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

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THE SABBATH RECORDER.

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PLAINFIELD, N. J., DEC. 11, 1905.

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.

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 Obediah 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

Systematic Benevolence.

Personal Gifts. 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

The Sabbath Recorder.

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

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Geney, Ark.

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

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Westerly. From him the line continued through his son, Joseph, born in 1717, his son, Clarke, born in 1768, his son, John, born in 1796, his son, John Morton, born in 1843, to his son, John, born in 1872, and called Home December 1, 1905. Two hundred and one years lie between the death of Rev. Wm. Hiscox, and the death of his descendant of the seventh generation, the late Business Manager of this office. THE RECORDER finds justifiable pride in the fact that for a time, its business interests have been in the hands of a man whose untiring fidelity proved that the blood of his first ancestor in our household of faith, yet carried the red corpuscles of Christian manhood. Other family lines which have mingled with the Hiscox line for the two centuries past, are those of Saunders, Clarke, Potter and Hubbard. Blood tells in character quite as much as elsewhere.

Typographical Union, No. 399, Plainfield, N. J., adopted the following resolutions at a meeting held December 6, 1905:

WHEREAS, The Almighty God has removed from our midst our friend and respected employer, John Hiscox, who has endeared himself to the members of our organization during his few years of acquaintance, as an emphatic believer in all that is just and right; therefore be it

Resolved, That Plainfield Typographical Union, No. 399, extends to the bereaved family its sincerest sympathy, firm in the belief that an all-merciful Father will sustain and comfort them; and, be it further

Resolved, That these resolutions be spread upon the minutes of this Union; that they be published in the newspapers of the city and in the Typographical Journal.

WILLIAM A. SMITH, President.

L. W. NILES, Secretary.

The readers who saw the Sunday question in Rhode Island from the Roman Catholic standpoint, in our columns last week, will be interested to note the same question from the Baptist standpoint. Rev. Dr. Henry M. King, pastor of the First Baptist church of Providence, speaking at the Churchmen's Club, November 14, said: "I do not have any hesitation in saying that the spirit of that fourth commandment, 'Remember the Sabbath, to keep it holy,' is as binding to-day as it was in the days in which the commandment was given. With reference to legislation, I haven't very much faith in legislative bodies legislating for the Church. The State cannot make Sunday a religious day; it can only make it a day of comparative rest and quiet. The keeping of the day belongs to the Church of Jesus Christ. Undoubtedly our fathers laid too much stress upon the prohibitive side, while perhaps we may give too much leeway to the liberal side. A partial remedy, it seems to me, would be for us to lay out a program for a right and reasonable observance of the day." Doctor King said that rest, acts of charity and the promotion of family life should enter into the observance of Sunday, as definite elements. Beyond these, he placed worship, in these words: "But, of course, the final element and the supreme element is that there should be worship, that the day should be made more holy. These four elements should be inculcated into the Lord's Day, and if they are, then I submit that many of these things that are bothering us will pass away. There will not be time for them. Let us have a full day; not an empty day. If Sunday is to be preserved and observed, it must be by the Church of God itself."

Notice with care Doctor King's conclusion that the destiny of Sunday observance rests with the Christian church. Such conclusions are expressed frequently. They accord with the facts of history, and with the logic of the situation. The entire Sabbath issue is a religious one. The abandoning of the Sabbath and the substitution of Sunday on a new, lower and non-Biblical basis was brought about by the Roman Catholic Church. The Puritan Sunday of later date was a creation of Puritan Protestantism, on a compromise basis. Protestants have led in breaking down the observance of Sunday. Baptists have been liberal supporters of this growing disregard of the day. It is well when Dr. King sees where the responsibility rests. Why, then, do not Dr. King and his coadjutors begin a vigorous movement for reform in Baptist ranks? Why not urge Sunday observance upon Christians, not as a day of rest, charity, home life, etc., but as a Christian duty according to Christ's teachings and example, and the law of God. If the spirit of the Fourth Commandment is binding, why not permeate Sunday observance with that spirit? The answer lies at hand. Protestant leaders know that there is neither Biblical, logical, nor historic connection between Sunday and the Fourth Commandment, nor between Christ's interpretation of that Commandment and Sunday. They know that Christ did not observe Sunday. He did teach in the strongest terms, the observance of the Sabbath, under that higher spiritual interpretation of the Fourth Commandment, which he made of all the Commandments. Dr. King undoubtedly sees that Protestants have no ground for appealing to themselves, or to the non-religious world, to observe Sunday according to the Fourth Commandment. In the light of logic, of history, and of the Bible, Dr. King's words are meaningless until he returns to Christ's position and observes the Sabbath as Christ taught him to do. Until that time he and all his fellow Protestants are helpless against the Roman Catholic position, on the one hand, and degenerating Sunday holidayism on the other. That is the real issue touching Sunday observance in Rhode Island and everywhere else.

Summary of News.

The opening of Congress and the Message of President Roosevelt have formed the central feature of news in the United States during the week now closing. The Message treated an unusual number of subjects which are of public interest and national importance. It gave especial attention to the consideration of the restraint of corporations, particularly in regard to the regulation of railroad rates; to the insurance question, labor problems, corruption of the electorate, peace as related to the Hague Conference, the construction of the Panama Canal, Santo Domingo and the Monroe Doctrine, tariff for revenue, economy in expenditures, currency reform, army and navy in relation to foreign policy, prevention and detection of breaches of public trust, public land laws, immigration, the Civil Service, food adulteration, national parks, the Indians, the Philippines, Hawaii, Porto Rico, Alaska, and to Statehood for Indian Territory and Oklahoma and for New Mexico and Arizona. It was longer than such messages usually are, but its vigor and thoughtfulness insured close attention from Congress, and a wide reading by the people.

The words of President Roosevelt concerning railroad rates and insurance problems may be

summarized thus: So long as the finances of the nation are kept upon an honest basis no other question of internal economy with which Congress has the power to deal begins to approach in importance the matter of endeavoring to secure proper industrial conditions under which the individuals—and especially the great corporations—doing an interstate business are to act. It is generally useless to try to prohibit all restraint on competition, whether this restraint be reasonable or unreasonable. The most important provision which such a law (regulating railroad rates) should contain is that conferring upon some competent administrative body the power to decide, upon the case being brought before it, whether a given rate prescribed by a railroad is reasonable and just, and if it is found to be unreasonable and unjust, then, after full investigation of the complaint, to prescribe the limit of rate beyond which it shall not be lawful to go—the maximum reasonable rate, as it is commonly called—this decision to go into effect within a reasonable time, and to obtain from thence onward, subject to review by the courts.

It is evident that the President does not mean to assail the railroads, nor to advise legislation which will be hurtful to their real interests. It is equally evident that he means to foster the interests of the people by securing for all classes, "A fair deal."

Life insurance has become a permanent factor in the political, economic and social affairs of the nation. In view of the greatness of the interests which it involves, and in view of the corruption that has developed in the management of the great popular and controlling insurance companies, the question has assumed national importance within the past few months. Realizing this fact, the Message says that recent events have emphasized the importance of an early and exhaustive consideration of this question to see whether it is not possible to furnish better safeguards than the several States have been able to furnish against corruption of the flagrant kind which has been exposed. It has been only too clearly shown that certain of the men at the head of these large corporations take but small note of the ethical distinctions between honesty and dishonesty; they draw the line only this side of what may be called law honesty, the kind of honesty necessary to avoid falling into the clutches of the law.

Right-thinking men will accord with this feature of the message and public opinion will welcome such national legislation as will aim at the correcting of the grave evils which now exist. An excellent feature of the treatment which the message gives to these questions, is the wholly non-partisan spirit in which the President speaks.

Funds for political campaigns are given a place in the Message. This is well, and the general propositions concerning this matter will meet with common approval. In political campaigns in a country as large and populous as ours, it is inevitable that there should be much expense of an entirely legitimate kind. This, of course, means that many contributions, and some of them of large size, must be made. If they are extorted by any kind of pressure or promise, expressed or implied, direct or indirect, in the way of favor or immunity, then the giving or receiving becomes not only improper, but criminal. All contributions by corporations to any political committee, or for any political purpose should be forbidden by law; directors should not be permitted to use stockholders' money for any such purposes.

A higher standard of honesty on the part of

those having any form of business trusts or trust funds in charge, is sadly needed.

While the relation of the national government to Corporations and Trusts forms the most prominent theme in the message, a large number of other topics are discussed with vigor, and in a manner which will be of permanent interest to the people at large. President Roosevelt is not making merely conventional recommendations in this message. He evidently feels that he has issues to deal with which touch the social life of the people, and that the smallest part of his mission is to tell Congress what bills should be passed. He must also appeal to the people, show them the reasonableness of what they might otherwise consider dangerous innovations and argue complicated questions in their larger aspects. He advises economy and makes various suggestions in that direction. As we have said, the message is long, but it will repay careful study. It is full of suggestions of vital interest. Some of its proposals are certain to excite controversy, but nobody can honestly say of any one of them that it is not the straightforward attempt of a right thinking man to get down to the essential elements of a problem and solve it so as to promote the general welfare.

Arthur J. Balfour, Premier of the United Kingdom of Great Britain, resigned for himself and his cabinet, on December 4. King Edward summoned Sir Henry Campbell-Bannerman, leader of the Liberal Party, to form a new cabinet. This is the final result of events which have been in progress for some time, and the change was not unexpected. As is usual, Ireland is a prominent element in British politics. The Irish Nationalist Party seems to be slowly gaining in strength and influence.

The proceedings of the late Inter-Church Conference will be published at an early day. They will form an interesting and valuable volume. The speeches made at the conference were between seventy-five and one hundred. A few of the papers the volume will contain are by John Wanamaker, on "Religious Education and the Sunday School;" Dean Hodges of the Episcopal Theological School at Cambridge, on "The Theological Seminary and Modern Life;" the Rev. Dr. James M. Buckley, of "The New-York Christian Advocate;" on "Religious Education by the Press;" Bishop Doane, of Albany, on "The Family Life;" the Rev. Dr. Henry van Dyke, on "The Ideal Society;" the Rev. Dr. Newell Dwight Hillis and the Rev. Dr. J. Wilbur Chapman, on "Interdenominational Evangelistic Movements;" and Justice Brewer, of the United States Supreme Court, on "Law and Justice."

Captain Baker of the Cruiser Raliagh, being just home from the Orient where he has made extensive observations, declares that the boycott of American goods by the Chinese is increasing rather than dying out. He reports that over seventy guilds exist in Southern China, and that these "control trade with an iron hand, and have given orders not to handle American goods." American houses in Canton are "full to the roofs with flour," which they can not move because of the boycott. Australia and Japan are taking advantage of this situation and are securing much business which formerly flowed through American channels. Mr. Baker is quoted as saying: "The only thing that could raise the boycott would be to rescind the Chinese Exclusion Law, and this, of course, will not be done. It looks as though our business relations with China were doomed."

Demonstrations of grief by the Jews in New York and other large cities, during the past week, have been extensive and pathetic. Thousands of people have joined in mourning parades, and services have been held in all Synagogues and other places of worship. This mourning for the dead, who are far distant, was in the form of funeral processions in which evidences of sorrow from tears to lamentations, were abundant. In New York City a thousand policemen were assigned to the great procession, for its protection, and it is said that the officers, although hardened by various experiences, appeared to be deeply moved by the solemnity and the genuineness of the expressions of grief.

Not only have the Jews been in deep mourning for their co-religionists slain in Russia, but the liberality of Jews and Christians in contributing to the Relief Fund has been emphasized and hastened. More than a million dollars have been received and hastened forward to meet the demands of the homeless and afflicted ones in Russia. Such expressions show that the spirit of brotherhood and of real benevolence, although sometimes it may seem to be latent, is easily aroused in the hearts of the people of America, and quickly brought into practical demonstration for good.

The week has been full of horrors in Russia and that great empire has already entered the zone of anarchy. What the final outcome will be, may not be prophesied at this time. For a time during the past week the Empire was cut off from the rest of the world, and up to date little is known of the details of the situation in St. Petersburg, Moscow and other great cities. An immense conflagration, it is said, took place in Moscow. Mutiny and revolt have appeared in new forms and in many new places, during the week. At the present writing, there is ground to fear that Premier Witte will be compelled to give up his place, and that a Dictator will be appointed with full power to inaugurate severe repressive measures. Premier Witte seems to be acting wisely and seeking a middle ground which will insure the final success of the liberal provisions that have been granted in form, but have not yet been carried out in fact. During the week it has been reported that a German fleet lies in the Baltic Sea, ready to receive the Imperial Family, which may be forced to flee from Russia to escape annihilation. It is reported that General Sakharoff, a former Minister of War, was assassinated at St. Petersburg on December 5. A woman belonging to the "flying column" of the revolutionary movement, being admitted to the General's presence, as a caller, fired three revolver shots, killing him on the spot. Mutiny seems to be spreading everywhere among Russian soldiers and sailors. It is the old struggle between the people and the autocratic government. There is much fighting, the disturbances being especially marked in Poland. An accurate description of the general situation is: worse and worse.

The process of recounting the ballots for the Mayor of the city of New York is working its way. A decision of the Appellate Division of the Supreme Court, announced on December 6, makes it probable that Wm. R. Hearst will be awarded the election. The situation in New York has much political and social significance.

The last act securing the separation of Church and State in France came on December 6. The French Senate then voted, one hundred eighty-one to one hundred and two, for the complete separation of Church and State. This is the formal end of a struggle which has gone forward,

in one form and another, for centuries between religious freedom and the Roman Catholic State Church system in France. The State will be entirely free from connection with religious sects of any name, from this time forward. It is said that the "Public-Worship Budget" of 1906 will be reduced from \$8,400,000 to \$6,800,000, through this action.

