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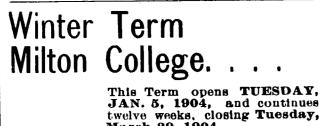
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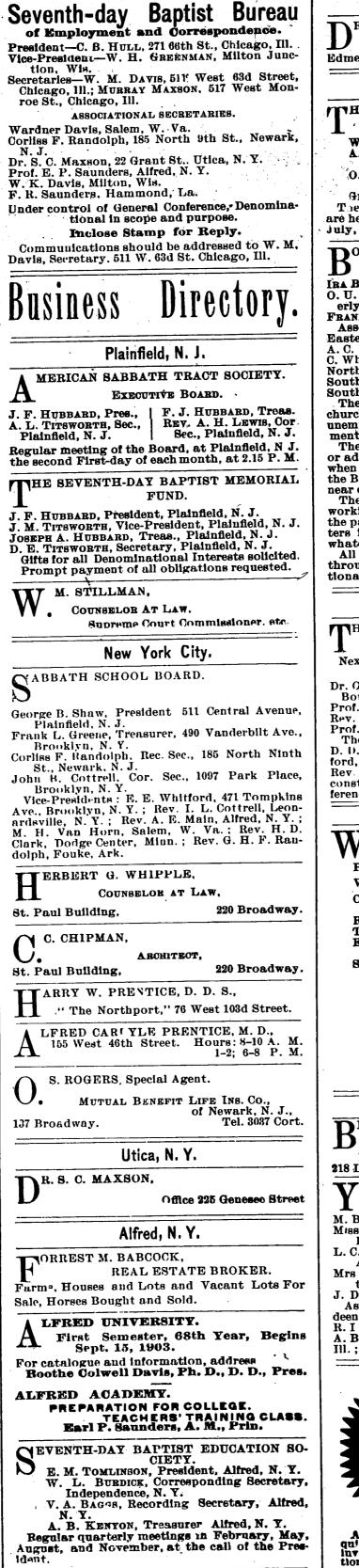
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DECEMBER 7, 1903.

GETHSEMANE.

And is it so, dear Lord, that each must pass Through his Garden of Gethsemane alone ? Must, like Thee, seek in vain, the fellowship Of those who long have walked with Him The ways of life, in bonds of friendship close ?

Oh, Thou ! who didst alone thy vigil keep On far away Gethsemane's night of gloom, Thou who didst alone the burden bear Of the whole world's sin and woe, Who didst drink the dregs of anguish That filled the cup pressed to Thy lips, Because of Thy great love for human souls Come Thou, in sweet compassion, come, And breathe into the hearts of those who love Thee Some measure of the love and tenderness Which filled and overflowed thy heart, That they, too, their hearts aglow with love, May reach out helping hands of sympathy To those who, toil-worn and weary, with the stress Of burdens heavy grown, as vital forces weaken, Are sinking 'neath their load of toil and care.

O, help Thy children, Lord, To hear the cry of weary souls, Crushed 'neath the daily burden Of sorrows long unlifted. 'Tis true, the Man of Sorrows Doth never leave their side ; His love enwraps them tenderly, They feel His presence with them-The p, wer of his sustaining grace, and yet, The heart cries out for human sympathy : For the love of those who with them walked, To the house of God in by-gone days,-Their days of strength and buoyant life.

Dear friends, gather once more in love, Close to the friends that need you now, Those whose hearts yearn for you, And for your love and sympathy, 'O cheer them in their night of gloom. And so shall you be blessed, And warm your hearts shall glow. All chilling coldness, or indifference. Shall be dispelled by love's warm breath. Go quickly, ere the sun of life goes down. And you, and they the blessing miss That would your action crown. L. DEC. 1, 1903.

Prayers?

through "A thorn in the flesh." Among waits on human weakness and ignorance, and other things he showed how God answers destroying justice is set aside because God prayers when we are likely to think that our | does not exact from men "the pound of flesh," petitions are unheard. Paul prayed thrice although it may be "so nominated in the that his "thorn" might be removed. It was bond," but rather pushes our transgression than could have come had the answer been vine compassion; compassion which, "rememor neglectful, but love and wisdom bring best all."

results to us by choosing the best time and way for answering our petitions. Paul's experience will be repeated in the experience of Argument. each trustful child of God. The testing and developing will go on through the experiences | historic argument." Of actual history that we need, but the comforting promise will be cannot be. Facts wrought out in history renewed with deeper and double meaning at under such divine guidance and love as the each step-"Concerning this thing I besought one hundred and third Psalm sets forth, are the Lord thrice, that it might depart from more than argument. They are the end of me. And he hath said unto me, My grace is controversy. History is the supreme court sufficient for thee, for my power is made perfect | of the universe, over which the Eternal and Allin weakness. Most gladly therefore will I wise Judge presides. Final results in human glory in my weakness that the power of history are the verdicts of that court. While Christ may rest upon me."—II Cor. 12:810. | history is going forward men give testimony.

God in History.

THE full meaning of human hisdisputing and evading are done, God's final tory, of events, epochs, movedecisions appear as results in history. Exments, causes, and results cannot amples abound. Here is one: A generation be understood unless the truth be ago our nation was half free and half slave. kept in mind that the history of the world is Men thought that state might continue. the history of God seeking to redeem and up-Many desired that it should continue. Comlift the world. The one hundred and third merce wanted it, politicians wanted it, Chris-Psalm, written large, and fully applied, is hutians pleaded or apologized for it, as the case man history seen in the light of God's presmight be. Statesmen planned, experimented, ence, in love and mercy. The sweetest note compromised, denounced, evaded. When the in human history is that which sings the court adjourned the case, the land was trenchglory of forgiving love and the healing touch ed with graves, blotted with blood, clothed of mercy. "Who redeemeth thy life from dein mourning, and blinded by tears-but struction," describes God, as few, if any othe slavery was dead. God had pronounced judgcombination of words, can do. The history ment. We call it an event in history, but the of Christianity is rooted in redeeming love. Recording Angel had written it down even Neither its power nor its development can be before men heeded it. That verdict will never understood from any other standpoint. These be reversed. The religious history of the suggestions ought to lead the reader to conworld must always be read in the presence of tinue the work of seeing the presence of God God's verdicts. Hence it is that the RECORDER in history by further analysis of this Psalm. makes so much of the Historic Argument. LAST Sabbath, November 28, Pas- | As the study goes on he will find how God Unanswered tor Shaw, of Plainfield, N. J., sustains and comforts men, executing right-Hence the importance we place upon historic preached a strong sermon from a eous judgment for the oppressed; how he study; the historic side of our denominational life and work. History is meaningless unless theme drawn from Paul's training | reveals himself in endless ways; how mercy God is in it, and conclusions are worthless which do not recognize his presence. *** A COMPARISON of the denomina-Protestantism tional year books of New England not removed, but his prayer was answered in as far from us as East and West divide. Hu- in New presents some interesting and suga way which brought greater good to him | man history must be seen in the light of di- | England. gestive facts: "In the six states there are 5,650 churches of thirsuch as he desired. Mr. Shaw suggested, | bers that we are dust." But for this compas- | teen denominations; ninety Jewish congregawhat the RECORDER believes, that no true | sion the whole race had been swept out and | tions, and 1.339 Roman Catholic churches prayer remains unanswered. The time and | flung into the dust heap of forget fulness many | and stations. Congregationalists, Methomanner of such answering may not accord times and oft. Equally, is it plain that hu- dists, Baptists, Episcopalians, Universalists with our expectations or wishes. This may man history-individual and collective and Unitarians have 4,737 churches. Leavsometimes be painful and disappointing, and -would have perished long ago in the ing out the territory in Connecticut west of delay may seem like denial, but sooner or jungle of human devices and the morass of the Connecticut river, less than 1,500 churchlater we shall see that our petitions were not human perversity, had it not been that God's es have a membership of 100, with ability to unheard nor unheeded. What shall we do, mercy is from everlasting to everlasting in pay their pastors a salary of \$1,000. There then? Pray, work, waite Infinite wisdom eternal endurance, and that above the freaks are only 245 of the whole number with a memand love forbid that God should be heedless and failures of men "His kingdom ruleth over bership of 300 or over and with benevolent gifts reaching \$1,000 or mo re. Of these

WHOLE NO. 3067.

Historic

Now and then a man who fails to grasp the deeper meaning of human history, chides the writer, say ing. "You make too much of the

make arguments, indulging in disputations and evasions; but when human experimenting,

churches 105 are Congregational, 45 Baptist canal, passages are made at night with facility Sault Ste. Marie canals, coal, originates in the and 40 Episcopalian. The Congregational ists, who were once the leading Protestant force in New England, have 601 churches. Many of them are composed of foreigners, to whom the home missionary department is unable to give adequate care." This decline of Congregationalism in its original home is not a new thing; and the Congregationalist and Christian Work does well to say, that see that if our denomination is to maintain and commercial importance to Russia. The strengthen its general administrative forces." Whatever compensation there may be by the nel about 10 miles, and they together extend growth of Congregationalism in other quar- | from Cronstadt, on the Gulf of Finland, to ters, in New England it will never regain its | St. Petersburg. The canal was opened with former place or power.

strong words Labor Convention held in Boston is estimated at about \$10,000,000. on Socialism. a few days since, the Socialistic | The Corinth Canal was begun in 1884, and similar movement, the philosophy of all great

swing the Convention towards their theories. Corinth with the Gulf of Egina. The canal less men in general, are likely to entertain The meeting was a strange mixture of Jews, | reduces the distance from Adriatic ports | more than one great thought prominently, Gentiles, Protestants, Roman Catholics, Re. about 175 miles, and from Mediterranean publicans. Democrats and Socialists. Presi-ports about 100 miles. Its length is about 4 dent Gompers spoke bravely and well touch- miles, a part of which was cut through gran- formed have become most acute and emphating Socialism. He said: "I have studied your | it is soft rock and the remainder through soil. | ic. Hence it was that the beginning of the rephilosophy. I have read your economics in The width of the canal is 72 feet at bottom | formation in Germany, under Luther, paid English and German. I have heard your and the depth 26¼ feet. It cost about \$5,- little attention to any fundamental question leaders. I have watched the procedure of 000 000. The average tolls are 18 cents per except that of salvation by faith, and the your movement the world over, and I have ton and 20 cents per passenger. watched your tactics for more than thirty | The Manchester Ship Canal, which connects out the interference of the church. That Economically, you are unsound. Socially feet, which is divided between four sets of possibility."

GREAT CANALS.

THE renewed attention being given to the proposed Isthmian canal at this time lends time required for navigating the canal from especial interest to a discussion of the great | five to eight hours. The total amount of excanals of the world, presented by the Depart ment of Commerce and Labor through its 45,000 000 cubic yards, of which about one-Bureau of Statistics. The ship canals of the | fourth was sandstone rock. world are nine in number.

The Suez Canal, was begun in 1859 and completed in 1869. It is considered the most important of ship canals, though the number of ous passage to vessels from the head of Lake Faith and Practice." vessels passing through it annually does not Superior to Lake Ontario and the St. Lawequal that through the canals connecting Lake | rence river are the Welland canal, originally | ity, the Sabbath question rushed to the front Superior with the Great Lakes at the south. constructed in 1833 and enlarged in 1871 and demanded consideration. No appeal to In length, however, it exceeds any of the other and 1900, the St. Mary's Falls Canal at Sault | the Scriptures, or to the teaching and examgreat ship canals, its total length being 90 Ste. Marie, Mich., opened in 1855 and en- ple of Christ, can be made without this result. miles, of which about two-thirds is through | larged in 1881 and 1896, and the Canadian | As a consequence, Sabbath Reform became a shallow lakes. The material excavated was canal at St. Mary's river, opened in 1895. In prominent and acute feature of the Puritan usually sand, though in some cases solid rock point of importance, measured by their pres- Movement in the English reformation. It is from 2 to 3 feet in thickness was encountered. ent use, the canals at the St. Mary's river by at this point that the organized existence of The total excavation was about 80 000,000 | far surpass that of the Welland Canal, the | modern Seventh-day Baptists began. It must cubic yards, which gave a depth of 25 feet. number of vessels passing through the canals be remembered however, that during all the In 1895 the canal was so enlarged as to give at the St. Mary's river being eight times as previous centuries, groups of Sabbath keepa depth of 31 feet, a width at the bottom of great as the number passing through the ers-and these were usually, if not in every 108 feet, and at the surface of 420 feet. The Welland, and the tonnage of the former near- case Baptists also-had existed from the time original cost was \$95,000,000, and for the ly forty times as great as that of the latter. of Christ, and that these were the original canal in its present form slightly in excess of One of the important products of the Lake Protestants who had protested, step by step, \$100 000 000. The revenue of the canal is Superior region, iron ore, is chiefly used in the against casting aside the authority of the large in proportion to its cost.

vessels passing through the canal are pro- of the Welland Canal. pelled by their own power.

The Cronstadt and St. Petersburg Canal proper being about 6 miles and the bay chana navigable depth of 20% feet, the original depth having been about 9 feet: the width At the American Federation of ranges from 220 to 350 feet. The total cost

forces made strenuous efforts to completed in 1893. It connects the Gulf of reforms is illustrated. Few individuals, much

vears. I have been closely associated with | Manchester, England, with the Mersey river, | movement was a revolt against the spiritual many of you, and know how you think and Liverpool, and the Atlantic Ocean, was tyranny which, through centuries of Catholic what you propose. I know what you have opened for traffic January 1, 1894. The dominance, had refused salvation to all outup your sleeve. I am entirely at variance length of the canal is 35½ miles, the total rise side the lines of the church, and to all not with your philosophy and with your tactics | from the water level to Manchester being 60 | having certain prescribed ministrations of the you are wrong. Industrially, you are an "im- locks, giving an average to each of 15 feet. tion. and many similar practical questions, The minimum width is 120 feet at the bottom and averages 175 feet at the water level. though in places the width is extended to 230 feet. The minimum depth is 26 feet, and the cavation in the canal and docks was about

OF NORTH AMERICA.

