

THE SABBATH RECORDER.

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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.

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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.

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 public

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

tion must see that a revival of denominationalism is needed in Seventh-day Baptist churches, as such, if not more than any other single phase of their religious life. We talk much of the need of "higher spiritual life." Such life is not attained without adequate incentives and motives. To appeal for such higher living on the ground of personal salvation, is not enough. We need to feel that our place as a minority is neither accidental nor undesirable, and that the accomplishment of our specific work as Seventh-day Baptist Christians is adequate reason why we should seek the highest spiritual life possible.

Pastors as Inweavers. This phase of denominational need brings the reader back to that fundamental feature of our church polity which centers in and around the pastor. Nothing goes without leadership. Pastors are the logical and official leaders in Seventh-day Baptist churches. "Leading members" are their coadjutors and supporters. The primary power of each church is in the hands of a few, and these, led by the pastor, must be held responsible, under God, for the development of true denominationalism, co-operation and cohesion. It must also be urged that individual churches need to get closer together in spirit and plans. Here is a suggestion. Let the pastors of the denomination enter at once into consultation by personal intercourse, by correspondence, and through the columns of THE RECORDER, as to best methods of developing denominational strength, unity and co-operation. Ask the Theological Seminary for help and suggestions. Start each inquiry and express each opinion in the presence of this question: "What does God ask at the hands and hearts of Seventh-day Baptists, NOW? Pastors who fail to aid their brethren and to seek aid from their brethren, at this time, will fail in an important particular. If denominational life finds new strength, if missionary and Sabbath reform work find new impetus and power before the next session of the General Conference, such results will be due, in a large degree, to the fact that pastors get nearer to God and to each other. Men, churches and denominations are strong in proportion as they are near to God, the depth of their convictions as to truth, and their anxiety for Divine guidance. THE RECORDER would not put any responsibility on pastors which does not belong there, but it does not dare say less than is said here. The work and future of the denomination are in their hands more than in the hands of any other class of men. If our churches are to be made more denominational and well compacted by that which each joint supplieth, their pastors must be earnest, brave, consecrated, and untiring in promoting denominational spirit and strength, and giving instruction that will make the people one in Christ and in defence of truth. Such work is arduous? Yes. The responsibility is great? Yes. You are not wise nor strong as a leader? "If any man lack wisdom"—you know the rest of that promise. Make more account of your duty to God and your church, and take less counsel of your fears. Fight your own inertia. Withdraw yourself from outside work, if need be, for the sake of your church. Increase your sense of ownership in the church you are called to serve and lead. Acknowledge the ownership of the church in you, as its pastor, and exalt God's ownership of you both.

Christ comes to draw out, as with a magnet, what is divine within us.

The late Conference on Church Federation was made up of, five hundred regular delegates and many "alternates." The attendance of others than delegates, was large, and well sustained. The point of greatest interest is found in the "Plan of Federation," along which the work is to go forward. As will be seen by the list, thirty denominations were represented at Carnegie Hall. This is the plan proposed, and which will be submitted to our General Conference for approval or disapproval, at Leonardsville next year.

PLAN OF FEDERATION.

I. For the prosecution of work which can be better done in union than separately, a council is hereby established, to be known as the Federal Council of the Churches of Christ in America.

II. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: The Baptist Churches, North; the Baptist Churches, South; the Free Baptist Churches, the Negro Baptist Churches, the Christian Connection, the Congregational Churches, the Disciples of Christ, the Evangelical Association, the Evangelical Synod, the Friends, the Evangelical Lutheran Church, General Synod; the Methodist Episcopal Church, the Methodist Episcopal Church, South; the Primitive Methodist Church, the Colored Methodist Episcopal Church of America, the Methodist Protestant Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Mennonite Church, the Moravian Church, the Presbyterian Church in the U. S. A., the Cumberland Presbyterian Church, the Welsh Presbyterian Church, the Reformed Presbyterian Church, the United Presbyterian Church, the Protestant Episcopal Church, the Reformed Church in America, the Reformed Church in the U. S. A., the Reformed Episcopal Church, the Seventh Day Baptist Churches, the United Brethren in Christ, the United Evangelical Church.

III. The object of this Federal Council shall be:

- (1) To express the fellowship and catholic unity of the Christian Church.
- (2) To bring the Christian bodies of America into united service for Christ and the world.
- (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- (4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

IV. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

V. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

Section VI provides for vote by denominations if demanded; Section VII, for admission of other denominations by a two-thirds vote by denominations; Section VIII, for a first meeting in December, 1908, and every four years thereafter; Section IX, for officers and their duties; Section X, for amendments by majority vote of members and denominations, while Section XI asks the National Federation of Churches and Christian Workers to call the first meeting of the Federal Council when its plan shall become operative by

the adherence of two-thirds of the churches mentioned.

How will it Unfold.

Like all similar movements, this movement for Federation must have time to develop. Prophecy is not now in place. AS THE RECORDER said last week, the movement marks a sort of second stage in interdenominational work. The progress of such movements can not be rapid, as this restless age defines that word. The demand for inter-action, fellowship, and co-operation, is a healthful sign. The best results will come in proportion as men who are active in the movement bring to it sincere love for the truth, and for others. Any effort to enforce new lines of action by compression, or thinly disguised authority, will be hurtful if not destructive. One of the first results ought to be a larger horizon as to truth, and a more eager search for it. What we said last week must find frequent repetition, namely, that denominations need to study each other more; not themselves less, but their brethren more. The Conference on Federation ought to review the study of church history, both general and denominational. The lack of knowledge along these lines, is great and hurtful. Many Protestants do not know whence they came; while they know less concerning Roman Catholicism from which Protestantism came by evolution and revolt. The most valuable knowledge men gain concerning truth and God's plans with reference to it, is gained from the history of religion. Note the word, religion. This includes as of immediate interest, Judaism, and Christianity in its various phases. In the larger look, it includes Paganism, also. The study of Pagan religion is essential to wise efforts in foreign lands. Pagans, notably the older and larger races, have always been deeply religious, honestly so; and a knowledge of their faith and tendencies is an essential requisite to work among them and for them. On such fields, as elsewhere, antagonism prevents success. Seen from this larger horizon, the effort to co-operate among Protestant Christians ought to result in great good to all religious interests in the world. It will be most helpful, if an era of co-operation and acquaintance can take the place of antagonism and ignorance. If minor denominations, like the Seventh-day Baptists stand out clearly and strongly for the fundamental truth which keeps them in the minority, good will come from closer contact with those majorities which are ignorant concerning such truth, and indifferent to its claims.

The leading newspapers of the city of Providence, R. I., report a discussion of the Sunday question in that city, on November 14, 1905.

This discussion took place at the fifty-eighth Annual dinner of the Churchmen's Club, the theme being "Sunday Observance." The leading speakers were Rev. Thomas F. Doran, vicar-general of the Roman Catholic diocese of Providence; Rev. Henry M. King, D. D., pastor of the First Baptist church; Rev. J. Francis Cooper, pastor of Trinity Union Methodist Episcopal church; Rev. Asbury E. Krom; pastor Beneficent Congregational church, and Rt. Rev. William N. McVickar, Episcopal bishop of Rhode Island. The occasion was of unusual importance since it brought out the opinions of the ablest and most representative men in Rhode Island, both Catholics and Protestants. There was general agreement that the lack of regard for Sunday has be-

come a serious menace to the welfare of the State, and of its various communities. The Primary cause for the decay of Sunday was attributed to a growing disregard for the day by those who profess to be Christians. The influence and power of Roman Catholicism are vigorous and extended in R. I.; hence the words of Vicar General Doran are of more than ordinary interest. He is reported as saying: "Now as regards conditions in our own state. I must confess I can not instruct you. Our own church demands attendance at the mass and the bulk of the people attend the low mass and for the major part of the day, probably go their own ways. It is the duty of the parents to instruct children in the principles of their religion at home. Can we hope by legislation to prevent the secularization of Sunday? I should be very sorry to see any relaxation in Sunday closing, as it now exists, yet I do not know that it would be wise to attempt to close the Sunday afternoon amusements. We are very cosmopolitan and made up of many nationalities, each contributing its customs. It seems to me that we can hope for a quiet Sunday morning, the closing of all business houses and all but the necessary pursuits of the day. The position of the Catholic church is this: She requires something and desires something. She demands attendance and on the other hand counsels special devotional services and avoidance not only of all evil, but of all that has the appearance of evil, or that may destroy the sanctity of the day. I do not think, as your president has already said, that it would be wise, or there is any desire, to bring back the old New England Sunday." The reader will see between the lines that the Roman Catholic Church in Rhode Island stands by its ancient record on the Sunday question, which places the day far below the Biblical standard touching the Sabbath, and equally far below Christ's teachings relative to it. This is consistent, from the Catholic standpoint, since that Church openly avows that there is no connection between the Sabbath of the Bible and of Christ, and Sunday. It claims that one is an institution of Judaism, the other an institution of Roman Catholicism. Protestants can not hope for the help of Catholics to restore the lost ideas which Puritanism associated with Sunday, even by indirection. Later, we shall call attention to what was said by Protestant speakers on that occasion.

Summary of News.

A step forward, in church union, has been taken by Baptists and Free-Baptists in Brooklyn, N. Y. On Wednesday, November 22, twelve representatives of each denomination met and declared by resolutions that doctrinal difference which once divided the denominations having passed away—that means "close communion"—there was now nothing left to prevent the two denominations from meeting together as one body. The Rev. Nathan E. Wood, President of Newton Theological Seminary, presided, and representatives of the American Baptist Home Missionary Society, the American Baptist Missionary Union, and the Baptist Publication Society, were present. The Free Baptist church, in whose house of worship the meeting was held, was organized after the old Lee Avenue Baptist church was excluded from the Long Island Baptist Association, in 1871, because of liberal views on communion, held by the Rev. John Hyatt Smith, then its pastor. The open communion question among Baptists in the city of Brooklyn has disappeared.

The National Congress soon to assemble must consider three or four difficult and important questions. Among them are Rail Road Rates, Panama Canal, and the Admission of New States. The Rate question involves three fundamental problems. First—The granting of rebates and other forms of individual preference. Second—What are commonly referred to as locality discriminations—that is, rates open to the public alike, but favoring certain localities against others. Third—Rates which are too high and which, because they are too high, work an injustice to all shippers alike, and accrue solely to the advantage of the railways.

The Panama problem involves the type of Canal, "Sea-Level" or "Locks," economy and efficiency in building, together with minor problems of sanitation, and social affairs among the laborers. Statehood problems are more common, but these require careful discrimination as to political jobbery, valid estimates concerning the future of territories seeking statehood, and many subordinate but germane issues. Just now another question belonging to National Territory questions crowds to the front, in the case of Porto Rico.

A remarkable mining project is being carried out near Diabolo Canyon, Arizona. Scientists agree that a gigantic meteor was buried at that place, a long time ago. The location of the meteor is marked by a hole in the earth six hundred feet deep and three-fourths of a mile long. Fragments of the meteor have been gathered for several miles round about this hole, some of them weighing many tons. These fragments have been so rich in silver, gold and lead that it is now proposed to reach the original stone by sinking a shaft, which has already attained the depth of one thousand feet below the original surface of the earth. It is estimated that at least thirteen million dollars worth of gold, silver and lead can be secured from the meteor.

The Mayor of Minneapolis, Minn., is making a new and somewhat marked record in closing the saloons of that city on Sunday. Local agitation concerning Sunday abounds in Minnesota. A great vein of anthracite coal has been discovered in Colorado, just west of the Continental Divide. It has been brought to light by work on the Denver, North-western and Pacific railroad. It is said that the route will be changed as the deposit of coal is too valuable to remain unworked.

Gratifying results seem to be in sight in the matter of football. At least twenty deaths, of almost immediate occurrence, have been brought about during the football season just closing. Colleges and Universities see that the game has degenerated into such brutality that life and health are both endangered, in every game. The faculty of Columbia University has led in the reform by abolishing football in connection with that University. Athletic sports are desirable. Slugging matches, and worse than animal brutality, are unworthy of the name of athletics, and present tendencies in football are a shame to our civilization.

The report of Secretary Wilson of the Department of Agriculture has just appeared. It supports the statements which our news column has contained, from time to time, that the agricultural interests of the United States are transcendently great, and that the real wealth of the country, both as to production and permanency, is with the tillers of the soil. Under such circumstances it is not wonderful that scientific

methods, a wider range of practical knowledge, and the tendency of thoughtful young men to turn attention to agricultural pursuits, are on the increase. These are hopeful signs, much to be commended.

Cheering evidence of the purpose of the government to punish wrong-doing has appeared during the week in the dismissal of Assistant Treasurer Leib of Philadelphia "for constant and persistent violation of Civil Service laws." Mr. Leib evidently attempted to continue the old time system of gathering spoils, which has resulted in his prompt dismissal. Good.

A serious wreck occurred on the Fitchburg, Mass., Division of the Boston and Maine Railroad, November 27. Twenty-five persons or more were seriously injured.

During the past week a fearful storm swept the Great Lakes. It was unusually severe on Lake Superior. Many large steamers were wrecked and the list of deaths between Duluth and Buffalo promises to be great. A fierce wind of seventy miles an hour, with a blinding snow storm, and terrific seas, made it impossible for vessels to enter harbors and many were wrecked just at the door of safety. At the present writing, it seemed sure that at Duluth, twelve men perished on the steamer Mataafa, at the mouth of the harbor. Full details of the storm and disaster are not yet at hand.

It is reported that the Pennsylvania railroad is about to discard twelve thousand freight cars of the old type. These will be replaced by cars made of pressed steel and fitted with the latest and best equipment. All of the large railroads are following the example of the Pennsylvania. It has become essential to success that improvements in rolling stock and in the management of railroads should be kept up to date, vigorously. The same principle obtains in all departments of business, and much of the marvelous success which attends business operations at the present time is due to this policy.