SERMON.

Preached by Rev. Geo. B. Shaw, delegate to the Inter-Church Conference on Federation, Nov. 19, 1905, at the Sands St. Memorial M. E. Church, Brooklyn, N. Y.

Lesson, John 17.

Text, John 17: 21.

Theme, Co-operation of Churches as a Sign of the Oneness of Believers.

The service this morning has an unusual interest, both to the hearers and to the speaker. It is unusual from the fact that a speaker has been provided for a congregation without its knowledge or consent; and also for the fact that a subject has been given to the preacher about which he has had no choice. The occasion is made still more unusual by the fact that similar conditions exist to-day in so very many of the Protestant churches throughout your greater city, and beyond its limits; an added interest must have been aroused in your minds from the fact that the man who has been assigned to this pulpit to-day comes from so small a denomination; and one which differs so widely from the great Methodist people in doctrine and in practice: A Seventh-day Baptist. These conditions could hardly have been brought about by anything short of that which our program calls for—namely—"A National Observance of the Day in the Interest of Christian Unity." But the program committee is still more definite in its plans for us, and so we have been given a subject—"The Co-operation of the Churches as a Sign of the Oneness of Believers," and it is still further suggested that the rallying point of our thought should be the twenty-first verse of the seventeenth chapter of John's Gospel: That they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

After this exordium, Mr. Shaw analyzed the prayer of Christ recorded in John 17, ending his remarks on that with these words, "Let us who are the sons of God, learn to talk with our Heavenly Father more as Christ did." He then said:

In the heart of this prayer about his disciples Jesus says that it is his desire that they may all be one. That prayer is being answered to-day.

The apostles began the struggle to maintain unity in the church against great odds. The New Testament Church was founded without the New Testament. Paul and Peter and Apollos and James refused to quarrel but the conditions were hard to meet. There were Jews and Gentiles, with their different traditions and trainings. There were bond and free, all sorts and conditions of men, so that only the grace and Spirit of God kept the unity of the Spirit in the bond of peace. The ideal was unity but was not wholly attained.

Church history is not pleasant reading. It is unpleasant because so much of it has to do with the want of unity. The leaders of the church have too often confounded unity with uniformity. Because unity was desirable men undertook to enforce uniformity. In this effort all freedom of thought was discouraged, all individuality was

lost; and the church in its effort to compel all men to believe the same things and practice the same things went rough-shod over the consciences of men. The church became everything and the individual nothing, or next to nothing. With the Reformation came a great change and it was inevitable that there should be many sects. There were different leaders, different political conditions, different types of thought. Then denominations arose to defend and enforce some neglected duty or place the emphasis on some special doctrine. One extreme often suggested another. Sometimes divisions came from simple human quarrels. Thus it has come about that within the Protestant church there are scores of large denominations and hundreds of small ones. In theory we have always had unity, but in practice it has been far from it. The lack of unity has always been the stock argument of our Roman Catholic friends against individual interpretation of the Bible; it has been a stumbling-block to many sincere Christians; and a scandal in the eyes of the world.

What is meant by unity among churches? Is it not that one church should have to another church the same relation that one individual Christian has to another individual Christian? Listen to a few of the figures that are used in the New Testament to illustrate the unity of believers as well as other important doctrines. Apply these figures to churches and denominations as well as to individuals. We are branches of the same vine. Methodists and Seventh-day Baptists draw their vital life from the same vine-stem. We feel the pruning-knife of the same husbandman. We bear the same kind of fruit. Again we are citizens of the same kingdom. We give our allegiance to the same government. We follow the same flag. We obey the same leader. As citizens of the same kingdom we have the same laws, the same language, the same King and the same capitol city.

According to another figure we are stones in the same building. We are built on the same foundation, we are equally dependent one upon another for any value. We have all the same master and architect.

Again it is said of us that we are but different parts of the same body. Each important, each filling its own place, each dependent on every other. One an eye, one a foot, and another a hand. All have the same life. If one suffers, all suffer with it. Each has its office and each its glory. Another illustration of unity is seen in the fact that we are children of the same Father. We could not be more closely related than we are. Is not this unity? Branches of the same vine—citizens of the same kingdom—stones of the same temple—members of the same body, and that the body of Christ—children of the same Father.

Notwithstanding all this the prayer of Jesus that those whom his Father had given him out of the world might all be one, has never been realized.

Certainly not in the degree referred to in the text—"as thou Father art in me and I in thee."

Enforced uniformity is worse than useless. Uniformity means the barrenness of sameness. Unity means the wealth of converging differences. The more widely men differ in faculties, and gifts, and accomplishments, the greater value will come in their co-operation and the more perfect will society become. Rather than mourn because men are not all alike, let us be thankful that they are so different. Variety gives fullness

to human experience. Who would want to see a church without some individuality, yes I will say peculiarity? Limit all men to the same thoughts and plans and while strength may be developed in one direction, it will be found that we have narrowed and weakened ourselves in another. Listen to what the apostle Paul says in regard to unity in diversity. He is speaking to the church at Rome—"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

But all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one and hath many members, and all the members of that one body, being many are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit."

Paul recognized the value of diversity and the necessity of unity in the church. Is it not exactly so among Christian denominations to-day? There is a great value in our differences and there is an imperative necessity for our unity. Our differences will take care of themselves, but our unity must be cultivated. Jesus prayed to his Father that we might all be one. How can we help answer that prayer? What shall be the basis of unity? We can not hope to secure true Christian fellowship on a basis of intellectual agreement. It has never been attained and I do not see that it ever will be. Real unity in the church must not be undertaken on a dogmatic foundation. It is not necessary to church fellowship and denominational co-operation that we all believe the same things. Thank God that this is true, else would our cause of unity be hopeless.

As Protestants we glory in our personal independence of thought and action. We rejoice in the fact that we need no mediator with God, save Jesus Christ, and that we ask no interpreter of the Sacred Word, save the Spirit that was promised. This independence necessitates disagreements; and endangers Christian unity. But we must not forget that true unity is not a matter of names, or form, or doctrines, or organizations. Real unity is suggested in the term "Christian fellowship," which is a brotherhood of mutual service. This unity can best be attained by complete freedom of thought and expression.

Let each denomination keep its individuality and maintain its own peculiar traditions, but let all be done in the spirit of brotherly love for disciples of every name. Let not the brotherhood of mutual service be hemmed in by denominational boundary lines. Let us lower the walls, yet not remove the ancient land-marks. If we make the fatal mistake of undertaking to forget our own traditions, and cast aside the standards by which we have walked we will destroy our usefulness to the world, and will fail in adding strength and breadth and unity to the church.

Let Methodists remain loyal to the work which God called them to do. Let them cherish the memory of the heroes of their faith, and the traditions of their fathers. Let them be Methodists with eyes open, and ears open, and hearts open for any new truth, but let them pass the boundary line to another people only when they have changed their faith. But let Methodists exercise toward others, Christian fellowship. Mutual service. Let them see the good in other

churches and delight to serve them. Let each cultivate his own farm or garden with appreciation of the labor of every other. Let the one who gives such loving anxious care to his own orchard also take delight in the rose-garden of his neighbor.

Since men do not all believe alike, theological differences are necessary in the church, for a church without theology is like a body without bones. But a church without Christian fellowship is like a body without life. Theological divisions, except of the most extreme type, are no longer considered incompatible with brotherly love and the most cordial fellowship. For this we thank God and take courage.

The first step in church unity is to stop quarreling and finding fault with each other—of this it is hardly necessary to speak at all. The second step is to appreciate the work of others and have toward all a feeling of love and fellowship—this, too, it now well nigh accomplished. A third step is that of active co-operation. Co-operation is the key word of Christian thought to-day in hundreds of pulpits in your city. Co-operation—working together. Co-operation would not tend to decrease proper denominational loyalty and pride, but would rather increase them.

Never in my life have I felt greater respect and love for the Methodist church than I feel to-day as I stand in this historic place and think what God hath wrought through this people since this church was organized in 1787. At the same time I have never felt more pride as a representative of the Seventh-day Baptist denomination. I believe in co-operation, and I trust that the pastor of this church may come to Plainfield, N. J., and there preach to the people that I serve the good old Methodist Gospel of Salvation from sin through faith in Jesus Christ.

As a stranger to your city and to the conditions that exist here, it would be foolish and out of place for me to undertake to point out to you any particular methods of co-operation or of opportunities for co-operation. Opportunities are everywhere and wise leaders are not wanting. I commend to you an active co-operation with other churches and denominations in the great work of the kingdom of our Lord. This will surely give greater efficiency to the work of the church as a whole; and will not detract from that which we ourselves do.

Our church and denominational unity should not only be felt in our own hearts, but there is an especial reason spoken of in the text why it should be made known. It is this—"that the world may believe that thou hast sent me." Over and over again in this remarkable prayer this thought recurs, "that thou hast sent me," "that thou hast sent me." One of the evidences to the unbelieving world that Jesus Christ was the Divine Son of God was to be the oneness of his disciples. The unity of the church is an appealing argument in favor of the claims of our Divine Lord upon the hearts and consciences of all men. Let the church awake to the opportunity to have an important part in the answer to the pathetic prayer of our common Master.

Think of the added strength that would come through a general unity and co-operation of all churches. The powers of sin and unbelief, great and organized as they are, would tremble before a united church.

United we stand, divided we fall. In union there is strength. The battle has already begun.

God is calling each of us to immediate service. What will be the answer?

Like a mighty army moves the church of God; Brothers, we are treading where the saints have trod.

We are not divided, all one body we,
One in faith and doctrine, one in charity.
Onward, Christian Soldier, marching as to war,
With the cross of Jesus going on before.

TO ALL SEVENTH-DAY BAPTIST CHURCHES.

It is now approaching the close of the fiscal year in most churches. Within a short time, matters pertaining to the financial well-being of each church for the coming year, will be under consideration.

The Board of Systematic Benevolence, in thanking you for your approval of its work last year, is pleased to report that its plan is endorsed by all our boards, and in whole or in part by most of our churches. It has passed the experimental stage, and has proven its worth. To secure its complete adoption by all our members, in the coming year, we now invoke your fullest co-operation.

Briefly stated, the results already attained go to prove that, where the plan was well received and faithfully followed, a larger, more regular and more representative support of all our denominational interests, followed, and that where only partial endorsement was given, proportionately lessened results followed.

This condition was but natural, and while it assures us that we are on the right track, in order to be entirely successful, it needs united effort in each and every church.

That there may be no misconception of the real purpose of this Board, it may be well to call attention to certain facts. The Board of Systematic Benevolence is not undertaking to raise money for our various societies and boards, nor even for the local churches; not at all. That support is the common privilege and joy of every Seventh-day Baptist. Its work, however, is to provide a better method of attaining such support; first, by furnishing a plan that has proven itself to be right, and having that plan thoroughly understood and adopted; and second, by reason of securing its so-general use that the funds required by our various interests will follow equally, systematically, and sufficiently.

A second important fact to mention is this, that however excellent the plan may be, and with all the thought and care that has been put into it, it is in no wise automatic. To make it "a go," requires the services of good men and willing women to put and keep it in operation. This board therefore urges every church to arrange to put the plan in successful operation at the very beginning of the new year.

It ventures to suggest that in those churches where it is only partially, or not all in use, the pastor, church treasurer, finance or canvassing committee, get together and decide upon the person or persons best adapted, or who are willing, to do the work of introducing the plan. If there be lacking information or interest among the people generally, let the pastor, early in the new year, bring this matter briefly, yet forcefully to the consideration of his people, emphasizing its good features, the advantages to be gained in its full adoption, as well by the individuals themselves as by the various objects named; the large measure of success that has followed where it has been thoroughly tried, and the saving that is

gained by having one plan, in common, throughout the denomination.

For any object to meet with a large degree of favor, it must of necessity receive the hearty, enthusiastic endorsement of the pastor, this support it will receive; after which immediately follow with a thorough systematic canvass of every member of the church and society.

Furnish each member, young or old, with a pledge card, secure the proportionate amount each undertakes to give to the various purposes, and have each card returned to the local church treasurer. Herein lies the labor, likewise, also, much of the success. It means, for a little while at least, hard work accompanied by a good "follow-up system;" but the results will abundantly recompense the workers for all the labor and time employed.

The pledge card is so flexible in its nature that the so-much-per-week plan can, if any one deems a different arrangement necessary, easily be converted into so much per month, per quarter, or per year. The larger proportion, however, secured on the week-by-week plan, better meets all of the interests concerned.

This Board begs to emphasize the importance, not only for the causes represented, but quite as much for the growing interest of the people themselves, that every church member, old or young, be furnished with the pledge card.

Denominational interest and support are somewhat of a habit. Let us start this habit early in life in every Seventh-day Baptist boy and girl.

If more material be needed, pledge cards or envelopes, the secretary, Dr. A. S. Maxson, Milton Junction, Wisconsin, will furnish them without expense, on request. Get your plans under way in good season, see that your people are fully informed and thoroughly interested in this matter, get your canvassing committee at work as early in the new year as possible, and make your people altogether an unit in this work,—not that the plan of the Board of Systematic Benevolence may prove successful, but because it is successful that the cause of Christ and the work committed to us as a denomination may never languish for want of loyal support.

In behalf of the Board,

W. H. INGHAM,
A. S. MAXSON,
GEO. W. POST,
CHAS. B. HULL.

MILTON, WIS., Nov. 30, 1905.

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

THIRTY-SEVENTH 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. Was David in any way responsible for Absalom's sin?
2. What strong point in David's character is brought out in these chapters?
3. What is the character of Joab, and the secret of his influence?

VI. Period of One Kingdom. (Continued).

First-day. The army of Absalom defeated by David's; death of Absalom; news carried to David; his lamentations, 2 Sam. 17: 24—18: 33.

