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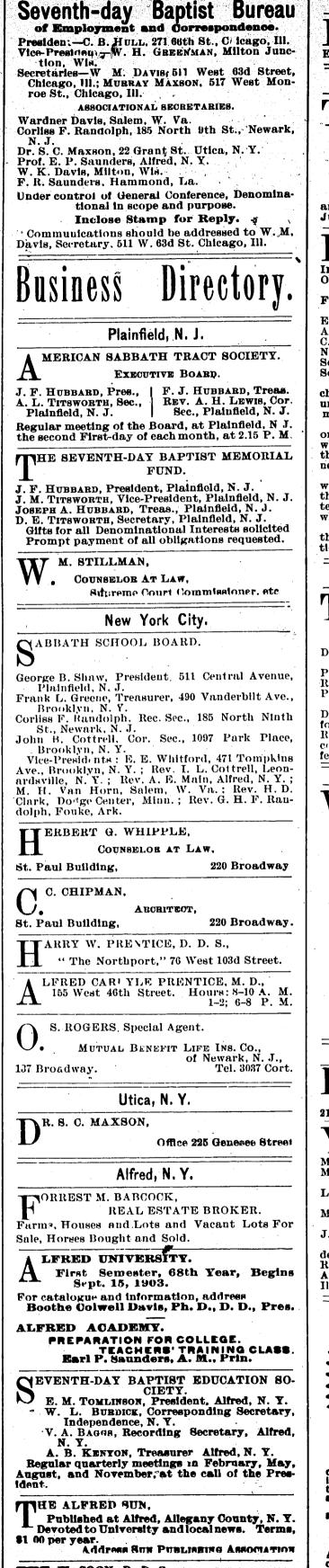
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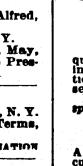
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DOUBT?

VOLUME 59. No. 46.

HELEN JACKSON.

They bade me cast the thing away, They pointed to my hands all bleeding. They listened not to all my pleading; The thing I meant I could not say: I knew that I should rue the day If once I cast that thing away.

I grasped it firm, and bore the pain; The thorny husks I stripped and scattered If I could reach its heart, what mattered If other men saw not my gain, Or even if I should be slain? I knew the risks: I chose the pain.

Oh, had I cast that thing away. I had not found what most 1 cherish A faith without which I should perish The faith which, like a kernel, lay Hid in the husks which on that day My instinct would not throw away!

vent Decay. were "the salt of the earth."

of preventing or checking moral and form. spiritual decay. Such incoming, indwelling and saving is by and through individual men. Waves of thought, of reform or decay, may sweep over society and secure a greater in individual lives. Theories and appeals may aid men in accepting truth and rejecting evil, but reform and decay belong to the inner self. Truth, obeyed and wrought into life and character, saves from decay,-truth as used central elements in the Roman Catholic creed here equals divine life, God's power and presence in men, man by man. The municipal Catholic dominance. When that harvest election in the great city of New York, Nov. trol of municipal affairs. At the last analysis standards as to civic righteousness. So far you as to God?

Board meeting on page 733.

NOVEMBER 16, 1903.

Our readers who are interested in | the dangers increase fear and failure will com-Any signs of denominational work and our mis- pel good men to turn again to the Law of sion as Sabbath reformers, have God and the example of Christ and give the Promise? the right to ask, "Are there any Sabbath re-consideration and re hearing. As signs of promise in the field of Sabbath Re- | it has often been, so now, growing fear and form?" The RECORDER would be at fault if it | failure must be the beginning of reform. The did not heed such a question and seek for its issues in Sabbath Reform to-day are not so answer. A competent answer cannot be found | much in argument as in experience. Men will unless we look below the surface of things and not heed God's Law and cease from misinterof present tendencies. If present tendencies and preting and disregarding it, until they are prominent phenomena only be taken into the frightened by the increasing chill of death to account, we must say, No. But such tenden- the higher interests of the church of Christ, cies and phenomena are not the true standard through Sabbathlessness, lawlessness, and by which to formulate an answer. They never their attendant evils. The brightest sign of are, under similar circumstances. When men hope from the human standpoint is the fact act from imperfect knowledge, or attempt un- that Protestants, here and there one, --- perhaps justifiable lines of compromise with truth and more than we apprehend, because they are CHRIST touched fundamental truth duty, God leaves them to work out the results yet silent-are learning that the Puritan Com-How to Pre- when he said that his followers through experience, and to reap the harvest promise has borne its legitimate fruit in the from that which ignorance, error and com- rejuvenated Continental Sunday. There is Divine truth and life coming into promise plant. In this universal fact is found hope in the fact that things are bad, that the human hearts from above, is the only means the first sign of hope for true Sabbath Re- thorns and thistles of Sabbathlessness appear in every sheaf of the ripened harvest. It is such hope as darkness and failures nourish, be-Do not fail to read the Minutes on page 733. | cause men finally learn that God is not dead and truth is not decayed, though rejected and ******* THE history of the Sabbath ques- compromised. It is the dawn which is prom-

number of adherents at one time than an- Harvests Al- tion shows two great typical ised in the truth: "The darkest hour is just other, but all real good, as well as evil, center's ready Gathered harvests. The first is the Conti- before daylight springs to view." nental Sunday, and Sabbathless *** Have you read the Minutes on page Europe. This harvest grew from no Sabbath-333 ism and the doctrine of church authority in matters of faith and practice, which were A distant correspondent asks what Better Than one sentence in the late annual re-We Hope. port of the Board to the Ameriand in the history of the centuries of Roman can Sabbath Tract Society means, wide-spread and baneful, came to ripeness the sentence which says: "The Sabbath for 3, indicates that evil influences are in con- and the time of reaping, Protestantism did which we stand will be restored, or someexcellent work on many points, but it faltered, thing better still will come." Expanded, of the situation this means that a majority feared, and then compromised on the Sabbath that sentence means to suggest the idea that of the men who voted do not possess high question. That compromise contained much in the re-action for which we hope, it may be truth, but also the fatal error of rejecting the that not only the Sabbath as one day in the as New York is bad, it is thus because individ- Sabbath and claiming the right to transfer week will be recognized and observed, but that uals in New York are severally bad. From the Sabbath law to the Sunday. This was il- the Sabbath idea enlarged and deepened, may this comes collective badness and dominating | logical, unscriptural, and directly disobedient | come to embrace some part of every day in evil. This illustration covers the ground for to the example of Christ. It soon passed the the week, so that church doors will always all cases. If church life is at a low ebb spirit- stage of argument between the Puritan party stand open and religious instruction and ually in a given locality, it is because the and the English Seventh-day Baptists, and worship will form a part of every-day life. members of that church, as individuals, do entered the stage of experience and demon- For years we have longed to see some signs not possess divine life in any high or ade- stration. Three centuries have been given to of such universal Sabbathism, and have hoped quate degree. These familiar facts-too often | that sowing and growing and the harvest is | that the final restoration of the Sabbath overlooked because familiar-show that ripe again. The field is covered with withered would bring views so much larger and richer decay in religious, spiritual, moral, or civic Puritan Sundavism, and the rank weeds of the than we, or any others, have ever entertained matters, can be prevented and kept out, as Continental Sunday have sprung up with re- that pan-Sabbathism would be made possiindividuals are brought into touch and union newed vigor. Everywhere the tares of Sab- ble and actual. In the old Hebrew concepwith right truth-God. Reader, where are bathlessness abound. Men's hearts who have tion of the week, all the days lying between believed in the Puritan Compromise are filled Sabbaths were spoken of as belonging to, as with fear and foreboding, and Protestant possessed by the Sabbath. In the sentence Read and re-read the Minutes of the Tract | churches are drifting swiftly down on the cur- | referred to by our correspondent, the secrerent of no-Sabbath and its resultantevils. As | tary and the Board intended to suggest the



WHOLE NO. 3064.

hope that in the great reaction for which to deal with the day only as a "Civil Institu- committee of clergymen and others met the only be restored to God's Holy Day, but ex. ter, and moderate in all things. It cannot be office, thanked him for what he had done. need such enlargement and application of the servance to the front. "Recent Changes in Ledger and other newspapers, through which Sabbath idea. Not only one day in each week | Sunday Laws" and "Recent Judicial Decis- | the writer obtained a much larger hearing. ought men to turn their hearts and faces ions," are among the valuable items in this | The agitation of the Sunday question in Phil-Godward and heavenward, but every day. report. The bands of enslaving worldliness cannot be broken without this, and the burdens of earthly experiences will continue to crush men without it. It is passing pitiful that men | ples." so runs "The Song of Solomon." 2:5 which we dream and hope.

Anchorage.

722

GREAT bars of metal are tortured Anchors and by fire until they glow with "white heat." Great machinery, which grips like a giant, grasps these

glowing bars and holds them where hammers of measureless power rain blows upon the heated bars until bar sinks into bar and they become a unit of the required shape. Without this trial by fire and this tempest of beating, an anchor cannot be made. The picture of a similar scene in a great shipyard in Belfast, Ireland, is before us as we write; that was the welding and fastening of steel ribs for an ocean steamer. Anchors that hold, and ships that defy storms, in spiritual and religious experience, are brought into being by the same law. The Christian's hope is largely the chards contained more than a thousand product of trial. "Tribulation worketh patience, and patience experience, and experience the Indian Wars. The oldest orchard planted hope." In the furnace of affliction, under the by white men west of New England still conhammering of adversity, is fashioned the an- | tains a few trees. It is in the Oriskany Valchor of a hope that is sure and steadfast, lev. central New York,-and the trees are reaching far into the ocean of divine love. about 112 years old. The value of the Amer Those who have endured most are the most ican apple crop has increased rapidly, and hopeful. The bars of their anchor have been reached enormous proportions. We export most thoroughly welded. On the banks of this fruit in great quantities to Europe, Asia, Newfoundland, the captain of a fishing smack, Germany, and China. In Berlin, Germany, by the side of whom we stood, while the sailors toiled for an hour to take in anchor, said: "After all, this rock bottom is the safest place to anchor; things hold here." Accept merly. John Wesley once referred to apple God's will as your own. Pray for full fashion- dumplings as an illustration of the alarming ing and fit service, and not for less heat or hammering. God's heroes and saints have | Lamb quotes a friend who says that "a man all felt the fire, and known the hammer's touch. It matters little what we experience dumpling." here or now, if through each experience we come to larger knowledge of God and greater fitness for service. Hope and comfort and which is "like apples of gold set in pictures of rest come only when our anchor holds. Right- silver," together with plenty of Pippens and ly made, the anchors God fashions for us, take Northern Spies. hold on the foundations of his everlasting throne. That is the best and only safe anchorage.

22	3	Ÿ	
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New York Sabbath Committee.

organized in 1857. It is conservative, labor- speak on that occasion; the following outing in a moderate way to prevent certain line of remarks intended was prepared. The forms of disregard for Sunday, and claiming, events proved that no hearing was held. A

APPLES.

"Stay me with raisins, refresh me with ap- next year. must go hence so scarred, bruised, dwarfed, In these autumn days of "Northern Spies" in the fact that about the middle of the fifteenth century in England, apples "as big rather than progress in Sabbath Reform. as a man's thumb" were deemed first-class In Devonshire every Christmas night the farm folk gathered to bless the apple tree:

"Health to thee! good apple tree! Will to bear pocketfuls, hatfuls,

Peckfuls, bushelbagfuls."

Similar customs seem to have prevailed a over Europe. In Bohemia, before sunrise on Good Friday, the peasants sing: "I pray. O green tree! that God may make thee good."

The American Indians in central New York had done considerable in cultivating the natural fruit before white settlers came to that region. It is said that some of their or trees. Nearly all these were destroyed during a first-class American apple costs more than an orange. The value of the apple for food is held higher, at home and abroad, than foradvance of luxuries in England. Charles cannot have a pure mind who refuses apple

The RECORDER wishes above all else that its readers may come to possess that wisdom

THE EVOLUTION AND DECAY OF SUNDAY LEGISLATION.

Announcements made in the newspapers o DOCUMENT No. 58 of the New York | Philadelphia led the Editor of the RECORDER Subbath Committee is on our to expect that a Public Hearing upon the table. It is a report for 1901- Euforcement of Sunday Law was to occur 1903, Wm. S. Hubbell, General before the Mayor of Philadelphia on the 9th

truth waits, Sabbath Observance might not tion." It is eminently respectable in charac- Mayor for about five minutes, in his private. tended into actual possession of all the week, to classed among the aggressive agencies for and petitioned him to do more-to make a degree not yet dreamed of by men in gen- Sabbath Reform, nor among those which Philadelphia a Christian city. The following eral. Christianity and all human interests bring the religious question of Sabbath ob- outline was placed in the hands of the Public adelphia and in Pennsylvania has grown for the last twelve months, and promises to be still more extended and vigorous for the

The present gathering and the circumstances which have demanded it result from and undeveloped spiritually, that they must go | and apple pies, there is more than poetic | adequate and long-standing causes. Philainto hospital wards in heaven, at once, when beauty in an apple barrel. Ruskin placed an delphia, Pennsylvania and the United States they ought to be strong to enjoy and attain apple tree in blossom as the highest type of are face to face with the fact that our vain the presence of God, and the new oppor- beauty in nature. That is a correct estimate, rious Sunday laws are decrepit and inopertunities which await them. Such Sabbathism unless it be that the same tree loaded with ative in any consistent or just way. Through in this life, as we dream of, would fit men for | fruit is just a little more beautiful. Our Eng. | the decisions of courts, the action of legislaheaven as nothing in life now does. That is lish ancestors associated apples with all of tures and the power of public opinion, all the "something better" for which we pray, of their more important festivals. The promi- important business and popular recreations" nence of apples and cider in the early life of disregard the Sunday law. Such enforce-New England is well known. That there has ment as is secured against small dealers has been great improvement in apples, is shown degenerated into persecution, and should be called progress of injustice and intolerance, SUNDAY LEGISLATION PAGAN BORN.

Although now called a Christian Institution, Sunday Legislation was of Pagan parentage. The first law, 321 A. D., by Constantine, was Pagan in every particular. It was not unlike laws, long existent in the Roman Empire, by which many other days, sacred to other gods than the Sun God, were exempted from judicial proceedings, and from many kinds of labor. There was no other Sunday law for almost two generations, and the embodiment of Christian ideas or nomenclature does not appear in Sunday législation until nearly the close of the fourth century. Constantine began the work of transforming Christianity into the State Church, after the Pagan model. That transformation was rapid, and the full development of the Roman Catholic State Church soon resulted. Sunday becoming one of the many days set apart by law under that system. So far as Sunday laws are concerned, Sunday is wholly Catholic, historically and logically. The Roman Catholic speaks advisedly and stands on solid ground when he says that "No Protestant can be consistent who is not a Seventh-day Baptist."

A thousand years of Roman Catholic supremacy followed. Christian history emerged from the shadows of the Middle Ages. Protestants revolted. Under Cromwell, in England, they renewed Sunday legislation on the Roman Catholic basis of a State Church, but with an intolerance and narrowness more than Catholic. The Cromwellian type of law, little modified, was transferred to the American colonies The Pennsylvania law of 1794 is a fair type of that genus, though not quite equal to some of the colonial laws of Massachusetts and Connecticut. With the evolution of Sunday laws in the colonies and the states for the last two hundred years, you are well acquainted. It has brought the present state of things. The Continental Sunday has taken possession of the United Secretary. The committee was of November. Hoping to secure a chance to States, and existing laws are inoperative or notably unjust.

> WHY THIS DECAY OF SUNDAY LEGISLATION. This is the most vital question in the whole

PROTESTANT LEGISLATION.

ward evolution and loss of vitality in Sunday protective rest for one day, as they may observance and Sunday laws is the most choose. If a man desires to work every day, prominent fact in the situation. Why?

PROTESTANTS ARE PRIMARILY RESPONSIBLE. Prominent among the causes which have brought the present status on the Sabbath question and the Sunday law is the fact that Protestants have not been true to their own professions in the case. Historically and logically, Sun lay legislation belongs to the state-church system, and to the idea of Church authority as embodied in the Roman Catholic church. Protestants denied this doctrine of Church authority, and logically, if not actually, the state-church idea. But, with the exception of the Seventh-day Baptists, they retained, or returned, to the Catholic position, and so renewed Sunday legislation, as we have already noticed above. The progress of religious liberty and the coming of the twentieth century have discarded the state-church idea still further, and hence. one reason for the decay of Sunday laws.