On Sunday, November 25, and at other times during the past week, the Jews of the United States have celebrated the time when the first Jewish settlers appeared in the American colonies, two hundred and fifty years ago. The history of Jewish immigration to American countries goes back to the voyage of Columbus. There is abundant evidence that the money of Jews, quite as much as the jewels of Queen Isabella, made it possible for Columbus to make his voyage of discovery. Hebrews settled in Spanish-speaking countries, Mexico, Central America, West Indies, Brazil, before any came to the North American colonies. In 1654, a few Hebrews came from the West Indies and from Brazil to New Amsterdam, now New York. The Dutch settlers at New Amsterdam were somewhat favorably disposed toward the Jews because Holland had received aid from the Jews in her fight for independence. Within a few years the Jews at New Amsterdam were granted civic rights and the privilege of private worship, but with the especial provision that they should take care of their own poor. They engaged heartily in support of the colonies, in the War of the Revolution, and at a very early date gave valuable aid to the United States Government by the loaning of money. The Jewish population of New York City at that time was not more than fifty or seventy-five persons. Today there are seven hundred and fifty thousand Jews in New York. Large gatherings, with imposing ceremonies, were held in many places on

Thanksgiving Day, November 30, by the Hebrews in commemoration of this the two hundred and fiftieth anniversary of their settlement in New York.

The anniversary just mentioned recalls attention to the persistent strength and wide extent of Hebrew influence in the history of the world. The unchristian barbarism which is still rampant against Jews in Russia, continues the shames and stains which mark the centuries from the time of Christ to the present. Every country in Europe has taken part in this long history of foul wrongs done to the Jews. In unnumbered instances, persecuted Jews have exhibited a patience and forgiving spirit, which has been a higher illustration of true Christianity, than the treatment which Christians have given to Jews has been. It is to be hoped that the broken power of Russian autocracy may bring better things in the near future. It is pitiful that the soil of Russia now drenched with Jewish blood as the soil of all Europe has been, from time to time, for the last eighteen hundred years.

Serious disorders have continued at various points in Russia, during the week. The gravest situation has been at Sebastopol, where an extensive mutiny took place, the leading part being taken by the navy department. A severe battle between the Government forces and the mutineers occurred on November 30. The mutiny grew out of a demand for the immediate carrying out of the liberal provisions lately promised by the Czar. With the information at hand it appears that the fight lasted for almost two hours; "the mutineers made an heroic struggle, but the odds were against them." Two or three ships commanded by the mutineers were destroyed, by the combined fire from batteries on shore and from those ships which remained loyal to the Government. The reports place the killed at five thousand. The general situation was made worse by a strike among telegraph operators at St. Petersburg, which practically cut that city off from communication with the outside world on that day. On the same day, November 30, there were alarming indications of disaffection in the army, among the Body-Guard of the Emperor, himself. It is reported that the Czar ordered the arrest of a number of soldiers belonging to that Guard, on November 30. The regiments forming the Body-Guard had been carefully chosen and were "counted upon as being loyal to the last." If the report concerning arrests is correct, the evidence of discontent and open sedition among those who must be relied upon for the protection of the Czar's person, can not be disregarded. All these circumstances emphasize the greatness of the problem in which the empire of Russia is now entangled. Less disturbance, however, could scarcely be expected. It is not possible that an empire so extended and having such conflicting interests, could change from an autocratic to a constitutional form of government, without much disorder. If efforts for immediate change seem to be premature, it must be remembered that repression has been continued so long and the rights of the people had been so flagrantly disregarded, that a slower process could not be.

Japan made several radical demands relative to the position and influence of China in Manchuria. China has acquiesced in these demands, which relate to the lease-hold of the Liao Tung Peninsula; the ownership and management of various railroad lines; Japanese priority in mining and forestry interests, etc.

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

(Concluded from last week.)
AFTERNOON SESSION.

The guests were entertained by the New York church, at an excellent and well-served dinner at Hotel Albert, on University Place and 11th St. It was an hour of good cheer and social Christian fellowship.

The afternoon session was opened with music by a quartet. Dr. Lewis led in prayer, praying especially that Divine Presence might be in the hearts of all present, that the meeting might be one of great spiritual up-lift.

Mrs. Henry M. Maxson, denominational superintendent of Junior work, presented a very interesting and instructive paper on "The Children of Other Lands." First she told of the children in the far North, the land of long winters and short summers. Their homes are made of blocks of snow; they have but one low door, no windows except openings in the side, over which skins are stretched. The only means of heat and light in these houses is a pot of oil in which are burned pieces of moss as wicks. Food is scarce and of little variety. They have no vegetables, no bread, and only the meat of the animals that live there. The mothers do very little cooking, a kind of broth being about the only thing that is cooked. These little children are sometimes given a piece of dried meat which they seem to enjoy as well as our children like a stick of candy. Their playthings are few. Sleds are made of bones, fastened together with strips of skin. The children of the far North do not attend school; they have no books, but their fathers and grandfathers tell the stories of years gone by, and in this way traditions are handed down from generation to generation, without the use of books. It seems to us that these children have very little to make their lives pleasant. Their appearance is not propitious; their faces are not pretty, and with their fur dresses and hoods, they look almost like little bears."

Mrs. Maxson then told of a visit to an Indian camp in the Adirondack mountains. She went there in search of some baskets. While looking at them, she noticed something which seemed to be a board, but two little beady eyes attracted her notice, and on second look she saw that it was a little Indian baby. There he lay, a baby of only three or four months, good naturedly watching things around him, and not making a sound. That is the way all little Indian babies are brought up. The mother carries the baby on this board, on her back. When she becomes tired, she puts the board and baby down, sometimes setting them against a tree, sometimes laying the board on the ground; and the baby never thinks of crying.

Chinese children are of especial interest to us because of our missionaries who are working in China, and because of the little girl whom Dr. Palmberg has adopted. Chinese children never seem to be very happy, at least, little girls are far from happy because they are not as welcome in the home as are little boys. Sometimes they are even sold, as we sell a basket of apples. They have to do the hardest part of the work, working in rice fields, spinning, gathering twigs for the fire and waiting on the boys. The boys are much thought of and loved, for they preserve the worship of ancestors, in whom the Chinese have so much faith. I fear we should not like to eat Chinese food. They drink neither milk nor water,

only tea, tea, tea. They use a great deal of rice, which they eat with chop-sticks. We would find it quite difficult to eat with these chop-sticks, but the Chinese are very skillful with them. The boys are taken to the temples, when very young, and the terrible appearance of the idols often frightens them. There is a custom of foot-binding for the girls in China, which terribly deforms the feet and causes the little girls much suffering, which they eat with chop-sticks. We would find, so a woman whose feet are only three inches long is very proud of the fact, for it indicates that she has plenty of money and does not need to work. But through the efforts of missionaries this custom of footbinding is being put away, and in time, the girls will not be obliged to suffer in that way.

The Egyptian people are darker than American. This keeps them from walking around or working or English people. Two things are very noticeable about Egyptians. Their teeth are very white and their nails are always well kept, often painted in gay colors to be more noticeable. Their robes are made of gay colors. They have a book that is to them what our Bible is to us. It has no stories or pictures, but the children learn this Koran by memory, word for word. They go to the temples to pray, where they either stand or prostrate themselves on the floor. They do not know Jesus and do not know how to pray as we do. Often the only thing they say when they pray is, Allah, Allah, Allah, which means, God.

The Burmans live in a country which is famous for the great number of dogs and children. They are very fond of fancy names. For example a little girl may be called Miss Moonflower, or Miss Starflower. If there is anything about a person of particular notice, he may be named for that, as Mr. Bigfoot. Burman babies' cradles are not soft and dainty like those of our babies; they are made of long strips of coarse homespun cloth. In this the baby sleeps, and when he awakens, he will either roll out into his mother's lap, or onto the ground, and is happy. The girls are obliged to work in this country, too. Sometimes they carry water; often they plant rice, which is especially unpleasant because they have to stand in water that reaches to the knees, when doing this. The boys are fond of games. They play foot-ball, but not after the fashion of American boys. Their ball is made of rattan and the object of the game is to see which boy can keep the ball moving for the longest time, by skillful kicking, never touching the ball with his hands, after the first. They spin tops and play marbles, but their marbles are only large dry beans. The Baptist missionaries are doing much good for these people of Burmah.

Now we come to the United States, the land of Stars and Stripes; the land we love. Here the boys and girls are loved alike, and everything is done to make them comfortable and happy. Indeed, this is sometimes called the children's age. What is the difference between these other countries, and our own country? Many, many years ago, a little babe was born in Bethlehem. He grew like other little boys and was always obedient to his parents. He came into the world to teach us how to be good boys and girls, and good men and women; his message was a message of love. Kind, unselfish and loving acts are what Jesus wants of us."

Mrs. Maxson's address was followed by singing, after which Rev. S. R. Wheeler spoke concerning "Denominational Loyalty." Mr. Wheeler made three divisions of the theme; "What is

Denominational Loyalty?" "How shall we show our Denominational Loyalty?" "How shall we create Denominational Loyalty?" and spoke in substance as follows:

1. What is denominational loyalty. Loyalty means to be true. There is loyalty to one's country; the loyalty of children to parents and of parents to their children; there is loyalty to the church and denomination, which means to be true and interested in the welfare and upbuilding of the church and denomination. For what was the Seventh-day Baptist church organized? Why did those four men and three women from the Newport church come out and stand by themselves? Some ask why we have not increased more as a denomination. Is it not a wonder that we have lived at all? If the Bible and God had not been back of the Seventh-day Baptist denomination, it could not have lived. The world believes what Seventh-day Baptists believe, but does not practise it. Seventh-day Baptists believe, and dare to practise what they believe. Loyalty to the Seventh-day Baptist denomination is nothing less than loyalty to the Bible, to God and his commandments.

2. How shall we show our denominational loyalty? People show their loyalty to their country by fighting for it. Loyalty to God and His Word is to stand up in defence of truth, with spiritual weapons. We should use our own denominational publications. Take the SABBATH RECORDER, pay for it, and read it. We should be loyal to the church and interested for its welfare. Brother O. U. Whitford, who has just been called to the Home Above, was loyal to the church. It hurt him when anything was not as it should be in the church, and it grieved him when church members became alienated.

3. How shall we create denominational loyalty? We believe in education, but we may be educated and not be loyal. We can not have loyalty without spirituality, but we can have education without much spirituality. There is danger of resting too much on our education and our antecedents. There must be something back of pride in our ancestors. The Jews called themselves the children of Abraham, but were not loyal to God because they thought too much of their ancestry. The more unpopular a truth, and the fewer the people who uphold that truth, the stronger should be the loyalty of the few. Seventh-day Baptists are especially in need of loyalty. Three strong men have recently gone from our ranks, Rev. George J. Crandall, Rev. O. U. Whitford and Rev. L. R. Swinney. Where are the men to take their places? We are short of ministers to-day because some who have been called, have forgotten the call. Any young man who will allow anything to hinder him from coming into the ministry is not worthy of the call. There should be more spiritual life in the churches and in the surroundings of the young men. We ought to make more effort to bring our friends over the line into our spiritual life. So many come up to the line and do not step over. All our religious gatherings should be concentrated action, to this end. There should be an intense religious fervor in our gatherings. The General Conference is too much an entertainment; there is not enough intense religious feeling. That person is most truly loyal to his denomination, who brings the most over the line. We must have more spiritual fervor, and the time to create this is at Conference, when the influence upon those young men present will lead them to decide for Christ."

Following the address by Mr. Wheeler, came

a solo by Dr. Harry Prentice, after which Dr. A. H. Lewis gave a brief, but very encouraging address on "A Hope to be Proud of." Text Romans 5.

"Paul declared that faith in God and the love of God shed abroad in the hearts of men is a hope to be proud of. The glory of the Christian faith is hope. Hope is the mainspring of human actions. Hope always brings shame, when it fails us. Our hopes in Christ, our reliance on truth, our expectation of something better by and by is a hope that maketh not ashamed. Those who remain longest in the world's memory are the few. He who stands with the few, for anything that is worth standing for, has a hope that can never bring shame. The few men who remain in the memory of the world are those who stand out against the current of popularity, and stand for something that is true. He who stands for something enduring, has a hope that never maketh ashamed. He is blessed who is called to stand with the minority. Emerson said "The young man who would make the most of himself should early in life ally himself with some unpopular truth." To the Greek, energy meant something that stood out so clearly, from everything around it, that one could see all around it, like a bas-relief. The few men and women who stand out in such bas-relief, in history, have stood for something worth while. The main fruitage of life is beyond the line we call death. The main results of living are on the other side. There is no great enterprise, no great purpose, no holy desire, no righteous endeavor that can ever be completed on this side, therefore, all results of the hope that maketh not ashamed, must find their fulfilment beyond this life,—their beginning here, their completion there. No conception of life is complete which does not take in the beyond. Every high thought reaches beyond into the other life, every noble conception belongs to the other life. When faith takes hold of your soul, it is as a hand reached down from that life. Be proud of the fact that you stand with the few, that you stand for something that is enduring, and permanent,—a hope that can not make ashamed. Though we chisel life rudely, angel hands will perfect it. There are but a few of "our household of faith, but the truth which we believe, and for which we stand, is the truth God chiseled in the granite of Sinai, for all time, and it will prove to us who believe it, that such a hope maketh not ashamed."