Three ship canals intended to give continu- "The Bible and the Bible Alone the Rule of section contiguous to Lake Erie, and a large Scriptures and the Sabbath. The history of It is without locks, being at the sea level proportion of the grain coming from Lake these scattered groups is but imperfectly the entire distance. The length of time occu- Superior passes from Buffalo to the Atlantic known, since most of the recorded facts have pied in passing through the canal averages coast by way of the Erie canal and railroads come to us through the hands of Roman about eighteen hours By the use of electric centering at Buffalo. The most important Catholics. But enough is certain to show lights throughout the entire length of the article in the westward shipments through that the duty of adhering to the Sabbath

nearly equal to that of the day. The tolls territory contiguous to Lake Erie. These charged are 9 frances per ton net register. conditions largely account for the fact that which amounts to slightly more than \$2 per the number and tonnage of vessels passing the ton United States net measurement. Steam St. Mary's river canals so greatly exceed those

The foregoing indicates the value and permanent importance of ship canals, as shown was begun in 1877 and completed in 1890. by experience. That the Isthmian Canal will This canal connects the Bay of Cronstadt be of as great value to all the world as the "It needs but little study of the situation to with St. Petersburg. It is of great strategic lesser canals are to the countries where they serve locally, no one can doubt. The friends its prestige in the territory where its influence canal and sailing course in the Bay of Cron- of universal peace among nations will hail its has been greatest, it must still further stadt are about 16 miles long, the canal completion as a long and permanent step in that direction.

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

In Protestantism, quite as clearly as in any in a given movement. Reform naturally begins at the point where the evils to be reright of all men to seek that salvation withpriestly order. Therefore the Sabbath quesreceived little attention under the German reformation.

In the second stage of the reformatory movement, in England and Scotland, men were carried forward to the idea that when the authority of the Catholic church as a power holding the keys to salvation was rejected, there must be a return to the original source of authority, God, and His Word. SHIP CANALS CONNECTING THE GREAT LAKES | Hence the development of what is often spoken of as the watch word of Protestants:

So soon as men began to face this author-

CHAPTER SEVENTH.

PROTESTANTISM AND SABBATH REFORM.

and the practice of Sabbath observance were uous relic we possess of that theory of gov- higher traits of character which mark the not without representatives in any century ernment which held that laws were to be gentle, womanly woman. She fulfilled her between the time of Christ and the time of the made not from the standpoint of the rights mission as wife and mother as only those reformation. Doubtless the influence of these and privileges of the people, but from the wives and mothers do who realize that in the scattered groups of Sabbath-keepers, these standpoint of ecclesiastical authority and the home is found woman's highest place and original Protestants, had a more or less di- opinions of the preachers. rect connection with the development and organization of Seventh-day Baptists, in the early years of the English reformation.

was another reason why the Sabbath question had to become prominent, and why Sevand logical result.

The entire Puritan party joined in this discussion, and in accepting the views and arguments advanced by English Seventh-day Baptists up to the point of returning to the observance of the seventh day. For a time the progress of true Sabbath Reform ideas among offense he suffered death. 'Smiting, cursing Puritans was rapid, and it promised the full recognition of the Seventh-day Baptist position. Had there been a little more moral bravery on the part of Puritan leaders, and a olics were banished, and if they returned the little less of the infection of the state-church idea, and of the hatred for Judaism which they had received from the Roman Catholic church, the whole Puritan party would have become Seventh-day Baptists. This is an important fact, one which has direct bearing from any just standpoint of legal obligation full note of this fact.

Brought face to face with the final issue, the observance of the seventh day of the week. the Puritan leaders halted, and compromised. They said: "The ten commandments are binding, and all the Old Testament requirements concerning the Sabbath rest upon us. but we may reserve the right to transfer the Fourth Commandment, and the obligations imposed by it, from the seventh to the first day of the week." This was the compromise which gave birth to what has since been known as the "Puritan Sunday." It was first announced in 1595 A. D., in a book by Nicholas Bownde. The appearance of that book intensified the agitation and the discussion, verbal and written, went forward with renewed vigor, not to say with asperity, for many years. During this phase of the struggle Puritanism under Cromwell came into temporary political power, and fastened its conception of Sunday observance upon the English people with great intensity.

(To be continued.)

SUNDAY LAWS ARE RELIGIOUS.

take cognizance of such denial.

"At one time all our laws were made in this benediction to all her sisters in these holy respirit. As colonies, we were organized in great | lations. part rather as religious than as political soci-Mrs. Stillman was so well preserved, her life But if these pre-reformation Sabbath-keep- eties. There was no recognition of an indi- had been so sanctified to meet all experiences, ing influences be left out of account, there vidual right to be exempt from the coercion joy or sorrow, that the passing of four-score of ecclesiastical authority. and two years touched face and form with "One of the earliest Colonial agitations but slight traces.

enth-day Baptists had to organize along de- called for 'the making of a draught of laws On the 7th of May, 1843, Mrs. Stillman nominational lines, in this second stage of agreeable to the word of God.' Thus from united with the Seventh day Baptist church the reformatory movement. They said, as the first the Scriptural idea was dominant, of Plainfield; she remained a devoted member they say now, that the fundamental princi- and every act objectionable to the preachers until called to transfer her membership to the ples of Protestantism demanded a full return | was treated as a crime. For profane swear- | Church Triumphant. Her last illness was to Christ's attitude toward the Old Testa- ing a man was to be set in the stocks or brief and she was in her accustomed place in ment and the Sabbath. From the standpoint | imprisoned. Equal penalties were fulminated | the House of God, only a few days before the of Protestantism alone, the birth of Seventh- against 'the abominable practice of drinking home-going. The funeral service, at the home day Baptists in England was a legitimate healths,' and 'the excessive wearing of lace of her daughter, Mrs. J. K. Myers, was held and other superfluities' was strenuously for- on Sabbath afternoon, November 28. The bidden. keynote of the service was: This is the day

> "In Virginia it was the law that every colonist should attend public worship twice on Sunday. For disobedience to this law a man might be publicly whipped, and for a third or stubbornly disobeying father or mother² was a capital offense in Connecticut in 1640. In Massachusetts Quakers and Roman Cathpenalty was death.

"Trial by jury was repudiated in one colony because they 'could find nothing of jurymen in the Old Testament.' Our early history is were treated as crimes solely because they were contrary to some intolerant puritanical code of conduct.

"Laws of this nature are peculiar to a rudi These were fitting words in memory of one who had gone, with gladness, to meet her mentary state of society, and the world gen-"Pilot face to face," borne upward on a tide erally has left them far behind. They are pre-eminently contrary to our theories of of trustfulness "too full for sound and foam." A letter is just at hand from one of her chilgovernment and the rights of the citizen. Yet dren-from which we transfer these words: they linger with us in one offensive form. "To me my mother's life has been an incen-Though our Constitution declares a total tive for work, for trutbfulness, for high ideals separation of church and state and absolute and for faithful attention to duty. Her last religious liberty, these laws maintain a disyears have been to her a living pleasure, not crimination based upon a religious idea."

MARY STARR STILLMAN.

Mary Starr was born in Norfolk, Conn. was sublime in its simplicity, unalterable in September 7. 1821. She was called away to its tenacity, and a constant source of joy to the Land of Light, from Plainfield, N. J., November 25, 1903 She removed with her her. But your remarks carried the thought beyond the immediate family by the strong father's family to Hamilton, N. Y., about 1837, where she was married to Charles H. | comparisons of the influence of such a life as Stillman, M. D., July 5, 1842 Their new mother's. The influence of high purposes, of home was established at Plainfield, and for generosity, of unselfish love, of the settled purpose to do some good each and every day, sixty-one years Mrs. Stillman's life and influence have been a part of the history of that so much as God willed and her facilities allowed,—of helping the sick and the poor city. Dr. Stillman went to the Home Above Efforts to evade the fact that Sunday laws in December, 1881. He is remembered as an the example of an humble Christian life-and are religious as to origin, form and fact, able and prominent physician, a leader in the example of the Christian dying firm in the abound. Religious teachers lead in these educational matters, and the "Father of the Faith-all this is the highest nobility of life, efforts to evade because they know that the Free School System of the State of New Jer- to be to us ever as a shining light upon our genius of our government and the best opin- sey." Mrs. Stillman had been a teacher be- troubled path to eternity." ions concerning religious liberty, condemn all fore her marriage, and as the wife of such a The RECORDER invokes abundant blessings such legislation. An excellent statement of man as Dr. Stillman, she was brought into on all who read these lines. As quiet meadow the case is given herewith. It is from the close and constant touch with a large circle brooks, though half unseen, nourish the New York World of November 18. of lives and interests outside her immediate flowers that beautify, and the grasses that 1903. If men in business should deny facts home. In this relation, directly, and indi-enrich their banks, so may your lives, as did like those involved, courts of justice would rectly, her influence was far-reaching and hers, give growth and strength, to all which forceful, the influence of a woman in whose makes for righteousness and peace, until the "Our Sunday Excise law is the last conspic- | life intellectual culture was united with those | Perfect Day.

holiest relations. Her memory is a blessed

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of Mary Stillman's triumph, the day when all Christian womanhood and motherhood find honor and comfort and cause for thanksgiving. At the opening of the service was sung these immortal lines of Tennyson:

CROSSING THE BAR.

Sunset and evening star,

And one clear call for me And may there be no moaning of the bar,

When I put out to sea,

But such a tide as moving seems asleep, Too full for sound and foam,

When that which drew from out the boundless deep Turns again home.

Twilight and evening bell And after that the dark;

And may there be no sadness of farewell, When I embark.

For though from out our bourne of time and place, The flood may bear me far, I hope to see my pilot face to face,

When I have crost the bar.

only by the acts of loving friends and of her children, which encircled her, but her steadfast faith in God and Jesus Christ, His Son.

History and Biography.

GENERAL CONFERENCE-SECOND SESSION, 1802. (Continued from last week.)

UNION, COMMUNION, AND EVANGELISM.

Petersburgh (Berlin) replied: "The Sabbatarian Church, as we hope, o

Christ, in Petersburgh and places adjacent, unto our mother Church in Hopkinton and places adjacent, professing the same faith with us, with the bishops and deacons, unto whom we wish that an abundance of grace Jabez Beebe and D-acon Ephraim Rogers; and peace be multiplied from God the Father, and from the Lord Jesus Christ, to whom be glory through all the churches forever and ever. Amen.

"Dearly beloved fathers and mothers in the best of bonds, it is through much weakness and fear that we write unto you at this time: but, remembering the covenant obligations we are under toward you and the sacred tie we feel toward the brotherhood, we are encouraged to address you in these salutations, and the God of all grace and consolation direct us.

"We hear of some of your losses and trials, and, especially, your loss in your old pastor and much loved-Elder, the Rev. John Burdick: but it seems to us that this consideration must be for your consolation, you have had his works of patience and labors of love until he was brought to a good old age. It seems that he has gone home like a shock of corn fully ripe. May we not sympathize with you, for the Lord, in his great wisdom. has visited us in removing our under-shepherds, Eld. William Coon and Eld. Asa Coon. The Lord has visited us, as a people, of late, by calling home three of his watchmen, and to us they appeared to be main pillars in our churches. Ought not we all, and especially our watchmen, take heed to these striking providences.

"Dear brethren, concerning the things you wrote to us about in your last Circular Letter, that is respecting your determination of sending out traveling missionaries and of our liberality in supporting them, we hardly know how to answer you acceptably in the mittee, matter, for we consider ourselves, at best, but babes in Christ, and have need to be fed with milk, and not with strong meat; yet we think that the manner and form that you talked of sending the missionaries, was a little out of the line and form of the primitive custom of Christ sending his missionaries; for, saith the dear Savior, Go your ways, Behold, | for their approbation. I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes. To be short, dear brethren, and give you a hint of our ideas, we believe that that work believe that the Lord will support them. And, thirdly, we believe that it is our duty to hand out to all such like missionaries, for their support, as the Lord shall give us strength | Father, and from our Lord Jesus Christ. and ability."

tracts are taken, favorable to the missionary for us, kept in store in the hand of his Son movement, were all addressed to the General Jesus Christ, ready to be given to all them Conducted by the Committee on Denominational His Conference; those unfavorable were addressed who love our Lord in the truth of the gospel, tory of the General Comerence. to the Hopkinton Church. Whether this was and the means put into our hands whereby to intentional or unintentional, merely accident. obtain the same, and the solemn warnings al, there is nothing to show.

> to report upon the subject of sending out does it concern us, each and every one, to messengers or missionaries throughout our summons up the various powers that God ing the sessions of the General Conference: living sacrifice, holy, acceptable unto God, Hopkinton-Elder Abraham Coon, Deacon which is our reasonable service, seeing that Joseph Stillman; Newport-Deacon Clark God has done all on his part. especially in Burdick and Caleb Maxson; Waterford-Elder sending his Son Jesus Christ into the world, Cohansey-David Ayars and Jacob Ayars; Petersburgh-William Satterlee and Charles seeing that the great Head of the Church, and Green.