Meanwhile regard for Sunday among Christians has decayed in equal proportion. I hold in my hand a book, "Swift Decadence of Sunday," which is filled with quotations from representatives of all the leading denominations, showing how regard for Sunday has declined and how Christians are responsible for the present situation. When the church regarded Sunday strictly, Sunday laws were operative and the decline of regard for that day, on the part of Christians, is a definite factor in the decay of Sunday legislation.

PERSONAL LIBERTY.

With advancing ideas as to how far the state, or society, in the aggregate, may legislate concerning personal actions, the decay of Sunday legislation has been inevitable. The best sentiment of these years accords with the truth set forth by the late John Stuart Mill, that civil law must not coerce individual action, nor curtail individal liberty, until that action becomes definitely antagonistic to the general good. No wonder Babcock, D. E. Titsworth, A. H. Lewis, F. J. that a law which makes a man a criminal because he sells an apple on Sunday has decayed before the truth concerning individual rights.

ARBITRARY CRIMINALSITY.

Sunday law has decayed because it creates an artificial standard of crime, instead of dealing with actual crime. Almost every act now punished under the Sunday law of Pennsylvania is held to be wholesome, and helpful to society and the commonwealth, except on a given twenty-four hours. To make a shoe or sell a coat, up to 12 o'clock on Saturday night is praiseworthy; to do the same thing, one minute later, is a crime under the Sunday law. He must be bigoted indeed who dares to claim that the lapse of one minute changes wholesome transactions into crimes, and that twenty-four hours later another minute by the clock, restores them to wholesomeness again. Such a burlesque and perversion of justice ought to decay soon under the sunshine of the twentieth century. That this law must be enforced by spies and through deceit is another evidence of its decay.

WHAT CAN BE DONE?

1. Remand the whole Sabuath question to the domain of religion and conscience, where it belongs.

Sunday issue at the present time. The down- from the exactions of employers, give them form Souvenir" be prepared according to the following (a) Its weight shall be such as is demanded by one cent postage. the law has no right to interfere, any more (b) It shall be illustrated with pictures of men and than it has to forbid him to eat too many buildings, and be gotten up in the best style of the printers' art. fried oysters after midnight.

(c) It shall contain an aggregate of 1,200 words 3. Break up all legal equality between on each of the following topics legitimate business and saloons, brothels, 1. The Place of Seventh-day Baptists in History; 2. gambling dens, and the like, and treat them In Education; 3. In Public Affairs; 4. In Business; 5. as crimes per se. Outlaw them on all days In Sabbath Reform. and cease the folly of assuming that they (d). We recommend that with each copy of this souvenir sent out, there shall be inclosed a private mailing are worse on Suuday than at other times. card, on the back of which shall be a list of our publica-Above all else cease to enforce idleness by tions, together with the request that any one to wnom law which feeds the streams of evil results the souvenir may come, will indicate by a simple check that such places produce. mark such publications as he desires to examine free The causes which have brought those re- of cost. This would call for an outlay of one cent, on his part, and would tend to secure an interested class sults, which call for the hearing before your

Honor, cannot be removed. They are part of readers. of the history of the last three centuries. They are in no small degree the result of We recommend that a copy of this souvenir be placed in every Seventh-day Baptist family, with the request Protestant errors and inconsistencies. The that each memper of the family join in its circulation on downward evolution and decay of such laws the following general plan as the Sunday Enactment of 1794 will con-(a) That the Publishing House will furnish and send tinue. Such laws must go into desuetude by out as many copies of the souvenir as the individuals common consent, or they will be repealed by appealed to will pay the postage on, at one cent a copy, and that a list of those thus contributing will be pubcourt decisions and legislatures. Every unlished in the SABBATH RECORDER each week. just arrest under the Sunday law is a nail in (b) That persons contributing in this way may send its coffin. Christian men and the better sennames to fill the list provided for by their contribution. timents of the people of Pennsylvania ought is part or in whole. to hasten their steps toward higher and bet-(c) That in all communities, from which contributer ground. To oppress the weak too far is tions may come, spec al and persistent efforts be made to place the souvenir in the homes of non-Sabbathto insure re-action. To use a law, claiming keepers, within the natural circle of influence of the perto be especially in the interest of Christianson or church there located. ity, for the promotion of jealousy and rival-(d) That beyond the list sent in by contributors, the ry in business, is a wrong of no small magni-Publishing House secure names from the best sources tude. To let the big fish go free, and make available, and that our people be urged to secure the circulation of at least one million copies of the souvenir war on minnows, because they are unable before anniversary week in 1905, and that all pledges to break the net, is un-Christian and foolish. for sending the souvenir as here proposed, be made payable on or before July 1st in each year.

TRACT SOCIETY, EXECUTIVE BOARD MEETING.

Report adopted, and the committee in-The Executive Board of the American Sabstructed to prepare the souvenir as recommended The Treasurer presented statement of receipts and disbursements since Oct. 1, and also reported the receipt of a bequest to the So-Members present: J. F. Hubbard, Stephen ciety of \$404 12 from the estate of Nancy M. Frank of Alfred Station, N.Y. On motion the gratitude of the Board was expressed for this gift and the amount was ordered placed in the permanent fund

bath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 8, 1903, at 2:15 P M., President J. Frank Hubbard in the chair. Hubbard, J. D. Spicer, J. A. Hubbard, J. M Titsworth, E. F. Loofboro, G. B. Shaw, C. C Chipman, Esle F. Randolph, Corliss F. Ran dolph, A. L. Titsworth, and Business Mana-Correspondence was received from W. C. ger John Hiscox.

Prayer was offered by Rev. Eli F. Loof boro.

Minutes of the last meeting were read.

The Supervisory Committee reported that in Correspondence from Rev. A. P. Ashurst considering the question of the employment noted his acceptance of the call to the pastorof a stenographer for the Corresponding Secate of the church at Hammond, La., and conseretary they deemed it wise, owing to the lack quently his engagement with the Society of funds in the treasury, to refer the matter will terminate with this month. back to the Board. At the request of the Cor-Voted, That the Corresponding Secretary responding Secretary, further consideration be requested to write Bro. Ashurst that as of the matter was waived.

The committee on Distribution of Literature presented the following report:

In view of the fact that all efforts by this Board to awaken an interest in the Sabbath of Christ or to secure funds for its support have failed, after a trial of nearly two years, and since that magazine has not been issued since July last, because of this lack of interest and support, your committee reluctantly recommends that its publication be discontinued.

TI.

With the hope that some new method which will appeal to individuals as well as to churches, will aid in awakening people to their duty in Sabbath Reform work and to the interests of this, our specifically denom-2. If employed persons need protection | inational society, we recommend that "A Sabbath Re- The latter expressed his appreciation of the

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Daland and C. M. Barber. In connection therewith the Corresponding Secretary reported having replied to the Mill Yard brethren as instructed at the last meeting.

his salary for November had been remitted previous to our knowledge of his acceptance of the Hammond call, such part of the money be used for the distribution of the box of literature recently sent him, as may be needed.

Correspondence from Sec. O. U. Whitford noted the action of the Missionary Board at their last meeting in sharing the expense incident to the employment of Ray. J. T. Davis and Mrs. M. G. Townsend in Missionary and Tract Society work. Correspondence was received from Dr. A. E. Main, Mrs. M. G. Townsend, Rev. J. T. Davis and Rev. Geo. Seeley.

his salary for 1903.

the salary of Rev. J. T. Davis, for labor on Legislation, the History of the Sabbath and taken similar action.

ministers with the Mayor of that city, to conlegislation.

to this society, a suitable minute of appreciupon our records.

In view of the action of the Board to-day in under the new arrangement inaugurated to- Nothing occurs by chance. Each great rescribers or donors

tend to Rev. Arthur E. Main, a member of of history, and in results which appear, we see death of Mrs. Main.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec'y.

TRACT SOCIETY.		
Treasurer's receipts for Oct., 1903.		· · · ·
Mrs. Eliza E. Stillman, Webster, Mass	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	• •
Churches :		
Dodge Center, Minn. North Loup, Neb. Plainfield, N. J. Rockville, R. I. Haarlem, Holland. New Market, N. J., Sabbath-school.	$\begin{array}{cccc} 5 & 00 \\ 3 & 00 \\ 13 & 98 \\ 3 & 37 \\ 16 & 06 \\ 5 & 00 \end{array}$	
Total contribution		3 186 42
Income :		
Seventh-day Baptist Memorial Fund :		
Tract Society Fund\$ 50 per cent D. C. Burdick bequest """farm 16 per "Geo. H. Babcock bequest George Greenman bequest	584 301 7860	429 64
Publishing House Receipts\$143 94, \$2	815 16-4	3 459 10
	\$	1,075 16
Of the above amount \$21 06 was contributed tow edness. Increase in the Permanent Fund: Bequest of Nancy M. Frank, Alfred Station, N. Y. E. & O. E.	vard the	indebt-
F. J. HUBBAR Plainfield, N. J., Nov. 6, '03.	D, <i>Trea</i>	surer.

WHY DO SEVENTH-DAY BAPTISTS EXIST? A. H. LEWIS. (Continued from last week.) CHAPTER FOURTH.

REASONS FOR DENOMINATIONALISM IN THE LIGHT OF HISTORY.

Having noticed three fundamental reasons bearing upon the question of denominationalism, because of the attitude of Christ, the ounder of the Christian Church, and the highest authority in matters of Christian faith and practice, it remains to consider certain reasons for denominationalism based upon facts which appear in the history of Christianity since the time of Christ. These reasons tianity according to the fundamental lines will be given in brief, and along certain funda- laid down by Christ. Departure from these mental lines, the reader being left to secure lines began soon after the close of what is us- gested pointed to Christianity as the univer-

Voted, That we appropriate \$100 toward studies we suggest the History of Sunday Apocalypse, by Gebhardt; New Testament ation for such gift be entered in each case Theology, by Willibald, Beyschlag; Encyclopedia Britanica, Vols. 16 and 20, etc., etc.

In entering upon this study of history the of Christ, it was voted that notice be given is an organic unity, in which we see the overthrough the RECORDER, that money received | ruling and guiding of Divine wisdom in every day, unless otherwise directed by the sub- sult and each great change or development in history is the verdict_of God upon human *Voted*, That the Recording Secretary ex- choices and human theories. In the on-going guiding. Results and verdicts in history are the record of men's experiences in the school of God. The underlying principle in that school seems to be that men must learn wisdom through their experiences and that they choices and purposes. In every case, however, final results show that human choices must mands of the Divine will. In working out men measure time, are required. Fundamentabundant time to ripen, that the world may choices, theories and experiments, he said, "By their fruits ye shall know them."

of legitimate deductions drawn from historithe developments of history, through which ground than this larger view can the history standard can the present situation as to truths and duties, be measured.

Without going into further detail or remark concerning the philosophy of history, the imescaped, the reader is asked to note certain reasons drawn from the history of Christianity for the present situation of the Christian world.

THE EARLY PERVERSION OF APOSTOLIC CHRISTIANITY.

By Apostolic Christianity we mean Chris-

remittance of \$50 sent him in addition to the larger views of the field, in detail, from ually called the Apostolic period. But for other cognate studies. Among those cognate general purposes it is sufficient to use the term Apostolic Christianity in this connection, al lowing the term to cover the first century of the Pacific coast field for the year beginning Sunday, and Paganism Surviving in Christian history. The leading element in July 1, 1903, the Missionary Society having | tianity. Associated with such monograph | opposing Christianity as it was developed studies should be the most reliable of modern during the time of the immediate followers of In view of a conference to be held Nov. 9th | histories of Christianity and of Judaism. We | Christ and during the remainder of that centin Philadelphia, of a committee of eighty especially recommend the new Jewish Cyclo- ury was the formalism and narrow ethnical pedia, History of the Jewish People in the views of the Jews and the strong opposition sider the enforcement of Sunday laws there. | Time of Christ, by Emil Schurer; History of | which Judaism made because it did not comit was voted that we request Secretary Lewis | Dogma, and What is Christianity, by Adolph. | prehend the teachings of Christ, nor rise to to attend the session and secure a hearing if Harnack; Paganism and Christianity, by J. | the higher standards which that teaching repossible on our attitude toward all Sunday A. Farrer; Bible Dictionary, by Hastings; quired. The moment Christianity began to The Hapostolic Age of the Christian church, spread beyond the confines of Judaism it was Voted, That upon the receipt of a bequest | by Carl Von Weizsacher; The Doctrine of the | met by the long-established, subtle, and powerful influences of Oriental, Egyptian, Grecian and Roman Paganism. These influences involved many literary features, many subtle and strong forms of philosophy, many discontinuing the publication of the Sabbath reader must remember that history as a whole religious practices, growing out of both the higher and the lower elements in Paganism, and many political influences, the latter for subscriptions or donations to that work great event. Causes and events follow each especially centering in Rome and the will be used for the distribution of literature other according to certain great fixed laws. | Roman Empire. One powerful element in philosophy, which came in through both Egyptian and Grecian thought, was embodied in what is known as Gnosticism. This gave strength to the opposition against Judaism, which was already widespread and viruthis Board, our heartful sympathies in the also the educating training and developing lent in the Pagan world, and therefore in great sorrow that has come to him in the of men through this Divine overruling and the minds of those who were brought into the Christian Church from Gentile sources. This element had its home in Oriental Dualism, which attributed all sin to matter, and taught that there was eternal antagonism between the material and the spiritual universe. This are permitted great freedom in experimenting | philosophy said that since Jehovah, the God and in working out the results of their own of the Jews, was the creator of the material world, and since evil was necessarily inherent in material things, this God of the Jews ocaccord with Divine purposes, and that human | cupied a low place among the deities of the experiments must at last accord with the de- world. Being the creator of matter he was inferior, and his will of little account. Hence these principles in history, long periods, as the conclusion was drawn that the revelation made by him, namely, the Old Testament, al truths and fundamental errors are given was inferior in quality, and comparatively, if not absolutely, worthless as an authority exbetter understand the meaning of Christ's cept for his people—the Jews. These concluwords when, speaking of human acts and sions increased the opposition to the Old Testament and to Judaism, which existed throughout the Pagan world. The primary The value of the historic argument and source of that opposition, from the Pagan standpoint, had always been that the Jews cal facts, is but dimly understood, and so far | refused to recognize the gods of the heathen as the public mind is concerned, is little nations, while the heathens were willing, as a appreciated. Men are more inclined to build matter of courtesy, to give certain recognitheories of their own than they are to await tion to Jehovah. Thus philosophy and prejudice conspired to oppose everything associ-God instructs and speaks. Upon no other ated with Judaism, and since Christianity was at first only a movement within the Jewof Christianity be understood, and by no other | ish Church, and since during the first century and later, it was considered by Pagan rulers as a part of Judaism, and was persecuted as such, both the Old Testament and the Sabbath were steadily, and often fiercely, oppos-

perativeness of its decisions, and the fact that ed by all the converts to Christianity from God's verdicts, through history, cannot be the Gentile world. This introduced an element of opposition and modification which wrought swiftly and widely in perverting both the theories and practices of the Christian Church. The extent of this opposition can scarcely be magnified, and it deserves a consideration seldom granted to it.

> THE IDEA OF A CATHOLIC OR UNIVERSAL CHURCH.