Second-day. Joab reproves the king; plan for the king's return; Shimei pardoned; meeting with Mephibosheth; the friendly and wealthy Barzillai; rivalry between Judah and Israel; insurrection under Sheba; Judah loyal, 19: 1—20: 3.

Third-day. Plans for the pursuit of Sheba; Amasa murdered by Joab; Sheba slain, and the insurrection ends; David's officers, 20: 4-26.

Fourth-day. The Gibeonites avenged; the burial of the bones of Saul and his sons in the sepulcher of Kish; Philistine wars, 21: 1-22.

Fifth-day. David's song of praise and thanksgiving, 22: 1-29.

Sixth-day. David's song (continued), 22: 30-51. The last words of the son of Jesse, 23: 1-7.

Sabbath. The names of David's mighty men, 23: 8-39. The numbering of Israel and Judah; the vain-glorious punished; the penitent king buys Araamah's threshing-floor and workshops there, 24: 1-25.

REORGANIZED SOCIETY AT BOULDER.

We feel sure our Endeavorers will be glad to know that we have a Christian Endeavor Society at Boulder. It was organized on Sabbath, October 28, 1905. The following officers were elected: President, Ollie Simpson; Vice-president, Alice Davis; Corresponding Secretary, Irene Wheeler; Recording Secretary, Fay Coon; Treasurer, Mr. Sutton; Organist, Gladys Booth; Chorister, Mildred Saunders.

Some time ago we had a good society here, but quite a number moved away, some apparently became indifferent, others became discouraged, and the society was given up. At present, however, the prospect is bright and we hope to have a good strong society. Much interest is being manifested. We have about eighteen enrolled, most of whom are active members. One Sabbath since we organized, twenty-five were present, and we hope to have more, soon.

CORRESPONDING SECRETARY.

MUST SHOW HIS COLORS.

Is it my turn to speak once more? THE RECORDER and *The Seventh-day Baptist Endeavorer* are saying a good deal about and against our people moving away from Sabbath-keeping communities and influences. I heartily endorse what has been said, but why have I left Nortonville, Kan.? Simply to make money, as this change apparently offered the easiest way to do so. But my wife and I said to each other, emphatically, before we moved, "We will not raise a child to the age of ten years in Oklahoma, unless Sabbath influences settle around us. Otherwise we will move back where the Sabbath is observed." So far as we are concerned, we do not feel that we are beyond Sabbath influence while we have THE RECORDER, *The Seventh-day Baptist Endeavorer*, the *Helping Hand*, a package of tracts, and two or more of Dr. Lewis's books continually with us; yet there is a certain loss in isolation. But we hope to do enough good to others to compensate for our loss. I find that a Seventh-day Baptist must show his colors, and we certainly are not ashamed to do so.

LYLE E. MAXSON.

INGERSOLL, OKLA., Nov. 29, 1905.

That has the right ring.

EDITOR RECORDER.

HISTORY OF THE LOST CREEK SEVENTH-DAY BAPTIST CHURCH.

BY THEODORE L. GARDINER, D. D.
(Continued from last week.)

Owing to failing health, Eld. S. D. Davis was compelled to decline the call to serve the two churches as pastor; and Elder David Clawson of New Jersey was asked to take up this work. After sending the churches quite an elaborate statement of his doctrinal views which he expected to teach in case he should come; and after receiving the assent of the churches to these doctrines, he accepted and entered upon his work as pastor in 1859. But the work of this excellent man was cut short by his untimely death in 1860. He was greatly beloved by his people, and his death cast a gloom over both churches. Eld. S. D. Davis had been associated with him as a true yokefellow, working whenever he was able; and now the death of Eld. Clawson again left the entire burden upon Eld. Davis. Thereupon the church immediately invited Eld. Jacob Davis, of Greenbrier, to serve them on every second Sabbath. This plan was followed for one year, when Eld. S. D. Davis again became the pastor. It was the practice in these years to have a sermon every church meeting day. This helped to secure a large attendance of brethren and sisters at the business meetings. Yearly meetings were also held in which the Salem church was invited to join.

The war cloud that for years had been gathering now burst in all its fury, and the storm of contending armies swept back and forth over this border land, until the church work was almost forgotten.

The faithful ones made brave efforts to preserve the purity of the church, and to keep the altar fires burning. Brethren Jacob Davis and L. F. Randolph joined in faithful efforts to help the pastor "strengthen the things that remain."

In 1863, without consulting the church, a general election was appointed to be held in the meeting house. This greatly troubled the brethren, and every effort was made to have the appointment changed. But there was no remedy, and they had to submit to this indignity, and be satisfied with a promise that it should not be repeated. So far as we can discover, the records are silent regarding these trying times,—this election matter being the only exception.

At the close of the war in 1865, a joint movement by Lost Creek and Salem churches resulted in the ordination of Bro. Jacob Davis, who had so faithfully labored as a lay preacher during the years of darkness. Then came the visit of Eld. Gillette, referred to above, followed by revivals and renewal of church work.

Many of the brethren in the North never ceased to regret the unfortunate mistake which had severed this church from the northern people, and broken the ties that bound it to the Eastern Association. This, then, was their opportunity to show their love for the isolated and offended section, by sending messages of love and peace. Who better could have been chosen to undertake this mission than Eld. Gillette. He won all hearts. The coldness gave way to feelings of warmth and love; and when he returned to the East, he carried with him the love and good will of all this people. The records show several additions to the church about this time.

It seems that previous to 1866, the deacons were simply appointed to their office; but in June of that year it was resolved "that our deacons be

ordained;" and arrangements were made for an ordination service.

The mission of Eld. S. D. Davis and Eld. Jacob Davis to Tennessee, sent as they were by the two churches, is already a matter of history and need not be reviewed here. These two men were also kept in general missionary work throughout the year. Their report to this church shows 1,650 miles of travel, 206 visits, 127 sermons, 56 baptisms, 46 of whom joined the churches. Their receipts on the field were \$94.10. At the close of this year a subscription of \$131.00 was reported as "raised for the elder's salary." The two churches had agreed to pay S. D. Davis \$100.00, and Jacob was to have \$150.00, which sum they soon made up.

The yearly reports of Eld. S. D. Davis concerning his preaching and baptizing at Quiet Dell, Peel Tree, Hacker's Creek, Sabbatarian Valley and Cove, are full of interest, showing a faithful effort on the part of this church to send the gospel into the "regions beyond."

Ill health again made it necessary for Eld. S. D. Davis to decline the call, and in 1868, Eld. Jacob Davis was called to take his place as pastor. The salary was to be \$250.00, and he was to give his entire time to the work. His report for the first year showed twenty converts at Salem and fifteen at Middle Island; this church giving him liberty to hold revivals there.

The following year he had seventy-five conversions, sixty baptisms, and fifty-five were added to the churches, with one hundred and seventy-five meetings.

The demand for a new house of worship was now becoming imperative; and in 1870, the lot upon which we now worship was purchased at a cost of \$157.57.

With commendable zeal the church now set about building their fourth house of worship, and in December, 1872, the far-famed "Brick Church" was completed at a total cost of \$4,300.00, and, after affecting farewell services in the old "Frame Church," this house was formally dedicated to the worship of God. Eld. A. H. Lewis preached the dedicatory sermon, Eld. S. D. Davis made the dedicatory prayer, and Chas. A. Burdick and Lewis F. Randolph assisted in the service.

A pulpit Bible, sent by Eld. Gillette, was presented to the church; and the day closed by ordination of Moses H. Davis and Wm. B. VanHorn as deacons. During that week the South-Eastern Association was organized in the church, and the Roanoke church was set off as a separate church. This church had built a neat frame church within its boundaries for the Roanoke members to use, thus making two church houses built within the year.

There was a debt of \$470.74 on the brick church, but the brethren looked forward with bright hopes for the future. The pastor's report showed nineteen added to membership that year and thirteen the year following. The records show that two hundred and twenty-eight persons contributed toward the funds for the new church.

A system of shares according to each man's property was devised to raise funds for the running expenses; which seemed to work well for several years.

In 1875, Chas. A. Burdick was nearing the end of his five years' work as missionary in the general field, and Chas. M. Lewis was sent to take his place, while Eld. Burdick became pastor of this church. He had done a good work

as missionary and teacher in West Virginia; and during his first year as pastor eleven members were added to the church. After two years, Eld. L. R. Swinney accepted the pastorate, and entered upon his labors in 1877. He had been pastor of 2d Alfred Church, and teacher of Hebrew in Alfred Theological Seminary. This good man was especially adapted to labor in West Virginia; and by his genial ways and kind, social qualities, he soon won the hearts of the people far and near, and became very popular among them. His salary was \$450.00. The debt on the church had grown to be quite a burden by accumulating interest, and special effort was made to clear it off. Shares ranging from \$40.00 down to \$3.00 were made; and beginning with the highest, as many persons promised to take a forty-dollar share as could be found, and then each grade of shares was treated in the same way to the lowest share. In this way the nearly \$1,000.00 of debt was easily paid. This plan worked so well, that a similar one was used for years to pay the pastor's salary; each one paying his shares by installments during the year.

It was not until 1880, the third year of Eld. Swinney's pastorate, that the church could see its way clear to secure a home for its pastor. The parsonage was then purchased and fitted up at a cost of more than \$600.00. In less than three years this was all paid; and since then extensive improvements have been made, until today the church has a cozy, comfortable parsonage, with a fine large lot and garden, of which it may well be proud. Eld. Swinney generously reduced his salary to \$300.00, in view of the extra burden of parsonage debt upon the church.

For the first and only time in the history of the church, the General Conference convened here in 1884. It was a great undertaking for a church so widely scattered to entertain the Conference, even at that day, when Conference was much smaller than at present. But all who attended that gathering will remember how royally it was done, and delegates from all over the denomination will ever cherish the memory of those days at Lost Creek.

In September, 1886, after nine years of faithful labor, Eld. Swinney accepted a call to the church at DeRuyter, N. Y., and took his leave of this people, where he had been such an inspiration and help. He was exceptionally good in pastoral work.

The closing scene of his labors must have been pathetic, indeed. Seldom does a pastor have so strong a hold on the hearts of his people; and when the church offered its final resolution of appreciation and thanks, a rising vote was taken, and while they stood, the departing pastor with heart subdued, fervently prayed for God's blessing upon this people, and upon the one who was soon to take up the work he was laying down.

In the very next meeting, December, 1886, Eld. John L. Huffman stood in Eld. Swinney's place and held up the standard of the people. Bro. Huffman was to have \$400.00 per year, and three months of his time for outside evangelistic work, if he chose to use so much.

He was an exceptionally strong man in the pulpit, and had but few equals as a revivalist. He soon made his power felt all over this country, by his strong, clear, logical preaching, and earnest labors.

His revival meetings will never be forgotten by those who had the privilege of attending them; and many Christian souls to-day who found the light in his powerful meetings, will bless the day

that brought John L. Huffman into West Virginia.

Soon after his coming, the church began to feel the need of an organ, and Mrs. Huffman voluntarily canvassed the society, and soon reported sufficient funds for a good organ and song books for the church.

After paying \$50.65 for the organ and books, she turned over to the church a balance of \$11.30,—five of which, with many thanks, they voted to her for her faithful work. Everybody seemed happy over the condition of things in the church, and the outlook for the future was never better. How little did the church know on this glad day, that before another business meeting, an appalling calamity was to befall them! But such was the case. On Sabbath morning, September 24, 1887, while Bro. Boothe C. Davis was leading the meeting, the shingles caught fire, the meeting broke up in confusion, and all set about trying to save the church. They made a most heroic effort, but having no adequate means for fighting fire, the helpless congregation were compelled to see their fine house of worship consumed by the flames. This was the second time fire had destroyed their church house.

They were for the moment paralyzed and heart-broken. They had just expended \$115.00 in slating one side of the roof, and now all was lost.

Their pastor was away to General Conference in Shiloh, New Jersey; where the writer of this sketch was then the pastor. I shall never forget the shock that came to the great congregation, that same evening, when the telegram came, announcing the destruction of Lost Creek church by fire.

Many of the audience had recently enjoyed the Conference in the "Brick Church," at Lost Creek, and for a moment, a deep silence, born of sorrow, came upon them. Then a voice of one in the audience broke the silence in these words: "Tell them I will give a hundred dollars to help rebuild it." That voice brought relief. The silence was broken, and we all felt that it would be rebuilt. Then began the heroic efforts here to replace their great loss. The very next morning, September 25th, the smitten congregation met in business meeting here on the open lot, beside the broken walls and smoking embers of the dear old church; and with bowed heads, laid their burdens on the Lord; and consecrated themselves to the work of rebuilding.

Committees to find money, and attend to the work of building, were immediately appointed, and went directly to the work. The pastor, with a heavy heart, set his face homeward upon receipt of that sad telegram at Shiloh, reaching Clarksburg after that out-door meeting here had been held. To him the calamity had almost seemed beyond remedy, and he could hardly believe the messenger who met him, when told that plans were on foot and committees were already at work to rebuild.

On May 22, 1888, eight months after the fire, the house, as we see it to-day, was ready for use. The old side walls were sufficiently strong to use again, and the ends were repaired and wood work completed at a cost of nearly \$1,700.00, and all paid for, excepting \$106.00, which was more than covered by subscription.

It was a splendid work, and promptly done. C. N. Maxson had the oversight of the work, and William VanHorn was the treasurer. These two leaders must have found excellent helpers among the entire people, or the building could

never have been completed and paid for in so short a time. The list shows the names of two hundred and eleven persons, and thirty-two churches, who helped to pay the building fund. This church felt under great obligation to the churches East and North, and those nearer home who contributed to liberally in our time of need; and that same month, you find this church sending \$25.00 to the denominational meeting-house fund.