REPORT OF THE COMMITTEE

"Report of Committee appointed by th General Conference of the Sabbatarian churches, by their messengers holden at Hopkinton, September 10, 1802, concerning cer tain matters referred to its consideration:

First, Concerning sending forth mission aries to preach the gospel in certain places contemplated by said Conference, we, the said Committee, propose as follows, as a mode of sending missionaries out: That said Conference appoint and send forth suitable persons to preach as aforesaid, and said preachers make a faithful report of their labors and travels, and expenses to our next General Conference, wherever it shall be held. And said Conference allow said preachers a suitable compensation for their trouble, to be raised by contributions from said churches. and lodged with a treasurer appointed by said Conference,, and drawn forth from said | treasurer as the exigencies of the case require. | ulative matters of judgment mar our Union. Secondly, With regard to the circulation of our annual Conference, we recommend that it glass darkly. Let us look forward towards

circulate to three places. viz: First, at Hopkinton, State of Rhodeisland. Second, at Petersburgh, State of New York. Third, at Piscataway, State of New Jersey.

Sabbath in September, at one of those places each year.

Signed by order and in behalf of said Com-JABEZ BEEBE, Committee Clerk.

ELDER ABRAHAM COON,

DEACON JOSEPH STILLMAN.

ELDER LAFFERTY.

N. B.-It is recommended by our General Conference that the report above be transmitted to the different churches in the Union

ABRAHAM COON, Moderator. CIRCULAR.

come, greeting:

given us in the sacred Scriptures not to re-A special committee of ten was appointed ceive the grace of God in vain, how highly 'Union," also upon times and places of hold- has possessed us with, and yield our bodies a who himself hath loved us and doth wash us from our sins in his own blood. Brethren, Captain of our salvation. has condescended to set us a glorious example in subjecting himself to the divine commands of his and our God, let us work by the light of his example, and see that no abatement be made, on our part, in holy and fervent endeavors, to keep all God's commands, that we may not be put to shame at the glorious appearing of Jesus.

As the observance of God's Seventh-day Sabbath is greatly neglected by the generality of men, may our zeal for God's honor, and the knowledge of the truth as it is in Jesus, be made known to all men by a faithful observation of it; and, although we are but few in numbers, we are forbidden the fear of failing of the inheritance promised if we follow his example, seeing it is God's good will to give us the kingdom. Let us especially labor to possess a spirit of forbearance towards our fellow-brethren, and have fervent charity. which is the bond of perfectness. Let no spec-We are but men, and see but as through a the glorious period when we shall see as we are seen and know as we are known. To this end let us unite in the solemn worship of God. statedly, on his holy Sabbath, and, if we At all the aforesaid places, on the fourth have no preaching gitts, let the word of exhortation and prayer be zealously attended to, and by no means neglected. Let us be careful, each one, to put ourselves under the watch and care of those brethren and sisters that are, in providence situated nearest us. Christ's church is but one, and where any have so done, let them give notice to the churches where they last belonged, that we may be able to make a proper estimate of our numbers.

Brethren, we still keep in view the design, if God permit, of sending out preachers to visit the scattered brethren who are destitute of preaching gifts; and we recommend to the The Sabbatarian Baptist Churches, by their | several churches in the Union to forward the Elders and messengers, at their General Con- purpose by showing their liberality towards longs to the Lord, therefore, we first want ference, holden at Hopkinton, State of Rhode its support by free contributions, and forto find a man or men that have reason to be. Island, September 10th, 1802, to our well-be. warding the same to men to be appointed by lieve that he or they have got a mission from | loved brethren of the same faith and order | our next Conference to receive it, as treasthe Lord for this work. Secondly, we want throughout the United States of America. urers, that it be come at to effect the design that he or they should prove their mission or scattered up and down in various parts there- in view. We have concluded to circulate our missions, by taking up their cross, putting of, which hold the faith of Jesus Christ, our Conference to different parts of the Union; their trust in him who has called him or only Savior, and keep the commands of God consequently, we conclude to meet, by our them; and let them speak in honor of their the Father, to whom be glory and praise messengers, in General Conference, at Peters-Master and for the good of souls, and we be- throughout all ages and in all places. Amen. burgh, State of New York, to be held the To all people to whom these presents shall fourth Sabbath in September, 1803, and hold our General Conference but in one place in Grace be unto you, and peace from God the each year. We desire not by this to hinder any Christian visits, or General Meetings, Beloved brethren and friends. when we con- but would exhort all who are disposed to vis-Those letters, from which the above ex- sider the common salvation provided of God it. to do it with fervent zeal and in sincerity.

THE SABBATH RECORDER.

ful to you for all your information, by your they saw that his grief was very great. If, letters and messengers, concerning your cir- at the expiration of this time, they had re- overborne by strain, fatigue, and the weight cumstances and travel. We feel refreshed turned every one to his own place, they would beyond his years, broke down and subbed at to hear of so general conformity to the have spared Job much misery and escaped the feet of the aged man for whom he begged rules of the gospel, and to hear of revivals | the rebuke of the Almightv. of religion in various quarters. We prav that they may universally prevail, and over- stricken home he does not utter platitudes, flies during the heat till his wrist ached. spread the Union of our churches, as well as but weeps with them that weep. in all other places. Pray, brethren, send messengers to the Conference appointed, or come upon us, but remembers that Jesussaid, ness it meant to the young heart! Did he it cannot be held; and send your letters the "What I do thou knowest not now; but thou ever count the cost of the travael and labor year ensuing, directed to the Annual Sabba- shalt know hereafter." Nor does the son of which he bore day after day through their tarian Conference, to be held at Petersburgh, consolation attach importance to our expres- memorable trudge amid the plains of India? State of New York, with the account of your | sions of grief. He does not "reprove words, | And who could estimate his joy when the old circumstances and travel. Pray, brethren, and the speeches of one that is desperate, man said gently, "Thou hast never stepped a make a zealous point of it. for it appears to which are as wind." Much modern literature hair's breadth from the way of obedience. this Conference to be important.

The members of this Conference are as follows. viz:

Newport Church-Deacon Clark Burdick Brother Caleb Maxson.

- Hopkinton Church—Elder Abraham Coon Deacon Joseph Stillman.

Brother Evan Davis.

Piscataway Church-E'der Henry Lafferty Petersburgh Church-Brother William Satterlee and Brother David Davis.

Waterford Church-Elder Jabez Beebe, Deacon Ephraim Rogers.

Some others from several of the above named churches are also present.

By these members and letters, sentfrom the different churches, we have gained the following account of the circumstances and travel of the undersigned churches, viz:

Newport–Pastor, William Bliss. Forty members.

Hopkinton-Pastor, Abraham Coon. About six hundred and thirty members.

Cohansev-Pastor, Nathan Avars. Added thirty-seven, whole number not given.

Piscataway—Pastor, Henry Lafferty. About fifty members.

Petersburgh – Pastor, Nathan Rogers preaching gifts, William Satterlee and David Davis. One hundred and eighty members.

Brookfield-Pastor, Henry Clarke. Sixtyfour members.

Waterford-Pastor, Davis Rogers. Preach er, Jabez Beebe. Twenty-two members.

No returns from the Bristol church.

And now, brethren, as purity of heart and holiness of life constitute our chief happiness, let us purge the old leaven of malice and hypocrisy, and let us love as brethren. Be cauti- gregation a man who had recently been conous, kind and tender-hearted, forgiving one another as God, for Christ's sake, hath forgiven us. Finally, brethren, farewell; be perin peace; and may the God of love and peace of him, as he feared for his stability, on acbe with us all, for Christ's sake. Amen.

Conference,

ABRAHAM COON, Moderator.

JOSEPH POTTER, Clerk.

(To be Continued.)

MINISTRY TO THE SORROWING:

Said a woman who had been long in the furnace of affliction, "I do not know anything all of us were as wise!

When Job's friends came to mourn with him upon the ground seven days and seven dance of the heart the mouth speaketh."

Brethren, we have great cause to be thank- nights, and none spake a word unto him, for

When the true son of consolation enters a during the noonday heats, fanned away the

has for its purpose the suppression or denial | Child, I have lived on thy strength, as an old of pain. Christ never complained of those tree lives on the lime of a new wall. Therewho did not look glad. He was moved with fore, not through any sin of thine art thou compassion when he saw the multitude stag- weakened. Be comforted." This is only a gering under the burdens of life. If we would story told by a master hand, but it is true to become like Him, instead of bidding the sad | the deepest life. The soul forgets weariness, let us alone, we will pray, "Teach me to feel privation, pain-all, if only it may give itself another's woe." We will not sing, in a spirit to the one it loves. Refuse to it the oppor-Cohansey Church-Deacon David Ayars, of selfishness, "Go, bury thy sorrow," but | tunity of self-sacrifice, it lacks its nourishwill help our neighbor to carry it.

It is in thus losing our life that we find it, Let the path of duty lie over the crags of selffor sympathy, like mercy, "blesseth him that sacrifice; though the foot bleeds, the heart gives and him that takes." Let it be offered | sings a song of exulting triumph. without ostentation. It has a thousand pretty ways of revealing itself—by the flowers

One of the experiences that is probably or fruit we sent; by the loving letter we wrote; common to most of us is to look back over by the appropriate hymn or poem we copied a period of five or ten years and wonder how by the dainty dish we prepared; by the tones we could have been so foolish as to do things of tenderness; by the eyes suffused with tears; and say things on certain occasions which we by the warm pressure of the hand; by the too keenly remember. To-day, as we recall broken prayer. the circumstances, we bitterly reproach our-Our sympathy, to be of value. must be sin selves that we could have been so fatuous and cere. It requires an expert to select the counshortsighted. But probably five or ten years terfeit coin or banknote, but the simplest sou hence we shall look back upon these periods can detect false sympathy. The glib words with much the same feeling. We are going to which spring from a heart that has neve continue to do foolish things to the known anguish are as "sounding brass or a end of the chapter. By divine grace one tinkling cymbal." When Pandulph tells Conmay largely overcome sinful tendencies, but stance in "King John," "You hold too heinthere seems to be no help for unwisdom and ous a respect of grief," she replies, "He talks poor judgment and inability to adjust one's to me that never had a son.' self to circumstances but the bitter discipline It is a delicate task to bind up the broken of experience. There is one ray of light, howhearted. God does not trust it to human ever, upon this course of reflection, and that hands, nor even to His angels, but sends diis the fact that we recognize our mistakes in vine skill, and if we would be able to comfort the past as the best sort of reason for believthem which are in any trouble we must learn ing that we are improving. We have gotour the Master's touch.—Katharine J. Laws. eyes opened to some things; and though we A CHANGED HEART. shall probably make mistakes in the future A few years since there came into my conjust as in the past, they will not be the same ones. And then, too, we should not blame verted. Though a stalwart specimen of ourselves too severely for these errors. In rugged manhood, he had been a drinker, and the nature of the case there were things when awfully profane. One of his neighbors—a we made these mistakes that we could not fect, be of good comfort, be of one mind, live Christian man-asked me to have special care know as we do now. The man who is standing on the mountain top and sees the path count of his lack of religious training and his winding up should be charitable to the man Signed by order, and in behalf of all the fiery temper. So I frequently drove out to down in the valley who is losing his way in the thickets. We need to cultivate charity the farm of which he had charge, to see him.

for own mistakes.-The Watchman. One day when I had driven out I found him absent. Calling on the Christian neighbor, I A traveling salesman tells the following: inquired about him, and in reply, he said: "On the way to Chicago from the East, I "Oh, he is doing grandly. Yesterday he was awoke in the sleeper in the morning to find a ploughing in the field, adjoining the one in boot and a shoe under my berth instead of which I was working, and his horses got to the pair I had left there the night before. Not acting so meanly that I trembled, fearing wishing to appear thus in public. I called the to say to those who are in sorrow. but I do that the old habit of swearing would prove porter and showed him the error. Heappearknow many things not to say." Would that too strong for him. Finally he opened his ed somewhat bewildered, and finally remarkmouth, and I braced myself for the shock | ed in a tone of mingled perplexity and sur-When I heard him utter fervently: "Bless the prise: Lord!" His was a chauged heart, and it "Well, dat suttingly am mighty peculiar. him and to comfort him they sat down with found a new language. "Out of the abun- Hit's de second time dat's happened dis mawnin'"

THE PATH OF DUTY.

In that marvelous story of "Kim," the lad. in the dawn, held the weary head on his lap begged again in the evenings, and rubbed the He does not explain why the trouble has tired, aching feet at night. But what blessedment and pines. It grows sad and sickly.

OU'R MISTAKES.

Missions.

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

For a denomination to be undenominamethods, patronage, and support, is, in where it can be used in building that house to longing for other companionship and comour judgment, committing denominational suicide. A true and earnest denomination, then, in the very nature and fitness of a de-ship of some lovely young people who are also like a different person. I spent a week in nominational organization, will be alive to missionaries. her cause and interests, that is her churches and people will be, for they constitute the denomination. She will use every means which she can, right and practicable, to give success to her work. Men, money, schools, missions, publications, and every appliance which she can command will be employed in supporting and advancing her cause in the world. She will prove all things, hold fast to that which is good. She will keep abreast with the times in all true methods and appliances and will devise plans peculiar to her own spirit, wants, and effort, and execute them in her own way. She will strike out for herself, if needs be, and not be a servile imitator of another.

SHE will not work in one channel, but in many channels. There will be many fingers and all busy; many roads and all traveled There will be unity and harmony ineffort and labor. Just as the wheels of a factory driven by the one same power, go many ways and different ways, yet weave the one perfect pat tern. So should all the means, appliances, methods and enterprises be used by a denomination in working out her cause. No one means or enterprise should be put down to exalt another. No effort should be made to popularize one department of work to the discredit of another, but all work together in love and harmony to build up and extend the one common cause dear to all. Any member of a denomination, who is thoroughly denominational, will not refuse to help provide for her interests and enterprises, to work for her growth and extension, because of any personal prejudice, feeling, opinion or preference. There are persons in the world who will not do anything unless it goes according to their judgment or notion, or say. They are selfopinionated and self-willed. A true denominationalist will abide by the will of the majority, will sink his personal opinions, notions, preferences, and his own will out of sight for the good of the denomination. The love of his denomination and her prosperity, the love of Zion, will swallow up the love of self and self-will, and then will come a unit v and zeal which will bring success and victory to the common cause.