Many things which Christ had said and sug-

sal religion. That idea is fundament- week brings an increase of attendance at Sabal in Christianity. No one could appre- bath services in the "upper room." We are said without concluding that his kingdom dents return, for during the summer our ought to become world wide. The low esti- numbers are made small by their absence. mate which the Jews, the Jewish Christians, Many of our resident members are also away and the Gentile Christians, from the second during the summer. This year we have century forward, had of the spiritual nature larger number of students than usual. of Christ's kingdom, made it easy for them to teen Seventh-day Baptist young people are develop the idea of an universal Christian pursuing courses in the professional schools kingdom, earthly and temporal, and destined of Chicago, and several others are studying to dominate all other earthly powers. In this music, or are teaching. Our Sabbath-school conception of Christ's kingdom as earthly and Christian Endeavor Society have taken and universal, the converts to Christianity new life with this influx. Classes in the Sabfrom Rome found soil favorable for the growth bath-school are growing so large that our of that fundamental idea of Paganism, that superintendent has called for more teachers. and from this came the state-church idea. halves make two large classes. We have to From this basis did the conception of a catho- sit close together and listen attentively belic church, without divisions, and with the cause the outside noise is distracting, as all Emperor as its central head, rapidly develop. | know who have visited us. The people have The marked differences, mental and otherwise, to give their whole attention to the preachthat time, brought about a division by which say. They often speak about the sermon, the church was soon divided into Greek Catho- which shows that they have done their part. lic and Roman Catholic. This division con- Our pleasant prospects are not unclouded. tinued almost undisturbed for many centuries, For some weeks our faithful pianist, Mrs. the first inroad upon it being made by the Carrie Clark Pierce, has lain in the hospital, antism, in the fifteenth century. The follow- now than she has been, and we are encouring outline will show the nature of Greek aged to hope for her recovery. We have Catholicism and Roman Catholicism and their | missed her sadly, but the young people have present relations to the history of Christian- taken hold and we have had some good specity, and since these two forms embodied the lial music lately. We have a quartet of four great bulk of Christianity down to the fifteenth | young men who are practicing regularly, and century, and since they are yet by far the who sang very acceptably last Sabbath. strongest representatives of Christianity, the The young ladies are planning to form a reader must note with care their nature and quartet, and we hope to hear them soon. character, from the inception of the catholic | The Fall has been warm and pleasant. Now idea until the present time.

(To be Continued.)

Our Reading Room.

Mrs. Main at Alfred, N. Y., on the 2d inst., under the leadership of Rev. Milford H. Lyon, was a severe blow to her many friends in the of Wheaton, Ill., all the churches in town Plainfield church, for we had learned during closing during the union meetings and the the years of Dr. Main's pastorate with us pastors and members joining in the work. to hold her in very high esteem. Many of us | Ten per cent. of the population of the comwould have been glad to attend her funeral, munity have been converted or reclaimed but it was a source of great satisfaction that (some over two hundred), and it was a beauas a church we could be represented by our tiful sight to see gray-headed skeptics and pastor, and that he was able to take part in infidels, drunkards and backsliders, together the solemn service. On the Sabbath following, | with the young, coming to Christ; also to Bro. Shaw gave us an interesting and touch- see the union of effort, Methodists, Congreing sketch of the occasion, and of his friendly gationalists, Baptists, Christians, Seventhinterview with Bro. Main, who with his sons, |day Baptists, etc., all being "of one mind," have our deepest sympathy.

James Clawson celebrated their golden wed- truth made it cut like a two-edged sword, esding. A goodly number of near relatives and | pecially into the lukewarm church members intimate friends were present to enjoy the who indulge in questionable amusements. rare occasion and to join in the many hearty |Our hearts are filled with thanksgiving and congratulations. Rev. H. H. Baker, who was praise to Him who has given us the victory. the officiating clergyman fifty years ago, was present with his estimable wife, and added not a little to the fond remembrances of the past, and due hopefulness for the future. The presentation of over one hundred and fifty dollars in gold, as well as other gifts, served to make the event truly a "golden" J. D. SPICER. wedding. Nov. 10, 1903.

CHICAGO, ILL.-It has been some time since anything from Chicago has appeared, in the "Reading Room." Seventh-day Baptist interests are very bright here just now. Each

L1FE. MRS. BARBAULD. ciate, even in a moderate degree, what Christ always glad when Fall comes, and the stu- Life! I know not what thou art, But know that thou and I must part: And when, or how, or where we met l own to me 's a secret yet. Life! we've been long together Through pleasant and through cloudy weather, Tis hard to part when friends are dear-Perhaps 't will cast a sigh, a tear; Then steal away, give little warning, Choose thine own time: Say not "Good night," but in some brighter clime id me "Good morning," WISCONSIN MATTERS AGAIN. Will the editor of the RECORDER kindly al low a correction in the article on "Wisconsin Matters" in the issue of October 26? In the next to the last paragraph, near the close of religion is a department of civil government, One class has already been divided, and its the paragraph, the statement is made that 'Plans are being matured for experiment and instruction stations throughout the state, which will bring the results of scientific experimental work which has hitherto been available to the average farmer, close between Eastern civilization and Western, at ing if they would hear what the pastor has to to the farms and to the young men of the state," which does not make very good sense. If the reader will insert the word not, so as to make the relative clause read: 'Which has not hitherto been available to the average farmer," etc., it will sound better. Reformation, and the development of Protest- stricken in mind and body. She is brighter Pertinent to the subject in general, the following paragraph from to-day's paper may be of interest. William Jones, M. P., John Rhys, a professor in Oxford University, and H. R. Reichel, principal of an English school, representing the Mosely Educational commission, are in Madison to study the system of instruction in the Wisconsin College of Agriculture. The commission was formed through the influence of a wealthy Englishman named Mosely, who in his will left a large sum to further the studying of American educational it is growing colder, and we are having our methods. Sixty men in all comprise the comfirst reminder that it is November. mission. There are at present twenty-nine W. D. WILCOX. Nov. 5, 1903. members of the commission in America.

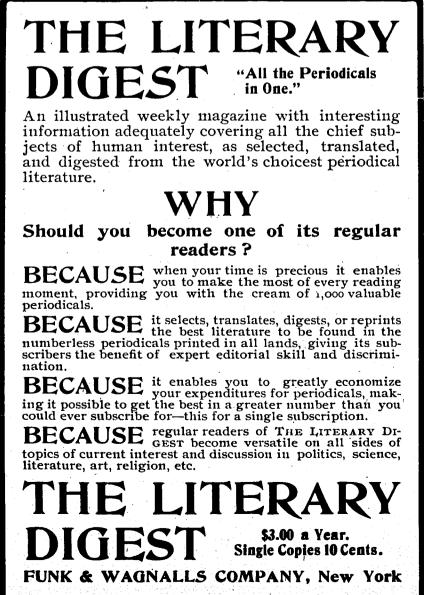
I may add that since the article before re-DAYTONA, Fla. - We have been having ferred to was written, the Milwaukee Board PLAINFIELD, N. J.—The sudden death of union gospel meetings the past three weeks, of Education has had under consideration a proposition to add to all the city schools. a department of manual training. We await with interest the results of the investigations L. A. PLATTS. MILTON, WIS., NOV. 5, 1903. THE LITERARY DIGEST "All the Periodicals An illustrated weekly magazine with interesting nformation adequately covering all the chief subjects of human interest, as selected, translated, and digested from the world's choicest periodical working for a common cause. The fearless literature. On Thursday evening, Nov. 5, Mr. and Mrs. | manner with which Bro. Lyon presented the WHY Should you become one of its regular readers? **BECAUSE** when your time is precious it enables you to make the most of every reading moment, providing you with the cream of 1,000 valuable D. D. R.

OCTOBER 28, 1903.

GENTRY, Ark. - The Journal-Advance, of Gentry, reports Oct. 30, that up to that date, the fruit shipments from that station had been "twenty cars of apples, in barrels; two cars evaporated, and two cars of peelings and cores; total, twenty four carloads."

> The Recorder Press does the Good Kind of Printing without the fancy charge.

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Missions.

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

Fouke, Ark., where the South-Western As- behold the beauty of the Lord, and to inquire | tyn in India were richly blessed in the salvasociation is held. The weather was fine in his temple. Weary with the march of life, tion of others. Out of sorrow God brought and the accommodations good and enjoy- and hearts burning with intense desire for the joy to the life of Henry Martyn, and so with able. Pastor D B. Coon, the delegate from rest above, our spirits have reveled amid the Israel. the Eastern, Central and Western Associa- glory of the "Sweet fields, beyond the swelltions, joined us at Olean, N. Y., and we had ing flood," and we have quieted our souls by his pleasant company all the way. There gazing upon the beauty of God as seen in the were two delays, because of the breaking holy city with all its indescribable glories. O. down of an engine, and the waiting for a late my soul, why art thou cast down? Is the connecting train, that caused us some sharp | heaven above thee dark and gloomy, look up. hustling in securing rates, tickets, and get- There is the land which imagination has ofting on our train, and making good con- ten pictured to you, but which eye has never nections. Bro. Geo. W. Burdick, delegate seen. The land of perfect beauty-beauty from the North-Western Association, came such as we have never beheld here. There by the way of Gentry, Ark., and with him you shall be satisfied, the imperfections which Pastor Hurley and Miss Carrie Nolson. We have so annoyed you shall not mar the even all had to stay in Texarkana, Ark., most of serenity of that place. How appropriate the a day and a night, but we did not meet and prayer then, "Let the beauty of the Lord, see each other until the morning of the Asso- our God, be upon us." The beauty of heaven. ciation, when we all went over together to its perfection and bliss. A soul surrounded Fouke.

THE South-Western Association convened on Fifth day, Nov. 5, 1903, at 10 A. M., President G H F Randolph in the chair. The day was fine, the attendance fair. The house, and especially at this season of the churches are far apart, but they were repre- vear. How lavish God is with his beauty sented by delegates better than any other now. A short time ago his face shone out in Association ever held in the South-West. the brightness of the summer, making the The first and morning session opened by a soul glad, but now he has put a tinge of sundevotional service conducted by Secretary Whitford. A warm and tender address of vearns. What multitudinous forms of beauty welcome was given by Bro. J. F. Shaw, and we see in these autumnal days. The summer excellent responses were made by Bro. C. G. gave us more of a monotony in color, but Beard and President Randolph. Letters | now we cannot turn our eyes, but what we were read from all the churches. excepting see gray, green, purple, crimson, and gold all one. The reports from the churches showed blended in most perfect harmony. This is the that they were in good spiritual and working beauty of God in the earth. It is true, it is condition. Some of them had received addi- nothing like the beauty of God above, for tions by baptism and letter. All the churches that is perfect, but this is a revelation to imhad either settled pastors or missionary pas- perfect creatures. They who have truly seen toral care. The Hammond church, La., had God in the variegated forests, and have been just settled Bro. A. P. Ashurst as pastor. moved thereby, as by the touch of a divine One very pleasant and profitable feature of hand, will only long for the greater beauty of this Associational gathering was the pres- the country above. Who can move about ence of quite a number of lone Sabbath-keep- | the fields and forests to-day and not be imers from Texas and different parts of Ar- pressed with the beauty of the Lord? These kansas. The meetings are a great feast to autumn woods, these meadows green again them, and a source of warm fraternal feeling, after their summer mowing, these hillsides all encouragement, and renewed strength. on fire with the burning sumac, these low There is not much business to be done in the hung clouds, all declare God to be a master sessions, hence the time is given to devo- artist, every touch of whose brush leaves a tional exercises, sermons, praise services, and | mark of beauty. That must be a dull soul denominational interests. The devotional indeed that can walk amid this glory and not up in the Plenty Ranges. services have been thus far the most tender | see God in it. The devout mind will rise from and soul-inspiring that I have ever witnessed | the contemplation of these pictures to the in any of our Associations. Two hours on hand of him who gave them form. God is denominational work, that of the Education | love, and he is beauty. His beauty is im-Society, conducted by Bro. D. B. Coon, and of the American Sabbath Tract Society, conducted by Secretary Whitford, have already permitted to look upon this autumn and not been held, with intense interest. Further and $|_{say}$, the being that made these must be a be fuller account of these two hours, and of ing of wondrous beauty himself; he must be other sessions of the Association, will be sent perfection. later on.

GOD'S BEAUTY IN THE EARTH. EDWARD HERBRUCK.

of the Lord when we are permitted to look turning point in his history. He was arrested constant "fullness." It is ours to see to upon some scene of surpassing beauty in na- in his thoughtless and ambitious career by the connection away up among the hills of ture. We do not in any way connect God a sad bereavement. He had passed a most God being kept open, to see that the tap is with it, as though these varying forms of successful examination, and the intelligence kept in proper working order by faith, glory could take on their expressive beauty filled his father's heart with joy. A week prayer and meditation.-Rev. John McNeill.

have gone out in imagination, to the beauty his father's death, and the sudden, heartof the Lord in the city of our God, and with rending information overwhelmed him with his servant have we desired to dwell in the sorrow. But the sorrow was his salvation. WE had a safe and pleasant journey to house of the Lord, all the days of our life, to and in after years the labors of Henry Marby this will need no greater glory to inspire it to adoration and praise.

It is not so much the beauty of the Lord in his holy temple, that we wish to speak of now as his beauty in the earth, in this material set sadness upon the land—and the heart pressed upon everything. It is impossible for us to look upon such scenes as we have been

GOOD OUT OF EVIL.

without the touch of his finger. Our minds later another letter brought him the news of

O. H. UTTER. Treasure Cash in Treasury, July 1 Cash received in July.

U. Whitford, balance Tray ling expenses H. Fitz Randolph, sa ing Jun 30 rge Seeley, salary fo . S. Wilson, balance c Advance on quarter L. Davis salary six

August

oans

September.

S. Mills, salary quar Churches : First Westerly-Lab

Niantic-Labor in q Preston. Otselic. an Sec nd Verona, N. 1 Richburg, N. Y tornelisville N.Y. Portville, N. Y..... soulder, Colorado. Welton, Iowa Cartwright, Wis. Carlton, Iowa lammond. La. Delaware, Mo umberland, N.C. H. Davis, balance tr Davis, Shanghai W. rofoot, Shangha osa W. Palmborg, Sh lission Schools, Shang Velthuysen, Haarlei J. Bakker, Rotterda 6. Kelly, salary and G. Burdick, salary G. Townsend, salar;

merican Sabbath Tra Conference Minutes penses of committee S Powell, traveling Loans' paid..

Available for current ex E. & O. E.

ash in Treasury, Sept

In driving between my Australian home and Melbourne, I often stop at a wayside trough to give the horse a drink. I notice that the trough is quite full of water, and that there is a box at one end of it. As the horse drinks the water is lowered, and presently I hear a sound as of a running tap. Yes, the sound is coming from the box. That box is covering a piece of mechanism which needs explaining. Within it there is a tap connected by pipes with the main reservoir Attached by a lever to the tap is a metal ball which rests on the surface of the water. As the horse drinks, the water on which the

ball is floating is lowered, and thus the ball is lowered. The lowering of the ball opens the tap, and the water begins to pour in, so that, although the water is being withdrawn by the thirsty animal, a fresh supply is being poured in—the trough is "being filled," so that it is always "full."

Thus may it be with the soul of the believer. No matter what the outflow into the sur-When Henry Martyn was a youth at col- rounding emptiness may be, or the withlege he often grieved his family by his sel- drawals by thirsty, needy souls, there is the It is not often that we think of the beauty fishness, pride and irreligion. Then came a continual inflow, so that there may be the

TREASURER'S REPORT. Quarter ending September 30, 1903

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

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GEO. H. UTTE	R, Treasurer.	

KEEPING THE CONNECTION OPEN.

Nov. 16, 1908.1

THE SABBATH RECORDER

TEACH THE CHILDREN HELPFULNESS. CLARA M. WHITE.

HER PAST. MRS. C. M. LEWIS. Her past? Ah, ask not of her past ! With that you've naught to do, Her present record clean and sweet,

Is all that concerns you. When souls are healed and purified By Christ's own precious blood, The record dark is blotted out Which once against them stood.

Woman's Work.

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

The soul illumined, and transformed By the Holy Spirit's power, Is clothed anew in righteousness,-Cleansed from that very hour.

Then. Christians, ask not of her past But be like Christ, her Saviour, And freely, fully welcome her

With Christlike love and favor.