After a pastorate of four years and four months, Eld. Huffman laid down this work in order to give his entire time to evangelistic work among the churches.

During his stay here, twenty-nine members joined the church, and many more joined other churches where he held revival meetings. He was also instrumental in founding Salem College during the last years of his stay here. To the day of his death, he called that institution his only child. The church was now considerably embarrassed over a large deficiency that had come within two or three years, and set itself about the effort to pay it off before another pastor should come. They were, however, unable to pay it all until about a year after Eld. Seager became pastor. He accepted the call of the church to become Eld. Huffman's successor, and entered upon his work about the middle of May, 1891. During the following winter, after the ordination of Levi B. Davis and Luther A. Bond as deacons, the meetings were continued three weeks, resulting in a gracious revival. The church then repaired the parsonage at a cost of \$125.00, which amount, added to the deficiency, and the necessary current expenses, made the burden heavy; but the church was equal to the emergency, and cheerfully accomplished the task.

Here we come to the end of the second book of records, on the last page of which we find the following words: "With this June meeting closes the record for twenty-three years of the trials, tribulations and sorrows through which the church has been called to pass. Also her prosperity and the bright lessons that have come to her through the mercies of Him whom we worship and revere, as the giver of every perfect gift. To Him be the glory and honor, now and forever. We pray that his blessings may ever remain with us." "L. B. Bond, Clerk."

During the second winter of Eld. Seager's pastorate, he was blessed by a great revival in the Ritchie church, where a great company of young people were brought into the membership. The needs of that pastorless church, with so many young converts to be cared for, so appealed to Eld. Seager's heart, that he yielded to their pleadings, and promised to become their pastor. Accordingly he returned to Lost Creek and tendered his resignation.

The church was much grieved over the prospect of its loss. The young people had rallied around Eld. Seager as their leader; and his excellent ability as a drill-master in church music, added to his power as a pastor and preacher, had enthroned him in the hearts of all. They earnestly pled with him to reconsider his resignation, and remain with the church. He longed to do so; but was so strongly impressed that duty called him to Ritchie, that he felt impelled to go.

And thinking that Lost Creek could secure a pastor easier than Ritchie, he still asked to be released, and reluctantly severed his pastoral relations with the church. Therefore the church yielded with many regrets, and asked Eld. Huff-

man, the missionary, to preach for them as often as he could, while they were looking for another pastor. Rev. W. L. Burdick accepted the church's call and entered upon his duties as pastor in August, 1893, at a salary of \$375.00, and the use of the parsonage.

Soon after, the church introduced the systematic plan of raising funds for church purposes, using the weekly envelope offering plan.

During Eld. Burdick's short stay, thirteen were added to the church. After two years of service, he accepted a call to the church at Independence, N. Y.; and Rev. M. G. Stillman was called to the work here. Arrangements were made with Roanoke to join Lost Creek in securing a pastor; the former to have his services one Sabbath each month; and Eld. Stillman became pastor of both churches. He declined to name any stated salary; but agreed to be satisfied with whatever the churches pledged for him. This amounted to \$350.00 and use of parsonage at Lost Creek.

In 1897, the church purchased the beautiful cemetery lot near the meeting house, at a cost of \$138.75. This makes a beautiful resting place for all that is mortal of our loved ones after their labors here are done.

In the summer of 1900, the student evangelistic movement brought Rev. Darwin C. Lippincott and the male quartet from Salem College, to assist the pastor in extra meetings here and in Roanoke. The church was greatly strengthened by these inspiring meetings.

During Eld. Stillman's stay here, his wife, an excellent church worker, was asked to superintend a collection at each quarterly meeting, to secure money for missions; which was to go to the Missionary Board.

In August, 1901, Eld. Stillman, after five years of faithful work, offered his resignation. Although he seemed quite discouraged over the work, still the church did not feel ready to give him up; and unanimously renewed their call for him to continue. Bro. Stillman, having already secured the public school to teach, accepted the call, with the understanding that he would go on with the school at the same time.

After nearly a year of service as both teacher and preacher, Eld. Stillman decided to accept the call to become pastor at Walworth, Wisconsin. Therefore, after more than six years of faithful work here, the church consented to give him up; and in the summer of 1902, he closed his labors with this people. For some years, the congregation here had been weakened by the removal to Salem of several families, who sought the better school advantages offered by the College, and better business openings offered by that growing town.

And while those who thus moved away retained their membership here, and still aided here with the financial burdens, still the effect could not be otherwise than discouraging to the church.

The scarcity of pastors made it impossible for the church to find a successor to Eld. Stillman; and after calling several men without success, the brethren were put to their wits end to know what to do.

Meantime, during Eld. Stillman's pastorate, the church had called S. Orestes Bond and O. Austin Bond to improve their gifts; and asked them to be present the first Sabbath in each month, when the pastor was at Roanoke, and take charge of the meetings. This they did with great acceptance to the church.

(To be continued.)

Missions.

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

SHILOH, N. J., Nov. 29th, 1905.

Geo. B. Carpenter, Act. Cor. Sec., Missionary Society: Ashaway, R. I.

My Dear Brother:—I have delayed answering your letter of Nov. 19th, notifying me of the call from the Missionary Board, to become their Corresponding Secretary, in order to canvass the matter with the Church I serve, also to hear from outside friends, and friends of the Cause.

I realize that you have conferred a great honor upon me, and only wish I was worthy of it and equal to it.

I accept it with a feeling of great unworthiness, and misgivings, begging your prayers, your counsel, and your patient forbearance with my many shortcomings.

I will serve you the best I can. In many ways I am not the equal of Sec. Whitford, and cannot fill or take his place.

I hope now to be able to commence the work, Jan. 1st, 1906. I shall not be able to travel so very much this winter, and prefer not to move my family during the winter.

Thanking you for the honor you do me, I am

Fraternally yours,
E. B. SAUNDERS.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, There was in a city a judge, which feared not God, neither regarded man," etc.—Luke 18: 1-8.

The first truth regarding prayer which Jesus enunciates is that prayer ought to be constant—"Men ought always to pray." Prayer ought to be unfaithfully persistent—"And not to faint." And specially notice that Jesus practices his own precept. There never was such a life of constant, unfaithfully persistent prayer as the life of Jesus. (Matt. 14: 23; Luke 12: 13; Mark 1: 35, etc.) Certainly we could say, if ever there was one who could get on without prayer He was Jesus. But prayer was the breath of the life of Jesus. How much more do we need prayer!

The second truth concerning prayer that Jesus enunciates, is that there is no sad and last extremity in which we may not pray. Behold the widow in this parable—before such a judge and in a widow's plight; of all people in that Eastern society a widow's position is the saddest. Yet in her deep need she came even to this judge praying. Do you not see the teaching? There is no extremity in which we may not pray. Bring this judge down into our time and call him hostile circumstances—yet pray; call him affliction, —suffering—yet pray; in our saddest and worst extremity this, anyway, is left us—prayer.

A third truth concerning prayer which Jesus enunciates is that answer to prayer may be delayed. It was in this widow's case; she kept on praying, but the answer tarried.

But Jesus enunciates a fourth truth concerning prayer. Though the answer to prayer may be delayed, constant and unfainting prayer will surely bring answer. Read verses 4-8 of this parable. But I beseech you interpret the verses rightly and get their real teaching. Men so often say, reading this parable: "Yes, God is like that judge—hard, laggard, and unsympathetic." But the real teaching is the teaching by opposites. God is utterly unlike this judge, therefore He will surely hear and answer prayer. You say, "natural law is in the way." But if Marconi can so manipulate natural law as to bring about the wonder of wireless telegraphy, God can surely use natural law so that it shall be the channel of answer to prayer. You say, "Circumstances are so hard and hostile;" but the loving God, infinitely unlike

this miserable judge, is surely mightier than hardest circumstances. This is the point to see and press—the entire unlikeness of the heavenly Father to this judge, and therefore in God's best way and time, the sure answer to your prayer. Yes, it does do good to pray. Pray then as each day begins, as extremities arise, and pray for forgiveness—that prayer is always immediately answered.

And there is still a fifth truth concerning prayer here implied by Jesus. If you do not pray, you will miss the blessing. If this widow had not prayed, she had not been avenged. "Prayer is a law of God. (Matt. 6: 7-11). If you do not obey that law, you cannot have it working for you.

CHARLES M. LEWIS.

After finishing my studies at Alfred as a member of the first Theological class, I found the Woodville Church without a pastor and their house of worship unoccupied and I commenced my labors in the Ministry there. My first assistant on that field as evangelist was the Man of God, Charles M. Lewis. He was one of those men who had a call of God to preach the Gospel, and had no doubt of his mission; and I believe was always faithful to his convictions of right and duty. His hearers were mostly of a class who had come to Woodville to work in the mill and knew nothing of the saving grace of the Gospel of Jesus Christ. His kind and loving heart, his devout and fearless manner soon attracted the attention of the people and they came out to hear him preach.

His labors here were soon blessed to the awakening of professed Christians to greater action, and in convicting the unconverted of sin, and several persons, soon after he finished his work there, openly professed Christ, received baptism and united with the church. The awakening at Woodville caused a large Baptist church in a neighboring village to consider whether Brother Lewis would not be of service to them in a series of meetings in their church and so he was invited to preach for them one Sunday, that the people of this church might hear him. Elder Lewis accepted the invitation and the writer accompanied him there. He preached a strong gospel sermon but gave no uncertain sound in respect to his intention to be faithful in preaching the Word. The people there heard him with much interest, but the committee of supply gave him no invitation to preach again.

After we left the house, he looked at me with his face radiant with the glow of peace and composure and said, "I feel good; I have done my duty."

He believed in the outward and inward conformity to all of God's requirements, but passed no judgment against those who had not received the light that he had respecting the Sabbath; but he said of such, "I do not call him cousin, but brother."

All who were converts under his preaching knew what he thought of the importance and the day of the Sabbath and many of them commenced its observance.

Jesus's testimony of Nathaniel "Behold an Israelite indeed in whom is no guile," may be fittingly applied to Elder C. M. Lewis. He has passed long since from his labors to his reward, but I never think of him without added inspiration for faithful, earnest work for the glory of God and the good of my fellows.

HORACE STILLMAN.

ANOTHER TRIBUTE TO DOCTOR WHITFORD.

That "the good that men do lives after them," is fully proven by the influence that Dr. O. U. Whitford exerted upon the lives of the young people who were privileged to listen to his instruction at Union Academy, Shiloh, N. J.—"my boys and girls," as he always delighted to call them. Very many of them, in their inmost hearts, "rise up and call him blessed." As one of his "boys," I am proud of the friendship of such a truly noble Christian man as was "Prof. O. U.," as we were wont, lovingly to call him; and I should, indeed be recreant to the warm, tender, grateful and abiding affection for him that has always filled my heart, should I not now bear loving testimony to the fact that I am most deeply conscious that to the wise, loving and tactful training and friendship of O. U. Whitford, I am more indebted for whatever of noble inspiration, of honest desire to serve my fellows, and of sincere determination to strive after the highest Christian ideals, may have entered into my life, than to any other individual with whom it had been my lot to come in contact. I am now in the "fifties," but never, through all the years, have I been able to grow away from the powerful influence for "the true, the good and the beautiful" which that dear man exercised over my youthful aspirations.

My wife echoes, to the fullest possible extent, all and more than I am able to express; and I am confident there are hundreds of the former students of "Old Union" scattered over our land who will heartily join with us in this tribute of grateful praise to one whose highest ambition in life was to follow in the footsteps of the Master by helping all with whom he came in touch.

S. L. HOWELL,
St. Paul, Minn.

BEAUTIFUL LIVES.

A life that is given for others,
A life that is cheerful and gay,
A life that reminds me of mother's,
A life full of Sunshine, to-day.

Why travel about all so gloomy
While others are looking to you
For Sunshine to lighten their burdens,
And music that's healing and true?
Then sing ye the songs of the Healer,
Speak words that will virtually grow—
For these are the words of the Master—
"Ye surely shall reap what you sow."

Beautiful lives are worth living,
Lives full of deeds kind and true
Will, in the end, bring us nearer to
Him, who will carry us through.

E. D. STILLMAN.

THE OCCUPATIONS OF HEAVEN.

The spirit will be the same, with certain necessary changes in method. We shall continue to give and to receive, and the giving will be the more blessed. There will be opportunity for ministering and being ministered unto. The saints will differ one from another. The wise will instruct the less wise. Those who are old will teach those who left the earth in childhood. There will be room for fellowship in thought and work. There will be varieties of experience which will be shared. Possibly there may be ministries to other worlds. "My Father worketh, and I work," will be a principle ample enough to include men. Some of the "greater works" may have their place there. Meantime, we may be assured that all the training of this world in goodness and usefulness will find employment there.

Woman's Work.

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

JAPANESE LULLABY.

Sleep, little pigeon, and fold your wings,
Little blue pigeon, with velvet eyes;
Sleep to the singing of mother bird swinging—
Swinging the nest where her little one lies.

Away out yonder I see a star—
Silvery star with a tinkling song;
To the soft dew falling I hear it calling—
Calling and tinkling the night along.

In through the window a moonbeam comes—
Little gold moonbeam with misty wings;
All silently creeping, it asks, "Is he sleeping—
Sleeping and dreaming while mother sings?"

But sleep, little pigeon, and fold your wings—
Little blue pigeon, with mournful eyes;
Am I not singing?—see, I am swinging—
Swinging the nest where my darling lies.
—Eugene Field.

WOMAN'S BOARD, TREASURER'S REPORT.

RECEIPTS IN NOVEMBER.