At the close of the afternoon session, lunch was served in one of the lower rooms of the church, and a pleasant social hour was spent until the evening session was called to order by Rev. E. F. Looftoro, pastor of the New York church, who conducted a short business meeting. Upon invitation of the Marlboro church, it was voted to hold the next Yearly Meeting with that church.

After a brief song and prayer service, Rev. E. B. Saunders of Shiloh, N. J., preached from the text, Matt. 26: 36. His sermon was an earnest appeal to each one present to enter into closer companionship with God, and become a member of the inner circle. He said: "In Christ's time there were four circles of discipleship; first, the five hundred; second, the seventy; third, the twelve, called the apostles; fourth, the small inner circle composed of Jesus, Peter, James, John and Andrew. The heart that really loves God does not wish to remain in the circle of the five hundred, but is eager to get within the inner circle. The world wonders at Christ's patience

with Peter, but Christ knew Peter's heart, and he knows the hearts of many on whom there seem to be so many blots. A wise philosopher once said: "I know that I know nothing." Such humility is a power in the hands of God, that will move the world. The privilege of coming into the inner circle is the thought of to-night. Those of you who have had troubles and sorrows have found yourselves seeking the love and confidence of a little circle. True friends stand by you when you are in trouble, and are the means by which God sends deliverance. Your associates and friends will determine the outcome of your struggle, for they will stand around you, if they are the right kind. If the Son of God had to have two or three to take with him, apart, how can we do without them? If you are true to God, the time will come when you will need just that comfort. If the Son of God, without sin, had to have it, let us not try to live without it. Thank God we do not have to walk alone. Have you ever been where you seemed to find neither comfort nor friends among the thousands about you? Have you known the time when the heavens seemed to be of brass, and your prayers were of no avail? O, there is enough love and sympathy in human hearts, implanted there by God, if we only knew how to find it. There are Christians who do not need to pray,—at least they do not know that they need to pray. "Can ye not watch one hour?" When your pastor asks you to do something, will you not turn to that passage and read it? The careless world does not know how human hearts ache. O, the patience of God with us. What we want is the love to enable us to draw others over the line. There is no infirmity, no flaw in the human heart that can keep it from the inner circle, if it really desires to get there. So many times we take thing out of God's hands, and say we think they are impossible. Peter was given the golden key when he said, "Master, we have given all." The wonder of this gospel is that it does not taunt us with our failures, but it delivers and relieves us. The reason we do not know the power of the gospel is that we do not let it have free course."

After the sermon, many helpful and earnest testimonies were given.

THE GENERAL ADVISORY BOARD OF THE GENERAL CONFERENCE.

THE RECORDER readers will be interested to know that the new Board, "The General Advisory Board of Conference" was not born for an early death, as some suppose. It is showing definite signs of life. There was a meeting of the Executive Committee of that Board, in New York, Nov. 26. The afternoon was spent in discussing matters of general interest to the denomination. The work of the Field Secretary of the Sabbath School Board, the interests committed to the Board of Systematic Benevolence, and kindred subjects, were considered, at length. A meeting of the Board will be held on December 31, when it is hoped there will be a full attendance. When you get your Conference Minutes, which we hope will be very soon, you are urged to read carefully its report of the Executive Committee of Conference in which the work of the New Board is outlined.

GEO. B. SHAW,
Secretary of the Executive Committee of the General Advisory Board of the General Conference.

Missions.

"I can do all things through Christ which strengtheneth me."—Phil. 4: 13.

If there were any way of gathering up the actual statistics of the spiritual realm, the testimony would be practically unanimous that genuine satisfaction in life is absolutely proportioned to forgetfulness of self and absorption in others.

Wisdom and strength coming from God have worked all miracles so far. Prayer is sometimes best answered in the preparing of the petitioner to do those things which he asked the Lord to do. When you pray for missions do you mean that He will help you to help on the mission work? When, answering our prayer, God places means at our disposal, do we forget?

Dr. Livingston, the great missionary and explorer is to have a monument erected to his memory at Chitambo where he died. He planted the banner of the cross in that dark continent, and the wonderful change which has come to Africa in the past 30 years may be largely due to him. Surely, "Every man's work shall be made manifest."

If you were to build a house to be your home you would throw aside all poor material and use the best. Good and bad never combine well in this world. Suppose the worshippers of Baal had been allowed to assist in rebuilding the temple, holding joint ownership, what would have become of true spiritual worship? There is only one sure way to build a Christian character. The boy who can say "No!" to temptation can say "I will!" to duty, when he becomes a man. The young man who has built well, becomes the man whom the world trusts in its highest concerns. Look well how ye build; for one begins very early.

EXTRACT FROM LETTER OF REV. S. H. BABCOCK REGARDING WORK AT BLYSTONE, PA.

On the 10th of this month I went to Blystone, Pa., and remained until Monday of this week, (20th), preached nine times at the Clawson school house, once at Manning Freeman's, and once at the Baptist church in Mosiertown, eleven times in all, and assisted in the study of the Sabbath school lessons on Sabbath Day.

The weather for the most of the time was quite unfavorable, storming so badly that we did not have meeting one night, and the roads were quite muddy. The attendance ranged from 15 to 50 (the latter number on Sunday nights) and the interest and attention were good. A few faithful ones are struggling to "hold the fort," keeping up Bible study on Sabbath afternoons, and generally some sort of a service at the school house on Sunday evenings. The meetings for Bible study are held either at Brother Waldo's, or at the home of Mrs. Freeman. Mrs. Freeman is intending to make an effort to organize a class of young people, boys and girls, for Bible study.

As far as the weather and going would permit, I called on the different families, especially the Sabbath keepers, and did what I could to encourage and strengthen the "things that remain" and urged them to keep up their meetings and Bible study. Their number is small, and when Brother Wolfe leaves for Alfred to continue his study in the Seminary, which he was making his arrangements to do this week, the entire responsibility will rest on three or four sisters, but they are earnest and persistent and have the respect and confidence of the whole community.

I was very cordially received and earnestly requested to return again.

ROOM IN HEAVEN.

"And the city lieth foursquare, and the length is as large as the breadth, and he measured the city with the reed 12,000 furlongs. The length and the breadth and the height of it are equal." Rev. 2: 16.

There are some who never think of heaven. In their mind a thought of the better country would starve for his loneliness. Others think of it occasionally, when the voice of sweet music steals upon their ears or Providence or the preacher lifts them above earth. But when they do think of it, how poor and meagre their thoughts; to them it is a narrow, circumscribed spot in the universe, a small place just large enough for their church, but too small to admit within its pearly enclosure, even the good, beyond their communion. Such were not the views entertained by John when, on the lonely isle, he saw, in grand panoramic view, the heavenly city.

John was in the spirit on the mountain of holy contemplation, and he had a delightful conversation with one of the royal surveyors of the heavenly country. He says, verse 15, "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof." The idea he gives to us is, that there was solidity, firmness, durability and strength, all combined with indescribable beauty, surpassing grandeur and infinite glory."

The city, as he saw it, was in the form of a magnificent cube, of vast dimensions. The surveyor had the golden reed, and he measured the city in the presence of his visitor. It was 12,000 furlongs (stadia) long, and 12,000 furlongs broad, and 12,000 furlongs high. The length and the breadth, and the height of it were equal.

In this view of the great city we are quite in harmony with the Rabbinical books. I need not occupy room with quotations.

In almost every other theory proposed great violence is done to the Greek text. In this interpretation the sense is natural and grammatical construction is respected.

We take the passage as it reads, "12,000 furlongs," which, when reduced to feet and cubed, is 948,938,000,000,000,000,000,000 cubic feet, the half of which we reserve for the throne of glory and the heavenly court. Half of the remainder I reserve for Celestial gardens of heavenly fruits and flowers. Half of the remainder for shady bowers and lovely parks. Half of the remainder for the golden streets and walks, and the remainder, or one thirty-second of the whole I divide into rooms of 20 feet square, and 10 feet high. Of rooms we have 7,413,578,125,000,000,000,000.

Then I suppose that this world was populated as at present, with say 900,000,000 of human beings, and that three generations pass away every hundred years, that is allowing thirty-three and one-third years for each generation, and that at the close of the seven thousandth year the trumpet of heaven would proclaim that "time would be no longer," and that earth's population would all be brought home to the city of God.

I also suppose that in the universe of our Father there are 800,000 worlds like ours existing under the same number of years as ours; each one having the same number of inhabitants as our own, and each inhabitant obedient to the universal "come."

Take all these multitudes of human or created beings, and the heavenly home which the angel

measured for John and for us, dear reader, would afford 49 such rooms as are measured above for each inhabitant of all the 800,000 worlds and leave more than 400,000 cubic feet unsurveyed. "And yet there is room." Oh, how true it is that "in my Father's house there are many mansions."

W. H. POOLE.

THE MISSIONARY SECRETARYSHIP.

In contributing a message to the Missionary department of THE RECORDER, I feel that there are things which I can say as pastor of a church, which I would not dare to say if a member of the Missionary Board. Every pastor in the denomination has lost a true sympathizing friend and a wise counsellor, in Secretary Whitford. This department of our denominational paper has lost an able editor. The same good counsel which has guided our pastors and pastorless churches in sustaining themselves, and in obtaining suitable pastors, has wisely directed the work of the Missionary Board for twelve years, and kept it from being inveigled by visionary, though well-meaning friends, into wild and unsafe ventures. During that time, and for a few years previous, the work has wonderfully grown. The time is ripe for more system. We "are on the right track." Those are the words of a leading secretary of the Presbyterian Mission in whose New York office I spent an hour. The ends of the earth are at our feet, hungering for Christ. The Board is entitled to our greatest support and confidence in its work. Do we realize that the members are a picked lot of consecrated and successful business men? They give time,—you have no idea of the amount,—to Board meetings, committee meetings, and special matters which are constantly referred to them, writing to obtain information, thinking these problems through, cheerfully giving their time, and meeting their own expenses, taking the blame often, where there is none, contributing freely of their own means, carrying the load year in and out, on and on. This is all true, both of the Missionary and Tract Boards. We do not realize the greatness nor the thanklessness of their work. They are confronted with a multitude of obstacles which the people do not see. We wonder if a General Secretary's office pays. Yes; an hundred times yes. We want a man who can visit and hold meetings in the small pastorless churches; who can do revival work; who can visit the larger fields to procure funds; who can write one thousand wise and kind letters each year; who can make the Missionary department of THE RECORDER bristle with interest. We want a representative man, who can be in three places at once, four is better, even if the places are a thousand miles apart; one who, if he recommends to the Board a measure, will make no mistake; if he recommends a pastor to a church will not only recommend a good one but one with whom no one can find any fault. Are we not a people of high ideals (for other people)? Now, brethren, let us, by the help of God, during this winter, hold revivals in our own churches, to make us kind and patient with our Boards, our Secretaries and pastors. Advise them kindly and not simply find fault. Pay systematically to keep our churches and Boards out of debt. Let us live on our knees for the great cause of missions and for the Sabbath truth which the world is yet to receive. I pray that God may make us worthy to do his work and will.

A PASTOR.

A TRIBUTE.

It was with the deepest sorrow that we read of the death of our beloved brother, O. U. Whit-

ford, so suddenly, and to-be-lamented. He was so good and useful, language fails me to say how much I feel the loss. I loved him much, and it could not be otherwise. I found in him a friend and brother; but our loss is his infinite gain. He was called up higher for larger service with Christ, which is far better. He was a good and faithful servant, and has gone to receive that reward. May God sustain the sorrowing relatives and may his mantle fall upon his successor, and on each of us.

GEORGE SEELEY.

PETTICODIAC, N. B., CANADA, Nov. 24, 1905.

OUR NEEDS IN SABBATH SCHOOL WORK.

REV. WALTER L. GREENE.

Delivered at Conference, August, 1905.

A few months ago, in correspondence with one of our prominent educators, in regard to the great needs in Religious Education, this laconic reply was received, "Uncertain, they are so many." I, too, come before you this afternoon with a feeling of uncertainty, not so much as to what the needs are, as to what needs out of the many may most profitably be considered in the few minutes at our disposal.

The first great need that will be considered is a need of a more general recognition of the real function of the Sabbath School in the life of the church. If the teachers who are in this audience to-day were asked as to the object of Sabbath School teaching, it is likely that most of you would say, "To win the boys and girls to Christ," but, friends, do we realize the extent to which this object is actually being accomplished? A writer on this subject has said that eighty-three per cent of the additions to the Protestant churches comes from the Sabbath School. Marion Lawrence, in his report to the recent International Sunday School Convention, stated that from the Bible schools of North America, two hundred and twenty thousand additions, in round numbers, to the churches, had been reported to him, during the past triennium. In reports from our own churches there is found the significant fact that in 1904, out of 141 additions to the churches by baptism, 105 were members of our Sabbath Schools. One pastor recently said that the most fruitful field of evangelistic effort in his church was a young men's Bible class. These facts lend emphasis to the profound conviction of many that the proper culture of the Sabbath School is vital to the future growth and success of the church.

Again, the Sabbath School is not only important as an evangelistic force, but is also a most potent factor in the development and enrichment of the Christian life and character of those who are already within the church. Permanent results in life and character demand that the church give earnest attention to the training and nurture of its children. What more hopeful work for the church than to have its young people and its mature men and women studying from week to week the facts and principles and the teachings of the Book of life?

These two great functions of evangelization and nurture, however, impose upon the church corresponding duties and responsibilities. They call upon the church to give its most capable and spiritual members as teachers and officers of administration. They demand, also, that the church give adequate financial support so that the school may be equipped with those educa-

tional appliances which are considered so essential in all educational work, i. e., ample room for the school and its various departments, maps, charts, books on the Bible and the teacher's work, cabinet collections and pictures to illustrate and facilitate the work of teaching. Is it fair for the church to demand high class results, in Christian life and character, when the most capable people of the church are unwilling to become teachers or officers, and the church itself fails to give that financial support which will make effective work possible. Ought not the church to assume the financial support of the Sabbath School, just as much as the support of the minister, and ought not the annual church budget to contain as liberal an item for the church school as for coal, light and janitor's salary? Ought the Sabbath School to be left to eke out a struggling and poverty stricken existence under the prevailing penny collection system?