Study of Mission series, has been well received his own stockings, as to leave' that great and has met with a ready sale. One thous- mountain of mending for mother to do. Why and copies were ordered to supply the de- not teach the boys, too, to wash and wipe mand at the rooms of the Foreign Missionary | dishes, to sweep and dust, to scrub, to iron, Society in Boston. In a month they were all | cook simple and healthful dishes? Why not gone and another thousand have been or- let the strong, robust girls learn to saw and dered. How many of our societies are pur- chop wood, to use tools, to do out-of-door suing this course of reading? Let us hear work? Do not be afraid that such a plan will from you of your interest and your work.

A FEW months ago, the ladies of the Adams Centre Aid Society re-organized that society and have in connection with it a department of Mission Study. They will take up this year | fresh air, the increased lung capacity, and the the study of China.

The ladies have issued a very attractive calendar of their work for the coming year. which presents a program of a most interest- | taking care; but think of the results, the ining nature. Ten meetings are arranged dur- come from your investment of time and trouing the year for Mission Study. Some of ble! As your children grow older, they will them are public meetings and more elaborate become so skillful in despatching quickly and in their nature and followed by light refresh. neatly the different household duties, that ments, and a collection taken.

and this is followed by the Religious, Family carry out the work assigned to each. The Life, Chinese Character, Methods of Mission | household drudgery will then have disap-Work, the Work of Rev. D. H. Davis and the peared as if by magic. The work is all done Life and Work of Dr. Ella Swinney. These in a small fraction of the time it would take titles are a few selected from the many good to drag about hour after hour, and do it things they have planned for their work this yourself. There will be time for reading, for opened with a prayer. At each meeting also, God's air and sunshine every day of your life. a few minutes are given to the systematic Now you are receiving your dividends; and study of the Catechism.

and promises to result in great good to all you. concerned. It has been said that a systematic study of any subject, must result in a benefit to the person pursuing it and a study of this sort must of necessity bring with it its own great reward.

WOMAN'S BOARD.

Receipts in October.			
Webster, Mass.: Mrs. Lizzie E. Stillman, unapproriated	*****	\$ 5	0
Milton, Wis.—Ladies' Benevolent Society : Jennie B. Morton, Scholarship Milton College\$30 Toward fund for lighting home church	00 50—	65	5
Adams Centre, N. Y.—Ladies' Aid Society : Tract Society\$22 Missionary Society7	50 50—	- 30	0
Rockville, R. I.: Mrs. A. McLearn, unappropriated	00 00—	. 2	0
Welton, Iowa.—Woman's Benevolent Society : Home Missions	•••••	5	0
Alfred Station, N. Y.—Woman's Evangelical Society, Sec church :			
Tract Society\$ 6 Missionary Society6	09 09	12	1
Total	•••••	\$ 119	6
MRS. L. A. PLATTS, 7 Milton, Wis., Nov. 1, 1908.	' reas	urer.	ri. G

new ideas is the mind of the child. Let every mother in the land train her children, boys and girls, to ideas of mutual equality and to ways of mutual helpfulness, and in another generation we would have indeed made a long stride forward. At least a mother here and there can begin the good work.

The energy and vitality of childhood are al during vacation days, mother-love awakes to most inexhaustible. Why not turn a small its responsibility, and, strengthened by courpart of it into useful channels? A child age and firm resolve to meet it, will work constantly doing something. Give him some wonders in the juvenile world. thing to do which counts. Teach the little While it tends to destroy the independence boys as well as the little girls the use of the and business ability of an adult person to needle. Each member of a household migh possess no money of his own, without its first REX CHRISTUS, the third book in the United | just as well sew on his own buttons, and darn being given him by another, it also, I think, has a similar effect upon children. They ought to have an income of their own to use as they please. This they should be given some way to earn. They should be allowed to do some work outside the home, or be paid for the performance of some task in the home. WHILE the two little girls I know do willmake your boys effeminate, and your girls ingly various things to lighten mama's work. tom-boys. It will give your boys wholesome there is one thing for which they receive ideas of the extent and laboriousness of woweekly wages-dish washing. What an inman's work, and your girls will be laying the terest they take in pay-day! With dancing foundations of strong constitutions, with the eyes they laughingly sav, when the eventful day comes around, "Mama. do you know hard muscle gained in out-of door work.

A great deal of trouble? Ab, yes! every places her money in her own little purse, thing worth while requires more or less painsplacing by itself the part of money intended for the Sabbath contribution; what remains can be spent or saved, as the child sees fit. These little ones get for themselves many little things their hearts long for, yet things they would hardly f ellike asking maina to you can take your rightful place as planner buy for them. They are rapidly learning They begin with the Land and the People, and overseer, while your trained assistants business habits, and the wise use of money. Is it not better to give children the glad consciousness of knowing they have earned their money, instead of the feeling that they must always depend upon their parents to give it to them? Try this plan, and see if it will not develop winter. It is interesting to note that each is music, for recreation, for getting out into in your children more independent, self-reliant natures.-Exchange. your son's wife and your daughter's husband BREVITIES. The whole arrangement is most pleasing will some day have cause to be grateful to This is a beautiful world to those who have beautiful eyes.

"THE PENNY HABIT."

A student of children has designated anoth The laws punish effects: the causes too er peril of childhood as the "penny habit," often go free. the constant giving of small sums wherewith There is but one God. The many different to purchase "sweets" and nuts. This indulcreeds are the more or less faulty measuregence exceeds folly, and becomes a crime, so ments of him. injurious are its effects upon health, disposi-If we are really lovable it will be hard for us tion, and character. The true value of money ⁰⁰ is better impressed by the English method of to keep it a secret from every one. giving each child an allowance. Every man is the architect of his own heav-

Each child of the household is given a cer- enly mansion. tain fixed sum every week to supply the tri-If you haven't spoken a pleasant word to ¹⁰⁰ fling luxuries coveted aside from those on the some one this day, of what good use is your family table. Whatever it may be, whether power of speech? 00 threepence, sixpence, or a shilling, it is not in-Without love no one can be rich; with it no creased or replaced when spent until time exone can be poor. pires. If you love me and I love you

In this country, as a rule, the allowance is Then heaven lies all about us two. promptly spent at the beginning of the week, Were you, with your present traits of charthe middle and end generously cared for by acter, to be transformed into some expresafter contributions, prompted by the distress- sion of plant life, would it be a flower or a ing poverty of the little pocketbook, and the weed?-Good Cheer.

winsome pleadings of the owner. That this course is all wrong, needs no argument other The best place in which to begin to instill than actual experience with the half-sick, cross, exacting child who is its victim.

727

FOREIGNERS attribute the lack of respect and love shown to parents by children of America, as a natural sequence of over-indulgence. Recognizing this as a just conclusion to be not only deplored but remedied, a reform is asserting itself, which is speedily to be apparent in results. At home, school, and

what day this is?" Each child, when paid,

Patches are often badges of honor, but dirt has little to recommend it.

Young People's Work.

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

A. P. Ashurst's Work.

COLUMBUS, Ga., Oct. 8. 1903. To the Missionary Committee of the Christian Endeavor Society of Alfred, N. Y.:

It affords me much pleasure to comply with your request to prepare a paper to be read. before your Society.

1 am a missionary because I am a Chris tian. Christianity is a moral institution. Its principles are distinctive and peculiar. Aggressive and intolerant of all error, or systems contrary to itself, it seeks the overions and asks for universal sway. Its spirit fillment upon obedience to His command: living, than in loud profession. We should is love and its mission is "Peace on earth, |"This gospel of the kingdom shall be win men by the attractive power of love. good will toward men." It claims that it is from God; that loyalty to its principles is loyalty to God; departure from them, departure from God; opposition to them. opposition to God. Its methods are in accord with its spirit and mission: its object and end the glory of God and the salvation of men. Its morals, theology and philosophy are the purest and soundest known to man kind. It is a system of units; unity of God. unity of mankind, unity of truth, unity of faith, peace, purpose, love, glory and destiny. Its obligations, powers and privileges are the greatest ever given to man.

The legal right of God to use those whom he saves in the execution of his will and fulfill ment of his purposes, is the legal basis of missions. God has a right to command us, and he does command us. Christ put all the this field I have distributed 1.268 429 pages authority of God before the command to of tracts. These have been distributed preach the Gospel. "All power is given unto among 31.710 families. Each of these famme in heaven and in earth: Go ye, therefore, | ilies has received about 40 pages. and teach all nations." Here the reason of | I have had during this time Bible classes of the command is the power or authority of adults, which I have taught each week. lec-Christ. Why go? Because "all authority is | turing on the International Sabbath School given to Christ." Refusal to go is a denial Lesson. I rent a house, so that I may hold at a loss to find many a Balaam to conof Christ's authority to command. The Bible meetings and Scripture Readings at my demn them. Everything depends upon the name Lord means master, owner, sovereign. own home. To call Jesus our Lord means to call him our | I make it a point to discuss the claims of | hostile land may view us. Let me illustrate master, owner, sovereign. For this reason | the Sabbath in private conversation. when I he asked, "Why call ye me Lord, Lord, and can do so without unpleasant argumentado not the things which I say?" To refuse tion. I make friends of men and women, and obedience to his command is a denial of his then we speak freely our views on all relig- shall be able to curse whom God had blessed. Lordship. "Ye call me Master and Lord, jous subjects. and ye say well, for so I am." So then, by all Now as to this kind of missionary work the end of the 22d chapter, it says that the power in heaven and in earth, the com- from a moral point of view, I wish to say Balak took him to the heights of Baal, in mand is given. All power! What is it? something. Our moral obligations to man order that he might see from thence the ut-Who can measure it? Who dare resist it? are based upon our interdependence upon Who remain idle, when words that would each other. "None of us liveth to himself. move every archangel in heaven to highesten. and no man dieth to himself." Law is both deavor, have been spoken? If the "angels mandatory and prohibitory; it tells us worship Him," what shall we say or do when, what we shall do, and what we shall not do. by all the power He has, He commands us? When God commands, it is immoral to re-All power in earth. Power of man's misery fuse obedience; when he prohibits, it is imand wretchedness to move our hearts in moral to commit. Christ gave an epitome pity towards them. Who can be still while of the whole moral law, when he said, "Thou | Pisgah; from this view-point he saw all the wail of a thousand millions of lost souls shalt love the Lord thy God with all thy Israel. Thus it is when Balaam looks rolls over the universe, and He who died for heart, ... and thy neighbor as thyself. them says, "Go"? Who can be indifferent | On these two commandments hang all the be says, "God hath not beheld iniquity in to the uplifted, helpless hands of those sink law and the prophets." See how God thus Jacob, neither hath he seen perverseness in ing into remediless and eternal despair, while identifies himself with men, so that to love Israel."" When Balaam's eyes looked upon their only Saviour and your only Lord says, God we must love man, and to love man | the whole of the people he says, there is not a "All power in heaven and in earth is given | truly is to love God. Without love to God | spot anywhere. me. Therefore I command you to go and and man, we cannot even begin to keep God's preach?" All the power and authority of law. "He that loveth not knoweth not God, can see how near he is, for now the distinct Christ to command His people is focussed for God is love." upon one special work, "Go and preach!" The salvation of men is the result of God's up before him. Balaam lifted up his eyes And those who refuse to go and preach re- love. "God so loved the world that He gave and saw Israel abiding in his tents accordpudiate all the authority and power of Christ. His Only Begotton Son, that whosoever believ- ing to their tribes. And now mark what he By all the love and sympathy we bear to eth on Him, should not perish but have eter- says, "How goodly are thy tents, O Jacob,

our race, by the value we attach to the nal life." Those of us who give ourselves to truth of the Bible and the value of souls, by this work should be impelled, by no less mothe value we attach to the reign of Christ in tive than love. A loving obedience to God. the hearts of men. by all these powers in and a loving sympathy for our fellow men. earth, He commands us to go. "All power | This requires separation, isolation, and a pilin heaven." Power of God's sovereignty. grimage. It requires a living, active faith, Refusal to go is rebellion against God Al- which will not only bear the scrutiny of men Power of God's love. Refusal to go is rebel- our work is traceable to the loss of "first Spirit of God!

are all wrapped up in missions, for He has efforts and rendered them fruitless. Love preached in all the world, for a witness unto Mark tells us that the lunatic of Gaddara. all nations, and then shall the end come. The the man that could not be bound by fetters end cannot come until the gospel is preached in all the world and the gospel must be legion of demons, "when he saw Jesus, he preached in all the world by missionaries, and these missionaries must be sent. for "how shall they preach except they be sent?" The elect of God must believe, but they have not heard? and how shall they hear without a preacher? and how shall they | The first element of strength is the Gospel preach except they be sent?" All of God's com- It is "the power of God unto salvation to mands are agreeable to His choice and pur- every one that believeth." The early church

But I am requested by your committee to write something like a report of my individual work since I have been here.

During the four years that I have spent on

mighty. Power of God's choice. Refusal is but will stard the scarchlight of the Spirit rebellion against God's wisdom and truth. of God. It is sad, indeed, when failure in lion against God's love and mercy, against love." "I have this against thee, that thou the blood of Jesus Christ, against the Holy hast lost thy first love." There was much to call forth high commendation in Ephesus. Christ's veracity, honor, power and glory but the loss of first love paralyzed their throw of all other religious creeds and opin. made prophecies, which depend for their ful- expresses itself more in actions, in the daily and chains, and who was possessed with a ran to Him and fell down and worshiped Him." What we want most of all is for men to see Jesus in our life. "I, if I be lifted up, will draw all men unto me." God calls on us 'how shall they believe in Him of whom to "Awake, awake, put on thy strength; put on thy beautiful garments, O Jerusalem." put on its strength on the day of Pentecost when the Gospel was preached through the agency of men filled with the Holy Spirit sent down from heaven. A man of God is strong, when, like David, he lives for God in such a way that the closest scrutiny of his most ma lignant enemies can find no fault in him.

> There is an inspired way in which we are to dwell among a people hostile to God's laws and his government; and it is this which is of most special value. It is this which disturbs the peace of Satan, who is not point of view with which the Balaams in the what is in my mind. Balak takes Balaam to another place on purpose to change the viewpoint, in order to see if by any possibility he Each view is ever nearer. If you notice, at most part of the people-the "End" of the people. His effort is to diminish them: he does not want to let him see too much. He sees the last camp, as it were-just the End. From thence he says, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" But the next place he takes him to is the field of Zophem, to the top of through the length and breadth of them that Then Balak brings him nearer still, you

order and arrangement of the camp comes

he comes the more the beauty appears. In tract society. the first place, when, at a distance, they are all, his heart goes out in admiration, and he issuing of tracts and other literature, with savs: "Let me die the death of the righteous John Maxson as General Agent. and let my last end be like his."

day Baptist who goes to live and work was appointed to write or procure the manuforth from them a desire to follow such a blesssent me into the world, even so have I sent | plished what it could, under adverse circumthem into the world." Yes, my dear friends, stances, in the distribution of these tracts. this is to be our character, and we must The financial transactions during these years maintain it, if we ever succeed in bringing were not large, as the total receipts for 1838 about a reformation worthy of a true follow- were only \$27.68; 1839, \$34 50; 1843, \$138.ing. But it is not the admiration even of $good \mid 74$. people that we are to covet, but God's best gifts, His spiritual gifts, by which alone we can succeed.

I am yours, in the Redeemer, A. P. ASHURST.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLI CATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titsworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

THE SEVENTH DAY BAPTIST PUBLISHING

SOCIETY. Its Origin.

(Continued from last week.)

THE SEVENTH DAY BAPTIST GENERAL TRACT SOCIETY.

effort for the publication and circulation of H. Cochran, 1839-1843; J. M. Maxson, Jr., 1841tracts was taken at the close of Conference in 1831. Previous to that time there had been no united efforts, but a few tracts had been published on individual responsibility. Probably the earliest attempt at tract literature upon the Sabbath question was the publication of a tract by Jonathan Davis in 1740, entitled, "Some Queries Sent to the Rev. George Whitefield in the Year 1740, Which Remain Yet Unanswered." Mr. Davis had waited two years for answer to his | SOCIETY FOR THE PROMOTION OF CHRISTIANITY queries, and receiving none, published the tract.