Albion, Wis., Woman's Benevolent and Missionary Society.—Miss Burdick's salary, \$5.00, Board expense, \$3.00	\$ 8 00
Adams Centre, N. Y., Ladies' Aid Society.—Tract Society, \$25.00, Missionary Society, \$25.00	50 00
Chicago, Ill., Mrs. Mary L. Langworthy:—Tract Society, \$5.00, Missionary Society, \$5.00, Dr. Palmborg Dwelling, \$5.00	15 00
Hammond, La., Woman's Missionary Society.—School at Fouke, \$5.00, unappropriated, \$5.00	10 00
Little Genesee, N. Y., Woman's Board Auxiliary.—Miss Burdick's salary.	10 00
Milton, Wis., Ladies' Benevolent Society.—Mrs. Davis, teacher at Fouke	5 00
Milton, Wis., Anonymous.—Evangelistic Nortonville, Kan., Sabbath School.—Boys' School, China	30 00
Western Association, Semi-annual convention, collection.—Board expense	2 20—\$130 45
Previously reported	355 31
Total	\$485 76

Mrs. L. A. PLATTS, Treas.

MILTON, Wis., Nov. 30, 1905.

DEERFIELD.

RUTH POTTER MAXSON.

II. The Busy Town.

Within the past few years the people of Deerfield, evidently feeling that they must themselves conform in some way to the old time atmosphere of the town, have revived the arts and crafts which flourished in the past century. When you ask the people who first gave them the idea of this revival, different ones will give you different answers, but the general opinion seems to be that it was some summer visitor who first instilled into the people of Deerfield the enthusiasm for the crafts of a bygone day. Each special work has its special headquarters, in some person's house, and this house is, as it were, a Woman's Exchange, in miniature, and devoted to one kind of work.

The Palm Leaf Basket Makers produce very beautiful work. They make the baskets of their splints of the bleached palm leaf, which, being soft and pliable, works up readily into all sorts of shapes. There is a committee of censors who pass upon the work done, and all work of a certain grade is tagged with a label "Deerfield Basket Makers." Work which fails to come up to this standard, is left untagged, and sells for a very much lower price. Reed baskets, made of

willow splints, are on sale here also, and while not so beautiful as the palm leaf work, are excellent for strong "carrying" baskets.

The Raffia Basket Makers have their headquarters in another part of the town. The baskets here are made of raffia dyed in the old-fashioned way, with vegetable dyes. The women say the colors are stronger and purer than those obtained from chemical dyes. The patterns are invented by the makers of the baskets, and very odd and pleasing effects are produced. Here, too, are sold the bayberry candles, of wax made from the bayberry. They are a soft shade of green, and are supposed to give out a pungent and delicious odor when burned, although I have never heard that anyone has ever found this last fact to be more than a supposition.

In still another house, are on sale the old-fashioned tufted counterpanes. And netting is made there, with a shuttle, somewhat as tating is done.

The Blue and White Needlework Society has over its door a big spinning wheel suspended after the manner of a locksmith's key. The society has for its aim, "The revival of the linen embroidery of the last century." The old designs are reproduced, and the colors are "hand-dyed in indigo and in madder." On every piece that goes out from this society, is embroidered somewhere, the initial "D." inside a wheel. In this same house is for sale a hand carved chest, done by a doctor of the town, and there are also other hand-carved articles of great beauty.

The Deerfield Rug Makers are also a guild, if one may adopt the old word. They make the old time braided and woven rugs, in the beautiful old patterns and colors, and their wares are eagerly sought after by the owners of colonial houses and summer villas.

The modern crafts are also represented in Deerfield, chiefly by the photography of the Misses Allen. The photographs of the Allen sisters are perfect examples of that art. The photographs are on exhibition in the quaint old house where the Allen sisters live, and the wall of the room where the photographs are on exhibition is covered with some of the choicest pictures these women have done. Most of the photographs—there are hundreds of different sorts—are in large envelopes, and each envelope is labelled, so that all of a class may be kept together. Here we find, "Child Studies," and here "Landscapes of Hadley," or "Meadow Views." Nearly every one who goes to Deerfield, goes to see the Allen pictures, and as few people come away empty handed, the specimens of the handiwork of these women are found scattered through homes all over the country. The picture most frequently seen is that of a little boy sitting on the floor roasting apples before a big open fire. The favorite landscape is that of a pond lily pool at sunset.

In July of every year, there is an exhibition of the Deerfield Arts and Crafts in the Crafts Barn, to which a small admission fee is charged. The exhibition lasts several days, and there are lectures given by noted men, on subjects pertaining to the modern revival of colonial arts and crafts. There is also at this time an exhibition of recent paintings by artists who make their summer home in Deerfield, and altogether the exhibition is one very interesting and profitable.

Seldom in any town of the size of Deerfield, does one find such enthusiasm for preserving memorials of the history past, and for keeping alive interest in the arts and crafts of other days. The

visitor, if he is New England born, goes away from Deerfield glad through and through that he belongs to the same stock as these people, and if he is not New England born, he is glad indeed that he has been permitted to enter for an hour or two, into the life of these sturdy men and women.

FRONT HALL PROBLEM.

With the coming of the winter months the front hall problem again presents itself to the mistress of a small house.

The ideal house, as one opens its front door, sends out a fresh, sweet odor of well aired cleanliness, with just a touch perhaps of the scent of violets or the fragrance of some growing plant. The atmosphere is warm to a pleasant naturalness. Space and fragrance and comfort are the first impressions.

But the actual home of the small householder is much more apt to offer a compound of stale carpets, beefsteak, cauliflower, and yesterday's tobacco on entrance, mixed with a blast of furnace heat or pervaded with a dark and repelling chilliness, says the *Philadelphia Press*.

The sitting room beyond, may be pleasant and fresh, but the hall through which one must pass is apt to be an uncheerful repository of odors. And yet it is the entrance hall that gives the first impression of a house, and often the most lasting one, for it takes an abnormally attractive sitting room to crowd out the memory of the dismalness that was disclosed on the opening of the hall door.

It is not always possible to have a hall pretty and attractive, but surely, it could be less redolent of dinners past, present and to come. There is no point in announcing the family menu to every one that enters, for, popular though our good food is on the table, the essence of it anywhere else gives a sense of cheap forlornness that nothing can redeem.

It is hard to overcome this front hall problem of the small house, but the careful attention to doors, slides and windows will mitigate it to a very considerable degree. Saucers containing sponges which have been dipped in hot water in which a tablespoonful of oil of lavender has been placed, will impart a delicate violet odor to the atmosphere. But the paramount remedy is fresh air, then perfect cleanliness; lastly, beauty and fragrance, that is the way to build up an inviting atmosphere. It is the only perfect solution for the front hall problem.

HAPPY EVERY DAY.

Sidney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as air—will do at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And suppose you live forty years only after you commence that course of medicine, you have made 14,600 beings happy—at all events for a time."

Children's Page.

LIGHTS OF DIFFERENT KINDS.

When grandma was a little girl,
And was sent up to bed,
She carried then a "tallow dip,"
Held high above her head.

When mama used to go upstairs,
After she'd said, "Good-night,"
Her mother always held a lamp
So she could have its light.

As soon as sister's bed-time came,
When she was a little lass,
If she found the room too dark,
Mama would light the gas.

Now, when the sandman comes for me,
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And maybe my dear dolly,
If she lives out her days,
Will see right through the darkness
With the magical X-rays!

HOW ONE SQUIRREL GOT HIS STRIPES.

Under the eaves of the veranda of one of the many cottages on the beautiful shore of Mt. Desert Island, in Maine, a squirrel builded her nest, and reared her young, only to find herself much disturbed when the owner of the cottage arrived later with his family for their summer outing.

It very soon became evident that the mother was seeking a new home, for, when followed, she disappeared in a hole in a very large spruce tree that stood in the thick growth in the rear of the cottage.

It was interesting to watch her remove her children to this less exposed nest. One could easily believe that she had instructed them how to behave during the transfer, for, when she left the nest with one of the number caught up by the nape of the neck and held in her mouth, like as a cat carries her young, those left behind remained concealed behind the woodwork, until she was out of their sight, but as soon as she had disappeared, put their little heads up over the nest and watched with curious interest for her return, ducking under again so soon as she reappeared.

There were five of them for whom the mother came, one after the other, until she had taken them all; and then once more, showing that she could not count, she returned to the deserted nest, as though she would see if there was not another waiting for her.

The last one to be carried away was the most robust of them all, Bobbie, as the cottage people called him. It was a sight to remember, when Bobbie was left alone. He remained still as still could be behind the woodwork, until his mother had disappeared with the last one but himself, and then his big head came slowly up, while his curious eyes looked everywhere, as though to take in as much of the situation as would be possible before the return of his mother.

Presently his mother's feet could be heard on the floor of the veranda, and down went the sly head of Bobbie, with evident intention to say to her, "I haven't moved a step since you left me." It was clear to all that Bobbie was the rogue of the whole lot.

From now on his history was an open book, for watchful eyes noted his every movement. It was seen that while his brothers and sisters paired off with other squirrels from the surrounding woods, Bobbie seemed in no haste to mate. It is true that while they sought for themselves a nest in which to lay up food for the winter, Bobbie

also found such a place in a large hollow log in the depths of the forest, to which he carried a large supply of beech and hickory nuts; but this he did so slyly that not one of his brothers or sisters knew of it.

He was so strong and fleet of foot that he easily distanced others in their quest for food, so that not much time elapsed before he had his storehouse full for the winter, which gave signs of becoming unusually severe.

The little rascal early developed a spirit of mischief and wrong doing; he would frequently watch his brothers and sisters gathering food for their storehouses, and would stealthily enter in their absence and steal the fruit of their labor. Sometimes pretending to be at play, he would bowl them over as they were carrying the nuts to their nests, and seizing their goods scamper off to his hiding-place.

When the winter really set in, with great show of penitence and need he came begging entrance to the nests of his brothers and sisters, giving them to understand that he had no home or storehouse of his own, and that he was really dependent on them, and then when he had eaten more than his share of their food, he would skip out to his well-filled nest and gorge himself to surfeiting.

One day late in the fall, when he entered the hollow log, the further end of which he had never examined, he was surprised to find a large obstacle there covered with thick hair. Over and around this Bobbie ran, nestling in the fur, and counting himself happy in his discovery, but not knowing that an old bear had crawled into the log to hibernate.

His stay from the homes of his brothers and sisters after a while, as the winter advanced, became longer and longer, for, if the weather was bad, or the snow deep, he remained in his house nestling in the thick fur of the bear and getting the warmth of his body.

With the cunning of a selfish disposition he had hidden in several places throughout the forest a supply of nuts, that he might provide for any emergency, but though the storehouses of his brothers and sisters got so low that they were obliged to gather the buds of the trees, and the seeds of the cones of the evergreens, he never disclosed to them the secret of his great possessions.

It was often a wonder to them how he preserved his sleek and well-fed appearance, but he denied that he knew where else to get anything to eat aside from their good will.

One day, however, they caught him in a nearby tree eating some nuts and charged him with keeping from them the secret of their supply, and vigorously pursuing him told him never to come near them again. After this Bobbie was obliged to remain in his own haunts, sleep in his own house, and provide for himself, something not difficult for him, except for the loss of the company of his brothers and sisters.

Bobbie, however, was so delighted with the fur of the bear that he brought all his store of nuts and hid them in the bear's neck. In the course of the weeks and months of the winter, as he ate the nuts he scattered the shells all about the body of the bear. But in the spring-time, when the bear began to waken from his deep sleep, he felt the hard shells of the hickory nuts that had worked down under him, and, thinking that some enemy was attacking him, began to growl, frightening Bobbie from his warm nest in his neck; but as Bobbie started to run away the bear reached out with his paws and caught him between them. In the wriggling and squirming

that followed, the skin on either side of Bobbie was stripped off in a long ribbon his whole length, and that is the way one squirrel got his stripes, for in the healing of the wounds the hair never grew again.

This I have noted well, that everything in this world tends to balance, and sooner or later those who disregard the rights of others and think only of themselves will get the wages of their selfishness.—*The Watchman.*

Exports from the United States to China in the ten months ending October, 1905, are more than twice as great as in the corresponding period of any preceding year in the history of our commerce, and in the month of October, 1905, for which the Department of Commerce through its Bureau of Statistics has just announced the figures, the total was larger than in any preceding October with the single exception of October, 1904. The principle articles exported to China from the United States are cotton cloths, refined mineral oils, copper, manufactures of tobacco, manufactures of iron and steel, flour, lumber, and other manufactures of wood.

Internal commerce movements during October, as reported by the Department of Commerce and Labor, through its Bureau of Statistics, still continue to show marked improvements over similar activities in 1904. Prominently identified with these improvements were greatly increased grain receipts at interior primary markets and an exceptionally heavy traffic in live stock. On the Great Lakes the general tonnage movement was far greater than for a corresponding period in 1904, while along the various coasts cereal exports reached a total of over 300 per cent. in excess of similar withdrawals during the preceding year. Car shortage prevailed to a greater or less extent during most of the month, and nearly all of the more important railroads showed increases in gross earnings. The insistent demand made by shippers for increased transportation facilities are illustrated by the fact that the amount of new rolling stock ordered by the railroads during the first 41 weeks of the current year reached a total of 196,672 cars, as compared with 195,248 cars contracted for during the 52 weeks of 1902, heretofore the record year.

THANKSGIVING DAY.

The goldenrod candles are all burned out
By the zigzag fence of gray;
The asters have turned to withered seeds
That the wind will flutter away;
But here's a cheer for the waning year,
And the glad Thanksgiving Day!

The thrushes have flown from the treetops high,
And the bluebirds could not stay;
And lone and hushed are the empty nests;
But the children smile as they say,
"When frost is chill on the misty hill
Comes the glad Thanksgiving Day."