A second great need is for a wider and deeper knowledge of the Scripture as a basis for spiritual progress. Real progress and permanent results in spiritual life can not reasonably be expected unless founded on correct instruction. It is noticeable that the most fruitful and permanent evangelistic work has been accomplished where the work of instruction in pulpit, Sabbath School and young people's societies has been most faithful and thorough. There is need for a large and broad study of the Scriptures—a study that will reveal Bible truth in its perspective, and that will give a firm grasp of the general trend and teaching of the Bible. There is need, also, for an intensive Bible study that will unfold the finer and deeper spiritual truths, for like many a mine, the Bible gives up its richest treasures to those who dig the deepest. Again, there is needed more individual and devotional study that will open up more fully the way of life and will throw light on the duties that men owe to their fellows and the world in which they live.

To meet the need for a larger, more intense and practical study of the Scriptures, there is a growing conviction among many of our people that as rapidly as possible we should develop a Bible study and devotional literature of our own. Many are desiring and others should desire a wider study of the Bible than is usually afforded in the International Lessons. Inquiries frequently come as to whether such books and courses of study have been prepared by our own people, and with regret and almost with shame, we are compelled to say, "No." I raise the question, would it not be wise for our people to develop a devotional and Bible study literature of our own—a literature adapted (1) to juvenile minds, (2) to the general and popular reading public? Such literature will necessarily be attractive in material and style as well as attractive from the point of view of the printer's art. For instance, children's story books, with a hero or heroine who stands true to Seventh-day Baptist principles would teach truth that could scarcely be expressed in any other way. There is need, also, for a literature that will help those who are engaged in the work of instruction. Many pastors and teachers would welcome suggestive courses and outlines of study that would aid them in bringing the truths of our denominational position before the children. The development of an available literature of the character suggested would meet a real need with many and at the same time, such a work would serve to dignify the work of our people and our

denominational position in the eyes of the young people. Anything that will show that Seventh-day Baptists are taking part in the world's great work, whether it be business or literature, will be a strong factor in commanding the respect and confidence, and hence the loyalty of our young people, to our denomination and its work. This feature of the development of a literature with a wider scope than we have at present is not unimportant. Who will help to meet this need?

The third great need is the need for trained teachers and trained leadership. In all Sabbath School work the teacher holds the key to success or failure, for without the right kind of teachers, no Sabbath School, however well officered and equipped, can do successful work. There is need for teachers who have a wide knowledge of the Bible and its teachings, who have had a real spiritual experience, and who have a real love for the work in which they are engaged. Furthermore, the teachers need to know their pupils, their interests and powers, through their own observation and their acquaintance with the writings of those who have made a study of child life. Teachers should know how to impart truth and that knowledge of spiritual things which they have experienced in their own lives; in other words, the principles of teaching may well be studied by them and applied from week to week.

The importance of the teacher's work and the necessity for the best qualified teachers demand that provision be made for teacher training. Every school, whatever its size, should have one or more young people and substitute teachers who are preparing themselves for better service in the Sabbath School. In most schools there can be found several who would be glad to meet once a week at the regular Sabbath School hour for a more general study of the Bible than is anticipated in the International Lessons, or for the study of child nature, or the principles of teaching, or for the study of the method of Bible school organization and management. Two or more years of such study would do much to equip the young people, and so from year to year, teachers of wider knowledge and better qualification would be brought into the Sabbath School work.

In those schools where it might not seem practicable to have such study classes, individuals perhaps, could be induced to take up reading and study courses in teacher training. Valuable work in teacher training might be done in this way. The material for teacher training is so rich and abundant that could our teachers generally be induced to explore the literature on this subject, a mighty impulse would be given for more effective Sabbath School teaching. Our pastors should here recognize their opportunity and responsibility, as pastors of the Sabbath School as well as of the church, to encourage their teachers to better preparation and to fit themselves to become the teacher of the teachers and the leader of the leaders in the great work of Religious Education.

The fourth need is for a better and more complete organization. Fuller organization means a greater division of labor; more people at work, more objects to be attained and larger opportunities for results. We should have all the organization that is needed for the effective cultivation of the field. Home Department, cradle roll, primary department, main school and

organized classes. Each have their own constituency which is neglected if any of the departments are wanting. Furthermore, the principles and methods employed by successful schools and teachers should be made the common possession of all. Those who have had opportunities to know should be enabled to share their knowledge with those who have had less opportunity to know. Hence, printed matter, correspondence, conventions and institutes should be utilized for the exchange of views on Bible school work. We ought, also, to keep in touch with the general organized work as represented by the International Sunday School Convention and the great Religious Education Association. Many things are being worked out in these organizations which may well be utilized in our own schools and our own work.

Better organization will enable us to extend the influence of our schools and churches among those outside of our own families and church membership. Too many of our churches seem to think that their field of religious effort is limited to those who have some Seventh-day Baptist affiliation. This is true even in those communities where our own church is the only organized body for Christian work. We need to enlarge our vision and realize that we have a responsibility to the unevangelized world as well as a mission to the Protestant churches. Many of our pastors would find their pastoral efficiency and evangelistic efforts multiplied if they would use the machinery of the Home Department and of House to House Visitation.

Much has been said of our needs, but I wish you would notice that these same needs are also our opportunities. A need is an opportunity. The need of applied electricity was an opportunity for a Edison. The need for a trans-Atlantic cable was the opportunity for a Cyrus Field. The needs in our Sabbath School work are great opportunities for Seventh-day Baptist Sabbath School workers.

Needs, yes, but opportunities for the development of Christian character among the boys and girls; for the enlistment of the best teaching talent and for a broader and more intense study of the Bible. Needs, yes, but opportunities for the production of a devotional and Bible study literature, for training teachers and for improving our methods of work. Needs, yes, but opportunities for extending the church's influence among the unevangelized, for the extension of the kingdom, and all to the end that we may win a generation to Christ and his service.

ODE TO SOLITUDE.

Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter, fire.

Blest, who can unconcern'dly find
Hours, days, and years slide soft away
In health of body, peace of mind,
Quiet by day,

Sound sleep by night; study and ease
Together mixed; sweet recreation,
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented, let me die;
Steal from the world, and not a stone
Tell where I lie.

—Alexander Pope, *Obit.*, 1744.

Woman's Work.

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

WHICH ARE YOU?

There are two kinds of people on earth to-day,
Just two kinds of people; no more, I say,
Not the sinner and saint, for 'tis well understood
That the good are half bad, and the bad are half good.
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth that I mean
Are the people who lift and the people who lean.
Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And, oddly enough, you will find, too, I ween
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets others bear
Your portion of labor and worry and care?

STRAY LEAVES FROM THE CORRESPONDING SECRETARY'S DESK.

Some of the letters which come to the Corresponding Secretary's desk are so interesting that I want to share them with you. I know it will warm your hearts to see how the spirit of loving, loyal service is moving the hearts of our women this fall.

"Our school is in fine condition. We are very thankful for such good teachers.

"I have a family of eleven to care for, six besides my own family, so you see my hands are full. These six are children staying here to go to school."

FOUKE, ARK.

"I shall carry out the wish of the Board, in visiting and personal correspondence with the women of this Association just as nearly as seems reasonable for me to do so. I am already planning my program for the Association, next spring."

"AN ASSOCIATIONAL SECRETARY.

"My heart is in the work, and I sincerely hope an efficient secretary may be found. We need stirring up, and I think the secretary should be able to visit the different societies."

"A WESTERN ASSOCIATION PASTOR'S WIFE."

"I write to know what the Woman's Executive Board have for us to do in the line of packing barrels, or who to help. It is coming winter, and it would be well to do this work as soon as possible. Where is the greatest need for our help?"

"MISSIONARY COMMITTEE OF AN EASTERN SOCIETY."

"I have long been in the habit of sending papers which I have read to friends who, I thought, would enjoy them."

"A SISTER IN RHODE ISLAND."

"My little girl is changing from a baby to a little girl quite rapidly. O, I do love her, I tell you, almost as much as if she were my own, if not quite. I am very grateful for her, and hope she may be spared to me."

"E-ling is just hugging my arm and saying, 'This is E-ling's mama, isn't it?'"

"I almost forgot to tell you the good news, that I will very likely have a house to move into before the coldest weather comes. I may not get all I want yet,—I haven't money enough,—but am pretty sure to have a comfortable house for myself, which is most important just now. Rejoice with me."

"DR. ROSA W. PALMBORG."

"It is a work that appeals to me, and one in which I am deeply interested. I have the work of the Board at heart, and some day may be able to serve them in some way, if not in the one they now desire."

"A SISTER WHOSE HEART IS LARGER THAN HER PHYSICAL STRENGTH."

"Have sent on the letters to the societies. I urged upon them the work of RECORDER subscribers and hope we shall be able to do something in that line.

"I have wondered how it would do to introduce mite boxes among the women of our small churches, that have no societies. In these churches there seems to be no one to lead, and it is next to impossible to get them to organize. I had thought they might meet once or twice a year and put their mites together to send to the Board. It might help to interest the women."

"ASSOCIATIONAL SECRETARY IN THE SOUTH-WEST.

DEERFIELD.

RUTH POTTER MAXSON.

I. The Historic Town.

If the Historical Society should undertake to put up monuments in Deerfield to commemorate each important historical event happening there, I do not doubt that every square inch of the old town would be covered by memorials. But instead of putting up separate tablets to commemorate each historical spot, the Pocumtuck Valley Memorial Association has very wisely set apart one whole building in Deerfield for a museum, in which are concentrated the mementos of two centuries.

The place selected used to be an old academy. It is a quaint building, with low ceilings, heavily timbered, and with sloping, uneven floors that creak with every footstep. The room on the right, as you enter, is the one devoted to the Indian relics, and within this room are gathered together what forms, probably, the most famous and complete collection of Indian relics in our country. In the center of the room, hung between two heavy old posts, is the door taken from the old Indian house. This house stood in Deerfield until comparatively recent years, on the road from Boston to Albany. Always when the stage coach went by, it stopped for a few minutes and let its passengers down to see the old Indian house. Finally the house was torn down, and the heavy oaken door was brought to the museum.

The visitor, looking at its massive wood work, and the dents and scratches on it, and the great gaping hole hacked in its center, suddenly goes back two hundred years to the Indian Massacre of 1704. One can fairly hear the Indians battering in the door, and hear their shouts, and, stooping down, one can even hear them breathe just the other side of the door. With what terror and suspense must those men and women have listened to those sounds on that night two hundred years ago! The Indians had battered at the door with their tomahawks, in vain, and finally had hacked and hewed a hole in it, and pointing a musket through the hole, shot Hannah Sheldon as she was rising from her bed.

Beyond the door stands a large, carved chest, brought from England long ago to hold the linen of a bride. Now, as the lid is lifted, within may be seen the gigantic skeleton of an Indian. Around the room are trays containing arrowheads, and tomahawks, and spears, and all the horrible relics of that terrible time, when the people lived in constant fear of the Indians.

As the visitor passes around the room, more and more the feeling of the place grows on him, and more and more he realizes some small degree of what those sturdy settlers suffered. Here is the bloody shirt worn by the man whom the Indians killed at the pasture bars as he stood defending his children. Here are the old flint-locks borne by the men of Deerfield, and here a tiny, broken shoe, worn by a little girl five years old, who tramped the long weary way back from Canada, after she had escaped from captivity.

One whole table is taken up by relics of a people whose name no one knows, and who lived no one knows how long ago. They lived centuries before Columbus discovered America, and all that is known about them now is what can be inferred from the sort of relics they have left behind.

The room across the hall is devoted to household utensils of Colonial days. There are all sorts of pots and pans, candle moulds, Dutch ovens, spits, old lanterns, a trundle bed, a hand loom, and old china that would set a collector's heart throbbing. The huge stone fireplace was brought from another historic house, near Greenfield, and set up here, to make the room still more complete. The other rooms on this floor are devoted to old heaters, and sets of china, and old paintings of Colonial heroes.

Upstairs are rooms full of old books, and still more china, and in one big hall are marble tablets set in the wall, the roll of the Deerfield dead of that dreadful winter. One could spend almost as much time here as in the Indian room, reading about the brave New Englanders who died so long ago. Here is Eunice Williams, taken prisoner in Canada, and whom the Indians killed because her strength failed her on the way. Here is a tablet to little Mercy Sheldon, killed on the very doorstep where she had so often played. Forty-eight died that February night in Deerfield, and here we find all their names. Farther on are the names of those taken prisoner to Canada. One hundred and twelve there were, of whom a few afterwards came back. Here is the name of the woman who was "captured by the Indians," and finally married one of her captors and never came back again to Deerfield. But a volume would not suffice to tell the history of those sturdy people whose names are inscribed on the tablets around the hall.

The rooms on the third floor have their share of interest as well. Farm implements are there, and carpenter's tools, and all sorts of hardware, from old hand-wrought nails to huge cowbells. There are some old tavern signs, each of which once swung before some old inn of Colonial days. Here is the sign of "George Washington," and here the one of the "Tenpenny Nail," furnishing entertainment for man and beast.

In another room upstairs are old spinnets and harpsichords, and all sorts of furniture, and in another a fine old collection of flowered bandboxes and quaint garments, and in still another are specimens of needle work, such as samplers and embroidered views of Mt. Vernon.