(generally met together), and approved:

tract societies in the several churches and societies in | Maxson in 1839. our connection, for the encouragement of publishing and circulating tracts which may be written in accordance with our views of Bible truth; and that these societies become auxiliary to a General Tract Executive General Conference, for procuring, examining and pub- Randolph Dunham, Abram D. Titsworth, lishing such tracts, as, in their opinion, may be thought Randolph Dunn, John D. Titsworth, Asa useful in promoting the views of this General Conference, and that the American Seventh-day Baptist Missionary Society's Executive Committee be the committee for the year ensuing."

churches to form tract societies and use due abandoned.

and thy tabernacles, O Israel!" The nearer exertions to obtain funds to form a general THE NEW YORK CITY SABBATH TRACT SOCIETY In June, 1842, a local society was organ-In September, 1835, the Seventh-day Bap- ized under the name of the New York City not like any other people on earth. When tist General Tract Society, also called the Sabbath Tract Society. The object of the he comes nearer, he says, there is not a spot American Seventh-day Baptist Tract So- society was to disseminate the Bible doctrine anywhere; but when he comes nearest of ciety, was organized, and commenced the of the Sabbath, and collect and maintain a library of publications relating to the Sabbath.

In 1836 a committee consisting of Wm. B. The society obtained the manuscripts for Now this should be true of every Seventh- | Maxson, John Maxson, and W. D. Cochran, several tracts which were printed at its expense. It also arranged for the publication among other religious people. He should script of suitable tracts for the use of the of "The Sabbath Vindicator," a periodical live among them in such a way as to call Tract Society and for distribution. Six whose object was the thorough discussion of tracts were published in 1838, in editions of all phases of the Sabbath question. George ed life. Live such lives among them as will 2,000 each, but as no more original tracts B. Utter was its editor, and wrote most of illustrate the necessity of a closer walk with were presented for publication, the publishthe matter contained in its early issues. In God. As the people of God, we are not to ing committee advised the purchasing of February, 1845, the New York City Sabbath be reckoned among the nations. Our Lord | tracts from the American Sabbath Tract So- | Tract Society was absorbed in its work of said, they are not of the "world any more ciety, of New York city, which was done. The publishing by the American Sabbath Tract than I am." He further says, "As thou has society continued until 1843 and accom- Society. THE AMERICAN SABBATH TRACT SOCIETY. On Sept. 7. 1843, at the anniversary meeting of the "Seventh-day Baptist General Tract Society," held at Plainfield, New Jersey, Lucius Crandall presented the following resolution which was adopted :

The officers, so far as records show that could be secured, were:

Resolved, That a committee of five be appointed to present a plan for the re-organization of this Society. Presidents-David Clawson, 1837-1838; Wm. B. Max-Lucius Crandall, Thomas M. Clark, Nathan V. Hull, son, 1838-1843. Daniel Coon, and Azor Estee were named as the commit-Vice Presidents-Benedict Wescote, 1837-1843; Wal- | tee. This committee reported the next day, Sept. 8, ter B. Gillette, 1838-1843 ; John Whitford, 1837–1843 ; 1843, the following constitution, which was adopted :

Abram D. Titsworth, 1837–1843; Lucius Crandall, CONSTRUCTION 1837-1843.

ARTICLE I. This Society shall be known as The Gen-Recording Secretaries-S. M. Burdick, 1837-1841 eral Sabbath Tract Society; and its object shall be to Wm. C. Kenyon, 1838-1839; F. W. Stillman, 1841promote the observance of the Bible Sabbath, and the 1843.interests of vital godliness and sound morality, by the Corresponding Secretaries-Geo. Tomlinson, 1837circulation of religious tracts. 1838 ; Wm. D. Cochran, 1838–1839.

man, 1841–1843.

ART. II. Each person contributing annually to the Treasurers-Wm. Maxson, 1837-1841; F. W. Still Society shall be a member, and each subscriber of twenty dollars at one time shall be a member for life; each Directors-Wm. Satterlee, 1837-1838: Nathan subscriber of fifty dollars at one time, or who shall by Hull, 1837-1839; S. B. Crandall, 1837-1838; B. C. one additional payment increase his original subscrip-Church, 1837-1838; M. Wells, Jr., 1837-1838; Adin tion to fifty dollars, shall be a director for life. Annual Burdick, 1837-1841; Martin Wilcox, 1837-1838; Joel subscribers shall be entitled to receive half the amount Greene, 1837-1838; Orson Campbell, 1837-1838; Azor of their subscriptions in tracts: life members, 1,000 Estee, 1838-1843; Ephriam Maxson, 1838-1843; pages annually; and life directors, 2,000 pages annually. Jason B. Wells, 1838-1841; Thos. B. Stillman, 1838-ART. III. The Society shall hold its annual meetings 1843; Collins S. Young, 1838-1843; Benj. F. Lang-The first action looking toward a concerted | worthy, 1838-1841; Orra Stillman, 1838-1843; Jas. at the time and place of the Seventh day Baptist General Conference, and shall then elect a president, vice-presidents, two corresponding secretaries, a recording secre-1843; John Maxson, 1841-1843; Alfred Stillman, tary, a treasurer, and directors, who, with an annual 1841-1843. delegate from each auxiliary society, shall constitute a Publishing Committee-John Maxson, 1837-1841

board to conduct the business of the Society. Solomon Carpenter, 1837-1841; James Bailey, 1837-ART. IV. It shall be the duty of the corresponding 1838; Orson Campbell, 1837-1838; Wm. B. Maxson, secretaries to conduct the correspondence of the society 1838-1843; Wm. Maxson, 1838-1839; Thos. B and of the board, and to prepare, under the direction of Brown, 1841-1843; Thos. B. Stillman, 1841-1843. the board, their Annual Report. Trustees-Orson Campbell, 1838-1839; Martin Wil-

ART. V. The recording secretary shall notify members cox, 1837–1839; Henry Crandall, 1837–1839. of the meetings, and keep minutes of the Society and of General Agents-John Maxson, 1835-1837; W. D the board. Cochran, 1837-1838; Baston G. Stillman, 1838-1841 ART. VI. The treasurer shall take charge of all funds, Paul Stillman, 1841-1843.

and report the state of the treasury at each stated meeting of the board. AMONG THE JEWS.

ART. VII. The board shall hold monthly stated meetings, and shall fill all vacancies in their own body: shall In 1838 a society for the Promotion of aid in forming auxiliaries, and appoint such agents as After the adjournment of the General Con- Christianity among the Jews was organized ference in 1831, the following resolution was and continued for a few years. It published they may deem necessary to advance the interests of the Society; shall examine all such tracts as may be propresented to the members of the Conference for distribution among the Jews a tract enposed for publication; shall use all proper means to cirtitled "An Inquiry into the Prophetic Charculate the tracts, and shall annually report their pro-"Resolved, That we recommend the formation of acter of the Messiah," written by Wm. B. ceedings to the Society. ART. VIII. Any Tract Society formed to aid the ob-

jects of this Society, and annually contributing a dona-David Dunn was president, and the other tion to its treasury, shall be considered an auxiliary; officials were Eli S. Bailey, Stillman Coon, and the president and secretary of such auxiliary, for Isaac H. Dunn, Thos. S. Alberti, Thos B. the time being, shall be ex-officio members of this Soci-Committee, which shall be annually appointed by the Stillman, Wm. B. Maxson, Walter B. Gillette, ety. ART. IX. A vote of two-thirds of the members present at a meeting of the Society, regularly convened, shall be necessary to amend this Constitution. Dunn, Geo. P. Maxson, Chas. H. Stillman, ART X. Three members of the board shall constitute Lucius Crandall. a quorum to transact business of the Society.

Several insuperable difficulties impeded the (To be continued.) In 1832 the Conference re-appointed the progress and success of the work of this socicommittee, and in 1834 recommended the ety, and after a few years the labor was WHAT does the label on your copy of the **RECORDER tell you?**

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Children's Page.

MARY'S LAMB.

AS AUSTIN DOBSON WRITES IT. A little lamb had Mary sweet With fleece that shamed the driven snow Not alone Mary went when she moved her feet; For a little lamb had Mary, sweet. And it tagged her round with a pensive bleat And wherever she went it wanted to go. A little lamb had Mary, sweet, With a fleece that shamed the driven snow.

AS MR. BROWNING HAS IT,

You knew her?-Mary the small.-How of a summer-or, no, was it fall The latter I think-- 1 lamb she received? You'd never have thought it, never believed, But the girl owned a lamb last fall.

Its wool was subtly, silky white, Color of lucent obliteration of night-Like the shimmering snow-or of Clothild's arm !---You've seen her arm-her right, I mean-The other she scalded a-washing, I ween-How white it is and soft and warm?

Ah, there was soul's heart-love, deep, true, and tender, Wherever went Mary, the maiden so slender. There followed, his all-absorbed passion inciting That passionate lambkin, her soul's heart delighting. Ah, every place that Mary was sought in That lamb was sure to soon be caught in.

AS LONGFELLOW MIGHT HAVE DONE IT.

Fair the daughter known as Mary, Fair and full of fun and laughter. Owned a lamb, a little he-goat, Owned him all herself and solely; White the lamb's wool as the Gotchi-The great Gotchi, driving snowstorm. Hither Mary went and thither. But went with her to all places, Sure as brook to running river, Her pet lambkin following with her.

HOW ANDREW LANG SINGS IT. A wonderful lass was Marie, petite; And she looked full fair and passing sweet; And, oh! she owned-but cannot you guess? What pet can a maiden so love and caress As a tiny lamb with a plaintive bleat And mud upon his dainty feet, And a gentle veally odor of meat. And a fleece to finger and kiss and press White as snow? Wherever she wandered, in lane or street, As she sauntered on, there at her feet She would find that lambkin-bless The dear! treading on her dainty dress,

Her dainty dress, fresh and neat, White as snow. WALT WHITMAN'S WAY.

The little girl, bright-eyed, fair, Mary-named, making me think of the tresh fields, the flowers, and spring, Possessed, solely, by herself, in her own right, a blithe, fresh, rejoicing little he-goat.

Vhite was its hide, white as snow or as sunshine, or my fair girl's arms, white as the seafoam when the wind churns it uglily;

And to what part soever of the corners of infinitely farspreading, all-covering universe Mary adjourned,

There followed the little flea-bitten, snow-white he-goat, omnipresent, ubiquitous, infinite in everywhereness. -Chicago News.

A GIRL'S BRAVERY. ELIA S. WARD.

"Satchel, lunchbox, umbrella and fan. enumerated Fred. "Is that all?"

"All," laughed his sister Nell, stowed away with her bundles on a seat of the early morning train. The whistle blew, and Fred ran out, calling back cheerily, "A pleasant time to you, sis;"and she was whirled away. From the car window she could see three handker- | was?" "I can't imagine, unless some one is | than a callow fledgling, and feeling its tiny chiefs waving to her from the top of the fence | trying to steal the horses," Flora returned | heart throb, I knew that it was alive. in front of the pretty white farm-house she with a shiver. Papa refused a large sum for laid it upon the grass, not knowing what had just left. Mary, Tom, and little Vic were them last week at the Elton fair. A dozen to do to resuscitate the half dead creature, keeping their promise to "sit on the fence different people wanted Echo. and see her go by."

She had a lovely complexion, a pair of frank whinney in the barn. Dressing hastily, she brown eyes, and an abundance of yellow hair went out, locking the door behind her. At stirred, then staggered to its feet, then, with that had a way of curling up around her the stable she found the lock to the door neck and ears, and never seeming to be quite broken and Echo's stall empty. "Sure in order, though the coil at the back was as enough burglars," she ejaculated. She untied smooth as an apple. She was the oldest of Miss Winn and led her out doors. The horse five children and the leader in all their games. neighed and was answered by her mate a half digging plants, but I heard swelling from She could keep house equal to her mother, mile or so away. The intrepid girl sprang distant mulberry tops the joyous song of

she could not bear a hand to good advant- direction of the sound. After going some age. She had carried off most of the prizes distance she stopped and the horse she was at the village academy, a mile away, since at- | riding called again, and was answered again tending school there, where she was gradu- by its mate. Seeing that she was gaining ated with honors last commencement day. ground she rode forward, and soon heard the Now she was going for the first time to her clatter of hoofs and met Echo racing back. Uncle Jack Clinton's, three hundred miles The thief, evidently finding that he was puraway, to spend a week with her cousins, sued, had decided it would be sater to let the Flora and Bert, who were about her age. horse come home and seek his own safety. Every detail of the journey was entered upon with lively interest. The views from the win- presented her with a handsome new saddle as dow, and the passengers who came and went a reward for her bravery. at stations along the route, even the lunch her mother had prepared for her, seemed to have an especially delicious flavor, in view of her first outing. Before she was hardly aware of it, the conductor called "Glenville," and there stood Uncle Jack with his handsome sorrels, Echo and Miss Winn, and the car riage with Cousin Flora on the back seat.

along. Flora has a sprained ankle and can't divergation upon some enemy in the grass. walk very well, but her tongue is nimble. I left my work and moved quietly to the How are Ned, and mama and the children?'

sample of the rest of them," Nell replied.

Ned as two peas. Look out for the sore failed to discover the cause for alarm, but foot," he added, as Nell ran to embrace her in a moment I saw in the grass near the cousin.

home. "Distributed any more geological skin. Mr. Moccasin was in the act of swal specimens recently?" queried Uncle Jack. All lowing a young, half-grown mocking bird. laughed as they recalled Uncle Jack's last visit to Nell's home, when a sneak thief attempted to gain an entrance to the cellar by | would manage such a mouthful, for he had the hatchway under Nell's window, and she bitten off more than he could chew. So I hurled a rock at him from her geological col- stepped back, not wishing to disturb the lection, to interrupt his operations.

Flora to-night?'

"No, indeed," said Nell.

"Your Aunt Maggie and I are invited to a wedding over at Elton, and are wondering whether we better go or not.'

"Oh, do go by all means," urged Nell.

I'm not."

quite alone you know,"Uncle Jack continued. heart. She was powerless, and grief robbed

before they saw Aunt Maggie, and cousin for aid when she saw I had refused help in Bert. So it came about that the three were | the first instance. driven to the station after supper, Nell and . "I picked up a stick and, edging near the Flora returning alone; Nell, who was a fear- moccasin, and before he was aware of my less horsewoman caring for the mettlesome presence, wily and alert as they generally horses with practiced skill.

was awakened in the night by Flora whisper- snakes belong. The bird released, I picked ing, "Did you hear that noise at the barn?" it up. No bones were broken, the feathers

Nell Clinton was a tall, plump girl of fifteen. | window. As she did so she heard a horse

Uncle Jack declared Nell was a heroine and

Scio, N. Y.

A gentleman traveling in the South, in a letter from Mississippi, gives the following description of a thrilling scene in bird life:

"While digging flowers I heard the flutter of a bird and its cry of distress. Looking "Oh, Uncle Jack, am I here," she cried. up I discovered a mocking bird plunging 'Yes, hand me your traps and come right ratially downward, then soaring only to spot where the bird had made attack. The "Papa said I must tell you that I am a mocker, confident that I was her ally, upon my approach alighted on the bough of "Well, you are a good specimen, as like a mulberry and awaited results. At first I water's edge an ugly-looking moccasin, with They were soon seated and on their way his dirty, dull, obscurely-blotched crotaline

"I thought the bird was as good as dead and was anxious to see how Mr. Snake moccasin lest he should dart into the water "Would you be afraid to stay alone with with his prey. When the mother bird saw my move her anxiety was renewed. Again she flew down, pouncing upon the snake, picking at it, clawing at it like an angry woman, all the while making a piteous yet harsh cry. Soft-hearted I certainly was when that bird suddenly flew to me, alight-"Yes," chimed in Flora, "if Nell isn't afraid, ing upon my shoulder just a second, then back to the branch of the mulberry. Yes, "Bert wants to go along, so you will be I understood. It was the plea of a mother The girls insisted, and it was all arranged her of fear. She made this eloquent plea

are, save when gormandizing, I readily dis-The girls were soon in hed and asleep. Nell patched him and sent him where all bad "No," replied Nell, "what do you think it were hardly ruffled. It was barely more and retired to watch. The mother bird flew "Nell rose and thrust her head out of the to it, tenderly pecked up at its plumage, and in soft notes, dulcet and luscious, cooed and solaced the little sufferer. Soon it help and the most endearing encouragement from the mother bird, tried its wings and flew beside the now happy mother.