LETTER FROM DR. ROSA PALMBORG. WEST GATE, Shanghai, China, October 19, 1903.

Rev. O. U. Whitford:

a personal letter from me, but I felt that my can realize. annual report would in a way take the place. Two weeks after I had returned, the wife of of a letter, both to you and to many other my young teacher presented him with a lusty friends. That is now some months in the boy-the second addition of the kind to our past, however, though it seems hardly pos- staff of workers here. Additions of all good sible. Time has a way of disappearing in a kinds are welcome. marvelous manner. I was glad to get your good letter, and to know that dear Mrs. Whitford was much restored in health, though severe epidemic prevailing all through this I wish her recovery were more complete.

which I am looking forward. In addition I forts. made the acquaintance and gained the friend-

and Mrs. Davis, with whom I did nothing but | mission we had come to the decision that Mrs. rest and enjoy myself.

I came back a few days earlier than I other had just returned from the home land, and year, I think. had there visited some of my beloved friends. This little visit was to me a renewing of the spirit, and a fresh cause for thankfulness to my heavenly Father, who gives me so many good things.

The work here began immediately on my re turn, apparently just where I had dropped it. Near the very first of it I was encouraged and rejoiced by two people expressing a desire to become Christians and join the church. One was a young man of about sixteen years of age, who has been a pupil and to whom] have given personal instruction, as he was too advanced for the teacher I have. We had often talked about Christianity, and he read the Bible, in English, as part of hisstudy.

Gradually be seemed to become more and more impressed by it, and last term he told me he believed in the one true God, and asked me about church ordinances, the Sabbath. and other things relating to our religion. At the beginning of this term on Friday he told me he wished to unite with our church and asked what he should do. I asked him about his people and told him he must let all know his intention, and the next day (Sabbath after I had finished speaking at our service. announced the glad fact that one had decided to give himself to Christ and unite with his people. Then he came forward and wrote his name in a book, applying for church membership. I then asked if there were any others who also wished to become Christians, and a man who has long attended our services and given earnest attention immediately came forward, saying he wished to doso. You may imagine the joy it gave me. I pray that they may be helped in all the temptations that will come to them before they have really come into the church, to be faithful and steadfast, and that they may be the means also of saving others.

A gentleman whose son I attended in typhoid fever, called the other day and acknowledged the superior merits of Christianity, but | years. I must close, with loving thoughts for said he felt it was too hard to be alone a you all. Christian where all others were heathen, and Dear Friend: It is some time since you had | indeed it is hard, harder than anyone at home

Shortly after—within a week—everyone in the house was stricken with dengue fever, a part of the country, among natives and As usual, I went away to the mountains for foreigners alike. Few escape, no matter what the summer. This year I did a little nursing their age or condition. After a week in bed,

during vacation, thus combining business in a fit of desperation, I got up and went to with pleasure, as I had all the benefit of the Shanghai, where I could have the company fresh mountain air for my health, saved my of our people and something besides condensboard bill for that time, and earned a little ed milk and other things out of tin, to eat. money to add to my medical fund, which I | It is comparatively easy to stay here alone tional in spirit, purpose, work, enterprise, hope will gradually increase to the point when I am well, but sickness brings with it a

> After a day and night at Mrs. Davis', I felt Shanghai, partly on my own account and The last two weeks of vacation were spent partly because Alfred Davis was so ill. He with our own missionaries in the home of Mr. | was improving when I came away, but as a Davis must go home with him as soon as possible. His health has been very poor for a wise might, in order to visit a dear friend who | long time-he ought to have gone home last

> > There is much sickness here this fall. Last year Lieu-oo was slightly affected by cholera, compared with other places, but this year scarlet fever and other like diseases seem to be making up for it. In one family not far from here, four people died in two days, three of them of scarlet fever, and the other, the old grandfather, of grief. The dengue fever has disabled many, as it leaves them with a kind of rheumatism of all the joints and ligaments in many cases.

> > I have undertaken another kind of mission work which cannot come under the head of any department already established, and which I am almost afraid to tell about for fear it may not meet with your approval. While we were at the hills, Mr. and Mrs. Waung, who came to us the year I went home, died of typhus fever within a few days of each other. leaving a little family of three children. The oldest, a little girl of four, was allowed to come into the girls' school; the next, much to our sorrow, was given to a heathen family, and the smallest, a little girl of nine months, seemed in a fair way to go the same way, so I adopted her. She takes little of my time, as I let those about me take most of the care of her and I supply the materials for her care. In my college days it used to be a dream of mine that I would some time have an orphan asylum. This is the dream materialized in a very small way!

> > You speak about a helper for me. I really feel, more and more, that it would be best to have a consecrated young man and his wife sent to this place, to live and work among the people, as the way opens more and more, rather than another physician at this time. The medical work is no more than one can do, but the opportunity for evangelistic work is great. The sooner they can come, the better.

I enclose one dollar, for which please send me the Seventh day Baptist Pulpit for two

AWAKENING. EDWARD DOWDEN. With brain o'erworked, with heart a summer clod, With eyes so practiced in each form around,— And all forms mean,-to glance above the ground Irks it, each day of many days we plod, Tongue-ti d and deaf, along life's common road; But suddenly, we know not how, a sound Of living streams, an odor, a flower crowned With dew, a lark upspringing from the sod, And we awake. O joy of deep amaze ! Beneath the everlasting hills we stand. We hear the voices of the morning seas, And earnest prophesyings in the land, While from the open heaven leans forth at gaze

The encompassing great cloud of witnesses.

Your sister in Christ,

ROSA PALMBORG.

TREASURER'S REPORT For the month of November, 1903.		
GEO. H. UTTEB, Treasurer.		
In account with THE SEVENTH-DAY BAPTIST MISSIONARY	SUCIE	TY.
DB.		:
Cash in Treasury, Nov. 1, 1903 Church at Milton, Wis New York, N. Y	\$2,141 15	24 50
New York, N. Y Pawcatuck, Westerly, R. I.—Debt	22	65
Geueral	- 226	72
Va	26	50
1)ebt 10 67 China		si.
Gold Coast 5 00- Chicago, Ill		50 75
Adams Center. N Y	18 83	00 00
Nile, N. Y General	10 89	00 79
Salem, W. Va Welton, Iowa	-18 6	00 00
East Portville, N. Y New Auburn, Minn	5	80 0
Albion, Wis eo. W. Port, Chicago—California field		00
arriet A. Pierce Carbondale, Pa, -G dd Coast rs. M. C. Park r, (bicago-Gold Coast G, Croloot, Auburn, Wis	2	00
G. Beard, Fouke, Ark—Debt Ir. and M. s. R. J. Ellis Crowley's Ridge—Debt	5	00 50
lora E. and Emma Cartwright, Alfred N. YGold Coast lice Waldo. Blystone, PaGold Coast	4	.00
Iaria S Stillman, Providence, R. I	10	00
I. W. Stillman, Edgerton, Wis	25 \$2,761	00 45
CR.	₩2,401	-10
H. Randolph, salary and expenses quarter ending Sep tember 30; 1903	\$ 208	10
S. Mil'a. Milto , Wis., salary for quarter ending Sep- tember 30, 1903		00
S. Wilson, Attalla, Ala., balance on salary and expenses \$ 77 60		
Advance on salary 15 00-	- 92	60
East Hebron, Pa		50 50
Sec nd Verona, N.Y Richburg, N.Y Hartsville N.Y	18	50 75 50
Boulder, Colorado Welton, Iowa	87	50 75
Cartwright, Wis Delaware, Mo	6	(+0 25
Little Prairie, Ark Cumberland, N. C		50 25
der on salary of D. H. Davis der on salary of J. W. Crofoot		00 95
. B Kelly, salary and expenses	63	13 80
merican Sabbath Tract Solcety—Pulpit and postage D. Sherman, Alfred, N. Y., postage, editorial work on Pulpit	133	02 75
Pulpit terest ush in Treasury Nov. 30, 1902—China Mission\$ 964 17	, *	38 38
Available for current expenses 894 05-		
E. & O ₁ E.	\$2,761	45
GEO. H. UTTER, Tre	easurer	•
THE BOY TO THE SCHOOLMASTER.		
E. J. WHEELER.		
You've quizzed me often and puzzled me long		
You've asked me to cypher and spell You've called me a dunce it I answered wrong,		
Or a dolt if I failed to tell		
lust when to say <i>lie</i> and when to say <i>lay</i> , Or what nine sevens may make,		
)r the longitude of Kamschatka Bay,		
Or the l-forget-what its-name lake, So I think its about <i>my</i> turn, I do,		
To ask a question or so of you.		
The schoolmaster grim he opened his eyes,		
But said not a word for sheer surprise. an you tell what "phen-dubs" means? I can.		
Can you say all off by heart		
'he ''onery twoery ickery ann,'' Or tell ''alleys'' and ''commons'' apart ?		
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart ? an you fling a top, 1 would like to know,		
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart ? an you fling a top, 1 would like to know, Till it hums like a bumble-bee ? an you make a kite yourself that will go		
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart? an you fling a top, 1 would like to know, Till it hums like a bumble-bee? an you make a kite yourself that will go 'Most as high as the eye can see,		
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart? an you fling a top, 1 would like to know, Till it hums like a bumble-bee? an you make a kite yourself that will go 'Most as high as the eye can see, 'ill it sails and soars like a hawk on the wing	?	
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart ? Can you fling a top, 1 would like to know, Till it hums like a bumble-bee ? Can you make a kite yourself that will go 'Most as high as the eye can see, 'Ill it sails and soars like a hawk on the wing and the little birds come and light on its string ' The schoolmaster looked, oh ! very demure,	?	
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart ? Can you fling a top, 1 would like to know, Till it hums like a bumble-bee ? Can you make a kite yourself that will go 'Most as high as the eye can see, 'Most as high as the eye can see, Call it sails and soars like a hawk on the wing and the little birds come and light on its string? The schoolmaster looked, oh ! very demure, But his mouth was twitching, I'm almost sure.	?	
The "onery twoery ickery ann," Or tell "alleys" and "commons" apart? Can you fling a top, 1 would like to know, Till it hums like a bumble-bee? Can you make a kite yourself that will go 'Most as high as the eye can see, 'ill it sails and soars like a hawk on the wing And the little birds come and light on its string? The schoolmaster looked, oh! very demure, But his mouth was twitching, I'm almost sure. Can you tell where the nest of the oriole swings, Or the color its eggs may be?	?	
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DEC. 7, 1903]

Then gaze without trembling below? Can you swim and dive, can you jump and run, Or do anything else we boys call fun ?

The master's voice trembled as he replied, "You are right, my lad, I'm the dunce," he sighed.

PENITENCE.

EDWARD YOUNG.

Great God

Greater than greatest ! better than the best ! Kinder than kindest ! with soft pity's eye Look down-On a poor breathing particle in dust ! Or, lower-an immortal in his crimes. His crimes forgive. forgive his virtues, too 1 Those smaller faults, half converts to the right.

Woman's Work.

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

"MY OLD HOUSE."

THE following poem was written by a lady on her fonduess for strong drink. ninety-fourth birthday, and was handed me to read by a friend, while in the White Mountains during the past summer. The sentiment is so true to life, and the figure is so beautifully carried out, that I thought others might | themselves responsible and agreed to pay inalso be pleased and helped by the reading: AMANDA P. TOMLINSON.

Now, He who placed the scructure here Can prop it up another year. If He should think it best. Long hath it stood through snows and rains, And braved life's fearful burricanes, While many a stronger fell. The reason why we cannot see, But what to us seems mystery, The Builder knows full well But now 'tis weather-worn and old : The Summer's heat and Winter's cold Pierce through the walls and roof; 'Tis like a garment so worn out To mend, there seems no where about. So gone is warp and woof. The tottering pillars are all weak,

I hail once more my natal day.

Still in my tenement of clay,

With many favors blest

The poor, old, rusty binges creak, The windows, too. are dim. These slight discomforts we'll let pass For, looking darkly through a glass, We catch a helpful gleam.

Nature and reason tell us all, Thi withered frame ere long must fall, When, where, or how 's unknown ; We'll leave that to the Architect, And trust His wisdom to direct The taking of it down.

And when you see it prostrate lie, Let not a tear bedim your eye, The tenant is not here. But just beyond time's little space. She finds some quiet resting-place, No more to date her year.

And though she walks with you no more, The world will move just as before, 'Tis meet it should be so Let each his house in order set, That he may leave without regret, Whenever called to go.