They know that the harvest is garnered in
In its ripe and golden store,
And patient and still the brown earth waits,
For the time of its toil is o'er;
It waits the snow that shall fold it low
Till it wake from sleep once more.

The daisies will whiten the fields again
And the robins build next May;
So gratefully sing, little children, sing,
Till the air with mirth is gay,
A song for the cheer of the happy year
And the glad Thanksgiving Day!

—*Angelina W. Wray.*

Take the bow of faith and the arrow of prayer.

Popular Science.

H. H. BAKER.

The Four Poles on the Earth.

It is known by astronomers, that while the center of the earth forms a point, around which the earth revolves in a circle, accurately, at the poles a point, describes a circle of about eight feet in diameter; this phenomenon shows that the earth must be out of a true balance, somewhere by a weight, either north or south of the equator, and about half way between the equator and the pole, and nearer to one side of the crust of the earth from its center, which causes the earth to wobble, and causing the poles to describe the circles.

The earth evidently at the first was created on a true balance. But when the "mountains were brought forth," the change of balance took place; still that affected nothing whatever, neither in its diurnal rotation, nor in its yearly procession in its orbit around the sun.

However, the establishment of the poles on the earth; namely, the true axillary north and south poles, and also of the north and south magnetic poles; would furnish substantial data by which much of the phenomena now remaining in the minds of scientific men, might be solved.

For this reason, if for no other, we think that if all present efforts fail to meet with success, other efforts will continue until the last 200 miles not yet traversed, will be overcome, and the north pole reached and established.

We have within the last few weeks received news of the failure of the first expedition ever sent out exclusively to search for the north magnetic pole. This expedition sailed in the ship *Gjoa*, of which we gave notice in *THE RECORDER* at the time of sailing. We now learn that the ship was crushed by the ice. The last heard from Captain Amundsen, was in a letter dated May 22, 1905, declaring that he would endeavor to preserve his magnetic records, even if he lost his vessel. It was not a very substantial one.

The vessel is said to have been crushed near Boothia Frelia. Captain Amundsen said should his vessel fail, he should try to reach Cape Bathurst, where the whalers come for relief. The distance his party would have to travel on foot in that rugged country, would be between eight hundred and a thousand miles. He is evidently now on his way among the natives to Cape Bathurst.

It is supposed that the magnetic pole has now shifted from four to six degrees in an easterly direction. Captain Ross came in the vicinity of this pole some sixty years ago, and he placed it near as he could, in Longitude 98°39', and almost exactly on the 70 degree of Latitude.

Our intrepid Peary is somewhere up north of Baffin's Bay, ready on approach of day-light to make a lively dash for the pole, of whom we expect to hear a good report, but should he fail, another eastern man is making ready to undertake the latter part of the north pole journey, by the balloon, the same as the unfortunate Andrée, but on a more modern style, having many more safe-guards, and on a far more extensive scale.

As a safe-guard, it is arranged to carry a wireless telegraph, by means of which he can be kept in communication with the stations where they have full supplies. The balloon is to have an electrometer, capable of giving a driving power for eight days, in case of weak or varying winds, and enabling them to pursue a straight

course when the wind is even at quite an angle.

The balloon is to hold from 5,000 to 5,500 cubic metres of gas, and is to be covered with aluminum bronze, to prevent any gas from escaping. Should any escape, it is to be supplied by a novel apparatus in the car.

The expedition is to have an amenscope for investigating the air currents; and a velometer for measuring the speed of the balloon; a horn to give acoustic signals. Also a special device for counteracting the influence of the polar cold on the gas in the balloon; in short everything that can be done will be done to secure safety and success.

It is thought this trip will be taken another year, even if Peary's expedition should prove a success, as its estimated cost is only about \$18,000.

The starting place will be at Spitzbergen as that is thought to be the best point, and was chosen by the Andrée's expedition.

We are of the opinion that we shall hear something drop yet, as the north pole and the magnetic one are to be reached.

"BUT THOU ART THE SAME."

YESTERDAY.
Thy works from first creation
Have hymned continual praise.
Toward perfect consummation
Moves truth from Chaldean days:
Through man's millennial ages
Love holds unbroken sway,
With Thee time's transient pages
Form one grand yesterday.

TO-DAY.
Each starry constellation
The heavenly silence sweeps,
In constant adoration
Of Thee who vigil keeps;
By Thine unflinching forces
Hold they appointed way,
From Thee flow full resources
For universe to-day.

FOREVER.
Though future generations
May flee in awed dismay,
As final conflagration
Melts heaven and earth away;
Not solvent flood nor fiercest flame
Thy Word from Thee shall sever,
Unchanging and unchanged, the same,
Thou art through vast forever.
—*William J. Gray, in Sunday School Times.*

IF HE SHOULD MISS THE LAST TRAIN.

Speaker Joseph Cannon, in response to a toast at a recent dinner, began his remarks so as to create the initial laugh which is so much desired by orators as a preparation for weightier matter to follow.

"Astronomers tell us," he began, "according to the gentleman who has just sat down, that an express train moving a hundred miles a second would consume several million years in reaching a certain star."

He paused and looked toward the guest to whom he had referred.

"That was the statement," said the speaker's neighbor, nodding.

"I was just thinking," pursued Mr. Cannon, "what predicament a man would be in if he should miss the last train and have to walk."—*Success.*

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The gentleness of Christ is the comeliest ornament that a Christian can wear.

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Sabbath Recorder,

PLAINFIELD, N. J.

"IS FOOTBALL ROUGH?"

The *Buffalo News*, of November 27, heads a short editorial with the question, "Is Football Rough?" and in partial answer to it gives a list of the killed up to and including November 25, and the "death roll of the season" numbers sixteen killed outright, with over thirty-seven seriously injured. It also gave a list of the names of the victims, and where the fatal blow was given, and closed with these significant words: "crushed skull," "kicked in the head," "kick in the stomach," "broken back," "peritonitis." These are a few of the causes of death, and yet there are those who say that American football is wholesome sport and not rough. An Arkansas newspaper, under the leader entitled, "Monkey Business," says: "I have recently sworn on the Bibles I could find, in my library that I would never again witness a prize-fight, and yet the tackle and scrimmage of the grid-iron exceeds the brutalities of the twenty-four-foot ring by a thousand to one. Football, as played to-day, not only tends to the development of those latent instincts which we inherit from the cave dweller and his club, but it is riot and rapine as well; not only breaks arms, legs, ribs, and backs, but it oftentimes robs the heart, lungs and nervous system of some essential vigor and vitality which in after years sends the victim to the invalid's chair or the cemetery."

Much might be quoted, but I forbear. Public opinion is becoming aroused against the brutality and demoralizing work of this game. Its vices are inherent, and the only way to successfully regulate it is to abolish it. It is not only the physical injuries, the killed, the maimed, and the permanently weakened, that make the game a menace to society, but the brutalizing and demoralizing effect, especially on the young, is one of its worst features. It is possible that a Christian may go into the game and play it for all it is worth and come out untainted, but the cases are rare. More than one writer in the magazines has spoken of the deleterious influence that a football team has upon undergraduates, especially in the smaller colleges. It breeds rowdiness and vulgarity, it permeates the air and perceptibly lowers the moral tone. I have long looked in *THE RECORDER* for some expression from somebody upon this vital question, but in vain. I see that Columbia has invited some nineteen sister colleges to a council to consider whether football should be reformed or altogether abolished from college games. Let us urge, hope and pray that the authorities of our own schools may take speedy action in this direction, and that our own record is clear.

O. D. SHERMAN.

NOVEMBER 6, 1905.

The above communication reached us on the day when *THE RECORDER*, for December 4, 1905, came from the press, in which the Editor said, page 771:

"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."

On page 783 of the same issue, Dean Main recalls his published approval of football.

Home News.

BOULDER, COLORADO.—Since the organization of the Boulder Church, a little more than twelve years ago, much has been said and written about Boulder. More than a passing interest has been evidenced concerning our affairs and prospects. As a church, it must be admitted that our progress has been slow, yet, on the whole, progress has been made. Any one who has transplanted an oak tree may remember that it seemed to take root very slowly, the top making little growth until new roots and fibres had pushed out and taken a firm hold in the soil. Perhaps the wonder is that the transplanted tree ever does live and grow, especially when removed far from original conditions. This process of becoming established, as we term it, requires more time in the case of a slow-growing tree like the oak or beech than with a maple or poplar. Let us hope that in the instance of the Boulder Church the comparison may be carried not only thus far, but still farther; that it may prove to possess the qualities of performance, vitality, nobility and fruitfulness so characteristic of the oak.

There are good reasons why our denomination should be represented in Colorado, and equally good reasons for Boulder as that particular location. Too much space would be required to state those reasons in detail. It may be sufficient to say that Colorado is the natural center of a rapidly developing field of prosperity, progress and refinement, with Boulder establishing the keynote by its possession of an amplitude of advantages and resources held by no other city in the state. The very fact of the exceedingly varied character of its resources makes it difficult to explain to an outsider the reasons for Boulder's rapid growth, the advance in property values, and the promise of better things in store; however, the fact remains in itself an argument that such must be the result, and that such a growth must be permanent.

There are opportunities here for Sabbath-keepers, with no more limitations than would be found elsewhere in cities of the same size. Perhaps the least favorable out look is for those seeking employment where another day or no day is observed, there being little employment under Sabbath-keepers. Wherever our people have taken up small individual enterprises they have as a rule been quite successful. Any one having sufficient initiative, patience and capital to succeed elsewhere can succeed here. There are many opportunities for safe and profitable investments, notwithstanding the unfortunate exploitation of certain mining and oil stocks. The common reputation of such schemes where they originate, places them out of the class of respectable investment.

For the church, recent events of importance have taken place. During the past year several families from other churches have moved to Boulder and have cast their lots with us, and the increased attendance at the appointments of the church, and the willingness with which they have taken up the work with us, is the greatest encouragement that pioneer members could have. As a direct result, the Endeavor Society has been reorganized, with Miss Olive Simpson,

president, and Miss Fay Coon, secretary, (P. O. Box 492), with good attendance and interest. The Endeavor Society was suspended several years ago, when a number of the young people became non-resident. The Junior Endeavor Society has been doing good work for a long time. One of their members has united with the church by baptism.

The evening after the Sabbath, November 11, was the occasion of a very pleasant social event at the church, including music and an address of welcome to the recently-arrived ones, by our pastor, Rev. F. O. Burdick, after which we learned that excellent refreshments, prepared by the Ladies' Society, awaited us in the basement parlor. Genuine harmony and good cheer became evident immediately, and long may they continue.

D. M. ANDREWS.

Nov. 30, 1905.

RIVERSIDE, CAL.—Our church seems to be in a very good condition, and we are happy over the new additions to our congregation. Mr. and Mrs. Hurley and son, Frank, and Mrs. Hurley's mother, Mrs. Davis, from Garwin, Iowa, are here for the winter. Mr. and Mrs. Brewer, from Dodge Center, Minn., have located here, and Mrs. Brewer's sister, Miss Baxter, and her friend, Miss Anna Wells, are here for the winter. Prof. Babcock and family, from Alfred, N. Y., are also welcome additions to our group of Sabbath-keepers. In the absence of Rev. J. T. Davis, last Sabbath, Prof. Babcock spoke to us from Jeremiah 29: 8.

Mr. and Mrs. Rice, of Milton, Wis., are spending this winter with their daughter, Mrs. P. B. Hurley. Miss Ethelyn Davis has returned from Milton and is teaching music in some of the schools in the county and Miss Viola Brown, also of Milton, is teaching in the county this winter. Miss Bertha Titsworth is teaching her third year in this county. Right here let me say that Southern California is a good field for our Seventh-day Baptist teachers. The examinations are rigid, but the Board of Education is quick to recognize true worth.

Our young people organized a Christian Endeavor Society a few weeks ago and we are hoping it will have a prosperous life. The interest is good, and the meetings, so far, have been very helpful.

We are to have our annual Thanksgiving dinner with Mrs. B. T. Babcock this year. Our church unites with the Evangelical churches of the city in the services Thanksgiving Day.

T.

Nov. 28, 1905.

PLAINFIELD, NEW JERSEY.—On the evening of November 22, the Woman's Society for Christian Work served a New England Supper in the church parlors. Young women attired in Puritan costume, served at the tables. Following the supper, a program of music, Thanksgiving readings, tableaux, illustrating the covers of the October number of the *Ladies Home Journal*, was presented.

About fifty members of the Plainfield congregation attended the Yearly Meeting of the New York City and New Jersey churches held in New York, November 18. Rev. C. L. Goodrich of the Congregational church, of this city, spoke to our people, in Pastor Shaw's absence.

Our church united with others of the Plainfield churches in a union Thanksgiving service held at the First Baptist church, on the morning of Thanksgiving Day.

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The new Plainfield High School building is rapidly nearing completion. Plans are being formed to hold a reception for the students, Alumni, and guests, on New Year's Day, when the school is to be formally opened. Superintendent H. M. Maxson has given every thought and effort to the planning of the building, which, when completed, will be one of the best equipped high school buildings in the state. COR.

DEC. 4, 1905.

JACKSON CENTER, O.—Rev. O. U. Whitford and Rev. L. D. Seager were to have met with us, at Jackson Center, one week after Elder Whitford's death. Elder Whitford obeyed the higher call and our sorrow was increased by our anticipation of his visit. Elder Seager kept the appointment alone, and was with us a little over two weeks, for which we are truly grateful. He preached here and at Stokes on three Sabbaths, and services were held here every evening, with one or two exceptions. Although no special interest developed, we feel that we have been strengthened; the services were greatly enjoyed—we are still without a pastor. An unanimous call was given to Elder Seager to settle with us, but of course we could not expect him to give up his present work with the Missionary Board. At a church meeting held two weeks ago, another call was sent out, and we are earnestly hoping and praying that it will be accepted, as we need a pastor. This evening, October 30, the Junior Endeavorers are to give an entertainment consisting of songs, recitations and a drill, under the direction of their superintendent, Mrs. L. M. Babcock. The proceeds are to be used for church purposes. This has been a prosperous year here, in material ways; crops have been unusually good, and the weather has been such as to permit a full and safe harvesting. We have much to be thankful for at this Thanksgiving season. L. M. BABCOCK.