"I turned again to the prosaic labor of and there was no work about the farm where | nimbly to Miss Winn's back, and rode in the | the feathered Miriam, whose liquid notes

A FEATHERED MIRIAM.

were burdened with Sing ye to the Lord, for he hath triumphed gloriously."

How human seems this bit of bird life, and who can say that the heart of the mother bird was not filled with a prayer that found a timely answer as she bravely fought for than celebrated ones. Men and women carthe life of her fledgling? If so little a creature rying burdens, seemingly too great for them. could accomplish her hard task, how much can | who go patiently, often smiling on, are more human determination do when it begins to deserving of praise than those of so-called fight and pray?" The liquor moccasin "great" achievements. Dr. Dewey said would receive some killing blows from men "He who walks through life with even tem high in power, and that very speedily, if per and gentle patience, patient with him these good men could realize the keen an- self, patient with others, patient with diffi guish of the mother heart, instead of watch- culties and crosses, has an every-day greating to see what the snake would do with the ness beyond that which is won in battle or bird.—Christian Advocate.

THE STORY OF ELEVEN POOR BOYS.

John Adams, second president, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk | for many little acts of kindness for others. in a country store.

Millard Fillmore was a son of a New York farmer, and his home was an humble one. H learned the business of a clothier.

James Buchanan was born in a small toy in the Alleghenv Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Keptucky, and lived in a log cabin until he was twenty-one years old. Andrew Johnson was apprenticed to tailor at the age of ten years by his widowed | band, who is addicted to drink. She suffers mother. He was never able to attend school. and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village River, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade He afterwards worked on a canal.

terian minister with a small salary and a loved. When she died, it seemed that the large family. The boys had to earn their parents' light had gone out. The son had living.

keep him at school.

SCEPTIC NEATLY CAUGHT.

diated."

knew more about this old Book," replied the alone could comfort her. clergyman.

have studied it from one end to the other."

of Jehoachim?"

book in your Bible," replied the sceptic;' "but it is full of historical inaccuracies."

plied the clergyman.

The sceptic immediately subsided.

LOWER LIGHTS. For Christ and the Sabbath 2 Cor. 4; 6.

HEROIC LIVES.

There are more unsung heroes in the world chanted in cathedral." A verse learned long ago comes to mind:

> "True worth is in being, not seeming, In doing each day that goes by Some little good ; not in dreaming Of great things to do by-and-by."

One young sister's work consists princivally in caring for a feeble-minded grand-HEALTH'S DECALOGUE. mother. The patience, even temper and lov-First-Rise early, retire early and fill your ing sweetness with which she ministers to day with work. this afflicted one is a great inspiration. Even Second-Water and bread maintain life: in this confining occupation, she finds time pure air and sunshine are indispensable to health.

Third—Frugality and sobriety form the Another who stands alone in her home and almost alone among her associates, for best elixir of longevity. Christ, endures cruel persecution from her Fourth-Cleanliness prevents rust; the best father and brothers, and jeers and scoffs cared for machines last the longest. from her young companions. She is only Fifth-Enough sleep repairs waste and fifteen, and motherless. Pray for her, that strengthens; too much sleep softens and she may cling close to Christ, and not for- enfeebles. sake his Sabbath.

Sixth—To be sensibly dressed is to give free-Another sister, filled with the love of Christ, dom to one's movements and enough warmth would like to identify herself with our peoto be protected from sudden changes of temple, but for the opposition of an ungodly hus- perature. Seventh—A clean and cheerful house makes much from his unkind treatment. One brother a happy home. who is trying to follow Christ has persecution Eighth-The mind is refreshed and invigofrom his wife, who is a worldly woman, given rated by distractions and amusements, but boy, in a plain house on the banks of the Ohio | up to society. He is in great trouble of mind abuse of them leads to dissipation, and dissiabout her. One father and mother are pation to vice. nearly crushed by the depredations of a Ninth-Cheerfulness makes love of life, and wicked and vicious son. Three years ago love of life is half of health. On the contrary. their only daughter died. Hers was a beauti sadness and discouragement hasten old age. ful Christian character. She had for years Tenth-Do you gain your living by your inbeen a great sufferer, physically and men-Grover Cleveland's father was a Presby- | tally, because of the sinfulness of those she tellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Do not forget to cultivate your mind and to enlarge your thought.married a wife from the lowest grade of so-William McKinley's early home was plain | ciety, and together they had dived deep into French Medical Review. and comfortable, and his father was able to sin. Sometimes they have been arrested to-THE BOY AND THE PILOT. gether for drunkenness and disorderly con-Bishop Thoburn tells the story of a journey affection, and then he climbed on the pilot's

duct. This happened, and the account was printed in the first columns of a daily paper, on an Ohio river steamer. The bishop was A well-known divine was once reading his when the father was in the hospital suffering seated on deck near the pilothouse. As the Bible in a railway carriage when a fellow- from broken bones and internal injuries, so boat neared the wharf he noticed a boy on passenger of sceptical proclivities said: "It that his recovery was uncertain, and when the wharf, with eager countenance for the is time you ceased reading that book, which the daughter was at the point of death. The gang-plank to be thrown out. Immediately the scientific world has long since repu- next day the daughter died, and the mother he sprang on board, quickly ran up the stairwas alone with Christ: "The Man of Sor- case to the deck, and hurried on to the pilot-"It would be better for you, sir, if you rows, who was acquainted with grief;" He house. The boy greeted the pilot with great It seems that the heaviest burden one is knee. Seeing that there was a bond of affec-"Oh, I know all about that old Book; I called to bear is restriction in the Lord's ser- tion and a remarkable fellowship between the vice. Are there any who suffer more intense- man and the boy, the bishop asked for an "Then will you please tell me," inquired by than those who are persecuted for right- explanation. The pilot said that, some the minister, "what you think of the Book eousness sake? There is not only the suffer- months before, the boy had slipped off the ing of the individual, from the unkind treat- wharf just as the boat was approaching, and "The Book of Jehoachim, sir, is the best ment he receives, but the great grief that One he had plunged in and seized the lad as he whom he loves more than life is being mis- rose the second time, and swam with him to used and insulted. Yet, if one has given his the shore. The sharing of danger led to the "There is no such book in the Bible," re- life and all that he possesses to Christ, there joy of saving. This is but a faint emblem of are compensations. The future reward is that rich fellowship which results when we ever before the Christian. The Comforter | yield our hearts to be saved by Jesus Christ.

comes to abide in the heart and give great peace. even in the midst of tumult. "My peace I leave with you; not as the world giveth, give l unto you. Let not your heart be troubled, neither let it be afraid." ANGELINE ABBEY.

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WHAT THE WINDS BRING.

EDMUND CLARENCE STEDMAN.

Which is the wind that brings the cold ? The north wind, Freddie; and all the snow And the sheep will scamper into the fold When the north wind begins to blow. Which is the wind that brings the heat? The south wind, Katy; and corn will grow

And peaches redden for you to eat. When the south begins to blow. Which is the wind that brings the rain?

The east wind, Arty; and farmers know That cows come shivering up the lane When the east begins to blow.

Which is the wind that bring the flowers? The west wind, Bessy; and soft and low The birdies sing in the summer hours When the west begins to blow.

THE SABBATH RECURDER.

History and Biography

Conducted by the Committee on Denominational Hi tory of the General Con'erence.

SAMUEL HUBBARD, OF NEWPORT.

VRAY GREENE HULING, PH.D., CAMBRIDGE, MASS. This article by Dr. Ray Greene Huling on "Samuel Hubbard," is temporarily discontinued to make way for the publication of early history of the General Conference.

Dr. Huling's article will be continued at a later date. C. F. R.

CONFERENCE-ITS ORIGIN.

(Reprint from issue of February 3, 1881.)

When, how, and why originated the General Conference? These are questions which have had varied answers. The time of its origin has assigned it a sliding scale of some four years-from 1801 to 1805. The numbering Christian love and unity, that the weak may the church, if such give the Elder and you of its yearly sessions began at its forty-fourth, 1844. Upon the title page of the Minutes for that year, it is styled the fortieth session. This title-page numbering continued till 1855, when it was incorporated into the body of the Minutes, and thus the Conference has continued to the present, running on a schedule four years behind time. Deducting the ten years that it fell behind the century date during the triennial sessions, the last Conference was the seventieth instead of the sixtysixth, as stated in the Minutes.

The mode and the motive have had somewhat a similar fate. These uncertainties have grown largely out of the fact that, for the in manuscript, no Minutes or circulars havdocuments were difficult of access, and, inbeen, to a great extent, lost.

short way, can be rendered both to denomi- this committee never reported. The Hopkinboth to the future historian of the denomina- | tional rules for the consideration of the sevtion, and for the instruction and inspiration | eral churches in fellowship; but for some of those interested in its present welfare. For reason it was omitted for the present." these, the yearly circulars especially are wholesome and invigorating reading. They are full of virile vigor, devout faith, ripe Christian experience, warm-hearted sympathies, and an earnest zeal for the promotion of divine truth. Their salutations sound like a refrain to the sublime Pauline salutations.

THE UNION AND COMMUNION.

From the Mutual General or Yearly Meeting, beginning in 1696, between Newport and Christian salutation, wishing that abundance Westerly, when the latter was only a colony of grace, mercy, and truth, may be multiplied branch of the former, there sprang up a unto you through the knowledge of God and bald head-who sat at the gate of Gordon's "Union and Communion" among the our Saviour Jesus Christ. churches, which, without written constitu- Dear brethren, whereas a number of you, a school, and whom we passed, therefore, every tion or formal organization, continued for a part of our community, are situated near to-day. He used to recite a short stereotyped hundred and five years. In 1705, the church gether, at such a great distance from us that narrative of his life, in which this sentence ocat Piscataway, Province of New Jersey, was we and you are not privileged to enjoy gos- curred: 'Lost my precious eyesight at Kingadmitted into this "Christian Union and pel privileges together, we, therefore, recom- ston, in Jamaica, with an awful flash of thun-Communion." Subsequently other churches mend to you and exhort you to hold fast your der and lightning!' We noticed that, when joined the Union. The Westerly-Hopkinton profession of faith, and endeavor to build one anyone gave him a halfpenny. after thanking church, from its location, its numerical another up in the truth, and maintain the him, he went on with his narrative from the strength, the mental and business, as well as cause of true religion among you, endeavor- point where he had stopped. As we thought religious vigor, of its membership, became ing to keep the unity of the spirit in the bonds it barely enough for charity to be its own refrom the first, and more and more as the of peace. years went by, the controlling power in this Whereas, our beloved and Reverend Brother, to his hat immediately after 'Kingston, in Union. To many she was the "Mother Henry Clarke, whom we hold in reputation Jamaica." Then came his benediction: God Church," they having swarmed out from her among us as a preacher of righteousness, who bless you, my dear!-with an awful flash of as bees from a parent hive; and the "home- hath been legally ordained as an Evangelist thunder and lightning!"

gathering" that took place at her Yearly Elder, authorized to administer all the ordi. Meetings and General Communions was the nances of the gospel where he may be called in great religious event of the year. The Yearly our Sabbatarian Communion, and who is Church Meeting lost its local character, and, about to move his situation from us to settle occurring the day before the General Commun- amongst you, who we hope you will gladly ion, it came to be "considered not to be a receive in the Lord, and hold such an one in day for common church business or disci- reputation amongst you. We sincerely rec. pline," but a day of preparation for the Com- ommend to him and to you, brethren and munion, and "set apart for conversing with sisters, to unite in setting up and maintain. distant elders and brethren, and receiving let- ing religious worship and communion ters and information from our sister amongst you, and may the kind Lord direct churches." The correspondence that thus and succeed the administration for his own sprang up is full of Christian love and fellow- declarative glory, and your mutual edifica. ship, exhortations to faithful, earnest living, | tion and comfort. And if so that the Lord full of questions of doctrine and of practice.

The annual gatherings sprang from, and were continued because of, the felt necessity "for brethren to meet together, to stir up one another, and likewise, to commune together in order to provoke one another to become strong, that God might have glory, and our souls have peace."

The culminating interest to which everything else was made subservient, was the on of hands, we, in such case, approbate your Great or General Communion. The meeting on the day before was a preparation for it Whether the meeting was to continue on the | to us in Christian character, we shall receive day following was frequently dependent on the spirit born of the Communion. Thus the Communion was the central and living principle of the Union, with its "stirring memories," of a hundred years.

In 1794, the Yearly Meeting adopted a plan for securing ampler statistical returns from the churches in the Union, with an increase of first six years, all records were preserved only messengers. In 1799, the feeling that a more organic character for the Yearly Meeting was ing been printed till 1807. The manuscript needed, took form in the appointment of a tion, the germ from which have sprung the committee of ten, with Elder Wm. Bliss as deed, were supposed, by not a few, to have chairman, to draft "some general rules to be the beautiful gospel principle prevailed of adopted among the sister churches in fellow-It is believed that no better service, in a ship with us." For some unexplained reason national history and denominational liter- | ton yearly letter says: "Brethren, we would | into the church fellowship and communion. ature than to place the chief remaining inform you that a committee was appointed Whatever the evangelist and these brethren documents of this period in a form available | to consult upon, and draw up some constitu- | did, was done for and as by the church.

> was commissioned by the "Mother Church," as follows :

HOPKINTON, State of Rhodeisland, MARCH ye 27, 1795.

The Sabbatarian Church of Christ in said Hopkinton and Westerly present, in Church Meeting assembled, to our beloved brethren and sisters of the same faith and order of the gospel at Unidilla, unto whom we send our

should move upon the hearts of any by his grace that they should manifest their sincere repentance and faith in Christ. agreeable to the laws of God and the principles contained in the gospel of Christ, and desire to follow him in the ordinances of the gospel and join brethren in that place satisfaction, so as you receive them to your fellowship, and pass under the ordinances of baptism and laying receiving them into your fellowship and communion. And, on your recommending them such into our fellowship and communion.

Dear brethren, we desire your welfare that ye stand fast in the truth, striving together for the faith of the gospel, and may the grace of our Lord Jesus Christ be with you all. Amen

Signed per order and in behalf of the JOHN BURDICK, Elder. Church.

In this beginning of commissioned evangelistic or missionary work in the denomina-Conference and all our missionary enterprises, recognizing and treating these distant ones as a part of the church, and of baptizing the new converts, not out into the world, but This letter, in its essentials, is worthy of careful study and imitation. This evangelism was so prospered that this In the meantime, in 1795, an evangelist Unadilla branch of the Hopkinton church was constituted the Brookfield church, in 1797. This evangelism was likewise to continue to grow and bear fruit. (To be Continued.)

The late Professor Gardne Blaikie, in his "Recollections of a Busy Life," gives the following amusing story:

"I have a vivid remembrance of a venerable blind beggar-an old sailor, with a fine College, Aberdeen, close to the grammar ward, we took care to slip our halfpennies in-

A STRANGE BENEDICTION.

Nov. 16, 1908.

HOME TREATMENT FOR CANCER.

Dr. Bye's Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a nhysician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address DR. W. O. ByE, Drawer 1111. Kansas City, Mo.

SMALL CHURCHES AND PREACHERS. CHARLES M. SATTERLEE.

Some one raised the query in the RECORDER not a great while ago, why it was that the most of Seventh day Baptist ministerssprung from the ranks of our small churches? Hav ing lived, and been a member of both large and small churches; I have had a chance to make some observations which may throw some light on the question.