God, our Creator, the maker of all, despised MANY who have been interested in the passnot small things. But used that which to us ing of the child-labor laws have been the more seems so insignificant in making the beautiinterested in the enforcement of the same. It ful earth and all it contains. He is our exwas with no feeling of surprise that comample; should we not then, as his followers. plaints were heard of the trouble that was pattern after him in this point as well as all brought upon families, by putting into effect others the law that forbade children under fourteen And yet, how many of us shrink from the years of age to work for wages.

small, every day duties of 1 fe because they In Chicago, when thousands of children were are so small. We forget that the greatest redischarged from the factories and stockyards, sults often come from the faithful performance there followed immediately a cry of destitu- of the smallest duties. The wayward one who tion from hundreds of homes. So serious was cannot be brought into the fold of our Savthe matter, that it seemed wise to look into jour by hearing the best of sermons, may be the complaints and see if they were genuine. won by one timely word or smile. As soldiers Miss Jane Addams, superintendent of Hull of God, can we afford to stand idle? No, if we House, the center of a large settlement work would help in winning souls for Christ we in Chicago, was appointed to take charge of must be on duty. the work as one who knew well the condition Five years ago, when our country was preof the poor. As a result of careful inquiry in paring for war with Spain, there was a call the families represented, out of the hundreds for volunteers. Thousands responded, and of complaints made, only three cases in Chithrough their faithfulness to duty, the war cago and five in the rest of the state were terminated in victory for our country. found where the wages of the discharged chil-Let us suppose that the soldiers, after havdren were necessary to the support of the ing enlisted, had refused to march into battle family. In every other case there was either because they were not given places as genera father who could support the family if als or other high officers. They would not he was obliged to; older children who were at serve as soldiers, they would have positions work, or relatives who would assist until the of glory and honor. What would be the rechildren had reached a wage-earning age. sult? The battle would be lost. What of us

Not long since a little girl was killed on the | who have enlisted as soldiers for Christ? street, and the father showed excessive grief Do we, when we stand face to face with that was by no means silent. Inquiry duty, shirk it because it is not just what we brought out the fact that it was not the loss would choose to do? Do we let it pass by unof the child that he was lamenting, but be needed because it seems so small and insigcause of the loss of her wages. Incidents nificant? Or do we stand ready to do anymight be multiplied to show how children thing, everything we may be called to do.

have been put to work at a very early age. so young that they were dwa fed mentally as well as physically, that the parents might live with little or no work or satisfy their

When these cases of real need were found in Illinois the club women of the state made to the family treasury the sum that would be earned by the child, and will continue to do this, until by law, the child can go to work again. In New York city, also, this plan has been followed to some extent and will doubtless be more prevalent as the law is more strictly enforced.

In a letter from Mrs. Lucy F. Randolph, our associational secretary of the southwest, she says: "Our association throughout was a success. It was the general verdict that it was the best we have ever had. We are thankful for the blessings received and encouraged to work on."

WOMAN'S HOUR AT THE SOUTHWESTERN ASSOCIA-TION.

The Woman's Hour held in connection with the Southwestern Association occurred Sunday afternoon, Nov 8.

The session was opened with prayer by Mrs: Clara Lewis, after which the leader outlined the work of the Woman's Board. Reports full of interest and encouragement were read from three societies of the association.

Miss Carrie Nelson gave a paper on small things. All things, however great, are made up of small things. The mountain is composed of the smallest particles of dust and sand. The mighty ocean is but myriads of small drops of water. Of man, G d's noblest work, it is said, "Dust thou art, to dust returnest."

knowing that the small things done "in his name" are the principal factors in the great work for the betterment of the world, for the salvation of souls.

A duet was sung by Elder Hurley and Miss Nelson, and a paper written by Mrs. Arlouine Witter, was read. This paper was entitled Christian Growth, and contained many helpful thoughts on how to grow in the Christian life. Tell to others your Christian experiences and joys even though you sometimes feel that you have no new thing to tell. Give the cup of cold water Christ speaks of, in a kind look, a warm hand grasp or a word of cheer and comfort. We can know we are growing in grace when we are looking for something to commend in those about us, rather than something to criticise. Keep the mind pure so that it shall be ready to receive the teachings of the Holy Spirit. We cannot be too careful as to the food we allow our minds to feed upon. Keep the body pure, fit temples for God to dwell in, allow nothing on the table or in the deadly benumbing effects of alcohol and tobacco are coming to be understood as never | bles, corn, cotton, potatoes, berries, hay, etc. | took one course of lectures at the Geneva before, and no Christian man or woman uses them without feeling that an apology is due from 10 to 15 years old, and \$1.50 to \$3 for ferson Medical College in Philadelphia in to their Creator and the brothers and sisters who do not use them. This is a very conclu- families or more for 1904. Write at once; after ten years' practice there went to Geneva sive evidence that it is a hindrance to Christian growth.

fect consecration of heart and life, that we may be temples the Holy Spirit shall delight to dwell in. May the light that shines through the windows of these temples be as beacon lights to guide the soul, tempest tossed and shipwrecked, into the safe, quiet harbor of light, and love and peace, as it is found in Jesus Christ our Lord.

The hour closed with a few words of cheer and commendation by Secretary Whitford. LUCY F. RANDOLPH.

THERE is no word in the English language which is more thoroughly misunderstood than economy. As ordinarily used it implies merely doing without things, and in domestic affairs it is synonymous with all sorts of petty and irritating deprivations. But, according to the dictionary, economy is the prudent management of affairs. Swift defined the virtue as the "parent of liberty and ease," and Ruskin says "economy no more means saving money than it means spending money; it means the spending or saving, whether of money or time or anything else, to the best possible advantage." To be economical, therefore, means, apparently, to manage so that one will not have to do without things that one ought to have but will be able to satisfy all one's reasonable desires. It is the people who get things and do things with their money who are economical, not those who do not spend it at all.-New York Tribune.

Do you rightly estimate the importance of to-day? That there are duties to be done today which cannot be done to-morrow? This it is that throws so solemn a significance into your work. The time for working is short, therefore begin to-day; for the night is coming, in which no man can work.—F. W. Robertson.

its readers in the denomination.

Our Reading Room.

WYNNE, ARK.—We have had, so far, one of the pleasantest fall seasons for many years Health is very good. Religious services on stand. At 10 30 night after last Sabbath, lost all my feed stuff by a fire, which was se by some one; he was kind enough to unfasten the stock and turn them out. We have a man arrested and evidence enough to convict him. My loss of feed stuff is estimated at \$250. houses at \$150. No insurance. The neighbors have all come to my assistance and I have another crib built and two loads of corn in, with more to come. I have made a deal with Dr. Prince, of Springfield, to oversee 900 on that tract, he will furnish all the material to build us a church. We have in the enter. | him the Herald says: prise plenty of work for all kinds of laborers

Yours in the faith,

W. H. GODSEY.

Nov. 28, 1903.

BERLIN, N. Y.-It is now almost eigh months since we located in Berlin, and we have contributed nothing for this department of the RECORDER during that time. This is not because we are not interested in that department, for we are deeply interested in it. For just twenty years before coming to Berlin, I was in the employ of the Missionary Board, either as missionary pastor or as general missionary, and my quarterly reports t the Board appeared in the RECORDER eighty times and my annual reports twenty times: for this reason I have felt like giving the readers of the RECORDER a rest. I have be come somewhat acquainted with our people at Berlin and find them to bekind and hospit able. Soon after our arrival here the people extended to us a most cordial public reception, leaving quite a sum of money and many of the necessities of life as an expression of their best wishes and kind regards. Quite recently, a similar visit was made to the parsonage by our whole-souled people, at which time the pastor and wife were fully remembered, and a most pleasant social time was enjoyed. In many ways, the people have expastor preached the annual discourse.

Dea. James Greene recently met with an accident by which one of his eyes was seriously injured and which finally necessitated his removal to a hospital in Troy where more skillful treatment could be secured. It is now hoped that his sight may be restored. Mrs. E. R. Greene is spending the winter at Daytona, Fla., and her husband expects to join her in the near future. At the recent election, the vote in Berlin was strongly in favor of "no license," and we trust the voice of the people upon this question will be strictly en-| forced. E. H. S.

November 30, 1903

SYRACUSE.—The Evening Herald, of Syraacres of finest soil at Bay Spur, Arkansas, 12 cuse, for November 27, 1903, publishes miles from where I live, and he says if I get | notices of several "Veteran Physicians" of enough Seventh-day Baptist people settled that city. Among them is Dr. E R. Maxson, who is well-known to many of our readers: of

Dr. E R. Maxson was born in Petersburg, and the lands are very rich, and health is N.Y., on September 24, 1820, moved to Alhouse that is harmful to mind or body. The fair. Any one wishing to come to Arkansas fred when 3 years old, to Adams when 14 cannot find a better place for fruits, vegeta- vears old, studied in the Adams academy, Wages from 75c to \$1.25 per day for boys Medical College, was graduated from the Jefpersons from 15 up. I would like to have 20 1845, opened an office in Adams Center and good comfortable houses are furnished for all to lecture in the Medical College. While there who will join me in this great work. Our he wrote an original book on the "Practice Oh! my dear sisters, let us seek for a per- little church is doing very well, having ser- of Medicine." While in Geneva Dr. Maxson vices 4 Sabbaths and 1st day in each month. | was elected president of the Ontario County Medical Society. After three years more in Adams he went to Philadelphia, from which he was sent in 1867 to attend the International Medical Congress in Paris. He studied antiseptics with Lister in the Royal Infirmary in Glasgow, and wrote a small book on "Hospitals, British, French and American." While in Geneva Dr. Maxson studied in Hobart College under the Rev. Dr. W. D. Wilson, late of St. Andrews Divinity school in this city. In Philadelphia he lectured in the Wagner Institute, by which he was given the degrees of M. A. and LL. D. After he came here he was admitted to the bar on January 2, 1877, having studied law as a pastime. His certificate, signed by Presiding Justice Joseph Mullin, hangs in his office. Dr. Maxson would literally rather study than eat. "I have read the ninth edition of the Encyclopedia Britannica since I came to Syracuse," says he. "I have studied religion as closely as law and medicine, and the Koran is as familiar to me as Cubb's spelling book." Dr. Maxson is a Seventh-day Baptist. His ancestors have been and he thinks that creed as good as any other.

SALEM (BUCKEYE), W. VA.-The special meetings that have been held here by Pastor hibited their kind feelings toward their pas- | Witter, closed on Monday night, November tor and his wife, and have made them feel 30. While they did not result in all the good that they are among friends who have their we had hoped, we feel that they have accomwelfare in mind. We also find the First-day plished much good along three lines at least. people very kindly disposed and have been | In the first place they stirred many to great treated with the warmest courtesy by them. thoughtfulness, which resulted in the return I have preached several times in the M.E. of four to the active duties of the Christian and the Baptist church in Berlin, also in the life. This change in the life of these persons Christian church at Petersburg and in the is truly a cause for rejoicing. Again, in sev-Baptist church in Stephentown, and have eral families where the family altar has been been warmly received in all these places. neglected for many years, the altar has been Union Thanksgiving services were held in the erected again and the families are once more Baptist church this year and, according to gathered together at the sacred shrine. All The RECORDER desires news interesting to previous custom, the Seventh-day Baptist through the meetings there was manifest the presence of hearts burdened for the unsaved;

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six or seven new ones made a start, and four dear girls give evidence of a new birth. The Sabbath-school here is holding its sessions regularly and with a good degree of interest; we hope they may be continued all through the winter. COR.

RIVERTON, N. J.-Our denomination ha always seemed to us like one large family, and so we write that "the family" may know of an occurrence which has brought joy to ous. us and doubtless will to many of them. This fall we were led, providentially we believe, to make our house-keeping arrangements in such a manner that we boarded the lady in whose house we live. We tried to be considerate of her Sunday-observance, and she, in turn, was as thoughtful in regard to our observance of the Sabbath. Very soon she Sabbath in December, and Elder L. M. Cotbegan to inquire why we kept the seventh day of the week instead of the first. We men- ell goes occasionally to Watson, we think the tioned the Bible reasons, and when oppor- small churches of the Central Association are tunity presented offered her the Hand Book to read. She also read Rev. S H. Davis' sermon on the Sabbath in a recent number of the Pulpit. Her sincerity and her attitude toward the Bible as the only rule of faith and practice made it seem to us that she could reach but one conclusion. We awaited with interest the result of her investigations. thought and prayer, and one day she announced that she "had kept her last Sunday." keep Sunday.

We were impressed by the remark made by a minister of her denomination (Methodist), whom she questioned as to the teachings of the Bible on the Sabbath. He said, among other things, that he had been very much troubled at one time by the question, which had been brought to his attention through literature he had received on the subject. His mention of the literature does emphasize the importance of this excellent own time and way. Let us more actively support our Tract Society in its work, and let us also, as opportunity permits, leave the tracts where they will be useful; and, while not obtruding the matter offensively, let us always be ready with a plain, simple statement of the Bible reasons for our position. As we read the editorials of the SABBATH RE-CORDER we think of Dr. Lewis' burning apthe work which he must soon lay down. need, some one must and will. Now, some places. one may be trained by the greatest expositor of Sabbath truth we have ever had; some | here, with but one exception. The circuit one may be enriched by Dr. Lewis' wide and rider here preached a sermon on "Sabbathvaried experience, and made skillful in the breaking," in which he tried to turn his peouse of his library. Some day, unless this is ple against me personally. done soon, we shall find ourselves without a champion sufficiently equipped to go out and proclaim the truth, for which we as a people expected to hear him, and since then his constand.

MR. AND MRS. L. S. DAVIS.

looks, with the new memorial windows and on the Sabbath question to lend him. I gave three coats of white paint. The parsonage him Biblical Teachings Concerning the Sabbarn is nearing completion. It is substan- | bath and the Sunday. I have not yet heard tial, convenient, and a pleasant reminder of his opinion of it. the generosity of the people at home and abroad.

