progressive methods.
Development of character through personal contact with teachers the highest aim.
A loyal and helpful school spirit.
Work done accepted in full value at the State University.
Normal Course with State Certificate.
Club boarding, expenses low.
Plans are maturing for the erection of a large stone and brick school building on the campus.
Fall term opens Sept. 5, 1905.
For illustrated catalogue address
WINTER TERM opens Dec. 4, 1905.
SPRING TERM opens March 13, 1906.

Cheo. E. Gardiner, D. D.,
President.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegheny or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.
Proposed Centennial Fund . . . \$100,000 00
Amount Needed June 1, 1905 . . . 95,585 00
Mrs. Eliza Stillman, Boston, Mass.
Amount needed to complete fund \$95,391 50

Milton College.

YEAR 1905-6
First Semester
begins Sept. 13

A college of liberal training for young men and women. Degrees in arts, science, and music.
Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.
The Academy of Milton College is an excellent preparatory school for the College or for the University.
The school of music has courses in Piano-forte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.
Classes in elocution and physical culture.
Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.
For further information address the
REV. W. C. DALAND, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

Salem, West Virginia
SEVENTEENTH YEAR

Classical, Scientific and Music Courses

Good equipment.
Experienced teachers.
Progressive methods.
Development of character through personal contact with teachers the highest aim.
A loyal and helpful school spirit.
Work done accepted in full value at the State University.
Normal Course with State Certificate.
Club boarding, expenses low.
Plans are maturing for the erection of a large stone and brick school building on the campus.
Fall term opens Sept. 5, 1905.
For illustrated catalogue address
WINTER TERM opens Dec. 4, 1905.
SPRING TERM opens March 13, 1906.

Cheo. E. Gardiner, D. D.,
President.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW.
Suite 510 and 512 Tacoma Bldg.
131 LaSalle St. Tel. Main 3147. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence.
President - C. U. Parker, Chicago, Ill.
Vice-President - W. H. Greenman, Milton Junction, Wis.
Secretaries - W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.
Associational Secretaries - Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
Under control of General Conference. Denominational in scope and purpose.
ENCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.
STEPHEN BARCOCK, President, New York.
A. L. TITSWORTH, Secretary, Plainfield, N. J.
J. F. HUBBARD, Treasurer, Plainfield, N. J.
Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

W. M. STILLMAN,
COUNSELLOR AT LAW.
Supreme Court Commissioner, etc.

Mililton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President - Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents - Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary - Mrs. T. J. Van Horn, Albion, Wis.
Treasurer - Mrs. J. H. Babcock, Milton, Wis.
Editor of Woman's Page - Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J.
Secretary, Eastern Association - Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association - Mrs. G. W. Trainer, Salem, W. Va.
Secretary, Central Association - Miss Ethel Haven, Leonardsville, N. Y.
Secretary, Western Association - Miss Agnes L. Rogers, Alfred, N. Y.
Secretary, South-Western Association - Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association - Mrs. A. S. Maxson, Milton Junction, Wis.
Secretary, Pacific Coast Association - Miss Ethlyn M. Davis, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD.

President - George B. Shaw, 511 Central Ave., Plainfield, N. J.
Vice-Presidents - Eastern Association, Albert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary - Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.
Corresponding Secretary - John B. Cottrell, Plainfield, N. J.
Treasurer - Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
Editor of Sabbath School Board - F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Looftoro, N. Y. City; Stephen Babcock, N. Y. City; Edward E. Whitford, Brooklyn, N. Y.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,
COUNSELLOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,
ARCHITECT,
St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,
"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.
155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

Alfred, N. Y.

ALFRED UNIVERSITY,
Alfred, N. Y.
Second Semester opens Jan. 30, 1906.
BOOTHE COLWELL DAVIS, Ph. D., D.D., Pres.

ALFRED ACADEMY,
Second Quarter opens Nov. 14, 1905.
WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.
REV. ARTHUR E. MAIN, Dean.
The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.
President - A. C. Davis, Jr., West Edmeston, N. Y.
Secretary - A. L. Davis, Verona, N. Y.
Treasurer - Eda Coon, Leonardsville, N. Y.
Junior Superintendent - Mrs. E. M. Maxson, Plainfield, N. J.
Editor of Young People's Page - Rev. L. C. Randolph, Alfred, N. Y.