First, young people who live and attend church where they are blessed with preaching too often fall into the rut of letting the pastor do the most of the work. They think that it is their duty to go to church and enjoy an eloquent sermon, and listen to the singing This is all right as far as it goes, but there is no such thing as neutral ground for Christians. If they do not make advancement in the divine life, they must of necessity go back ward. I find that pastors are the most successful who succeed in getting their young people harnessed into the work Christ left for his followers to do. God has truly given to each one of his children at least one talent and if they do not improve it, even that will be taken from them. Let us look at some of the environments that surround those who belong to small and feeble churches. We read in the Scriptures that "they that wait on the Lord shall renew their strength." The members of small churches have to do their own preaching as well as their own teaching, and it is an old saying that "experience is the best teacher." There is nothing that will inspire a Christian to work for Christ more than actual experience in the various duties of church life. Is it any wonder, in view of these facts, that | parts of the body. Death often starts with young men brought up in our small churches constipation. The clogging of the bowels with such rich experiences, should be moved forces poison through the intestines into the by the Holy Spirit to consecrate their lives blood. All sorts of diseases commence that to the work of the gospel ministry? I be- way. Most common complaints are dyspeplieve that if the members of the large churches | sia, indigestion, catarrh of the stomach, liver could be in some of our small meetings they complaint, kidney trouble, headaches, etc. would feel somewhat as Moses did when he | The bowels must be relieved, but not with castood before the "Burning Bush," that they thartics or purgatives. They weaken and were on holy ground. If they could hear the aggravate the disease. Your physical salvaearnest pravers and genuine heartfelt exhorta- | tion lies in using Vernal Saw Palmetto Berry tions, they would feel that it was indeed good | Wine instead. It is a tonic laxative of the to be there. Some of my most precious ex-highest order. It builds up and adds new periences have been in going several miles to strength and vigor. It assists the bowels to the home of some aged brother or sister, and move themselves naturally and healthfully holding a Sabbath service. Such ones seem | without medicine. One small dose a day will to appreciate it so much, and I know it did cure any case, and remove the cause of the me good. Young people, try it if you never trouble. It is not a patent nostrum nor a have done so, and God will bless you in your liquor. The list of ingredients goes with efforts to do good. It seems to me that a every package with explanation of their larger percentage of ministers would come action. It is not simply a temporary relief, from our larger churches if the young people it is a permanent cure. Try it. A free samwould enter more actively into the work, and ple bottle for the asking. Send for the samvisit scattered ones who are without church ple today. Address, Vernal Remedy Co., 235 privileges, and if there are small churches | Seneca Building, Buffalo, N.Y.

THE SABBATH 'RECORDER

near you, do not forget them. I would like to hear from others. NORWICH, N. Y.

AN INQUIRY.

ALFRED STATION, N. Y.

o the Editor of the SABBATH RECORDER Will you be kind enough to inquire through the SABBATH RECORDER for a hymn entitled. 'My Mother's Bible. I would like to get the words and music. I cannot recall any full stanza, but some of the words are the follow-

> "This Bible is all that is left me now Tears will unbidden start."

"My mother's hand this Bible clasped

Yours truly,

Susan Zimyri Williams Fitch was born in Sangerfield She, dying, gave it me. N. Y., November 22, 1834. She was the second daughter of Hurl and Sarah Ann Rogers Williams. In February, 1845, she was converted under the preaching of CHARITY L. BURDICK Elder Joshua Clarke, and was baptized by him, and in Nov. 5, 1903. May following was received into the Second Brookfield church by the pastor, Elder Eli S. Bailey. She remained DO YOU CARE? a loyal and devoted member and at the time of her death had been a member longer than any other one When you hear some one say, "I do not then living. She was united in marriage to Philarmon care what church a person belongs to just so Fitch in August, 1861, by the Rev. Julius M. Todd, and he is a Christian," look out for that man. He the subsequent years were spent in loving devotion to one another. One daughter, Mrs. J. E. Austin of Bingis insincere or else of no account to his church hamton. N. Y., survives her, with the sorrow-If he loved his church home, as he should, he stricken husband father. For over thirty years she was would as lief say of one of his own children, teacher in the Sabbath-school, and spent several years 'I do not care what family that child belongs n public teaching. She was chairman of the committee to, just so it is white." I find it is bad pracwhich drafted the constitution and by-laws of the Woman's Missionary Aid Society of the church, and has tice to argue with the neighbors over the ever taken an active interest in the organization and its yard fence; but it is a good thing to keep work. In her death this society and the church have your chickens at home. They scratch and lost a devoted and active member. She expired suddenly misbehave till neighbors complain. If they of apoplexy while convalescing from a surgical operstray too much the neighbors claim them. ation at St. Luke's Hospital. Her funeral, conducted by her pastor, was attended by a very large company had three neighbors who fell out and did not of relatives and friends. T. J. V. speak for fourteen years over one gadabout GREEN-George G. Green was born at Alfred. N. Y. old hen, and that hen was not worth killing. March 11, 1831, and died at Nile, N. Y., October 18. In fact, it would have been happiness in those homes and dollars in the pockets of the men In 1852 he married Martha M. Fisher, who died in if some boy had killed the old hen with his 1862. In 1864 he married Lucy S. Hacket, who passed to the other life October 28, 1900. He spent nearly all bean shooter. She got to gadding to one of his life in Allegany county, N. Y. For some twentyhouse, laid a few eggs and raised a big cackle, five years he has lived in Little Genesee, N.Y. For many but before she got to setting she imagined vears he has been a member of the Seventh-day Adventhat the other hens were pecking at her and tist denomination. He was industrious and upright, left for another flock. Being of a suspicious, and was recognized by all who knew him as a thorunsettled temperament, she was satisfied nooughly good man. The funeral services were conducted by the writer in the First Genesee church. where and running everywhere.-O.E. Moffet.

YOUR PHYSICAL SALVATION.

Never neglect constipation. It means too WANTS. much misery and piling up of disease for all 11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year. 18. A Seventh-day Baptist young man, 23 years of age, wishes a position as a clerk in a store. He will give good references as to character, ability, etc. 21. Wanted, at once, a boy or young man to work on farm near Adams Center. Light work through the winter with chance to attend district school if so desired. If satisfactory, work by the year. 22. Wanted.—A young or middle-aged man as farm hand the year round on a farm in Eastern Iowa. Write the Secretary at once. 23. A young homeopathic physician wishes to get n with an old established physician. References given. Address the Secretary. 24. Wanted at once, a good man on a dairy farm in western New York. A permanent home for the right party. Address Secretary. N. L. MALTBY, Adams Center, N. Y. Rural Free Delivery, Route 1. Inclose 10 cents in stamps with requests to employ or to be employed. Address, W. M. DAVIS, Sec., No. 511 West 63d Street, Chicago, Ill.

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Coledo. O

How's This. We offer One Hundred Dollars Reward for any case o Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the

last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX. Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Hall's Catarrh Cure is taken internally, acting directly

upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free Hall's family Pills are the best.

DEATHS.

FITCH—At St. Luke's Hospital, Utica, N. Y., Mrs. Phil armou Fitch, in the 69th year of her age.

Employment Bureau Notes.

Sabbath School.

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CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

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

INTERNATIONAL LESSONS, 1903,

· · · · · · · · · · · · · · · · · · ·		
	FOORTH QUARTER.	1
Oct 3	David Brings up the Ark	
Oct 10	God's Covenant with David	
Oet: 17.	David's Confession	
Oct. 24.	David's Joy Over ForgivenessPsa. 32	
Oct. 31.	David and Absalom	
NOV. 7.	David's Grief over Absalom	
NOV. 14.	The Curse of Strong Drink Prov. 20: 1; 23: 20, 21, 29-35	
Nov. 28.	Devid's Charge to Solomon I Unron. 28: 1-10	
Dec. 5.	Solomon's Wise Choice Kings 3: 4-15	
Dec. 12.	Dedication of the Temple \dots 1 Kings 8: 1–11, 62, 63	
	The Queen of Sheba Visits Solomon1 Kings 10: 1-10	
Dec. 26.	Review	

· LESSON IX.-DAVID'S CHARGE TO SOLOMON.

LESSON TEXT.-1 Chron. 28: 1-10.

For Sabbath day, November 28, 1903.

Golden Text.-Trust in the Lord with all thine heart.-Prov. 3:

INTRODUCTION.

Exile by some pious priest or Levite, perhaps between the years 300 and 250 B. C. The two books were originally one and were with the books of Ezra and Nehe- the choice: first the tribe, then the tamily, and then the rides, an' that's goin' on three years now. miah parts of one great work.

The author of Chronicles depended in great measure upon the books of Kings and Samuel, often copying 3:1 and following. He hath chosen Solomon. The long passages. We are not to think of him however as a mere copyist; for he wrote with a purpose, and shows a careful method in his omissions. His purpose was not like that of the earlier historians to give a history of the whole nation and to draw lessons from sins of the people and of their leaders, but rather to tell us of the building of the temple and of the ritual service by which Jehovah was worshiped. He refers to king David as the ideal king, and makes prominent his connection with the temple.

The history of the Northern Kingdom is omitted as outside of the scope of the Chronicler. He makes only incidental allusions to David's life before he became king. and omits whole sections that record incidents not greatly to his credit, as for example in regard to Uriah and Bathsheba, and concerning the serious rebellion led by Absalom. David's sin in numbering the people is indeed mentioned, but that is probably in order that the Chronicler may tell of the acceptable sacrifice that was offered at the threshing floor of Ornan, an incident which probably determined the location of the temple. Our present lesson is from the closing scene of David's spiritual blessings of Jehovah's favor toward an quivers all over. If you ask him what's the life, and is in striking contrast to the scene presented in 1 Kings 1. There he is pictured as a feeble old man aroused to momentary activity to prevent a rival claimant from succeeding to the throne instead of Solomon. Here he is actively interestel in the construction of the temple and there is no hint of anything to mar the serenity of his closing days 1 Chron. 29: 20-22, 28. TIME.-Near the end of David's life.

PLACE.-Jerusalem.

PERSONS.—Pavid and the chief men of the nation: Solomon is mentioned in particular. OUTLINE:

- 1. David's Plan in Regard to the Temple. v
- 1-3. 2. God's Plan for David and His House. v. 4-7 3. David's Charge to the People and to Solo-

mon. v. 7-10.

NOTES

1. And David assembled all the princes of Israel. All that follows in this verse before the words, "to Jerusalem" is an explanation as to who is meant by the princes of Israel. We would say all the officials and the chief men of the nation. The word "prince" evidently does not mean a member of the royal house, but rather a chief of any kind. The word translated "captains" and "rulers" in the course of the enumeration is the same as that rendered "princes" in the first expression. For a full explanation in regard to the various classes of officers of David's court see the preceding chapter. The companies that served the king by course. These were not soldiers nor household servants, but rather companies of priests and Levites who attended to the elaborate ritual service of God which was maintained in the guard. "We have lots of 'em. Some of 'em name of the king. Rulers over all the substance, etc. That is, the chief stewards. They held a very responsible position. Officers. Literally, eunuchs. The mighty keeps them worritin' all the time, and some men, Compare chap. 11: 10-47.

a formal address. My brethren, and my people. The car or elevated man in the city. She's ridin' great king uses a humble and affectionate mode of address. He feels that they have fellowship with his religious aspirations. A house of rest. That is, a permanent abiding place. The toot-stool of our God. This always plainly an' neatly dressed, an' she name was given to the ark doubtless from the fact that | always sits in a corner near th' door, lookin' the presence of God was particularly manifest at the down at th' floor most o' th' time. We mercy seat above the ark. I had made ready for the brilding. He had indeed made elaborate preparachapter.

war. This reason is not even binted at in the earlier big eyes an' the whitest, saddist face. record in Samuel. Compare Lesson II of this quarter and the Notes. David had certainly been a great warforbidden to build the temple.

4. Howbeit Jehovah, the God of Israel, chose me, etc. The Book of Chronicles was written long after the that of Saul, only for a brief period. For he hath chosen Judah to be prince. The last half of this verse serves to individual

choice of a particular son is not mentioned in the message of Nathan. 2 Sam 7.

have chosen him to be my son. Solomon is adopted nation of Israel had been taken up into the divine sonship at the Exodus. Compare Exod. 4: 22 and other passages.

7. And I will establish his kingdom forever. Solomon's kingdom would be existing to-day if the condition strong. The verb is that frequently used in the first chapter of Joshua, also in v. 10 of our lesson.

8. Observe and seek out all the commandments of Jehovah. The duty to keep the commandments of Jehovah is not only for Solomon but for the people also. They his looks; he murdered his hull family. He are urged not only to give this matter of being loyal to God their casual notice, but to make it their chief business. That ye may possess this good land, as often in the Book of Deuteronomy the possession of the land. a temporal blessing, stands as a figure to represent the where. Every once in a while he starts an' obedient people.

9. Know thou the God of thy father. A solemn injunction to the future king to have an intimate acquaintance with the God who had given such gracious promises to his father David. A perfect heart. Literally, whole, sound His service should not be divided, a part for Jehovah and a part for other Gods. A willing mind. His soul should delight in the service that it renders. Grudging service is no service at all. For Jehovah searcheth all hearts. There is no use to attempt to de ceive Jehovah: he knows our hearts and our thoughts. It thou seek him. Compare Psa. 9: 10. The reward of on the side nearest th' third rail, as he always the sincere seeker after God is not doubtful. For ever Contrast the thought in v. 7 where the same expression is used.

10. Jehovah hath chosen thee. Especial responsibility rested upon Solomon because he had been chosen for the lofty task of building the temple for Jehovah.

ALL-NIGHT PASSENGERS.

The following from the Chicago correspondent of the New York Tribune, under date November 1, is both novel and pathetic. It gives a glimpse of the extent of mental suffering, not often appreciated, and of the relentless way in which such suffering drives its victims on the fruitless quest for rest and relief:

"You'd be surprised to know the number of people who try to lose their troubles by riding all' night," said the elevated road can't sleep, some of 'em has troubles what of 'em is victims of old R. E. Morse. There is

2. Then David the king stood upon his feet. To make Lone woman who is known by every street all th' time, an' fer th' life o' me I can't see how she sleeps. She's a quiet little body. thought fust she was nutty, but when we tions. Compare chap. 22 and especially v. 14-16 of that come to talk to her we found she was all right in her noddle. It's some family trouble that 3. Thou shalt not build a house for my name. Com- keeps her trav'lin' day an' night, an' wearin' pare chap. 22: 8, and 17: 4. Because thou art a man of her down to skin an' bones. She's got great

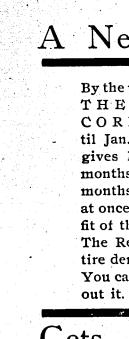
"You don't know where she's goin' to git rior and according to the custom of his times had dealt on your train nor when. She generally strikes very harshly with conquered peoples. Compare 2 th' 'L' road 'bout midnight, an' rides up th' Samuel 8: 2-5 and other passages. It was not for his line an' then down. Mebbe she'll keep ridin' sin in bringing about the death of Uriah that David was up an' down all night. Mebbe she'll ride till 2 or 3 o'clock, an' then switch to th' surface That David was not permitted to build the temple is cars. Many a mornin' when I quit, 'bout 8 evidently not because Jehovah was displeased with bim; o'clock, I've jumped on a surface car and seen for Jehovah choseshim to be king in preference to his her sittin' in a corner, an' when I've got up brethren. For ever. David's dynasty is not to be like on the same day I've met her walkin' the streets. No, I've never seen a man insult her emphasize the first by reference to the various stages of | in all th' time she's been takin' these all-night

"Then we have a feller that can't sleep, 5. Jehovab hath given me many sons. Compare ch. | 'cept ridin'. Queerest case, I ever heard of. He gets on a train 'bout 11 o'clock an' sits in th'last seat in th'last car. He goes to 6. He shall build my house See Lesson II. For I sleep an' don't wake up till 8 o'clock in th' mornin'. He buys tickets enuff to pay fer into the especial relation of sonship to Jehovah. as the ev'ry ride, an' we never disturb him till it's 8 o'clock. He's an awful loud snorer, too.

"There's a little old woman rides with us reg'lar from 8 o'clock till about midnight. She's just a little bit cracked, an' talks to had been fulfilled. If he be constant. Literally, if he be herself all th' time. If you didn't know her vou'd think she had a bun.

> "There's a chap that's got R. E. Morse an' R. E. Gret the worst I ever saw. Judgin' by wants to talk, talks all th' time, an' yet you can see his mind ain't on what he's sayin', but is 'way off somewhere, the Lord knows matter, he'll say, 'Nothin' much.' That's the nearest you can git to his trouble.