That better times have come is plainly sacrifice in the price of said property, with shown by the increased number of weddings. the written agreement among all parties that The various Town Boards met a few days it should be used for school purposes, as long ago, and we handed in the sworn statements as they wished it thus used under my control of the marriages solemnized. We had a list There are two libraries in the school, but they of eleven for DeRuyter, eleven for Cuyler, and are almost empty. The founder of this school fourteen for Linckaen, and the holidays when leaving donated the books to Booker are just ahead, when they usually come thicker | Washington's school. and faster. But death has been busy also, If any of the RECORDER readers have old and the funerals have been far more numer. books, or any school furnishing goods, as

every Sabbath afternoon and visiting among the people. Elder T. J. VanHorn went to of God. The Lord placed this property in Preston the first Sabbath of November, via our hands at one-tenth its original cost, and DeRuyter, where his wife made an interesting | it shall be used to his glory. address to our Woman's Benevolent Society. Elder I. L. Cottrell goes to Preston the first trell the first of January. As Bro. S. S. Powfairly well supplied. L. R. S.

PORTVILLE, N. Y.-Few farming districts have better facilities for communicating with the outside world than the beautiful valley in which is situated the Portville church. The new Shawmut railroad runs along one side TUSCUMBIA, ALA.—A few lines in reference to of the valley, and the Olean branch of the my work in Alabama would perhaps be of in- same road along the other side. If you preterest to many readers of the RECORDER. | fer a trolley ride a car is at your service every Though engaged in secular work, it is only to forty-five minutes. A free delivery mail route, pay expenses while I am about the Master's recently established, reaches many of our business. During my school term I taught | families, adding another convenience. Bro. a Bible class and preached weekly in a Union | Alva Davis did a good work here last year church, and since then I have had a monthly and we are praying that the well-begun work Since that time, October 27, she has kept appointment in the Tennessee Valley, about may be carried on in such a way as to build the Sabbath as strictly as it was her habit to | ten miles away, and also preached twice a | up the church. month at home. The Quarterly Meeting recently held with

us left a good influence. We are trying to ac-In the valley, some time ago, I announced | that at my next appointment I would preach | celerate the spiritual wave set in motion then. on the Sabbath question. Some of the leaders | hoping it may reach flood tide in a series of | thought it might cause division, and asked | special meetings, during the holidays. The me not to do it, and they were backed by the sermons during that meeting by Pastors G. Methodist preachers, telling them not to al. | P. Kenyon and W. L. Burdick were such as low it. An evangelist and his wife said they | to inspire to greater effort in the Master's serwould like to see me, talk to me, and pray vice. Some of us need the inspiration. In with me about it. The Lord laid upon me to the absence of Dean Main-all were sorry he preach on the subject, and all their entreaties | could not be present—Rev. H. C. VanHorn gave means of bringing the truth to the minds of went unheeded. The time came, and the the "Bible reading on the Sabbath," preparthe people. The silent page appeals in its leaders, much wrought up, asked me if I still ed by the Dean, very acceptably. We are insisted in delivering my sermon on that sub- |glad to note increased interest in the prayerject, and that if I did they would leave, as | meetings, also additions to the young people's they did not want their children to hear it. and children's classes in the Sabbath-school. I told them I believed it was my duty, so | We wish more of the older people might remain they left, but there were as many, or more, for the study of the Word in the Sabbathon the outside of the house who came in and school. We held our Thanksgiving service on took their places. I thought their leaving the Sabbath following Thanksgiving day. might have a good effect, so I announced that After the sermon many expressed their thankat my next appointment I would preach on fulness for the many blessings that are ours peal for some one to now-prepare himself for Sunday as mentioned in the Scriptures. When as a church. A note of purpose for the future I preached on this subject the leaders left was sounded by some in such a way as to Has that one offered? Surely, in view of the again, but many came in to take their lend hope and cheer. New singing books for the congregation are a recent addition, increasing interest in the service of song.

I have been treated very kindly by ministers

Many grouped together in the yard after preaching and said it was the last time they gregation has decreased. All others have treated me kindly, asking me to take part in their meetings. The Presbyterian pastor in DERUYTER, N. Y.-How nice our church | Tuscumbia asked me if I had any literature

Many of the RECORDER readers know that I bought a school building here at a great

desks, globes, maps, charts, etc., that they Eld. L. M. Cottrell is preaching at Otselic will donate to this school, they shall be used for the education of the poor and the glory

D. W. LEATH.

TUSCUMBIA, Ala., Nov. 16, 1903.

A. J. C. B.

	Jus	t I	OC	k	Up	
	Your	old co	pies of	Confe	rence	
es da	Minu	tes, ar	d see	if you	have	
	any o	f the f	ollowi	ng yea	ars:	
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an i. Hei	1812,	1813,	1814,	1815,	1816,	
	1817,	1818,	1819,	1820,	1821,	
	1822,	1823,	1824,	1825,	1826,	
	1827.	1820	1821.	1822.	1824.	

1835, 1841, 1845. They are pretty scarce, but they are worth Ten Cents each, if in good condition.

Address, JOHN HISCOX, **RECORDER Manager, Babcock** Building, Plainfield, N. J.

Children's Page.

COMP'NY'S COME TO OUR HOUSE.

Comp'ny's come to our house-mother's awful busy-" Lots to do, my little man go an' play with Lizzie." "Go an' play with Lizzie "-that's what they always

When comp'ny comes to our house. "Now, run out and play."

778

1, <u>1</u>

Wonder why they never let a feller see the folks ! I know lots of stories an' anecdotes an' jokes ;

I could show the album, an' show 'em who is who. But when I even mention that, why-"That would

never do. 🗠 That would never do, my son, you're only in the way; Lizzie's waitin' in the yard-now run out an' play."

Ain't it tough, I'd like to know? And then, with prink and perk.

Mother, she goes in the parlor-" Lay aside your work; Tea is ready "-then they come and set in solemn state, An' mother says, "Now, little man, you will have to

Run along now-here's a cooky-one for Lizzie. too, An' pretty soon you'll have your tea when all the rest are through.

Then Liz an' me, we hang around, an' peek in at the door. An' watch how fast the chicken goes, an' hear them ask

for more An' eye the nice, big frosted cake as it passes into view,

A wonderin' if we'll get a piece when all them folks is through.

There's pleasant parts and horrid parts to havin' comp'ny come There's too much "yes, ma'am," "please excuse," and

not enough of fun. But, on the whole, I guess I'm glad when mother says to me.

"Now wash up clean an' comb your hair, for comp'ny's come to tea.'

SUZANNE.

MARY H. KRGUT.

The Brainard's cabin stood in a small clearing in the forest. Loity pines towered above the | the loss of its mother. low, sloping roof, the winds sighing and murmuring through their tossing boughs. There | ing no disposition to stray away, but keeping | what had happened. But presently she sniffwas a sparse growth of grass before the door, and morning-glories veiled the windows with or laying down to sleep, while they built their their green leaves, and flung their tendrils | playhouses, ready to go home when the sun around the rough posts of the rude porch. It was a pretty place—the only house of entertainment that offered for stray hunters and fishermen that came at least once a year for | that the fawn should be called "Suzanne." the deer-shooting, or to fish for black bass in the ice-cold streams.

who ranged the forests of that part of Wis- one of them wanted to buy her, offering what transfixed, stared at them frenziedly, then consin, and he and his wife and the two children, Kitty and Fred, lived contentedly, summer and winter alike, in the cosy house, undisturbed by the solitude, when they were left to themselves, and by the absence of neighbors, the nearest of whom lived many miles away. In winter, when the storms raged, bending the boughs of the pines with their weight of snow, they piled on the logs in the great chimney-place and amused themselves with their books and games. In summer there were a thousand diversions-excursions with their father, the fishing and boating, so that the days never seemed half long enough and they were never ready for bed-time.

had been detained, for some reason, much for her everywhere, but she could not be found. later than usual. The day's errand had taken him a long distance, and he had not been able | father. "She would rather live with the deer, to let them go with him. Supper was ready after all, than with us." and they sniffed hungrily, their keen young rolls, the coffee and broiled fish which Mrs. | kind to her." Brainard said "would certain be spoiled if they were kept much longer."

narrow track, which served as a road for the ox-sleds of the lumbermen. He was walking hope; they continued to call and search, firm- to call through the lengthening shadows, and make out what, upon his arm.

mother, shading her eyes with her hand. "Is city had returned, as usual, for the fishing and it a lamb—or a young bear cub—or a child for such hunting as was permitted at that that he has found wandering in the woods?"

met their father as he approached. The mysterious creature which he carried so tenof their voices.

"O, it's a fawn-it's a fawn,"-shouted Fred in delight.

"Just what we have always begged for and where did you get it?"

"I found it over near North Lake—and it wolves would have eaten it, if it had not | forest road. starved to death, for something has happened to the mother, or she never would have long time, and could not run away when 1

its silky, buff coat, with the rows of dainty trusting affection, and the slender feet that came pattering after them wherever they

It went with them in all their rambles, showalways near them, cropping the tender herbage shone high over-head, or began to sink toward the west. There had been much discussion as to a name, but they at length agreed

Lovingly cared for and made much of, Suzanne grew and prospered. The hunters who bought would have compensated them for confidently quitted. the loss of their playmate.

the man's offer, as she had already done repeatedly, "we shall never sell her. She seems. now, like one of the family. I should almost as soon think of selling one of the children," and she stroked her pretty head, as Suzanne stole near and thrust her delicate muzzle into her hand.

Finally, one day, when she was quite full grown, Suzanne disappeared. Fred and Kitty One afternoon, early in May, their father were inconsolable. They called and searched

"She has gone back to the woods," said their

But," said Kitty, "she loved us; we fed her,

season. They had had a day of bad luck and "We'll go and see," they said, and they were grumbling discontentedly. Mrs. Brainscuttled down the path, through thegate and | ard was busy in the dairy, and Mr. Brainard was away on one of his long expeditions to the town. The children were tired and out of derly, struggled and crouched closer to his sorts, but sat listening to the talk of the men. breast, its heart beating heavily at the sound | the half of which they did not comprehend. as children will.

"The game has all been killed off." said one of them angrily, "and the streams and lakes have been fished out,-what with seining and wanted so much," echoed Kitty. "O father, breaking the laws generally," and he shook the ashes out of his pipe and began to refill it. Just at that instant the children glanced

was lucky for the poor little thing, for the |up, sprang to their feet and pointed down the

"Suzanne-Suzanne-" they cried in delight. It was, indeed, the lost fawn, or rather the deserted it. It has had nothing to eat for a pet, now a full-grown doe, returning to them of her own accord. But she had not come came across it. But we'll soon have it on its alone, for beside her, holding high his antlered head, walked a noble stag. It was the Mrs. Brainard welcomed the pretty creature | mate that Suzanne had found in the woods. with equal readiness. The children admired | bringing him back to her own home that they might share her joy and pride in his strength white markings along the back, the soft, dark | and beauty. Clarkson, the big, burly fellow eyes that soon grew to regard them with who had just freed his mind, dropped his pipe and snatched up the gun that lay at his feet. "By Jove," he exclaimed, "what a noble went. It soon learned to drink milk, and be- fellow!" The next instant a sharp report came sleek and fat, and quite reconciled to rang out. The stag leaped into the air, then dropped, quivered a moment and lay motionless. Suzanne at first did not comprehend ed the smell of the warm blood that gushed forth, staining the ground and settling in a crimson pool at her feet.

She gave a terrible cry, which was repeated again and again. Then she sank down upon her knees beside the body of the dead stag. trembling and moaning. Even the men were moved to pity by her grief. When they finally came toward hershesprang up, still mourn-John Brainard was one of the game wardens | came as usual, admired and petted her, and | ing for her dead mate, and, standing as if seemed to them an extravagant sum. But | leaped into the thicket, breaking her way like there in the forest they had little need of a crazed creature through the underbrush, money, and no luxury that money could have and so returned to the herd that she had so

When Mr. Brainard came bome and was "No," said Mrs. Brainard firmly, declining | told the story, he was enraged beyond words. "We'll have no more of them," he said emphatically to his wife. "It was cruel, coldblooded murder, nothing less."

> The children believed that after this Suzanne was, indeed, quite lost to them; nothing could ever restore the faith that had been so cruellyshaken : remembering herslaughtered mate, she would never trust them again.

> But they were mistaken. Months passed away once more. The snows had melted, the pines were tipped with buds, resinous and vividly green, and flowers sprung up in the sunny glades where the timber had been felled.

Their father had kept his word. After the appetites whetted by the fragrance of the hot and gave her a good bed, and were always cruel killing of the stag he would receive neither hunter nor fisherman. One bright even-"That makes no difference. She likes the ing, late in the spring, they sat together again free life in the forest best, and would rather | upon the porch, the children lounging upon At last they saw him, at the turn of the be with the herd than with her human friends." the steps, tired and sleepy after a long day of The children, however, did not give up all play and work. The little screech owl began rapidly and carried something, they could not | ly convinced that Suzanne would come back | they heard the wild laughter of the loons on to them. The days passed, yet their expecta- the lake. Suddenly, Fred peering through "What can it be, children?" asked their tion was never realized. The men from the gathering dusk, scarcely able to believe that it was true. exclaimed-"Suzanne-Suzanne has come back to us!"

she hesitated as if in doubt; then she halted, | the Sabbath doctrine. Tracts were distributplacing herself in front of the fawns as if to ed considerably by mail, which called out protect them from danger, still watching her correspondence with ministers and laymen. old friends furtively from a safe distance. She Several of the ministers as well as others acand then they saw her turn back, the fawns lem, Holland, who was also an editor. comappeared, but this time alone. She had hidden the young ones, as she thought securely. this pastor as our beloved Brother Velthuy For herself she seemed to feel no fear, for she sen, and were there no other results of the trotted on toward the house, and, leaping | Scottish mission, this alone would more than upon the porch, trust her velvety muzzle into pay for the labor and means expended. Mrs. Brainard's hand — having forgotten neither her friends nor the pretty trick.

the fawns as she had done at first, never quite convinced that her enemy was not somewhere lying in ambush, waiting to kill.