Associational Secretaries - Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, B. F. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

DR. A. C. DAVIS, JR.,
General Practitioner.
Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.
A. S. BARCOCK, Recording Secretary, Rockville, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
Rev. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
Associational Secretaries - Stephen Babcock, Eastern, 162 W. 4th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardsville, N. Y., August 22-27, 1906.
STEPHEN BARCOCK, New York City, President.
REV. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.
FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
W. C. WHITFORD, Alfred, N. Y., Treasurer.
Executive Committee - Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Eale F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.

Utica, N. Y.

DR. S. C. MAXSON,
Office 225 Genesee Street.

JOHN HISCOX, the able and much esteemed Business Manager of our Publishing House, died at Westerly, R. I., on the morning of December 1, 1905, in the thirty-fourth year of his age. About the middle of October last, he went to a Sanitarium in Michigan for rest and treatment. Later he went to Chicago to spend a few days at the home of his brother, William. Under medical advice, he hastened from Chicago to Westerly, arriving there a few days ago. His strength failed rapidly and he was called home as here announced. Deep sorrow reigns at the Publishing House over the loss of a man who was able and efficient in his place, trustworthy and noble; a man at whose hands the interests of the denomination, represented in the Publishing House, received constant and careful attention. He had been Business Manager about two and one-half years, during which time he had steadily risen in the confidence and esteem of those who were associated with him. Burial at Westerly, R. I., December 3, 1905.

THE RECORDER must be persistent in urging attention to the development of denominationalism among its readers. The demand for this increases, from without and from within. There is a lamentable lack of vigor in both our Missionary and Sabbath Reform enterprises. This comes from want of broad and vigorous denominationalism. This want is most apparent in the work of the Tract Society, because denominationalism, in the highest and best meaning of that word, is the only source of efficient work in Sabbath Reform. The Tract Society means denominationalism, or nothing. But neither the Missionary nor the Tract Society can do successful work unless Seventh-day Baptist pastors, and the people to whom they minister, are keenly conscious of their need of high-toned denominationalism. Without this, denominational work will continue to languish. Our mission is to extend Seventh-day Baptist Christianity. The fact that our faith is the same as other Christians, on many points, emphasizes the demand for a clear, large and vigorous understanding of the reasons which keep us from melting away into the popular tide, and a less strenuous Christianity than true denominationalism requires. A minority like the Seventh-day Baptist's has no warrant for existence, neither can it be worthy of a name and place, unless the truth for which it stands begets clear-viewed and intense denominational life, as a result of separateness. Experience and history combine to support these persistent facts. Low-toned and easy-going denominationalism means

decay and disappearance. Standing for a temporary and comparatively unimportant phase of truth, or for a mere peculiarity, insures disappearance. The world finally preserves only that which is essential to highest and permanent good. Those who fail to appreciate the value of that for which they are called to remain in the minority, insure their own disappearance. Unimproved opportunities and unappreciated calls to duty are taken away. This law, so often enunciated by Jesus is universal. Those who do not improve, lose. "Take the talent from him, and give it to him who hath ten talents," is as unavoidable, as it is just. It is time, high time, that Seventh-day Baptists fully comprehend the words of Jesus on this point. Decay does not cease in the heart of a denomination, because men are unconscious of it, any more than it ceases in the heart of a forest tree, which seems sound on the outside. Disease is most dangerous when unrecognized. Life always works from within. Beliefs and purposes, in the hearts of men, determine the vigor of their lives and actions. Weak beliefs and half-formed purposes bring corresponding half-heartedness in effort, and weakness of life. True denominationalism can not exist without clear conceptions concerning truth, and firm convictions that truth is important and will be triumphant. There can be neither appeal nor escape from these conclusions. If Seventh-day Baptists ever had reasons for existence, or now have reasons for continued existence, those reasons center in the truth which God calls them to exemplify and proclaim. To exemplify the truth in the observance of the Sabbath, and to proclaim it as an essential truth that deserves and demands consideration by others, is an increasing demand from without. It is quite as much demanded for sake of inner life and the creating of genuine denominationalism.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons for existence, higher and more sacred than the ordinary reasons of ordinary Christians; much higher and more sacred than the reasons which obtain in the mind of the average man whose faith is shaped by the fact that he is one of a great denomination, - one who goes with the majority. Minorities can not continue without such deep convictions, and a strong consciousness of an high-calling, and a mission that is distinct from the great majority from which specific truth separates them. If the waiting time of a minority is long-continued, vigorous compacting is a triple necessity. That necessity is prominent, if not paramount in the plans and work of Seventh-day Baptists. Something is being gained by readjustment in denominational polity, and through our Theological Seminary. But more is demanded than either or both of these agencies can secure. Churches and pastors are not near enough to each other in spirit and purpose, and in co-operation along denominational lines. Churches do not become a denomination until they are one in spirit and harmoniously co-operative. One church can not carry our mission work in China, nor meet the demands on home fields. A single church can not push Sabbath Reform nor sustain a Publishing House. These larger enterprises call for denominationalism; for a Denomination. The larger a work, the closer must the few to whom it is entrusted be held by spirit, organization and purpose. Leaving large enterprises to a Board, faintly supported and unseconded, is like leaving one church to do what only a united denomination of churches can do. Seventh-day Baptist churches, at the best, have never reached adequate denominationalism, either in spirit or methods. The trouble is not antagonism, but inertia; not opposition, but neglect to do what all acknowledge ought to be done. When pressure from without is as great as now, weakness becomes doubly apparent. Students of the situa-