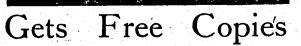
> "One of the queerest of this bunch of all-| night riders is a little weazened-up old chap who's just a bit bughouse—harmless, though. He imagines somebody's after him every night to kill him an' get his money. He thinks the only place he's safe is an 'L' train. He says when he gets on th' train an' rides does, that his body becomes full of 'lectricity, an' if ennybody should touch him he'd shock 'em to death."



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Nov. 16, 1908.]

THERE IS NO SUBSTITUTE

OUTLINE HISTORY.

The following outline has reached the RE-CORDER office. We reproduce it for the aid it official life; their spiritual conception of remay give to Bible students.

A WORKING OUTLINE OF THE OLD TESTAMENT. De- social, business, and civic righteousness, as signed to help in the ordinary reading and in the more careful study of the Scriptures of the Old and New Covenants.

A. E. MAIN, D. D., Dean of Alfred Theological Seminary, Alfred, N. Y. OUTLINE.

I. Beginnings of human history. Gen. chs. 1-11.

Note the teachings here of universal interest, concerning God, man, the Sabbath, mar riage, sin, punishment, and the divine prom-

1. Creation to the Flood. Chs. 1-66.

2. Flood to Call of Abraham. Chs. 7-11.

II. Beginnings of Hebrew history. 21st-Gen. chs. 12–50. 17th cen. B. C.

In the call of Abraham there began the selfrevelation of Jehovah, in Israel's history, as the God of redemption.

1. Period of Abraham. Gen. 12: 1-25: 8.

2. Period of Isaac. Gen. 25: 9-27: 40.

3. Period of Jacob. Gen. 27: 41-37: 1.

4. Period of Joseph. Gen. 37: 2-50: 26. III. The Hebrew exodus from Egypt. 13th cen. B. C.

Books of Exo., Lev., Numb., Deut.

1. Providential preparations. Exo. 1: 1 12:36.

2. Egypt to Sinai. Exo. 12: 37-19: 25. 3. At Sinai. Exo. chs. 20-40; Lev. chs. 1-

27: Numb. 1: 1–10: 10.

4. Sinai to Kadesh. Numb. 10: 11-12: 16.

5. At Kadesh. Numb. 13: 1-20: 21.

6. Kadesh to Plains of Moab. Numb. 20 22\$22:1.

7. On the Plains of Moab. (1) Numb. 22: 2–36: 13.

(2) Farewell words of Moses. Deut. chs. 1 - 34.

IV. Conquest and Settlement of Canaan. In 13th cen. B. C.

1. Conquest. Josh. chs. 1-12.

2. Settlement. Josh. chs. 13-24.

V. Period of the "Judges." 13th-11th cen. **B. C**.

Judges: 1 Sam. chs. 1-8; Ruth.

A time of developing religious and moral ideas, and of progress toward a central government.

VI. Period of one kingdom. 1037 (?)-937 **B**. **C**.

1. Reign of Saul. 1 Sam. 9: 1-2 Sam. 1 27; 1 Chron. chs. 1-10.

2. Reign of David.

(1) At Hebron. 2 Sam. 2: 1-5: 5; 1 Chron. 11: 1-3: 30.

(2) At Jerusalem. 2 Sam. 5: 6-1 Ki 2: 12: 1 Chron. 11: 4-29: 30.

3. Reign of Solomon. 1 Ki. 2:13-11:43: ² Chron. chs. 1-9.

Many Psalms and Proverbs belong to this period.

The kingdom broke in two, not from age, but from luxury and corruption.

VII. Period of two kingdoms. 937-721 **B. C**.

1 Ki. chs. 12:22; 2 Ki. 1: 1-17:41; 2 Chron. chs. 1-28; Am., Ho., Jon., Mi., Isa. chs. 1-39.

Note the influence of rulers upon the religion and morals of the people; the high standards of the prophets for private and ligion; and their discourses upon individual. demanded by a God of holiness.

1. Northern kingdom. Nineteen kings-Jeroboam to Hoshea.

2. Southern kingdom. Thirteen kinge-Rehoboam to the fourth or fifth year of Hez ekiah.

VIII. The Southern kingdom alone. 721-586 B. C.

2 Ki. 18: 1-25: 21; 2 Chron. 29: 1-36: 16; Mi., Isa., chs. 1-39; Jer., Zeph., Nah., Hab.

Eight kings-Hezekiah to Zedekiah. Both kingdoms fell because they forgot

that it is righteousness that exalteth a na tion.

IX. Captivity and Return. 586–536 B. C. 2 Ki. 25: 22-30: 2 Chron. 36: 17-21. Jer. (later chaps.), Lam. (a poem of the period), Ezek., Dan.

2 Chron. 36: 22, 23; Ezra, chs. 1-6: Hag., Zech., chs. 1-8.

X. Post-exilic period. 536-5 B. C. Esther (a story of the period); Ezra, chs

7-10; Neh., Isa. chs. 40-66; Zech. chs. 9-14. Mark the interest of prophets in public affairs, and the patriotism and piety of Nehemiah and other leaders.

XI. Non-historical writings.

1. Lyric poems. Psalms, Song of Songs.

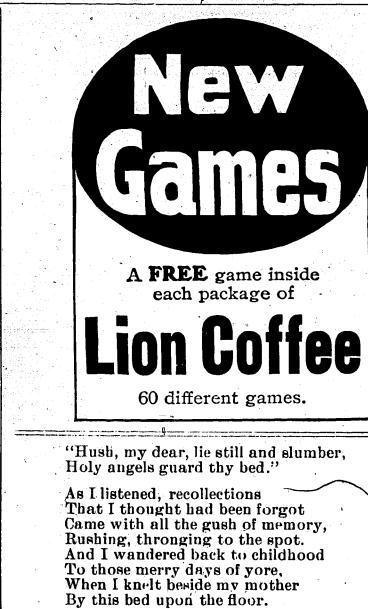
2. Wisdom books. Job, Proverbs, Eccles.

Period X gave the world a practically completed canon of the Hebrew Scriptures; their translation into Greek (the LXX); and much Jewish literature. And great intellectual, social, political, and religious movements among the nations brought on the "fullness of time" for the coming of Christ, the world's Redeemer.

MY TRUNDLE BED.

As I rummaged through the attic Listening to the falling rain, As it pattered on the shingles And against the window pane, Peeping over shelves and boxes, Which with dust were thickly spread, Saw I in the farthest corner What was once my trundle bed.

So I drew it from the recess, Where it had remained so long, Hearing all the time the music Of my mother's voice in song, ' As she sang in sweetest accents What I since have often read,



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Then it was with hands so gently Placed upon my infant head That she taught my lips to utter Carefully the words she said. Never can they be forgotten-Deep are they in memory driven, "Hallowed be thy name of father, Father, thou who art in heaven.³ This she taught me, then she told me Of its import great and deep;

After which I learned to utter, "Now I lay me down to sleep." Then it was with hands uplifted And in accents soft and mid, That my mother asked our Father "Father, do thou bless my child." Years have passed and that dear mother Long has moldered 'neath the sod, And I trust her sainted spirit Revels in the courts of God. But that scene at summer twilight

Never has from memory fled— Aud it comes in all its freshness When I see my trundle bed.

Special Notices.

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.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regular ly, in Rochester, N.Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

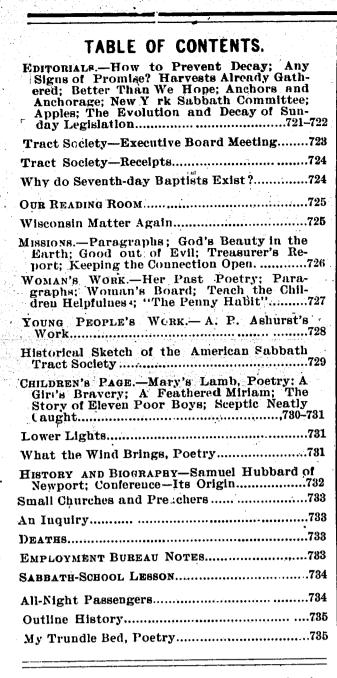
THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially W. D. WILCOX, Pastor, welcomed.

516 W. Monroe St.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor, 326 W. 33d Street.

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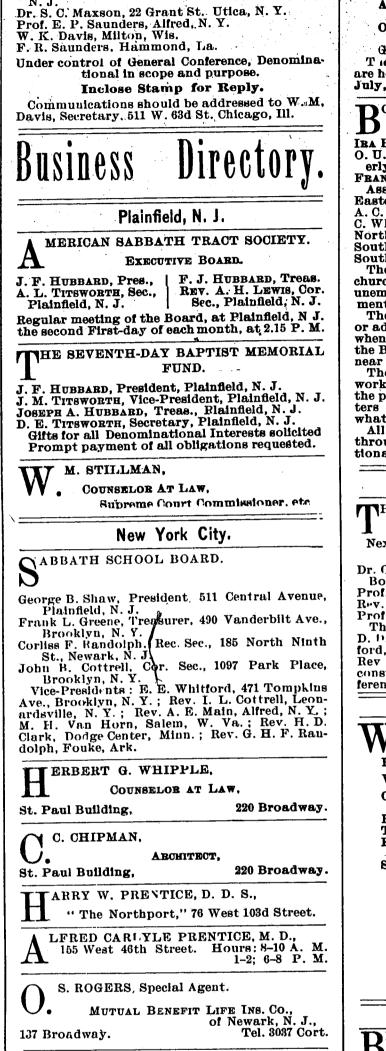
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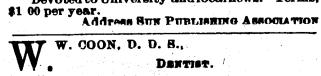
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NIGHT.

JOSEPH BLANCO WHITE

Mysterious night, when our first parent knew Thee from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue; Yet 'neath a curtain of translucent hue. Bathed in the rays of the great setting flame, Hesperus and the hosts of heaven came. And, lo! creation widened to man's view. Who would have thought such darkness lay co

cealed Within thy beams, O sun, or who could find,

While flower and leaf and insect stood revealed That to such countless orbs thou mad'st us blind? Why do we then shun death with anxious strife Since light can so deceive us wherefore not life?

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THANKSGIVING WEEK ought to en-Thankful For large our thoughts concerning Being a Sevthings to be thankful for. We are enth-Day likely to err in thinking of mate-Baptist. rial comforts only. Every Sev-

enth-day Baptist ought to rejoice in his High | A Double Calling as a representative of God and obe- Loss. dience to divine law and the example of Christ, in the matter of Sabbath observance. No earthly honor can compare with the which those who stand thus bring to the Church of Christ, as a whole, is abundant cause for being thankful. Be thankful and praiseful, because you are called to the honorable place of being a Seventh-day Baptist.

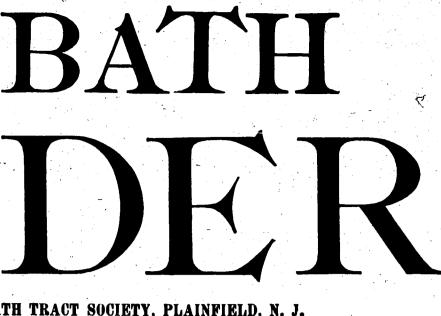
munities were toned up to higher and bet- | place. Let the need of the years induce them, ter conceptions of civic and national life. It compel them, if you will, to prepare themits permanent influences more than by debates | ism," and more of the reformatory, prophet-

NOVEMBER 23, 1903.

day was at once a harvest festival and a rally- jab, would be a valuable gift to these years. dence" is written over Thanksgiving.

THAT such a change should come

is double loss. The danger which IT is well said that this is an easythreatens civil purity and nation- An Easy-Going going age, so far as high moral al affairs was never greater, in Age. perceptions and conceptions are several, if not in all, directions. Problems, concerned. Obligation seems to grave, far-reaching, and intricate are now at have lost its grip on men, so that appeals honor of standing for an important and vital the front for solution, such problems as only and high ideals are put aside with indifferent truth, when it is ignored and opposed. The noble Christian sentiments and high purposes languor. The sense of sin has decayed, and strength which comes to those who stand can solve. Municipal government, our immi men have lost sight of its stupendousness, as thus is a thing to rejoice in and be thankful gration laws, the entire suffrage question, the an ever-prominent fact in every-day experifor, while the good, immediate or remote, race question in the south, and the Mormon ence. We do not mean those slight things question in the west, and our duty to new which are trivial, but those all too prevalent possessions, these and scores of similar ques- exhibitions of deep depravity, of coldly tions demand more wise consideration and planned and carefully executed crimes, which fearless discussion than they receive. Little prove beyond question that, whatever its is said of such themes in state legislatures. source, sin is a mighty fact. It stretches over and far too little in Congress. Such questions human life as the seas do over the earth. WHATEVER may be true of the ought to be brought clearly to the mass of the When its currents are let loose, whether in Thanksgiving spirit of thankfulness in the people. Politicians confuse if they do not one man's life, or many, for the time, if not hearts of men, the observance of make them worse through party strife and for all time, its destructive course is resist-Thanksgiving Day has decayed. local selfishness. The craze for young men in less. Death and ruin sail on this tide. shout-It was originally a New England institution, public life fills important places of trust and ing victory as purity and virtue drift by. lifeand its religious characteristics were promi- responsibility with immaturity and selfish less and cold. On this wreck-laden stream, nent. In later times a form of observance has ambition. These endanger municipal affairs, hearts and homes, hopes and aspirations. become more general, but its distinctive and corrupt state legislatures and prevent wise stifled prayer for help and vain endeavors for higher features have been lost, in proportion counsels in national matters. This comes in escape, float, ghastly proof that sin is SIN. to the extent of its observance, and the prog- no small degree because men in general, and Words are weak when one attempts to tell of ress of years. In the earlier years of the last women as well, are not aroused and instruct- the "exceeding sinfulness of sin." If Paul century, and before the Civil War, the day ed as to the fundamental principles and could not describe it, we will not attempt to met an important need in national life. Funda- pressing demands for higher and better do so. Dore's dark colors painted Dante's mental and vital issues were discussed in things in public life, in state and national af- Inferno so that you shiver and close your Thanksgiving sermons, the public mind was fairs. For many reasons, Thanksgiving time eyes, but he could not photograph it in all educated and the public conscience was quick- is the auspicious one for the needed instruct- its absolute blackness. All this our easyened. Public officers who had been negligent ing and arousing of the people. If it be an- going age has forgotten, and hence men drift, as to duty, or recreant as to trusts, were re- swered that many preachers are unfit to and swirl, and drift, and are dashed into buked, or praised, as the case might be. Com- | preach the things needed, two answers are in | ruin. DID you read the Minutes of the is not too much to say that great national selves for doing such work. Less thin senti- sabbath Tract Board M-eting, as pubreforms were promoted by Thanksgiving and | ment and poor theology now called " Evangel- | Literature. lished last week on page 723. Did you express or feel any regret in legislative and Congressional halls. The ic fire from lips like those of Isaiah and Eli- because the Sabbath of Christ has died for



WHOLE NO. 3065.

ing time for true patriotism. Ripened sheaves We need the tonic of warning and the stimuand garnered fruit decorated the platform, lus of denunciation in many things, more but the National Flag enwrapped the pulpit. than we need pleasant words about abstrac-The contrast between such Thanksgiving tions, and poetic fancies about "fruitful Days and those of the present time is most years." Salt,-salt that has not lost its savunfavorable. Public religious services find ingness,—well rubbed on and in, is needed to but meagre attendance. Often a "union check decay and restore sweetness. It will be service" will not secure a congregation equal a blessing indeed, if something or many to the ordinary attendance in any one of the things shall unite to improve Thanksgiving half dozen churches represented, while foot- Day. Football and fox hunts are not nationball, baseball, and the like, will draw thou- al elevators, and in every community some sands. Commonplaceness and recreation-too | man can be found; if not, let him be imported. often dissipation-have taken the place of who, once a year at least can say wisely and seriousness, genuine worship, and interest in well words that ought to be said. Meanwhile lofty, moral and religious themes. "Deca- it will remain true that empty pews promote poor sermons, and poor sermons increase the

number of empty pews.