NOVEMBER 30, 1905.

FARINA, ILL.—Our new pastor, Rev. W. D. Burdick, and his family, arrived in Farina, Oct. 10, 1905. His household goods came a little later. These were quickly transferred to the parsonage by volunteers, an act which indicated the spirit with which the pastor was welcomed. Mr. Burdick's first appearance before the congregation was on the second Sabbath in October. There were no elaborate installation services.

DEATHS.

The usual opening exercises were conducted by a former pastor, L. D. Seager, after which he welcomed the new pastor in behalf of the church. Mr. Seager's remarks were expressive of the spirit in which we, as Christ's flock, look to our new under-shepherd for spiritual food and guidance. We shall eagerly wait for such food as he will bring forth from God's storehouse of truth. We shall gladly follow the pastor as he leads in various forms of Christian work. We pray for Divine guidance that we may willingly obey the teachings of the pastor concerning truth and duty, that we may not go astray. We promise to co-operate with him in all the work of the church, that we may be builded up in holiness, and that the cause of Christ and of truth may be enlarged and strengthened by the church.

Mr. Seager's remarks were followed by an appropriate anthem by the choir, after which the new pastor preached his first discourse, from the text, "For we are laborers with God." In this discourse, he set forth his views concerning his own relation to the church, and of the conditions under which pastor and people can most effectively co-operate in carrying forward the work of Christ.

When the pastor and his family had become settled in their new home, the congregation made a surprise visit, which might be described as "Fruit party." About seventy persons were present and a very pleasant evening was spent, by which acquaintance between the pastor and the congregation was much extended. The material results were by no means an unimportant feature of the visit.

The writer takes pleasure in acknowledging a similar expression of regard on the part of the congregation which had been made to himself and his family, a few days before. Since he had been acting pastor of the church for sometime past, which time added to his former pastorate, completed about eleven years of pastoral relationship with the Farina church, that expression was of double interest to the writer, since it marked his final retirement from public work as a pastor. The material contributions on that occasion were of no small intrinsic value, while as an expression of regard they have a double value which we highly appreciate.

It is not out of place for me to add that the people of Farina consider themselves extremely fortunate in securing their new pastor. There seems to be universal satisfaction in our choice.

CHAS. A. BURDICK.

DEC. 3, 1905.

MARRIAGES.

CHAPMAN-HANSTON.—At the home of the bride's parents, Mr. and Mrs. Jas. H. Hanston, Riverside, Cal., by Rev. J. T. Davis, L. B. Chapman and Flora I. Hanston, all of Riverside.

[The date of this marriage was not given.—Editor].
JOHNSON-HAZEN.—In Welton, Iowa, Nov. 29, 1905, by Rev. Geo. W. Burdick, Mr. Wm. A. Johnson, and Miss B. E. Hazen, all of Welton.

CLINE-SWARTHOUT.—At the home of Mrs. Mary Wright, Nile, N. Y., Nov. 29, 1905, by Rev. A. J. C. Bond, Mr. Albert E. Cline and Miss Nellie E. Swarthout, all of Nile.

DIVERS-DAVIS.—In Salem, W. Va., Nov. 30, 1905, by Rev. E. A. Witter, G. S. Divers of Salem, and Gladie O. Davis of Long Run, W. Va.

MERRITT-JEFFREY.—In their newly furnished home in Ashaway, R. I., Nov. 29, 1905, by Rev. L. F. Randolph, Elmer C. Merritt and Edna L. Jeffrey, both of Ashaway.

MILLS-KENYON.—Near Hopkinton City, R. I., Nov. 29, 1905, by Rev. L. F. Randolph, George A. Mills and Annette S. Kenyon, both of Hopkinton.

HISCOX.—John Hiscox was born in Westerly, R. I., March 11, 1872, and died there, December 1, 1905, in the same house in which he was born.

The larger part of his life had been spent in that city, and there were the pleasantest memories of his days. Upon graduation from the Westerly High School, he took a college course at Amherst, Mass., completing his work in that institution in 1896. He had mastered the printers trade, and on leaving college, he entered the office of the *Westerly Sun*, remaining there until about two years ago. He then accepted a call to become Business Manager of the Publishing Department of the American Sabbath Tract Society, which position he held until his death. While in that work he resided at Plainfield, N. J. He made early profession of faith in Jesus Christ, uniting with the Pawcatuck Seventh-day Baptist church, November 28, 1891, and retaining good fellowship in that body, to the end. April 15, 1897, he was united in marriage to Josephine Coon of Little Genesee, N. Y., who, with their little child, survives him. These two, with his father, J. Morton Hiscox, his sister, Elizabeth, two brothers, Morton of Westerly and William of Chicago, have the sympathy of a multitude of friends in their deep affliction. C. A. B.

MEEKER.—De Orley Meeker, only son of W. W. and Mary McBurney Meeker, was born at Jackson Center, O., September 18, 1875, and died there, Nov. 28, 1905.

December 27, 1896, he was united in marriage to Carrie M. Drewry. In June, 1901, he was baptised and united with the M. E. Church of Jackson Center, of which he was a member at the time of his death. He bore his illness of several months with patience, and though desiring to live, he was not afraid to go, when the call came. He was a kind, loving son, an affectionate husband, and a generous friend; he will be greatly missed in his home and by his friends. He leaves a wife, his parents and many relatives and friends to mourn his departure, but they feel that their loss is his gain. J. H. B.

RANDOLPH.—In the town of Wirt, Allegany Co., N. Y., Nov. 25, 1905, Mrs. Mary A. Randolph, aged fifty-three years.

Sister Randolph had a long and painful illness. She leaves a husband, Frank Randolph, and three sons and one daughter, besides a large circle of more distant relatives. She was a member of the Richbyrg church, and the funeral was held at the church, Monday, Nov. 27, Elder B. E. Fisk preaching from the text, "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." O. D. S.

THOMPSON.—Adelia H. Lyon Thompson was born at Ithaca, N. Y., Aug. 18, 1825, and died, of paralytic shock, at the home of her nephew, Acors Lanphere, Phillips Creek, N. Y., September 4, 1905, being just past four score years of age.

In 1870, with her husband, William Thompson, she came to live at Alfred, where her home has since been, with the exception of the few months preceding her death. She was a member of the Methodist church, but kept the Sabbath. She loved things beautiful and noble, being especially fond of flowers, for which her home was noted. Perhaps her trust is best expressed in the twenty-third Psalm, which she asked to have repeated at her funeral services, which were held at the home in Phillips Creek, and also at the First Alfred Church, September 6, 1905. L. C. R.

WEED.—Mrs. Elizabeth Green Weed was born in Alfred, N. Y., July 12, 1823, and died in Edgerton, Wis., November 27, 1905.

In her youth, she was baptised and became a member of the Scio, N. Y., Seventh-day Baptist church. After moving West, she joined the Rock River, Wis. church, of which she was a member at the time of her death. Funeral services, conducted by Edwin Shaw, were held at the home of her niece, Mrs. Anson Bliven, with whom she had been living for some time, and the burial was made in the Edgerton cemetery. E. S.

DISCONNECTED.

The electrician can not charge your body with electricity while a single thread connects you with the ground and breaks the completeness of your insulation. The Lord Jesus can not fully save you while there is one point of controversy between you and him. Let him have that one last thing, the last barrier and film to a life of blessedness, and glory will come filling your soul.

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 XIII.—THE CHARACTER OF THE MESSIAH.

For Sabbath-day, Dec. 23, 1905.

LESSON TEXT.—Isa. 9: 1-7.

Golden Text.—"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. 1: 21.

INTRODUCTION.

In studying passages from the Old Testament care should always be taken not to read New Testament ideas into Old Testament words. This precaution is especially applicable in the study of Messianic prophecies. The inspired prophets had lofty ideals of the good time coming when the people should be in harmony with God, and of the Redeemer who was to deliver his people from adversity and from sin; but they had to speak of the future age in terms of the present, and to describe the Coming One in words that their hearers could understand.

The prophecies that we reckon as Messianic are not therefore precisely about Jesus Christ, but rather of some ideal of the prophet which served as a type of Christ. No prophet could possibly perceive the fulness that is in Jesus our Saviour. They had glimpses of the redemption that God was eager to bring for his people, and pictured their highest ideals as forcibly as they could.

The words of our lesson were first spoken in a time of great trouble for the people of Judah. The kings of Syria and Israel wished King Ahaz to unite with them against Assyria, and went to war against Judah because Ahaz refused this alliance. Instead of resisting manfully trusting in Jehovah, Ahaz sent a bribe to the king of Assyria and became a subject of that great world power. Isaiah as statesman and prophet boldly protested against such a course, but to no avail. Tiglath-Pileser II overran Israel and carried many of the people away into captivity. He also besieged and captured Damascus the capital of Syria. Thus there was deliverance for Ahaz from the enemies that attacked him. But he bought deliverance at too great a price for he was now under the power of Assyria.

In this period of deepest gloom Isaiah still sees light ahead for those who will trust in Jehovah.

TIME.—This prophecy was perhaps written about 731 B. C. The people of the northern extremity of the land of Israel were carried into captivity probably in 734.

NOTES.

1. *But there shall be no gloom, etc.* As the people of the northern extremity of the land are the first of whose captivity we have record, so it is to them that there is the first promise of restoration. We are to remember that the prophet is speaking before the time of the destruction of Samaria. In the former time he brought into contempt. That is, Jehovah himself. The time referred to is shortly before the prophet wrote. *But in the latter time hath he made it glorious.* Or, he will make it glorious. The prophet is, of course, speaking of future time but the event is so certain that he speaks of it as if it were already accomplished. *Galilee of the nations.* The name Galilee as used in the

Old Testament included only a small portion of the northern part of the district called Galilee in the New Testament. This region included some of the country to the east of the Jordan above the Sea of Galilee.

2. *The people that walked in darkness have seen a great light.* Darkness is the symbol of misfortune, and light of blessing. The misfortune of Zebulon and Naphtali has been great, but their good fortune shall be even greater. The land of the shadow of death. Or better, the land of dense darkness. There is no reference to death. The last half of the verse is a poetical repetition of the first. In Hebrew poetry the rhyme is usually in the sense rather than in the sound.

3. *Thou hast multiplied the nation, thou hast increased their joy.* There is a little difficulty to determine the true reading. King James' Version has missed the sense by clinging to the "not." With a very slight emendation of the text we might read, *Thou hast multiplied rejoicing, thou hast increased joy. The joy in harvest.* The time of harvest is proverbially joyful. Comp. Psa. 4: 7. *When they divide the spoil.* Dividing the spoil of the enemy was for a warlike people an exceedingly joyful occupation like the gathering in of a second harvest. Compare Psa. 119: 162 and other passages.

4. *For the yoke of his burden, etc.* The deliverance of Israel is made complete by the entire overthrow of his oppressor. *The day of Midian.* The prophet can think of no stronger term of comparison than that day of great victory for Israel when Gideon and his band of three hundred put to flight the host of the Midianites. Compare Judg. 7.

5. *For all the armor of the armed man.* Here also there is a little difficulty as to what is the best reading, but the general meaning is clear, the victory over the oppressor is to be so complete that his armor and weapons will be of no use except for kindling wood. Comp. Ezek. 39: 9.

6. *For unto us a child is born, etc.* This deliverance is to be brought about by a Prince who has wonderful endowments as shown by the names assigned to him. There is no doubt a reference to the child Immanuel mentioned in ch. 7: 14; but we are not to infer that the child is already born, for here as in the previous verses Isaiah is speaking of the future. In the earlier passage the child was apparently of obscure origin, but here he is plainly a Prince of the house of David. *The government shall be upon his shoulder.* No foreign invader shall have sway over Judah. The dominion is to be vested in the coming Prince. *His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.* The last three names of the One to come consist of two words each in Hebrew. It is natural therefore to look for a two-word name at the beginning. Doubtless we should translate, "Wonderful Counsellor" (without the comma) or *Wonder of a Counsellor.* Instead of *Mighty God* it is much better to translate, "Divine Hero;" for the other names all characterize a human Messiah of marvelous ability. Some have thought also that instead of *Everlasting Father*, we should render "Distributor of Spoil." This translation would correspond with the allusion in the earlier part of the passage, and is as accurate as the other. We have then in this passage a mighty deliverer (1) who plans with consummate skill a campaign against the enemies of his people, (2) who fights with marvelous prowess in the battle, (3) who wins a great victory and apportions the booty among his followers, (4) who reigns in peace over his prosperous people.

7. *Of the increase of his government, etc.* Nothing shall in any way hinder his prosperous reign. *With judgment and with justice.* Compare the picture of the just reign of the Messiah in Psa. 72. *From henceforth even for ever.* This phrase shows the ideal character of the prophecy. It can have no literal fulfillment in the reign of a descendant of David upon the throne at Jerusalem, but finds its true and complete fulfillment in the reign of Jesus Christ our Saviour whose kingdom literally has no end.

FROM D. W. LEATH.