Finally, when the summer began to wane and the fawns were well-grown, she brought them for the last time. Then she disappeared and returned no more.—The Interior.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUE 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.

> (Continued from last week) FOREIGN WORK.

In the early seventies, Rev. Wm. M Jones, pastor of the Mill Yard Seventh day Baptist church, London, Eugland, interested himself largely in Sabbath reform work in that country by lecturing, correspondence, and in making use of our publications furnished freely by the board for distribution in London and elsewhere. Chas. B. Barber rendered valuable assistance by voluntary labor in distributing | brother, N. Wardner, when in Scotland, so in the city of London, and others engaged | that a single package of seven tracts, withvoluntarily in the work in England, Scotland | in the short space of a year and a half, reand Ireland. Bro. Jones also wrote a num- sults in the formation and addition to our ber of tracts pertinent to the times, and pub- | Conference of a church of thirty-one members lished "The Sabbath Memorial Quarterly" from 1875 to 1890, for free distribution.

in Glasgow, Scotland, asked the society to way of spreading Sabbath truth in regions send a Seventh-day Baptist Missionary to remote from our churches. Scotland, and in response the board extended a call to Rev. Nathan Wardner, which he accepted, and he and his wife arrived in Glasgow, June 23, 1875. The friends there gave him a most cordial welcome. On June 30 he reached London for consultation with Bro. Jones in regard to the work, and together they visited Great Grimsby, Glasgow, Elgin and Belfast, lecturing to assemblies in halls, after advertising the appointments. Bro. Wardner later returning to Glasgow, establishing his home and headquarters there. As a result of Bro. Wardner's labor in Belfast, a church of five members was organized as a nucleus around which the growing interest might cluster. He described them as "a valiant little band, lifting with all their might." offered by Rev. W. L. Burdick. In August, 1876, Bro. Wardner wrote that what he had done in lecturing, convinced him | his report for first quarter, 49th year, August that it was by far the most expensive and 1 to November 1, 1903, which was adopted. least effective method of getting the subject | The committee appointed to investigate |

before the people, so for the preceding two and report concerning the old Endowment months tract distribution had been increased | Funds of the Education Society reported. On motion the report was accepted and the And, sure enough, there she was, approach- until it was thought Scotland had never being slyly and cautiously. Beside her were fore been so covered with printed matter in committee continued with instructions to twin fawns-tiny, exquisite creatures, that the interest of any cause. While in Scotland consult legal authority upon the discretionshe seemed to protect and coax along the road Bro. Wardner prepared and distributed a ary power of the Society in the matter of the with doting tenderness. As she drew nearer series of tracts, presenting different phases of income of the old Endowment funds. It was voted that the salary of the treasurer be \$100 al year and the same be paid quarterly. On motion, it was voted that \$350 be paid seemed unable to decide, and at length her cepted the Sabbath doctrine. One pastor, of to the General Fund of Alfred University and prudence triumphed. She retraced her steps, a strict communion Baptist church in Haar- \$600 to the Theological Seminary. After approval of minutes, meeting was timidly following. In a few moments she re- menced keeping the Sabbath with 31 mem- adjourned bers out of his church of 60. We recognize PROF. E. M. TOMLINSON, Pres. V. A. BAGGS, Rec. Sec. TREASURER'S REPORT. First Quarter, 49th Year, Aug. 1, 1903, to Nov. 1, 1903. I. Revenue and Expenditure.

Thus far the mission was looked upon as an important pioneer work of highly success She came often after that, but always hid ful planting, but the path was not always smooth. Bro. Wardner returned home in 1877, and on his retiring from the work the board passed the following resolutions:

Resolved, That our confidence in our late Sabbath missionary in Scotland. Bro. Nathan Wardner, remains unabated, and while sympathizing with him in the trials and difficul ties encountered on that field, we hereby express our regret that circumstances connected with the health of his family, and the embarrassed condition of the treasury, have rendered his return necessary at this early date.

Resolved, That we are well satisfied with the plans of labor pursued by Bro. Wardner, and while we thank God for success already attained, we shall continue to pray in hope that an abundant ingathering may come from the truth sown by him and the others in Great Britain.

At the annual session in 1878 the following resolution was also adopted :

1. Resolved, That the simple effort of sending tracts through the mails, as by our with an efficient pastor, and a weekly paper. should be regarded with greater attention by In 1874 a number interested in the Sabbath | our people, as the cheapest and most effective

(To be Continued.)

EDUCATION SOCIETY.

QUARTERLY MEETING OF EXECUTIVE BOARD. The regular quarterly meeting of the Executive Board of the Seventh-day Baptist 'Education Society was held in the college office at Alfred, N. Y., at 1.30 p. m., November 22. Present: Prof. E M. Tomlinson, Prof. A. B. Kenyon, A. E. Main, D. D., Prof. W. C. Whitford, Rev. W. L. Burdick, Rev. J. B. Clarke, E. E. Hamilton, Mrs. Belle Titsworth,

Mrs. A. B. Cottrell, V. A. Baggs.

Meeting was called to order by the president, Prof. E. M. Tomlinson, and prayer was

The treasurer, Prof. A. B. Kenyon, presented

DR.		
Balance on hand August 1, 1903	\$ 735 19	
Interest on Bonds and Mortgages :	# 733-+9	\mathbf{x}
W. C. Belcher Land Mortgage Co \$	6 00	
J. A. Cozby	27 50	
Farmers' Loan and Trust Co	12 50	
Daniel Lewis, Executor.	60.00	
M. L. B. Merrill.	42 26— 148 26	
Interest Theological Endowment Notes:	A	
First Alfred Church for	· · · ·	,
William Calvin Whitford Samuel F. Bates	3 33	
W. Burdick	2 59 5 00	
Kate M. Clarke	2 53	
John B. Cottrell	4 50	
William H. Crandall	5 00	
Will R. Crandall	5 00	
Theodore L. Gardiner	5 00 5 00	
Frank L. Greene	5 00	
Elwood E. Hamilton	5 00	
S. P. Hemphill	5 00	
George W. Hills James W. Hoard	10 00	
Frank J. Hubbard	5 00 4 65	
Joseph A. Hubbard	10 00 -	
Eugene E. Hyde	5 00	
James R. Jeffrey	5 00	
Arthur E. Main for D. C. and G. A.	a #5	
Main	3 75 2 50	
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George W. Post	4 66	
Calvin D. Reynolds.	5 00	
Mary E. Santee	4 25	
Mrs. A. R. Sheppard	5 00 5 00	
M. G. Stillman	5 00	
Silas S. Thomas	5 00	
David E. Titsworth	4 50	
Joseph M. Titsworth	10 00	
C. J. York	5 00 2 50	
Frank S. Wells	4 50	
Ellen A. Williams	4 00	
E. Adelbert Witter	5 00- 169 30	
Contributions for Maintenance of Theolog (a) From Conference and Association :	ical Seminary :	
Collection at Annual Meeting, Aug. 21.	\$ 55 00	
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" " Conference, Aug. 22 " " Western Ass'n, June	42 63	
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779

THE SABBATH RECURDER.

II. Principal

DR.				
Balance on hand August 1, 1903			\$ 590	88
Payments on Bonds and Mortgages :				
Alfred University Bonds sold	\$1,800	00		
Wellsville Improvement Company	y . 900	00-	· 2,700	00
Payments on Theological Endowm		·		
Notes :				i graf
Elwood E. Hamilton	•25	00	· · · · ·	
Frank J. Hubbard.			•	•••
Frank J. Hubbard	. 100		· · · .	•
Arthur E. Main for D. C. and G.	A	144.5	. I	
Main		00		
Anna F. Maltov	. 25	00		'
Harriet A. Pierce	. 25	00		
George W. Post	. 10	00		
Mary E. Santee		00		
David E. Titsworth		00		
F. J. Wells	. 50			
Ellen A. Williams	. 10	00 '		
E. Adelbert Witter	. 10		105	
Joel J. Witter :	. 10	00	395	00
On Life Memberships :				
Mrs. Sands C. Maxson	. 25	00		
Mary L. Wilber Ennis	. 12	50-	37	50
/ Total			\$ 3,723	28
그는 아님께서 이는 것이 같아요. 이는 것이 집에서 가장하는 것을 통했다.		1411 - 144 1	\$ 317-3	30
CR.				
nvested in Bonds and Mortgages :		경영관	1	
Alfred University Bonds Otto P. Fairfield and wife	. \$1,100	00		
Otto P. Fairfield and wife	. 2,000	00		24 J (
Charles R. Voorhees and wife	. 300	00	3,400	00
Invested in Stock :				ار و شوره کار ار در مرد
Alfred Mutual Loan Association.			100	00
Balance on hand November 1, 1903			223	
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Total			\$ 3,723	38
III. Life Members A	Added			
Mary L. Wilber Ennis, Westerly, R	しょう おき たいたいがくかい		의 신경 기가 제품 등 기가	
Frank J. Hubbard, Plainfield, N. J.				
Mrs. Frank J. Hubbard, Plainfield;				• • • •
Joseph A. Hubbard, Plainfield, N.	• • • • • • • • • • • • • • • • • • •	3 X X	2 [소소] - 1	
		2		
Mrs. Sands C. Maxson, Utica, N. Y	(.	2 YO	영상과, 그리크	

Mrs. Sands C. Maxson, Utica, N. Y. Mrs. Mary E. Santee, Hornellsville, N. Y. Respectfully submitted, A. B. KENYON, Treasurer

ALFRED, N. Y., November 1, 1903. Examined, compared with vouchers, and found correct. . BENNETT CLARKE,

Auditors. ELWOOD E. HAMILTON,

REPORT OF COMMITTEE ON OLD ENDOWMENT FUNDS.

Your committee appointed to investigate and report concerning the old endowment funds of the Education Society would respectfully report as follows :

The early minutes of the Society, as well as its constitution, show that the Education Society was organized for the purpose of founding and endowing a denominational institution, which should not only afford a college education for the young men and women of the denomination, but also provide 1879. theological training for candidates for the ministry.

Initial steps for raising funds for the endowment of the school, the location of which had not then been determined, were taken by the educational committee appointed by the General Conference in 1852. Jonathan Allen was made general agent of the committee and at the Conference in 1855, the year the Education Society was organized, he reported having secured subscriptions to the amount of \$20,000. The orm of subscription used was the following

"We, the undersigned, hereby subscribe the sum set opposite our names toward the permanent fund of the Seventh the common income as their needs demanded. Not until the A whispered caution in your dullard ear : day Baptist Education Society, provided one hundred thousand dollars shall be subscribed, and a like ratio for whatever sum less that amount is subscribed. The subscriptions thus made shall be subject to the conditions and provisions of the constitution of the Society, adopted by the committee of the General Conference Sept. 15, 1854."

W. C. Kenyon, as general agent, and J. Allen, as assistant agent, continued the solicitation of funds, and at the first anniversary of the Society, held at Hopkinton, R. I., in 1856, they "report that they have taken subscriptions amounting to \$29,803.34; old subscriptions unarranged or untransferred, \$12,500.

In 1857 W. C. Kenyon, agent, reported, "I have taken subscriptions for the endowment of a college to the amount of \$12,100. I have found nothing to change the views expressed last year in relation to our college enterprise. Everywhere alike, as well at the west as at New England, there is among our people an unshaken faith in the necessity of prosecuting the effort to found a college owned and managed by our own people. The last subscriptions taken have not been passed over to the treasurer of the Society because the scholarships have not been issued."

The form of note adopted by the Society, which entitled the maker to receive in return a ten per cent scholarship, was as follows : • • • • • • • •

SUBSCRIPTION TO ENDOWMENT FUND.

For the purpose of permanently endowing a Collegiate Institution at Alfred, Allegany County, N. Y., and for the purpose of enjoying certain educational privileges, therein and 120 one-half scholarships in use during the preceding it flew back into its proper position, as if askwhich are named in a certificate of scholarship bearing even date herewith and issued to me, my heirs and assigns for these scholarships may possibly have been issued by Alfred ing to be filled again. No matter how it was ever, I do hereby obligate myself, my heirs and assigns, to Academy. pay to the Treasurer of the Seventh-day Baptist Education Society I also engage to of the Society for 1866, says: "This Society had its origin pay to said Treasurer, or his order, annually, on the first of some eleven years ago in a special effort to found a College settled itself, with a few gentle shakings and September hereafter, at the rate of six per cent per annum, and Theological Seminary. To this end, endowment sub. Swayings, into its place.

remains unpaid until the whole shall be paid. And I also | person contributing the sum of one hundred dollars or more, engage that the educational privileges specified in said certifi- toward the endowment of Literary Professorships, or securcate shall never be used by myself, my heirs, or assigns to the | ing its future payment to the Society, with the interest being the same, but its use may be donated to any person or persons | ciety, and shall also have the privilege of perpetually receivwho depend entirely upon their own exertions to defray their | ing in return, towards the education of a scholar, at the rate educational expenses.

in said Institution.

The whole shall be subject to the provisions and conditions

The blank space near the bottom allowed the donor to specify, if he so desired, the purpose for which the income should be applied.

Of ninety unpaid notes aggregating \$10,944 43, now in the hands of the Treasurer, two, amounting to \$200, are designat ed as given for the benefit of the Theological Department; three, amounting to \$350 for Natural History; one of \$100 for College Department; one of \$100 for President; while in the remainder the space is left blank.

In his report for 1871, the Treasurer of the Society states that a legacy of \$100, less charge of \$6, had been received under will of A. D. Titsworth, "the interest from which is to be applied in aiding young men preparing for the Gospel Ministry." Later he reported that interest had been added sufficient to make the principal an even \$100.

Such information as the committee has been able to obtain concerning the status of the old endowment funds has been derived from the published minutes of the Society.