Compacting Our Forces.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons for existence, higher and more sacred than the ordinary reasons of ordinary Christians; much higher and more sacred than the reasons which obtain in the mind of the average man whose faith is shaped by the fact that he is one of a great denomination, - one who goes with the majority. Minorities can not continue without such deep convictions, and a strong consciousness of an high-calling, and a mission that is distinct from the great majority from which specific truth separates them. If the waiting time of a minority is long-continued, vigorous compacting is a triple necessity. That necessity is prominent, if not paramount in the plans and work of Seventh-day Baptists. Something is being gained by readjustment in denominational polity, and through our Theological Seminary. But more is demanded than either or both of these agencies can secure. Churches and pastors are not near enough to each other in spirit and purpose, and in co-operation along denominational lines. Churches do not become a denomination until they are one in spirit and harmoniously co-operative. One church can not carry our mission work in China, nor meet the demands on home fields. A single church can not push Sabbath Reform nor sustain a Publishing House. These larger enterprises call for denominationalism; for a Denomination. The larger a work, the closer must the few to whom it is entrusted be held by spirit, organization and purpose. Leaving large enterprises to a Board, faintly supported and unseconded, is like leaving one church to do what only a united denomination of churches can do. Seventh-day Baptist churches, at the best, have never reached adequate denominationalism, either in spirit or methods. The trouble is not antagonism, but inertia; not opposition, but neglect to do what all acknowledge ought to be done. When pressure from without is as great as now, weakness becomes doubly apparent. Students of the situa-

Compacting Our Forces.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons for existence, higher and more sacred than the ordinary reasons of ordinary Christians; much higher and more sacred than the reasons which obtain in the mind of the average man whose faith is shaped by the fact that he is one of a great denomination, - one who goes with the majority. Minorities can not continue without such deep convictions, and a strong consciousness of an high-calling, and a mission that is distinct from the great majority from which specific truth separates them. If the waiting time of a minority is long-continued, vigorous compacting is a triple necessity. That necessity is prominent, if not paramount in the plans and work of Seventh-day Baptists. Something is being gained by readjustment in denominational polity, and through our Theological Seminary. But more is demanded than either or both of these agencies can secure. Churches and pastors are not near enough to each other in spirit and purpose, and in co-operation along denominational lines. Churches do not become a denomination until they are one in spirit and harmoniously co-operative. One church can not carry our mission work in China, nor meet the demands on home fields. A single church can not push Sabbath Reform nor sustain a Publishing House. These larger enterprises call for denominationalism; for a Denomination. The larger a work, the closer must the few to whom it is entrusted be held by spirit, organization and purpose. Leaving large enterprises to a Board, faintly supported and unseconded, is like leaving one church to do what only a united denomination of churches can do. Seventh-day Baptist churches, at the best, have never reached adequate denominationalism, either in spirit or methods. The trouble is not antagonism, but inertia; not opposition, but neglect to do what all acknowledge ought to be done. When pressure from without is as great as now, weakness becomes doubly apparent. Students of the situa-