But there are various points of interest in Deerfield outside the museum. Everything about the town speaks of its antiquity—nothing seems ever to have changed, for years upon years. On the chimney of a house on the Old Street is the date 1698. On another street stands the old Williams house, bearing on the lower panel of its door the witches' cross. There is nothing so very fearsome about this cross. It looks as if it had been put on with red paint, and had faded years

ago. Within this house is the famous secret stairway.

The old Manse is further down in the village. From it were married, on Sunday morning, in 1792, three sisters, "Nabby, Sally and Rachel," "all dressed in blue." Beyond is the tablet which marks the site of the old Liberty Pole, and further still a monument commemorating the site of one of the earliest free schools in that part of Massachusetts.

But Deerfield is full of these memorials of the past; one could spend a month there, walking through the broad streets or studying the relics in the museum. I doubt if there is in all New England another town which is so complete and perfect an epitome of the life of two centuries ago.

HISTORY OF THE LOST CREEK SEVENTH-DAY BAPTIST CHURCH.

BY THEODORE L. GARDINER, D. D.

(Continued from last week.)

For six or seven years things seemed to move along peacefully, and in 1830, quite a revival (led by Lewis A. Davis) resulted in the addition of 30 members to the church. But the old questions seemed to come again to the surface, and for some time quite a minority clamored for a new constitution. The records show that "for the sake of harmony, and obviate difficulty under which all had labored, a large majority yielded to the minority and a constitution was granted."

But it does not appear that the constitution was ever framed; and the following year our records show that a minority had taken possession of the meeting house and locked it against the majority who met for business at a private house. It is very probable that this little company of seceders led by one William Williams, was led to the act, because the majority had repeatedly refused to ordain that gentleman, although he had frequently clamored for it. The last vote upon that question stood 13 to 25 against ordination, and the very next meeting found him and his party in possession of the church house, with the door locked against the regular church party.

Rather than carry the controversy farther, the majority party decided to leave the seceders in possession, and repaired for that day to a private house.

Deacon William Kennedy, ever loyal to the church, stood with the majority. And although some of his near friends were among the other party, he promptly came to the rescue, saying, "Come to my house and make it the sanctuary of God until we can build another house of worship." This they did for a time. Regular meetings were also held in a school house which stood near the fork of the road a little below Bro. Lloyd Kennedy's present home. Many of Deacon Kennedy's friends came back when the new house was done and became his yokefellows in church work while he lived. One month after the division found them in the midst of plans to build a new church, upon the burying lot on Mr. Bassel's land.

Although their treasury was empty, they went about the work with commendable zeal, and in April, 1835, we find them with the house all built and in use. There is no record of the work of building, or of the cost, but the first mention of the house is made at this April meeting.

The little church down the creek, still using the old house, and styling themselves the Second Seventh-day Baptist Church on Lost Creek, was already beginning to see trouble. A petition from some of them was before the above

mentioned April meeting, regarding their entering the new house, which was not favored by the church. About this time Eld. Joel Green came on a mission to West Virginia; and reported the state of affairs to Conference. This resulted in the refusal of Conference to accept the 2d Lost Creek Church to a membership for which they had applied. The Conference also refused to recognize the ordination of William Williams, which the first church had twice refused to give him; but which the seceding church had given. In writing about the building of the "Frame Church," Elder Green says: "It was done with such unanimity, liberality, and celerity, as to do honor to the church and disarm opposition. In a short time, the larger portion of the deserters retraced their steps and resumed their walk with the church, and the community rejoiced in a rather extensive revival of religion." For several years, however, a handful of members continued to keep up the other organization, but it finally died away, and most of the members returned to the frame church.

During the years 1840-41, there was considerable friction between the Salem and Lost Creek churches over the reception of a man into membership here, who had been under discipline there and was excluded from that church. For a time this trouble promised to be serious, but it was finally settled by a joint committee to the satisfaction of a majority of both churches.

A movement set on foot by the Association, looking toward the support of a missionary within its bounds, was heartily approved by this church in September, 1842. And in the following year this church appointed a treasurer to receive missionary funds and entered actively into the plans for missionary work. At the same meeting the church called Bro. Samuel D. Davis to improve his gift within the bounds of the church; which call was renewed each year for several years until his ordination in 1850. It was this missionary spirit of 1842, that brought into the work a man who was to become the acknowledged leader in West Virginia for many years; and it also brought to the church a splendid revival, wherein twenty-six souls were added to the membership. Little did the church then realize the full import of that one call given a young man to enter the ministry. They could not then know as we do to-day that they were calling into the field, one who was destined to become the great missionary standard-bearer for our West Virginia churches through more than a half century; one destined to do more to hold these churches together, and to lay foundations upon which others should build, than was any other man in history. In the prime of his manhood, he was to stir the souls of men in all this country to strive for higher life; and in his declining years, "Uncle Sammy," as all call him, was to be the beloved pastor and spiritual father of all these churches. To-day, as he sits by the river's brink in the golden twilight of life, waiting in blindness for the boatman to ferry him over, where the angels await his coming, what a flood of memories must fill his soul, as he thinks of all his labors, and of all the growth in spiritual things, and of all the changes in the homes and in the churches, since that 17th of December, 62 years ago, when the church first called him to improve his gift! God was certainly in that call, and he has blessed his servant most abundantly in his work.

The missionary spirit must have been strong

in those years; for we find this church joining with Salem to send their pastors out into the surrounding neighborhoods as missionaries. These pastors made annual reports to the churches of all their work, just as missionaries of to-day do to the Missionary Society. Their work extended to the Ohio River; and preaching stations were kept up at West Fork, Lost Creek, Hughes River, Middle Island, Greenbrier, Salem; and later Long Run and Buckeye. Indeed, the South-Western Association, as it was then called, organized at Lost Creek in 1839, was organized as a missionary body; and included the Ohio churches as well as those of West Virginia. Three years later, Richard C. Bond of this church, reported 122 days of mission work, 98 sermons, and 1,572 miles of travel. If we had the data, no doubt that others of this church were equally active in mission work. The division of the Association, and reorganization of the churches East of the Ohio into the West Virginia Association, resulted in greater concentration of missionary effort in the West Virginia field. Into this work the Lost Creek church entered most heartily, and for several years the work moved forward. In December, 1849, Eld. Azor Estee and wife united with the church, and joined in mission work, especially along the line of education. The church passed a strong resolution in favor of "Literary reform," and asked other churches to join, naming Eld. Estee as the man for that work. This movement resulted in the establishment of an Academy at West Union. Eld. Estee and Eld. Davis were two good yokefellows in those years, and their labors were blessed of God. Revivals were frequent under their labors.

More and more did the interest of the church center in the Association as a missionary body, through which money was to be raised and work done.

Thus, the records show less of home discipline, and the adjusting of home troubles, as their interest in those outside increases. It was indeed a happy change, and must have been blessed by spiritual growth. But this order of things did not last many years. There were those who pressed into debate at the Associational meetings trifling questions as to what men should eat, and what they should wear, until, rather than dispute over such things, this church heartily favored the disbanding of the Association. It seemed the only way to have peace. This was done in 1855, and again we find Lost Creek and Salem united in mission work. Eld. S. D. Davis became pastor of both churches, and each church was to pay \$75 per year. This is the first mention of a salary for the pastor; and a subscription paper was started to raise the money. Here, too, in 1855, we find the first record of a chorister, when Levi Bond was chosen for that work.

The following year this church applied for admission to the Eastern Association. But an unfortunate controversy, growing out of unjust criticisms upon the question of slavery, and certain publications in the denominational paper, resulted in the churches withdrawing from that Association. This they did after expressing sincere thanks for all the help sent them by some of the churches East, and to Eld. S. D. Davis, who had so ably represented and defended them in the Association.

The reply to correspondence, and questions framed by the committee, and by which the controversy was ended, and in which the withdrawal was made, is a most courteous and dignified arti-

cle full of the Christian spirit and expressing deep sorrow over the necessity that compelled the church to withdraw from the Northern churches. It was not until after the fearful and bloody Civil War was ended, that the broken links were again welded.

The firm of Potter & Hubbard, in New York, offered to pay the entire salary of a missionary to West Virginia, if the general Board would send one here to help the unfortunate churches who had suffered so from the ravages of war. In accordance with this offer, Eld. Walter B. Gillette first, and then Eld. Chas. M. Lewis, came and labored among us as missionaries.

It was through the blessed spirit of the Christ exhibited by these brethren and others who followed them, that the Lost Creek church was again welded with bonds of love to the brethren and churches of the North.

(To be continued.)

Children's Page.

THE PRE-SCRIPTION.

It was a very dreadful time
When my Mama lay ill,
The Nurse went tiptoe through the halls,
The house was sad and still.

The Doctor with his medicines
Came every single day;
He would not let me see Mama
To kiss her pain away!

But every time he looked so grave—
For dear Mama was worse;
I knew they could not make her well,
That Doctor and that Nurse.

I sat before the chamber door
And cried and cried and cried—
I knew that I could cure Mama
If I could be inside.

But once I had a splendid thought,
Behind the Doctor's back,
To write my own Pre-cription out,
And tuck it through the crack!

I made upon a paper sheet
Round kisses in a shower,
And wrote—"A kiss for my Mama,
Please take one every hour."

And from that very time, of course,
My dear Mama grew well.
The Doctor thinks it was his pills,
And I shall never tell!

—Abbie Farwell Brown in *The Watchman*.

A TRIP TO THE MOON.

How would you like to take a trip to the moon? It would be a long journey, taking more than six months if you went with the speed of an express train; or if you traveled with the swiftness of a ball from a modern cannon, it would take about as long as a trip across the Atlantic in a fast steamer. Under average atmospheric conditions a large telescope gives us a view of the moon as it would be without the telescope at a distance of 800 miles from us.

The necessary outfit for the journey would be much more extensive than for any trip on the earth, even the trip to the North Pole. There will be no chance to "live off the country." In addition to warm clothing and food, you must carry with you all you need to drink, and the problem of keeping it from freezing or thawing it out if frozen will not be an easy one to solve. There is practically no air on the moon, and you must take along a supply for breathing. If you expect to make a fire and cook your dinner, you must take, in addition to fuel, an additional supply of air to keep your fire going.

But suppose that in some way you are landed on the moon with a supply of things necessary for sustaining life. If you are on a part of the moon on which the sun is shining you will marvel, perhaps, first of all at the dazzling brilliance of the sunlight, and the intense blackness of the shadows. Everything in the shade will be almost total darkness, as there is no air filled with little dust particles to scatter the sunlight so that it may illuminate the places out of the direct path of its rays.

And what a sense of desolation will present itself to your view! The Desert of Sahara would look like a luxuriant park in comparison with the lunar landscape. Not a blade of grass, not a tree, or brook, or lake—nothing but a vast, silent desert. There are plains, not quite as level as our Western prairies, and great numbers of mountains, most of them much steeper than those on the earth; they are not grouped in long ranges, as our terrestrial mountains generally are, but are scattered all over the surface, singly and in irregular groups. Most of them are shaped more or less like our terrestrial volcanoes, and they probably were volcanoes ages ago, before the moon cooled off.

If you happen to land on a part of the moon where it is early morning you will have plenty of time for explorations before night comes on. The sun rises and sets as it does on the earth, but the time between sunrise and sunset is nearly fifteen of our days. Then during the long lunar night our earth will act like a moon, and will light up that part of the moon's surface which is turned toward it. Only there will be this curious difference: it will not rise and set, but will remain nearly stationary in the same region of the sky. From the side of the moon which is always turned away from us the earth, of course, can never be seen at all.—*St. Nicholas*.

LEAF-CUTTING BEES.

Perhaps some of my readers may have noticed on their rose bushes a number of leaves in which neat round or oblong holes were cut. This is the work of the leaf-cutting bee, a pretty little insect, looking much like the common honey bee, but with stout, orange red legs and metallic green reflections about the head. Although the mutilated leaves are all too common, the nest for which they are sacrificed, is seldom seen, for this little bee is a carpenter as well as a leaf-cutter, and hides her home away deep in the heart of some old post or board. The hole is much like that of her busy relative, the carpenter bee, but smaller, and, instead of forming a tunnel at right angles to the entrance, penetrates directly into the wood.

When the hole is drilled to her satisfaction, our little friend stops carpenter work, and flying to the nearest rose bush, selects a tender, perfect leaf. From this she cuts oblong pieces, which she carries to the nest and forms into a thimble-shaped tube at its bottom. This tube is next filled with pollen and honey, on which a tiny egg is placed. Another trip is taken to the rose bush, and this time perfectly circular pieces a trifle larger than the diameter of the tube are cut. These the little worker forces into the upper end of the tube, forming a tightly fitting stopper. These operations are continued until the hole is filled with tubes, one above another. The lowest eggs are hatched first, and each young bee waits for the one beyond to go forth, in the same manner as the young of the large carpenter bee.—*The Standard*.

Young People's Work.

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

IN A CHARIOT OF FIRE.

It was a strange choice to make of a subject. I remember wondering about it at the time, why it was that I seemed impressed to make it. It was Friday night, at the Semi-Annual Meeting of the Western Association. I tried to get my mind on some other topic, but it kept coming back to Elijah, an outline sketch of his life, including a picture of the chariot of fire and the horses of fire, and Elijah's departure to Heaven.

I spoke of Enoch too, and the sweet story of the little girl who came home and said, "Mama, we had such a lovely lesson at Sabbath School to-day." "Yes, dear, what was it?" "Well, it was about a man named Enoch. He used to go and take long walks with God, and one day they kept walking and walking till Enoch got so far from home that God said to him, 'Enoch, you'd better come in and stay with me,' and Enoch went to live with God." I expressed a belief that God comes for his saints as truly as he came for Elijah and Enoch; and I spoke of Mrs. Crofoot, in whose memory a service had just been held that day, and of my own father, and the chariot of song sung by his youngest boy, in which he went home. I lived over again the scene in that low bedroom where I sat at the little organ and sang: "O safe to the Rock that is higher than I, My soul in its conflicts and sorrows would fly, So sinful, so weary, thine, thine would I be, Thou blest Rock of Ages, I'm hiding in thee."