My school closed at Dickson, Alabama, September 22d. I was soon ready to drive through the country to Attalla, where I arrived on the 17th of October. I preached twice for Bro. Wilson in Attalla, and once at a Methodist church in the country. At the latter place, the Lord blessed me with liberty and power. I am teaching now about twenty miles from Attalla. The standard of education is raised in this state, so that many teachers have failed to pass in the examinations. We have some good Normal graduates as teachers in the public schools. The wages of teachers have been increased, and there are about two schools to every teacher. I made inquiry as I drove through from Dickson, a distance of about one hundred and fifty miles, and found but one teacher whose wages were less than sixty-five dollars a month, and his were sixty. All who teach here are required to take the examinations, it matters not what diplomas they hold, nor what experience and certificates they have.

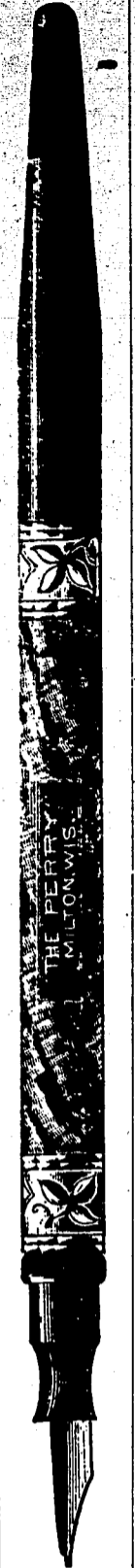
I had four regular appointments for preaching when in Colbert County. The Lord laid it upon me to preach my farewell sermons at each place, on the Sabbath question. At my last appointment (except being invited to preach at a private house the last night of my stay) I spoke two hours. This is much longer than a Northern or Western congregation likes to have preaching. It did not seem to tire them out, for some stood at a window, to the close. After dismissal, I asked an old man what he thought of the doctrine, and he said, "You have preached God's truth to-day." Those who confess that we are right, are legion, but they have not the moral backbone to take a stand for the truth, so plain in God's Word, that he who runs may read it. One man said to me in the Willamette Valley, Oregon, "You are right on the Sabbath, but it is impracticable for me. If I were to keep the Sabbath and go to plowing on Sunday, my neighbors would have nothing to do with me." This man gave the reasons that thousands of people give in this part of the country. It is not popular, it is not convenient, I would be in a crowd by myself. A Methodist preacher said, "If the majority of the people of the United States said that Wednesday was the Sabbath, you would hear my Methodist bell ringing every Wednesday morning." God says, "The Seventh day is the Sabbath of the Lord thy God." That man's bell does not ring because God speaks, but let men speak, and his bell rings. I think that material to make Daniels would be extremely scarce among the many thousands of such men-pleasers. If God, his truth, and service, are not worth making sacrifices for, there is nothing left in this world that is.

I spend my Sabbaths very pleasantly in reading the Scriptures, prayer, and making preparations to preach. I have preached once in my school building, and expect to branch out as the Lord opens the doors. Sorry to hear of Bro. Whitford's death. I write with tears. Oh! sad will it be to us all who are living then, when it comes out in THE RECORDER that Bro. Lewis is gone! Let us appreciate our brethren now, for the time is short, and the opportunity is passing. God bless THE RECORDER and its readers.

Fraternally,

D. W. LEATH.

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FROM THE SABBATH SCHOOL FIELD SECRETARY.

Four Sabbaths have been spent with the Brookfield, West Edmeston and Leonardsville churches. The workers in these churches are earnest in their work, and were found responsive to suggestions for improvement and for greater efficiency in the work of their schools. The organization of these schools is quite nearly complete, and we trust that the visit of the Secretary has given encouragement and a deeper sense of the important place that the Sabbath School and the Sabbath School teachers hold in the life of the church. Brookfield has planned to make a systematic effort to increase the membership of the Sabbath School and the Home Department; the Primary Department is to form a Cradle Roll, and the Home Department is undertaking to secure all the non-resident members of the church for membership in that Department. The West Edmeston School has organized a Cradle Roll with Mrs. Fred White as Superintendent. The school is to reorganize its library and add some new books. A systematic canvass for the Home Department is in progress, and a teachers' meeting is to be held, weekly, for the study of the lesson and the discussion of subjects relating to the work of the school.

Leonardsville plans to inaugurate a house-to-house visitation campaign in the interests of the Sabbath School and the Home Department. The non-resident members are to have an invitation to join the Home Department. Some books for general reading and some relating to the teacher's work are to be secured for the library, and a teachers' meeting is to be maintained, permanently. The formation of a Cradle Roll was in progress when the Secretary visited the school.

The effort of these schools to reach the non-resident members is to be commended and we

believe has in it great possibilities for other schools and churches. Many churches do not know what to do for non-resident members; as a result, nothing is done, and those members of the church who are away from church privileges, except for an occasional or semi-occasional letter from the pastor, are left to themselves to the detriment of spiritual and denominational life. What better work for the church to do than to connect those absent members with the home school, through the Home Department? Leaflets explaining the work of the Home Department and containing a blank application card for membership in that Department for use in securing new members may be had from THE RECORDER office, at the rate of fifty cents per hundred. Send to the office or the Field Secretary for samples of Home Department supplies.

The work in this group of churches closed with a Sabbath School Institute, held with the Leonardsville school, beginning Friday evening, Nov. 10, and closing the following evening. The following program was presented by representative workers from West Edmeston, Brookfield and the local church. Special music by the Leonardsville school was one of the pleasing features of the Institute.

The Field Secretary spoke Friday evening on, "The Gospel of the Kingdom—a Study of the Sermon on the Mount," and at the regular Sabbath morning service he preached from the theme, "The Indwelling Word;" text, Col. 3: 16. In the afternoon, papers and addresses were given by Mrs. I. L. Cottrell on, "The Cradle Roll;" by Mrs. Walter L. Greene on, "The Qualification and Preparation of the Primary Teacher;" by Mrs. H. C. Brown on, "The Preparation and Presentation of the Lesson;" by Pastor H. L. Cottrell on, "The Organized Class." These were followed by a Round Table discussion on, "Problems and Methods of Sabbath School Work," led by the Secretary. In the evening, the Institute closed with three strong addresses. "The Needs in Sabbath School Work," by Miss Ethel A. Haven; "The Home Department," by Rev. I. L. Cottrell, and "The Child and the Church," by Dr. A. C. Davis, Jr. It is expected that the readers of THE RECORDER will have the privilege of enjoying these papers and addresses in the near future, so no attempt will be made to give abstracts of them at this time.

W. L. G.

VERONA, N. Y., Nov. 17, 1905.

BEAUTY CANNOT DIE.

This noon, I plucked a fragrant flower,
A little miracle of bloom
It made my dingy hut a bowyer
And lifted me from self and gloom.

To-night the little flower is dead
Quite faded with the setting sun,
Yet in my heart it lifts its head,
Its ministry has just begun.

—Rena Hurd Ingham in *The Advance*.

A great name is removed from the list of living missionaries in the death of Rev. J. Hudson Taylor, M. R. C. S., founder of the China Inland Mission. In March, 1854, he first saw the shores of the great Eastern Empire, and till his death, in June of this year, China's uncivilized millions have been the object of his passionate pity and concern, and China for Christ the one supreme purpose of his life.

Whole-hearted devotion to one unswerving purpose could not fail to have some result; a life thus consecrated could not remain fruitless;

and the C. I. M. initiated, organized developed, maintained for now so long a period, is the fitting memorial of this good man's life-long labor. As his magazine, *China's Millions*, fittingly says in its July issue, "He had but one aim—to preach Christ to China by any means that came to hand."

All genuine Christian missions must be in the truest sense "faith" missions. All move at the call of the unseen God, and depend wholly on Him for direction and for blessing. But of faith in its personal aspect, and of what such faith can do, Hudson Taylor's life is a noble example, and has been influential for good with countless missionary workers outside the C. I. M.—indeed, we may say the whole missionary force throughout the world.

He was a man of exhaustless energy, unhampered by any consideration for self, and everyone must feel the perfect appropriateness of the fact that, returning to China at an advanced age, with undiminished zeal and devotion to his great missionary purpose, he laid down his life in the land for which he had prayed and labored all these many years. We tender our sincere and respectful sympathy to his family and his large circle of personal friends, as well as to the noble and devoted band of our fellow-missionaries of the China Inland Mission.—*The Missionary Herald*.

We must have faith in God's promises and be willing to work for them.

Special Notices.

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

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

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

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

W. D. WILCOX, Pastor,
5606 Ellis Ave.

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

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

PLAINFIELD, N. J., DEC. 18, 1905.

WHOLE No. 3,173.

VOLUME 61. No. 51.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken work,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

—Anna Shipton.

Why
Subscribe.

AS THE NEW YEAR approaches THE RECORDER must renew its appeal for new subscribers. It owes this to the people more than to itself.

The denomination has invested \$10,000 in the Printing House Plant. It costs about \$12,500 to operate this plant, each year. The publication of THE SABBATH RECORDER is the oldest and most important demand for the existence of the Publishing House, although the other denominational publications also demand the House. But it is safe to say that if THE RECORDER did not exist, we should have much less demand for a Printing House. Seen from a business standpoint, only, THE RECORDER must make this appeal to the people, for the sake of their own business interests. This appeal must be made to those who are now subscribers, for without their aid, it can not be placed before those who are not readers of THE RECORDER. Those whom the people have called to care for the interests entrusted to them by the denomination would be recreant to duty and subject to censure if this appeal were not made. While these facts are well known we fear that many people fail to realize the consequent obligations which are upon all the people. The success or failure of THE RECORDER and the Publishing House rests pre-eminently with the people. Those who are already subscribers and to whom these words will come are the natural point of contact between THE RECORDER and those who ought to be induced to take it, for their own sake. To make this appeal specific, we ask each one who now takes THE RECORDER to make immediate efforts to secure one new subscriber. This is not a great task, nor is the request we make in any way unreasonable. If you desire that some one, whom you may choose to name, should see this appeal, send promptly to this office a request that a copy of this paper be sent to that person. Urge them to subscribe for the paper. If they really are unable to do so, aid them by your gifts, or by some help such as you know how to plan. The least that THE RECORDER can do, without neglecting its duty to the denomination is to emphasize this appeal. Do not put the matter off. The new volume is soon to begin. Bring us at least one new subscriber for that volume. Do not delay. Do not forget.

In addition to the business features which attention has been called, there are abundant and important reasons why the friends of THE RECORDER should seek to secure new subscribers, as we here ask. It is not possible to measure the value of a religious paper like THE RECORDER. Large numbers of Seventh-day Baptists, for various causes, do not hear preaching or any special religious teaching, regularly. While the power of the preacher is great, the preparation for receiving such truth as he may impart is a determining factor in his influence. If people do not read concerning religious questions and religious duty, during the week, they are poorly prepared for receiving instruction when the Sabbath comes, even if they have the privilege of listening to preaching each Sabbath. Intense-ness of preparation is secured by reading such material as THE RECORDER gives. It instructs and impresses the reader when read, and prepares him for those more rapid forms of instruction which are represented in pulpit services. If there is no such preparation, by reading, the average attendant upon church is poorly fitted to listen and is likely to regard the sermon in a half-hearted and indefinite way. More depends upon the preparation of the listener than we are likely to appreciate, and many failures which are attributed to the preacher, ought to be charged to a want of preparation and fitness on the part of listeners. THE RECORDER is freighted each week with inspiring and instructive messages from Christian men and women, who are connected with its staff, from a valuable list of volunteer correspondents, and from equally valuable material selected from other papers. The amount of time which is spent, and the care which is given to the preparation of material for THE RECORDER will compare favorably, to say the least, with the labor expended upon the sermons to which the most favored of our readers are permitted to listen. There is also a variety of matter in THE RECORDER fitted to the various experiences of individuals and families. It gives encouragement and inspiration to Christian workers. It brings strength to individual believers. It gives information concerning the progress of the kingdom of Christ, at home and abroad. It has comfort for those who suffer, hope for those who sorrow, and guidance for those who doubt. THE RECORDER is a most valuable help to pastors. Each pastor will strengthen his church and promote his own success by laboring to increase the subscription list of THE RECORDER among his people. In the long run, and in the permanent growth of the church, a large RECORDER list is

worth more than the occasional visit of an evangelist.

In the matter of general news, THE RECORDER fills an important place. While some of our readers keep in touch with general news through daily papers, the reading thus done is hurried and in many respects imperfect. The great dailies contain so much that no one reader can do more than select a little, here and there. The smaller dailies are taken up largely with personal and local items which, however pleasant, do not inform the reader along broad and important lines. Realizing this, THE RECORDER makes special effort to summarize the important items of world-wide information, each week. It aims to do this in such a way that each item will be instructive, as to facts contained, and also suggestive of important truths and of moral, political and social needs which the items of news embody. We shall continue to carry out this plan, and to make the summary of news for each week permanently valuable to all, and especially to those who have not the time, nor the opportunity to read widely from the daily press. THE RECORDER does not hesitate to urge attention to this feature of its work. To accomplish this, THE RECORDER covers a large field, reading much, comparing, rejecting and choosing, thus securing by many hours of labor, the cream of information concerning events which convey valuable lessons that ought to be treasured. Our readers thus secure in a few minutes, with pleasure rather than labor, the best results of many days of labor and searching, on the part of THE RECORDER. Items in your local paper, about people, and minor events in your immediate neighborhood, are all right, but for larger knowledge and permanent education, the news columns of THE RECORDER have a surpassing value.

We have so often called attention to the various departments of THE RECORDER that little more is needed than to recall attention at this time. The Woman's page covers a practical and wide field relative to home life and woman's work. The Missionary Department, being cared for by the Missionary Board, is a constant source of inspiration and direction concerning missionary work and the broad principles that enter into that work. In that department, at the opening of the new year, the newly elected Secretary of the Missionary Society will take up the work which dropped from the palsied hand of Secretary Whitford, and has been continued, during the interim, by George B. Carpenter of Ashaway, R. I. No

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The Sabbath Recorder.

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

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