Compacting Our Forces.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons for existence, higher and more sacred than the ordinary reasons of ordinary Christians; much higher and more sacred than the reasons which obtain in the mind of the average man whose faith is shaped by the fact that he is one of a great denomination, - one who goes with the majority. Minorities can not continue without such deep convictions, and a strong consciousness of an high-calling, and a mission that is distinct from the great majority from which specific truth separates them. If the waiting time of a minority is long-continued, vigorous compacting is a triple necessity. That necessity is prominent, if not paramount in the plans and work of Seventh-day Baptists. Something is being gained by readjustment in denominational polity, and through our Theological Seminary. But more is demanded than either or both of these agencies can secure. Churches and pastors are not near enough to each other in spirit and purpose, and in co-operation along denominational lines. Churches do not become a denomination until they are one in spirit and harmoniously co-operative. One church can not carry our mission work in China, nor meet the demands on home fields. A single church can not push Sabbath Reform nor sustain a Publishing House. These larger enterprises call for denominationalism; for a Denomination. The larger a work, the closer must the few to whom it is entrusted be held by spirit, organization and purpose. Leaving large enterprises to a Board, faintly supported and unseconded, is like leaving one church to do what only a united denomination of churches can do. Seventh-day Baptist churches, at the best, have never reached adequate denominationalism, either in spirit or methods. The trouble is not antagonism, but inertia; not opposition, but neglect to do what all acknowledge ought to be done. When pressure from without is as great as now, weakness becomes doubly apparent. Students of the situa-

Compacting Our Forces.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons for existence, higher and more sacred than the ordinary reasons of ordinary Christians; much higher and more sacred than the reasons which obtain in the mind of the average man whose faith is shaped by the fact that he is one of a great denomination, - one who goes with the majority. Minorities can not continue without such deep convictions, and a strong consciousness of an high-calling, and a mission that is distinct from the great majority from which specific truth separates them. If the waiting time of a minority is long-continued, vigorous compacting is a triple necessity. That necessity is prominent, if not paramount in the plans and work of Seventh-day Baptists. Something is being gained by readjustment in denominational polity, and through our Theological Seminary. But more is demanded than either or both of these agencies can secure. Churches and pastors are not near enough to each other in spirit and purpose, and in co-operation along denominational lines. Churches do not become a denomination until they are one in spirit and harmoniously co-operative. One church can not carry our mission work in China, nor meet the demands on home fields. A single church can not push Sabbath Reform nor sustain a Publishing House. These larger enterprises call for denominationalism; for a Denomination. The larger a work, the closer must the few to whom it is entrusted be held by spirit, organization and purpose. Leaving large enterprises to a Board, faintly supported and unseconded, is like leaving one church to do what only a united denomination of churches can do. Seventh-day Baptist churches, at the best, have never reached adequate denominationalism, either in spirit or methods. The trouble is not antagonism, but inertia; not opposition, but neglect to do what all acknowledge ought to be done. When pressure from without is as great as now, weakness becomes doubly apparent. Students of the situa-

Compacting Our Forces.

Seventh-day Baptist churches have had abundant training in strengthening and sustaining themselves. They are developed along the line of patient waiting, but they need larger ideas and more development in aggressive work and in proclaiming truth. It is natural to think that truth is not propagated unless adherents are secured and numbers are increased. There is some truth in this conception, but it is not the whole of truth in this direction. Seed-sowing is the first and fundamental step in propagating truth. Adherents for truth and growth in numbers are second results, and these may be delayed for a long time. If the seed lies ungerminated, the vitality of truth is not lost while it waits the fullness of time and that preparation of soil which makes germination possible. States of public

opinion and tendencies of thought delay indefinitely the upspringing of truth, and its growth. This happens when the few who hold special truth in keeping wait and wonder why that which is so plain to them finds so little recognition by others. Sabbath Reform has been in that waiting stage for the last three centuries. During such times of waiting, the interweaving and compacting of the few, through high-toned and vigorous denominationalism, is most essential. That process goes on too slowly among Seventh-day Baptists. Their churches need to be permeated more with a hopeful denominational spirit. Independence must give way to interdependence. Isolation must be overcome by closer union, arising from a single, but common purpose. That purpose must be born of a deep consciousness of reasons