All through the sermon Father Whitford was sitting immediately before me, on the very front seat, so near I could have reached out my hand and touched him. His eyes were fastened lovingly and sympathetically upon mine. He used to be my pastor, and more and more he has been like a father to me. His white hair was a halo of glory, and his face never beamed more kindly than it did that night.

In the testimony meeting, what a sweet tender happy talk he gave us! You have read a part of it in *THE RECORDER*, but of course no one writing from memory can do it justice. It is hard to put on paper that brave, immortal spirit which shone out from underneath the crown of silver hair. He was looking forward with joy to his Western trip of two months on the frontier, preaching the Gospel of Jesus. The next morning he was to preach to us at Andover. He had reluctantly unclasped the baby fingers of one grandson in Rhode Island, and was soon to see another little grandson in Wisconsin. God had been good to him; life had been a long and happy journey. God had been very good to him. The past lay in the twilight glow of memory; the future stretched forward in the sunrise glory of hope. He was at peace with God and all the world. Then, very early the next morning, "while it was yet dark," the chariot came for him.

There is no sting in a death like that. O yes, I know the eyes that have watched his coming home, for over forty years, will fill with tears when the short, sturdy figure is no longer seen coming. The childish fingers will be deprived of the big hands to which they have clung. He will be missed? O yes, thank God. How sad it would be to go away and not be missed.

I seem to see even now the exalted look on the old man's face as he said, "It is all right, Lester. It is all right." It is all right. It is beautiful to die like that in the midst of usefulness, full of years and service, happy in the love of Christ,

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Sabbath Recorder,
PLAINFIELD, N. J.

happy in the love of dear ones. Preaching Christ with the last waking breath! I can think of no higher wish I could have for the boys I love best than that they might live, somewhere, lives of service for our King and, sometime, in the midst of the campaign, answer to the roll call in Heaven.

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THIRTY-SIXTH WEEK'S READING.

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

1. Why was David granted forgiveness for his great sin?
2. How did Absalom regain the favor of his father, David?
3. How did Absalom repay David's kindness?
4. How did David prove his friends?

VI. Period of One Kingdom. (Continued).
First-day. David's friendly message to the Hanun of the Ammonites, treated with contempt; his defeat of the Ammonites and their Syrian allies; Syria's former kingly vassals become tributary to David, 2 Samuel 10: 1-11: 1.

Second-day. The dark story of David, Bathsheba, and Uriah the Hittite, 11: 2-27.

Third-day. The parable of Nathan; his rebuke of David and the king's penitence; the death of Bathsheba's child, and David's sorrow; the birth of Solomon, 12: 1-25; the capture of Rab-bah the Ammonite capital, 12: 26-31.

Fourth-day. The shameful sin of Ammon, one of David's sons; the revenge of Absalom; and his flight, 13: 1-39.

Fifth-day. Joab's stratagem to secure Absalom's return, 14: 1-24. Absalom's beauty; his family; his admission to his father's presence, 14: 25-33.

Sixth-day. He steals men's hearts; his rebellion; David's flight; the fidelity of Ittai; David refuses to have the Ark taken; the weeping of the fugitives; plans for learning the counsels of the conspirators, 15: 1-37.

Sabbath. David deceived by Ziba, the servant of Mephibosheth; he endures the curses of Shimei; Absalom enters Jerusalem, 16: 1-19. Absalom seeks counsel, 16: 20-17: 14. Hushai sends word to David; Ahitophel commits suicide, 17: 15-23.

SEPTEMBER.

The golden-rod is yellow,
The corn is turning brown;
The trees in apple orchards
With fruit are bending down.

The gentian's bluest fringes
Are curling in the sun;
In dusty pods the milkweed
Its hidden silk has spun.

The sedges flaunt their harvest
In every meadow nook,
And asters by the brookside
Make asters in the brook.

By all these lovely tokens
September days are here,
With summer's best of wealth
And autumn's best of cheer.

—Helen Hunt Jackson.

REV. GEORGE W. LEWIS.

George W. Lewis, eldest son of the late Henry B. and Sarah A. Lewis, was born near Plainfield, New Jersey, September 20, 1852.

When he was about two years old, his parents went to Albion, Wisconsin, and later to Wau-shara County, in the same state. In 1862, they moved to Dodge County, Minnesota, where the family met the usual experiences of pioneer life. Ten years later, he went with his parents to Berlin, Wis.

Eager for an education above that of the district school, the subject of this sketch soon came to Milton, Wisconsin, where he spent two years in college. Feeling that college life could not be continued without large expense, he returned to Minnesota, and for ten years alternated between farming and teaching. In March, 1886, after something of a mental struggle, he went to Alfred, N. Y., to complete his college course, and secure the training and inspiration of the Theological department, having at this time decided to make the Gospel ministry his life work. Upon the completion of his studies at Alfred, he was invited by the Missionary Board to assume the duties of missionary pastor in Louisiana, and Mississippi, with headquarters at Hammond, Louisiana. In July, 1890, just previous to taking up this work, he was ordained by the church at Alfred.

After laboring on the Southern field for seven years, he accepted a call as pastor of the church at Salem, West Virginia, where he remained two years. At that time, duty, not only to himself, but to his aged parents, led him to accept a call to the Verona church in Central New York. In the autumn of 1901 he accepted a call to his old home church at Dodge Center, Minn., where he remained until receiving a call to the pastorate just entered at Milton Junction, Wis.

March 13th, 1880, he was married in Dodge Center, Minn., to Ella I. Smith, who has been a faithful help-meet in all his various labors.

INSTALLATION SERVICE.

On Sabbath morning, Nov. 14th, the Rev. George W. Lewis was formally installed as pastor of the Seventh-day Baptist church of Milton Junction, Wisconsin. The day was a beautiful one, and the better appreciated, because of the cold, cloudy and disagreeable days just preceding. At half past ten A. M., the church was filled almost to overflowing. There were present delegates from Walworth, Rock River, Albion, and Milton, besides many of the First-day people of the village. The exercises were in charge of Dr. W. C. Daland, and were impressive and inspiring. After invocation and music, portions of the third and fourth chapters of 2d Timothy were read, and prayer was offered by Prof. E. B. Shaw of Milton. Letters were then read by Dr. Daland from the Dodge Center church, in behalf of Eld. Lewis and wife, together with a request for membership in the Milton Junction church. After this request was granted, a hearty welcome was extended to the new pastor in behalf of the church, by the Rev. O. S. Mills of the Rock River church. Mr. Mills having been a lifelong friend of Mr. Lewis, and a fellow student with him in the Alfred Theological Seminary, it was most fitting that he should introduce the new pastor to his people. He told of the early life of Mr. Lewis, of his different pastorates, and of his zeal in the work to which he has devoted himself and bespoke for him the hearty co-operation of the people of his new charge.

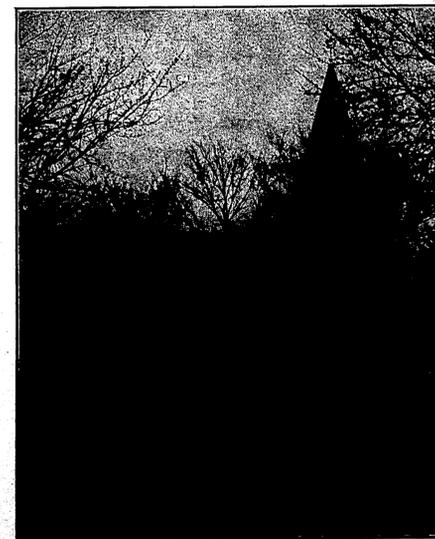
Rev. T. J. VanHorn of the Albion church



extended a welcome to Mr. Lewis in behalf of the churches of Southern Wisconsin; expressing the hope that the new relationship thus beginning, might prove of mutual advantage, and to the extension of the Kingdom of Christ in this vicinity.

The charge to the pastor was given by Rev. M. G. Stillman of the Walworth church. Among other things he spoke of the duty of the pastor to please the people. This he said could be accomplished best by presenting the orthodox gospel, the loving gospel of Christ. The pastor should show the people how to work, not only in things spiritual, but in temporal, as well, both by example and by precept. He should also help his people to solve social problems of the day.

The charge to the church was given by Doctor L. A. Platts of Milton. He spoke of the church as being an organization for the spread of the Gospel and the uplifting of humanity, and of the duty of the people in regard to this work. A leader, he said, implied followers, and it was the duty of the church to follow their leader; not in a blind and unreasoning way, but in-



telligently and faithfully, rejecting only that which, after careful and prayerful consideration, seemed unsound.

The service closed by benediction, pronounced by Rev. Geo. W. Lewis. N. M. W.

Home News.

FRIENDSHIP, N. Y.—Our pastor, Rev. A. J. C. Bond, who succeeded Rev. W. D. Burdick, October 1, comes here Friday afternoon, returning to Alfred Sunday morning for his work in the Theological Seminary. He is preaching some excellent sermons. While he was absent to attend the Quarterly Meeting at Portville, November 10-12, Mr. A. E. Webster, of Alfred, acceptably filled the pulpit. There has been good attendance at church services and nearly all, from seventy-five to ninety-five, remain at Sabbath School. Rev. L. C. Randolph conducted a Bible School institute at the church on the afternoon and evening of November 20. The afternoon session was not very largely attended, but there was a good attendance in the evening to hear his fine address, "The Bible and the Young Men," an address which he delivered at the State Bible School Convention in Syracuse, last June. This was followed by a short talk on his travels in Palestine, illustrated by a stereopticon.

We are glad to chronicle that the town of Friendship decided, by a large majority, for no license at the last election. Previously we had drug-store license only, which resulted in quite a liquor trade. There are now but four towns of the twenty-nine in Allegany county having license. Two of these obtained license by a very small majority. The Anti-Saloon League has been doing some active work in the county. It is hoped that in the near future Allegany county will be wholly free from the liquor traffic. The Woman's Christian Temperance Union in our village is packing a barrel with clothing and provision for the Elmira Anchorage. There will be Thanksgiving services at the church consisting of music, a sermon, exercises by the children, and a collection for the Missionary Society. Following this, there will be a public Thanksgiving dinner served in the church parlors. P. L. C.

Nov. 24, 1905.

BERLIN, N. Y.—Your editorial comments on the scattering of our people are words of interest to me, and I hope the note of warning sounded will be heeded. I am trying to get the names of the lone Sabbath keepers in our state, that I may get in touch with them and see if I can not draw them this (Berlin) way, for their help and our strengthening. This old church has been a hive out of which fifteen churches have been organized, and one of these at least, First Alfred, is now the strongest in the denomination. At one time this church had a membership of nearly five hundred, but because of the swarming process, it has now something like one hundred and fifty left, and many of these members are well along in years. We have unusually good facilities for business, cheap water power, and nearby good markets for products manufactured, or for produce raised from the soil. This is a fair dairy country and the price of land is very reasonable. One illustration: one of our members has a good farm, fair buildings, one hundred and twenty-five acres, of land, which he offers for \$3,000. It is one and one-half miles from our village; or, he would rent it and furnish everything, giving one-third. In the way of labor, our two shirt factories are constantly ad-

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Makes the food more Wholesome and Delicious.

vertising for help. Many Seventh-day Baptists find employment in these. Our laundry will also employ Seventh-day Baptists, and good wages are made there. Berlin is a beautiful and healthful place. It has a noble band of Christian people holding up the light and truth of God, Gospel message and Sabbath truth. I can assure you any one desiring to locate among Sabbath keepers that a right royal welcome will be given them to all the social and spiritual blessings of the homes and the church, by this dear people.

Our meetings are attended with a good degree of interest; here is a good center for those who have no church privileges. President Boothe C. Davis of Alfred University spent the Sabbath with us recently, and I am sure that he will tell you we were glad to see him. We thank him for the inspiration of his sermon on Sabbath-day. Our town voted "no-license" with an overwhelming majority. The churches united in a union service on First-day evening, for three weeks previous to election, and quite an interest was thus awakened. We are waiting and planning for the Association next May, and hope to get our spiritual house in shape to give a blessing to all who come, as well as to receive one.

J. G. B.

Nov. 24, 1905.

BROOKFIELD, N. Y.—Oct. 20th, Rev. Walter Greene and his wife came to Brookfield to increase our interest in Sabbath School work. They were with us nearly one week, going from here to West Edmeston, and thence to Leonardsville, where a Sabbath School Institute was held Nov. 11th, service being omitted at Brookfield and at West Edmeston. A good delegation from this church report a very enjoyable session. Miss Cornie Crandall, who was in the home of her brother, Rev. Geo. J. Crandall, of Milton, till his death, was a welcome visitor in Brookfield, her former home. She will spend the winter in Binghamton. Mrs. Luella Worden, who has been with Mrs. Rebecca Rogers for over three years, returned, recently, to her father's home here. Dr. F. L. Irons is again in Brookfield, after an absence of more than seven years. Her many friends are pleased that she has purchased a house and is fitting up a home once more with us. On the morning of Oct. 26, Mrs. Janet Rogers entered into rest. She had led a busy, useful life of nearly eighty-eight years. The old

Preston church knew her as an active Christian worker. A man of middle age said, "I learned the book of Matthew's Gospel at her knee," and several of the ministers who labored in that church in later years found her home always open for their entertainment. Since she came to live in Brookfield, about thirteen years ago, our church has found in her a warm, loyal friend, deeply interested in its welfare. She was also well posted in the early denominational history, and in the genealogy of the Rogers family, since the time of the martyr, John Rogers. As she had a wonderful memory, and many historical dates, she often received letters from strangers making inquiries in regard to these matters. Last Sabbath was our annual roll call and covenant meeting to which sixty responded by testimony and nineteen by letter and messages. It was an especially interesting and tender meeting, and we trust far-reaching in its influence. It will long be remembered. E.

Nov. 22, 1905.

NORTH LOUP, NEB.—Dark, indeed, have been the days of the past few weeks for the North Loup church, because Pastor Kelly's wife and two children have been very low with typhoid fever. At this writing Mrs. Kelly and Paul are much improved and able to sit up. Miss Blanche is considered somewhat better, but is still very ill. Last Sabbath, Pastor Kelly was able to preach, for the first time in six weeks. He gave some touching and helpful thoughts from 2 Cor. 4: 17. The Sabbath before, Elder Oscar Babcock filled the pulpit very efficiently, delivering a short sermon, and conducting a conference meeting which increased spiritual power until the time for closing. The church has just put in a heating plant, at a cost of \$680. Times are prosperous. Eight families, besides a number of young men, have come from the South and West to seek employment here during the winter. Farmers and carpenters can not get enough help. The people have had "a mind to work," caring for the sick and afflicted, and raising money for the much needed repairs and improvements on the church building. May they enter upon the work of the spiritual upbuilding of the community with as much vigor and enthusiasm, is the prayer of many. A. P. A.

Nov. 23, 1905.

MILTON, Wis.—Our pastor, has been giving a series of sermons on the history of the children of Israel. These have been very instructive, as he has plainly shown us that we, in our own time, have many such experiences and we need not think of their trials as peculiar to them, but such as we experience in our own lives to-day. Last Sabbath, Nov. 25, he gave us a history of some of our best hymns, many of which have given place to more catchy popular songs. When we realize the high sentiment portrayed in these old hymns, we wish they were still in use. Mrs. Platts led our Christian Endeavor meeting, Nov. 18. The topic was Medical Missions. She read a very well prepared paper, and all felt a deeper interest in our missions because we came to know more about them. It is the custom of the churches of this village to hold a union service Thanksgiving Day. This will be held this year at the Congregational church, Eld. Platts preaching the sermon, and the College Chapel Choir under the direction of Dr. Stillman will furnish the music. G. M. B.

Nov. 28, 1905.

MARRIAGES.

JONES-RANDOLPH.—In the Marlboro Seventh-day Baptist Church, near Shiloh, N. J., by Rev. S. R. Wheeler, Nov. 22, 1905, Robert G. Jones and Edna M. Randolph.

BURDICK-DAVIS.—At Salem, W. Va., Nov. 15, 1905, by Rev. E. A. Witter, Ira Lee Burdick of Alfred, N. Y., and Delma M. Davis of Salem.

CHAMBERLAIN-SHAW.—At the home of the bride's parents, Mr. and Mrs. A. A. Shaw, Alfred, N. Y., Nov. 21, 1905, by Pres. Boothe C. Davis, Mr. John K. Chamberlain of Buffalo, and Miss Laura E. Shaw of Alfred.

BLIVEN-MACOMBER.—In Westerly, R. I., Nov. 22d, 1905, by the Rev. Clayton A. Burdick, Mr. Leon. W. Bliven and Miss Adah L. Macomber.

DEATHS

MOORE.—Sarah Dreyfons, daughter of Joseph and Rebecca Dreyfons, was born in Philadelphia, Pa., January 16, 1839, and died at Shiloh, N. J., November 18, 1905.

Her first husband was Daniel Hummel; her second was Lewis Moore. She was baptized by pastor Lewis F. Randolph, February 26, 1875, and formally received into the Marlboro church the next day, where she remained a serviceful member until death. She was the efficient secretary of the Ladies' Society of the Marlboro church, from its organization twenty-five years ago. She was a Jewess, as the names of Joseph, Rebecca and Sarah indicate; but blessed be God, she accepted the Christ, the only Saviour of men, as her Saviour and gave satisfactory evidence that she died trusting in him. She was a woman full of service for afflicted ones, and will be greatly missed in more than one community. Funeral service at her home in Shiloh, November 20, conducted by her pastor, S. R. Wheeler. The ladies of the G. A. R. Society of which she was a member took their part on this sad occasion. While we mourn her death, we thank God for her life.

S. R. W.

SIMMONS.—Edith Belle Smith Simmons was born in Wellsville, N. Y., February 10, 1886, and died at Friendship, N. Y., November 14, 1905.

She was the only surviving daughter of her widowed mother, Mrs. Prudence Saunders Smith Miller, her father having died when she was two and a half years old. She was married to George Simmons one year ago last August. The little child which she leaves is named Beulah, as a reminder of the beautiful heaven of which the mother talked much during the last weeks of her life. Belle was baptised when twelve years old and joined the Richburg Seventh-day Baptist Church, of which she has remained a member. She has had a rich Christian experience during the past two years. Her favorite passage was the twenty-third Psalm. She took great comfort in the thought of God's loving care. Pastor Randolph, therefore, took for his text at the home, November 17, "The Lord is my Shepherd, I shall not want." L. C. R.

WITTER.—Fannie Burdick Witter, daughter of William D., and Fanny Burdick Witter, was born in Hartsville, N. Y., August 10, 1825, and died at the home of her daughter, Mrs. A. W. Langworthy, in East Valley, November 24, 1905, after an illness of ten days.

March 9, 1843, she was united in marriage with J. Samuel Witter, with whom she lovingly shared life's joys and sorrows for sixty-two years, his death having preceded hers by eight months. To them were given four children, and a number of grand children. In early life she was converted and baptized into the membership of the First Alfred church. When the Second Alfred church was formed, she transferred her membership and has since remained in that fellowship. For over thirty years she has been an invalid, and for the greater part of the time has been denied the privilege of attending the church which she so much loved. The close of her long pilgrimage of four score years found her still strong in the faith. One of her daughters asked her, "Can you say: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil?'" "O, yes." "Would you like me to pray?" "O, yes." Sweeter than the voice of priest or minister to her must have been the prayer of her own daughter in behalf of the mother who had so long prayed for her children; lifted up in their arms of faith, she went home. Services were conducted at the Second Alfred church, Sabbath afternoon, by Rev. L. C. Randolph. L. C. R.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

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

For Sabbath-day, Dec. 16, 1905.

LESSON TEXT.—Malachi 3: 1-12.

Golden Text.—"I will send my messenger and he shall prepare the way before me."—Mal. 3: 1.

INTRODUCTION.

It is difficult to determine the precise date of the Book of Malachi; but the allusions to the religious and social conditions certainly point to the age of Nehemiah and Ezra. It may have been written a short time before Ezra's coming to Jerusalem in 458 B. C.; but more likely shortly before Nehemiah's second coming to Jerusalem and the reforms of which we are told in the last chapter of the Book of Nehemiah. Nehemiah was governor of Judea for twelve years, and instituted reforms in regard to the support of the temple, mixed marriage, the observance of the Sabbath, and other matters. But while he was gone the people lapsed into all sorts of negligence and sin, and there was need of a vigorous protest like that which we have from Malachi.

There has been much speculation in regard to the author of this book. The Hebrew word *Malachi* means my messenger; so many have thought that the words of this book are from some nameless messenger of God. However the prophetic books have as a rule the name of the author mentioned, and it is not impossible that the author of this book had this curious name.

In studying prophetic books we must bear in mind first of all that the prophets spoke for their own times, and that their words had a particular significance in regard to the present circumstances. Many Messianic prophecies refer particularly to some type of the Messiah rather than to Jesus Christ himself, and have therefore, as real Messianic prophecies, a deeper and richer meaning than the prophet was himself aware.

TIME.—Probably some time after 433 B. C. (See Introduction).

PLACE.—Probably in or near Jerusalem.

PERSONS.—The prophet is giving Jehovah's message to a neglectful and disobedient people.

OUTLINE:

1. The Reforms Ushered in by the Messenger of the Covenant. v. 1-6.
2. Israel's Robbery of God. v. 7-9.
3. The Promise of Blessings. v. 10-12.

NOTES.

1. Behold, I send my messenger. The prophet is now replying in the name of Jehovah to the mocking question which the people ask, Where is the God of justice? Even if they doubt God's power his presence is to be manifest very soon. Already the messenger is sent to prepare the way. Compare Isa. 40. The allusion is to the custom of an original monarch to send word before hand of his coming in order that the people may repair the roads. *The Lord whom ye seek... the messenger of the covenant, whom ye desire.* These are parallel expressions referring to the divine advent. The angel of Jehovah is frequently referred to in the Old Testament. Compare Exod. 23: 20, 21 and other passages. It is to be noted that the words "angel" and "mes-

seger" in English represent the same word in Hebrew. The expressions "whom ye seek" and "whom ye desire" are evidently in irony. The neglectful people are asking for Jehovah without any desire for him.

2. But who can abide the day of his coming? That is, endure it. Compare the words of the immediate forerunner of Jesus. Matt. 3: 12. The divine coming will be for severe testing, and especially so for those who have been negligent or disobedient.

3. And he will purify the sons of Levi. Doubtless the Levites are mentioned as among those who had been particularly disregardful of their duty towards God. *They shall offer unto Jehovah offerings in righteousness.* The prophet does not hold a gloomy view of the future. He expects that when the especial presence of God is manifest that there will be an immediate reform, and that there will again be sincere worship of Jehovah. We do not need to infer that sacrifices will continue in the Messianic age. The prophet has to speak of forms with which he is familiar.

4. Then shall the offering of Judah and Jerusalem be pleasing unto Jehovah. Compare in contrast, ch. 1: 7-10.

5. And I will come near to you to judgment. Their question, Where is the God of justice? will be fully answered. Sudden punishment shall be rendered for all their sins. Injury to the defenceless is often reckoned in the Bible as a particularly flagrant sin. *And fear not me.* This failure to reverence God was the foundation principle of their lawlessness.

6. For I, Jehovah, change not, etc. This verse explains why the children of Israel are chastened rather than destroyed. Jehovah must ever be compassionate toward his people. Compare Psa. 89: 28 and following verses. There is always a ray of light in connection with the stern messages of the prophets of Israel.

7. Return unto me, and I will return unto you. In spite of their lifelong disobedience which indeed they had inherited from their ancestors, Jehovah extends a most gracious invitation looking toward the renewal of his covenant with the nation. *But ye say, Wherein shall we return?* But the people are not ready to accept this invitation, and suggest by their question that they don't know that they have failed at all in their service of God.

8. Will a man rob God? It scarcely seems probable that one would dare to defraud Jehovah. Yet this is just the sin that is most prominent. *Wherein have we robbed thee?* They were insolent enough to pretend ignorance when confronted with this charge. *In tithes and offerings.* The Jews were required by the law (Lev. 27: 30-32) to render unto Jehovah a tenth of all their increase whether of cattle or of produce. There were also many special offerings.

9. Ye are cursed with the curse. Evidently referring to ch. 2: 2. *For ye rob me.* The pronouns are very emphatic. *Me ye are robbing. This whole nation.* All the people are guilty as well as the priests.

10. Bring ye the whole tithe into the storehouse. Israel is invited to repent and receive a blessing. The storehouse referred to is probably the chambers built around the holy place of the temple. *Prove me now.* That is, put me to the test. *The windows of heaven.* A figurative allusion to sources of abundant blessings. Compare 2 Kings 7: 2-19. *Not room enough to receive it.* Literally, until not sufficiency, that is, until my abundance can be exhausted. As this is impossible it means practically forever.

11. And I will rebuke the devourer. The locust is evidently meant. *Neither shall your vine cast its fruit before the time.* There shall be no hindrance to the natural fruitfulness. Freedom from the many calamities which beset the pursuit of agriculture would be esteemed one of the greatest blessings.

12. And all nations shall call you happy. Or, blessed. Every one shall recognize your boundless prosperity. No one can avoid the conclusion that you enjoy the especial favor of God. Compare Isa. 62: 4 and other passages.

Popular Science.

H. H. BAKER.

Radium! Radium!! Radium!!!

The most wonderful mineral known. The discovery of radium, so lately made by Mrs. Curie and her husband of the University of Paris, has already been heralded to all parts of the scientific world.

Its wonderful inherent and diversified powers attracted wide attention, and although a single particle could be furnished only at an enormous cost, yet the demand was constantly increased. Radium was supposed to be found only in connection with other rare and peculiar ores, which existed in Bohemia. As a single grain was valued at several thousand dollars, this caused all scientists and miners to keep an eye for it in places wherever it might possibly be found.

Our first report came from the gold and silver mines at Cripple Creek, that slight traces of radium had been discovered in some of the debris that had been thrown out from excavations. The next report of a find was from the coast of Maine, where a trace was found in connection with ores of a peculiar quality. Next we heard of it being found in Gilpin county, Colorado. Now comes the news from San Francisco, Cal., that a Mr. H. C. Jones, a mining engineer, has made the discovery of a large deposit of ore discovered by him in Kent county, contains a far greater percentage of radium than any ore yet found, here or even in Bohemia. Mr. Jones informs us that he sent samples of this ore to Mr. Gardiner in New York, who is an importer of ores, and Mr. Gardner reports that the Kent county ore is from one-half to three-fourths richer in radium than the Bohemian ore. Mr. Jones tells us that he took some of the ore and ground it, then extracted the salts containing uranium! these he spread on a sensitized plate and placed it in a dark room. In two hours after, radio-activity was photographed on the plate. Mr. Jones refuses to give any information as to the location at present, but says the ore is evidently of volcanic origin.

What we are most interested in at present is that radium may be found somewhere in such quantities as to reduce its cost by weight to about the value of gold, when for an hundred and fifty dollars, or so, we could establish a radium plant in our present dwelling which would furnish us with all the artificial light and heat, now obtained from wood, coal, gas and petroleum, as long as we might live, and then on to all the generations following.

So far as radium has been analyzed, the experiments show there is no diminution, therefore, it must have remained wherever it may be found, unchanged for ages, very likely from the day when "God called the dry land earth" and the "waters called he seas," which according to the calendar before us, makes the year of the world (from the first of September when it was being created) to be 5,666.

"Man goeth forth unto his work and to his labor until evening. O, Lord, how manifold are thy works. In wisdom hast thou made them all; the earth is full of thy riches;" (not ours.) Ps. 104: 23, 24.

Political differences in England have threatened a change in the government for some weeks past. On November 30, the London Times announced that "the Balfour Ministry will soon resign."



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ALFRED THEOLOGICAL SEMINARY.

The Seminary recently and greatly enjoyed a visit from Mr. C. C. Chipman of New York City. He attended some of our classes; was at our regular Tuesday evening prayer meeting; and gave us a helpful address on the nature and importance of our denominational work, and the relation of theological education and of pastors to this work. The address was followed by a profitable general discussion. For our students to see, hear, and get acquainted with our interested friends and leaders in denominational affairs, is a more important part of their education for the ministry than one might at first suppose. It would encourage and help us to have more visits and talks from such friends of the school.

Many months ago, the writer made reference, in THE RECORDER, to the game of football, in language that meant some degree of interest and approval; and he wishes to mention the subject again. For three years, and for reasons that seemed right, and still seem right, he gave the game his moral and financial support. Meanwhile he made the game something of a study, by observation and reading; and this was his conclusion at the end of three years: The game, on the whole, and as now played, is more harmful than helpful to physical, educational, social, moral and religious interests.

Attention is again called to our correspondence work.

If our pastors and other Christian workers would do one thousand hours of prescribed reading and study each year for four years, they could cover all the ground that our classes go over here. Of course they would not get the invaluable benefit of Seminary associations, fellowship, class discussions, etc. But they would certainly receive real benefit of inestimable value. If one did not care to take the whole course, selections could be made. Two divisions of the

work have recently been explained in THE RECORDER. A few have already begun the work. One woman in the West has taken up the study of the Theology of the New Testament. Pastors who should take up this correspondence work ought to find an abundance of sermon material for their weekly use, besides experiencing the general and broadening influence of their reading.

A. E. MAIN, Dean.

ALFRED, N. Y.

TREASURER'S REPORT.

For the Month of November, 1905.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury November 1, 1905	\$273 39
Mrs. C. T. Hallock, Wellsville, N. Y.	2 70
Woman's Executive Board:	
Debt	\$ 5 00
Dr. Palmberg's work	10 00
General Fund	15 00— 30 00
J. H. Coon, Utica, N. Y.	5 00
John D. Wolfe, New Enterprise, Pa.	3 00
One-third Collection at Semi-annual Convention, Andover, N. Y.	1 04
Interest on bank deposit	1 89
One-half Collection at Semi-annual Meeting Minnesota Churches	1 70
H. D. Clarke, Dodge Center, Minn.	5 00
Collection at Yearly Meeting of New Jersey and New York churches	7 54
"B," Wisconsin	2 00
E. M. S., Clear Lake, Wis.	50
Collected on the field by S. H. Babcock	4 00
S. H. Babcock	4 30
O. E. Burdick, Little Genesee, N. Y.	5 00
Estate of E. W. Burdick, Edelstein, Ill., one-half income	27 62
Churches:	
Plainfield, N. J.	52 62
Chicago, Ill.	24 00
Salem, W. Va.	18 80
Hornellsville, N. Y.	6 50
Salemville, Pa.	2 40
Cartwright, Pa.	6 60
North Loup, Neb.	29 22
New York, N. Y.	36 00
Alfred, N. Y.	33 12
Albion, Wis.	9 92
	\$593 86

CR.
Geo. B. Carpenter, traveling expenses to South-Western Association 75 00
Simeon H. Babcock, traveling expenses 8 30
Cash in treasury, November 30, 1905:
Available \$343 06
Palmberg work 167 50— 510 56

\$593 86
E. and O. E. GEO. H. UTTER, Treasurer.

FROM THE SABBATH SCHOOL SECRETARY.

Two weeks have been spent with the Utica, Verona and Syracuse Sabbath Schools; we trust, with profit to all. The Secretary was not able to be present with the Utica school over the Sabbath, but he made calls on most of the Sabbath-keepers in the city, during the two days he was there. He found the people loyal and interested. The Sabbath School, under the official leadership of Dr. S. C. Maxson, is well sustained by the few Sabbath-keepers who are in the city; and it is loyally supporting all our denominational interests.

The Verona churches have been much encouraged by the coming of Pastor Alva L. Davis, who gave up a lucrative position as teacher, to become a pastor. Brother Davis has won the confidence of the people, and the future seems promising for the Verona churches. These churches have recently voted to call brother Davis to ordination, and it is expected that the ordination services will be held sometime in December.

Though the congregations of these churches are widely scattered, their church appointments are well sustained, and it is encouraging to note that those who attend the Sabbath morning service, also remain at Sabbath School. A Home Department, with Pastor Davis as superintendent, has been added to the working organization of the school, to enlist the non-resident members and a few who are unable to attend the main school. Plans were under way when the Secretary left the field, for the reorganization of the Sabbath School at the Second Verona church. Though few in numbers, they plan to maintain a weekly Sabbath School in addition to the bi-weekly preaching service.

Sabbath, November 25, was spent with the Syracuse people at their meeting place in Forsters' Hall, on South Salina St. A good representation of the Sabbath-keepers of Syracuse and vicinity, was present, some coming from ten miles outside of the city. The Secretary preached and taught the Bible class. In the conference that followed, plans were made for extending the work of the school by organizing a Home Department. It is hoped that a Primary class will be added to the working force of the school, as one of its permanent features. The Syracuse people maintain weekly preaching services, Sabbath School and prayer meeting on Sabbath afternoon. A neighborhood meeting for Bible study and conference is held on Friday evening, in some section of the city.

WALTER L. GREENE.

ADAMS, N. Y., NOV. 28, 1905.

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 Moynie Building on Randolph street between State street and Washab 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.

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TABLE OF CONTENTS.

EDITORIALS—Denominationalism; Compacting Our Forces; Pastors as Inweavers; Inter-Church Federation; How will it Unfold; Sunday Observance in Rhode Island. Summary of News. Yearly Meeting of the New Jersey and New York City Churches, Nov. 17, 18, 1905. The General Advisory Board of the General Conference. MISSIONS.—Editorials; Extract From Letter of Rev. S. H. Babcock, Regarding Work at Blystone, Pa.; Room in Heaven; The Missionary Secretaryship; A Tribute. Our Needs in Sabbath School Work. Ode to Solitude, Poetry. WOMAN'S WORK—Which are You? Poetry; Stray Leaves From the Corresponding Secretary's Desk; Deerfield. History of the Lost Creek Seventh-day Baptist Church. CHILDREN'S PAGE.—The Pre-scription, Poetry; A Trip to the Moon; Leaf-Cutting Trees. YOUNG PEOPLE'S WORK.—In a Chariot of Fire; The Reading and Study Course in Bible History. Rev. George W. Lewis. HOME NEWS. MARRIAGES. DEATHS. SABBATH SCHOOL. Popular Science. Alfred Theological Seminary. Treasurer's Report. From the Sabbath School Secretary.

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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. Parkef, 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. Eason, 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. Limitations of scope and purposes. INCLOSE STAMP FOR REPLY.

Plainfield, N. J. AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. STEPHEN BABCOCK, President, New York. J. 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.

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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.

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WHOLE No. 3,172.

A PARABLE IN VERSE. One morning as I careless stood, And from a window, facing east, Looked down upon the grass beneath, A dazzling gem before me lay— So clear, so bright, so beautiful, That beams of rising sun were grasped, Reflected back with rainbow hues, And splendors, deepening, revealed.

I looked, surprised and overjoyed. A prize so radiant to find Within my easy reach, my own. Entranced, its beauty held me there, From every view new glories flashed: And from the bower where it lay Its rays now shone with brighter light, Declaring value yet untold.

Then, as I watched and thought to take That priceless gem within my hand, It passed from sight and left no more Than drop of dew upon the grass: A drop of dew transformed by light Which shone upon its surface pure: Its glories were reflected rays.

As drop of dew by light transformed To diamond of spotless form, So, when in light of Christ we live, Transformed are we by Life divine. No longer self but Christ is seen; His Life is ours, His Light, His Love. We shine, but in His glory beams, All that we are, we are in Him.

Rev. Ernest G. Wellesley Wesley in Christian Advocate.

On another page will be found an appeal from the Board of Systematic Benevolence "To All Seventh-day Baptist Churches." The appeal sets forth clearly, and in detail, the purposes and work of that Board. Still we desire to call attention to the general features of the case, and to urge each reader to give them careful and continued attention. As in all similar work, the primary responsibility in this matter rests with pastors. Experience has resulted in the adoption of this "Denominational Plan." The Board having that matter in charge does well in calling attention to the fact that the plan has resulted from large experience, that it is not the pet scheme of a few, and that it is easily adjusted to the wishes or necessities of individuals and churches, although the plan of weekly giving is a fundamental feature. Let all give attention to the fact that the Board of Systematic Benevolence does not propose to canvass the churches for funds. That Board was appointed to present a method, which, being adopted by churches, and fostered by the various denominational societies, aims to benefit every interest, equally. The practical adoption of the plan and its execution must be left to the churches, or to them and representatives of the various societies. THE RECORDER be-

lieves that it would be best for the various denominational Boards to unite in canvassing the denomination to secure the adoption and execution of the plan presented by the Board of Systematic Benevolence, in all places and in full detail. It is probably true that most of the larger churches have already adopted the plan, in part or in whole. Under such circumstances it may not be necessary that an outside representative should canvass those churches. It is evidently necessary that a representative, able and enthusiastic, should present the plan in churches where it has not been attempted, or in which but feeble attempt has been made. The RECORDER suggests to the denominational Boards that they consider the question of canvassing the denomination in behalf of this plan. Perhaps the work of the Education Society, since that deals mainly with permanent endowment funds, need not be included in this canvas. On this point, however, the RECORDER would not assume to speak. THE RECORDER believes that spasmodic efforts, or attempts to execute any denominational work which has not been carefully considered in the light of the permanent forms of work which have been long established should be avoided. All denominational interests would be strengthened if the representatives of each of our Boards which appeal to the people for gifts would meet in careful consultation, and unite in a general effort to extend and strengthen this denominational plan of raising funds. Brethren, consider such a step.

THE RECORDER must also urge upon the attention of the Board of Systematic Benevolence, and others also, such additions to the present plan as will make a place and create a demand for individual gifts, over and above the gifts through Systematic Benevolence. The personal element which appears in the gifts that persons make to be executed after they die, should be fostered, but the personal element is an important factor in immediate benevolent work. This should be cultivated, and some plan for its cultivation and development ought to be agreed upon, which would not interfere with Systematic Benevolence, nor lessen the gifts of people through that channel. There should be some agreement along this line that will prevent irregular and spasmodic appeals, for any interest, which do not take into account other interests and the mutual relations between all forms of denominational work. The plan should include the recognition of individual gifts, in the Annual Reports of the various denominational boards, for reasons that must be apparent to every one who has studied the philosophy or the history of giving for benevolent and religious

purposes. While, therefore, the RECORDER is in heartiest sympathy with the denominational plan presented on another page, and while the observation of the writer supports every claim made by the Board of Systematic Benevolence, we believe that an addition of the personal element will not only bring larger gifts to our treasuries, but that it will promote spiritual growth, the sense of personal obligation, and a wider and more intelligent interest in all denominational work. Fragmentariness and actual, though unintentional want of unity and oneness, are elements of weakness in our denominational work. If a canvass to introduce Systematic Benevolence is to be made, one man representing all interests, will be better than several men representing specific interests and forms of work.

In addition to what is stated in the obituary notice of John Hiscox, on another page, there are some interesting historic items connected with his ancestors. The late Business Manager of our Publishing House was of the seventh generation in direct line from Rev. William Hiscox, first pastor of the Seventh-day Baptist church of Newport, R. I., which was organized in 1671. Rev. William Hiscox was born in 1633. He became a Sabbath keeper in 1666, five years before the church was organized. He was a contemporary of Roger William, John Clarke and Obadiah Holmes, and was, therefore, one of the first to stand for freedom of conscience and religious liberty in New England. When a group of Baptists, under the leadership of Thomas Gould, dared to hold meetings for public worship in Boston, they were arraigned before the "Court of Assistants" and ordered to desist, on pain of banishment. Yielding a little, the Court granted a discussion concerning their right to meet contrary to law. The Court appointed six ministers, while Gould called for help from Newport. William Hiscox was one of three men sent by the Newport Baptist church, although he was a Sabbath keeper. That discussion took place in April, 1668. It lasted two days, after which the Baptists were sentenced to banishment in words quoted from Deut. 18: 9-12. Refusing to heed the order for banishment, they were again imprisoned. That Mr. Hiscox should be sent on such a mission at that time, tells the character of the man. He was indeed fit to be the first pastor of a church which stood for freedom of conscience and conscientious obedience to all the commands of God. Thomas, a son of Rev. William Hiscox, was born in 1686. He was also an able and prominent Seventh-day Baptist, pastor and preacher at both Newport and Westerly, being the fourth pastor at Newport and the first at

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