Elisha Potter, in his final report as Treasurer, in 1878, gives a complete list of all subscriptions paid since the organization of the Society, and a list of the notes remaining in his hands unpaid, together with the interest paid on each. He reports (in summary):

J. Principal paid, with interest paid on same as notes: Alphabetical list of 112 names., Total, \$25,308 33, principal \$12,632 67, interest.

2. Notes transferred, with the amount of interest paid of same to the Society before the transfer: Theological Fund -List of 8 names. Total, \$1,500, principal; \$1,138, interest. University Fund-List of 2 names. Total, \$150, principal, \$12, interest. Natural History Fund—List of 9 names. Total, | The peers of any—white, or black, or brown ; \$1,-400, principal; \$880, interest.

3. Principal unpaid with the amount of interest paid the Society on the same-Alphabetical list of 129 names Total, \$16,525, principal; \$6,877 42, interest.

Total endowment, \$44,883 33.

The notes reported under the headings, Theological Fund, University Fund and Natural History Fund seem to have | Had won with voice and sword the crown of fame, been, for some reason, turned over to the Trustees of Alfred | In field and forum earned an honored name. University, as will be seen from the report of its Treasurer in | And when the Celt and Saxon ruled the world,

During the next ten years the total endowment increased only \$801 10, but there is no record to show for what purpose the new endowment was given, if any was specified. The A Jew's hand 'twas that steered the ship of State, only attempt at keeping the separate funds distinct, which And when the bugle sounded war's alarm we have been able to discover, was the list of Elisha Potter | And myriad men from factory and farm cited above.

It will be noted that in this case it applies only to notes transferred to Alfred University and not to funds remaining in his hands. For whatever purpose the funds were originally subscribed, the several prefessorships in the college seem to have been considered as one common family, and shared establishment of the George B. Rogers Professorship of In- | Do you know that Christ, of whom you sue dustrial Mechanics in 1867 do we find any attempt on the Forgiveness, was a persecuted Jew ? part of the University Trustees to keep the different funds distinct, and it is only since 1888 that the Treasurer of the Education Society has done so.

That this method of treating the funds has not always passed unchallenged will be seen from a resolution passed at the anniversary in 1858:

"Whereas, the subscriptions were primarily taken with reference to the establishment of a Theological Department therefore RESOLVED, That we instruct our committee to establish that department immediately."

Again in 1869, the "Committee on the better organizing of the Theological Department," reported: "Whereas, a considerable part of the endowment funds of said University was a time I happened to have luncheon at All subscribed for the support of that department, your commit- Souls' College, Oxford, where the curiosity of tee would further recommend that one-half the present fund all the strangers present was excited by a set be set apart for the support of that department, and that steps be at once taken to enlarge said fund for its support."

and to show what were the wishes of the donors of the early These, we were told, were "tumblers;" and endowment funds, would, at this late day, be a hopeles task.

The question is all the more complex from the fact that their name. scholarships were given for most of the early subscriptions. There is no record to be found showing the names of the holders or amounts of these scholarships.

school year, amounting in free tuition to \$1,267 oo. Some of

as interest, upon the whole or such part of the whole sum as scriptions were taken upon the following arrangement: 'Any detriment of said Institution, by selling, renting or leasing | paid thereon yearly, shall be a permanent member of the Soof ten per cent per annum, for the time of actual attendance, The money accruing from this subscription shall be appro- on the amount paid or secured to the Society'." (Const. Art. 5, Sec. 3.)

Under this plan between forty and fifty thousand dollars were subscribed. The financial and national difficulties that of the constitution of the above named society. Dated have since come upon us have rendered several thousand of the original subscriptions comparatively valueless, but it is hoped that between thirty and thirty-five thousand dollars of the original subscription will be realized."

> The average amount paid by the Treasurer of the Society to Alfred University for the nine years, has been \$1,339 78 Though we are unable to give the precise amount of free tuition given by the Institution, on scholarship orders, yet from the best data in our possession it has been within fifteen hundred or two thousand dollars of the amount received. Practically, the scholar has been endowed rather than the Institution.'

> > E. M. TOMLINSON, . B. KENYON, Com. E. E. HAMILTON,

ALFRED, N. Y., Nov. 22, 1903.

JOHN-PAUL COSGRAVE. Yes, he's a Jew "-and then you shook your head As though the worst of all had just been s id As though that word expressed th e height of crime. The depth of shame, the lowest moral slime. Yet, when you use that term reproach to cast You show your ignorance of what the past To student eyes reveals; how Moses led n safety through the desert them that fled From Egypt's bondage ; how he planned the laws That after ages hailed with loud applause To guide the race in whom no power subdued Their loyalty to God : ave. from that brood-That storm-to-sed people, oft enslaved in chains, Have sprung a line of men, in arms and brains. Whose deeds in camp or court e'er won renown. When Celt, or Gaul, and Saxon chased the deer. And slew their prey with simple bow and spear, And dwelt in holes in hillsides, like the lairs Of prowling beasts, and naught of fame was theirs. The Jews in Orient lands had read the stars. Had loved with Venus, and had fought with Mars; And the blue smoke from peaceful chimneys curled, Beside the generation that was new There walked the scion of the ancient Jew. When foes harrassed and threatened Britain Great Took up the sword to keep this Nation whole, The names of loval Jews were on the roll Yes; he's a Jew," O pigmy of a clan, What say you when 'tis said, "Yes, he's a Man ?" Does not that statement cover all the best That can of any mortal be expressed ? Hark you-you simple-headed bigot hear

WHY TUMBLERS ARE SO CALLED. How many times a day do we use words without stopping to think what they mean! Every day at luncheon and at dinner we drink out of a tumbler. But I, for one, never thought why the large glass that holds our milk or water was so called, until once upon of the most attractive little round bowls of We believe that any attempt to sift the many contributions ancient silver, about the size of a large orange. we were speedily shown how they came by

When one of these little bowls was empty, it was placed upon the table, mouth down-The Executive Board in 1860, reports 130 full scholarships ward. Instantly, so perfect was its balance, treated-trundled along the floor, balanced President Allen in his report as Corresponding Secretary carefully on its side-up it rolled again, and

Respectfully submitted,

"YES, HE'S A JEW."

-Sacramento Bee.

THE JOY OF SERVICE.

As in physical gymnastics there are awkwardness and blundering and mishaps and falls and bruises at the start, but dexterity, gracefulness and a pleasure afterwards, so it is in the spiritual gymnastics whose aim and end are Godlikeness. The law of habit is a law of God which always works for our happiness when we put ourselves in right relation to it. tended. Cast them all aside; they may be Exercise unto godliness becomes delightful in proportion to the earnestness, regularity and perseverance with which it is maintained. Prayer, praise, the study of the Holy Scriptures, Christian conversation and Christian is largest or blackest.-John Ruskin. work of whatever kind-all the devotions and all the activities of a Christian life-become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power, delight. When the soul Hall's Catarrh Cure is the only positive cure now known becomes accustomed to the attitude of reverénce, love and obedience toward God, it is heaven on earth.-Bishop Fitzgerald.

STAND FAST.

When Pompeii was destroyed there were very | to cure. Send for list of Testimonials. many buried in the ruins who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by the captain, with his hands still grasping his weapon. There. while the heavens threatened him; there. while the earth shook beneath him; there, while the flood of ashes and cinders overwhelmed him, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them. Gospel Trumpet.

DON'T WAIT UNTIL IT'S TOO LATE.

Do you know what it means to cure constipation? It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines, and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases, like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. Not a liquor or patent medicine. A full list of ingredients and explanation of their action with each package. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new strength and vigor. Only one small dose a day will positively cure constipation of any degree, by removing the cause of the trouble. Try it. A free sample bottle for the asking. Write for it today. Address, Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y. All leading druggists have it for sale.

THE SABBATH RECORDER.

A MORE SCRUPULOUS WATCH. It seems to me that the shortest way to check the darker forms of deceit is to set watch more scrupulous against those which have mingled, unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless and another as slight and another as uninlight and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our heart should be swept clean of them, without overcare as to which

\$100 Reward, \$100.

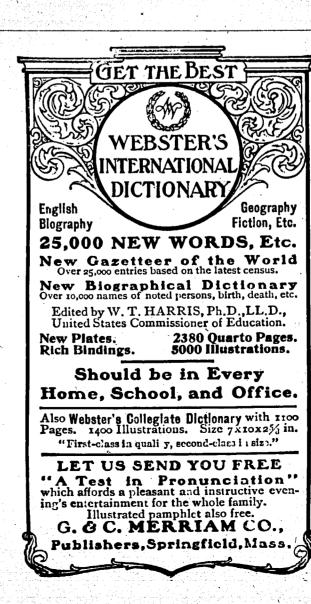
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails

F. J. CHENEY & CO., Toledo, O. Address, Hold by Druggists, 75. Sall's Family Pills are the best.

Gospel Seals as Christmas Souveni s postpaid.

Put up in neat packages of 100 assorted seals at 21 MRS. T. J. VAN HORN, Brookfield, N. Y. Wanted! Wanted Several copies of a Sermon upon "The Sabbath and Pure Christianity," preached before The Missionary Society at the Anniversaries in Alfred Centre, Sept., 1866. It was issued in pamphlet form that Autumn. Persons having copies will favor this office by sending as many as they can spare to

JOHN HISCOX, Manager.



"Scize upon truth where'er 'tis found Oa Uhristian or on heathen ground: Among your friends, among your foes;] The plant's divine where'er it grows."

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Literary Notes.

FAMOUS MEN OF THE OLD TESTAMENT. By Morton Bryan Wharton, D. D., author of "Famous Women of the Old Testament," "Famous Women of the New Testament," etc., etc. 3½x¼ inches, pp. 333. \$1.50. E. B. Treat, New York.

Truth is set before the world through individual lives more clearly and with greater force than in any other way. Her in is the power and the charm of all biography. It goes without saying that the men of the Old Testament are heroes in the best sense of that word. In this book Dr. Wharton gives a series of biographies, compiled of Old Testament records, of such men as Abraham, Jacob, Joseph, Moses, etc. Such work is not 'creative," but to gather the best materials concerning such characters and compile them in an attractive way is no mean task. Dr. Wharton has done that work successfully. Those who are familiar with these Bible characters will find their interest quickened and their studies aided by his pages. The individual man is always the important unit in the world's history.

A CONSTITUTIONAL AND EDUCATIONAL SOLUTION OF THE NEGRO PROBLEM. An Address by Regent Charles A. Gardiner, delivered in the Senate Chamber, Albany, N. Y., at the opening of the Forty-first Annual Convocation of the University of the State of New York, Tuesday evening, June 29, 1903.

When this address was made the RECORDER commended it, from what it could learn concerning the address through the daily press. The full address is now at hand in a neat pamphlet by the University of New York. The full text confirms the opinion expressed when the address was delivered, that Regent Gardiner has offered the best solution of the Negro Problem yet put forth. The Nation cannot afford to keep the Negro in ignorance, nor attempt to suppress him as social and political scum. The Race Problem, as it appears in the Negro of the United States, is acute, real, and difficult. To deport him, or isolate him, is impossible. To elevate him, educate and ennoble is possible. Duty and destiny both demand this. The present problem is part of the old Slavery problem. The Emancipation Proclamation was not the end of that institution.

DEATHS.

STILLMAN.-Mary Starr Stillman, widow of the late Charles H. Stillman, M. D., passed from earth to the Heavenly Rest Nov. 25, 1903.

See further notice on page 771.

KENT.—Mrs. Emily C. Kent was born at Carlton, Cum-berland Co., N. J., July 20, 1844, and died in Wal-worth, Wis., Nov. 18, 1903, being 59 years, 3 months and 28 days old

She was the oldest child of Dennis and Rebecca Campbell, and came West with her parents in 1853. She was married to Albert D. Kent March 17, 1864, at Edgerton, Wis. During their wedded life they resided in Pardeeville, Wis., Leroy, Minn., and at Waukesha and Milwaukee, Wis. In Waukesha they were engaged in teaching in the Reform School, and in Milwaukee Mrs. Kent was connected as solicitor in the charitable work of the Milwaukee House of Mercy. About two years ago Mrs. Kent submitted to an operation for cancer, and since that time has been in poor health, heart failure finally causing death. She was one of our faithful Christian members. Most of her life has been spent for the uplift of the unfortunate, a woman of strong mind and highly appreciative of spiritual privileges. Funeral at our home church and cemetery. M. G. S.

Employment Bureau Notes.

WANTS.

Wanted, ten, or twenty, or forty families to form a colony at Bay Spur, Arkansas, those who want work as carpenters, or at clearing, fencing, farming, and general work. Good prices for good work. This is one of the best openings for a Seventh-day Baptist colony that can be found. Address all communications to W. H. GODSEY, Wynne, Ark.

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.

G. B. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD Edited by

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

INTERNATIONAL LESSONS, 1903,

		FOORTH QUARTEB.
Oct.	3.	David Brings up the Ark2 Sam. 6: 1-12
Oct.		God's Covenant with David2 Sam, 7: 4-16.
Oct.	17.	David's ConfessionPsa. 51 : 1-17
Oct.	24.	David's Joy Over Forgiveness
Öct.		David and bsalom
Nov.		David's Grief over Absalom2 Sam. 18: 24-33
Nov.		David's Trust in God
Nov.		The Curse of Strong Drink Prov. 20: 1; 23: 20, 21, 29-35
Nov.		David's Charge to Solomon 1 Chron. 28: 1-10
Dec.		Solomon's Wise Choice1 Kings 3: 4-15
Dec.	12.	Dedication of the Temple 1 Kings 8: 1-11, 62, 63
Dec.		The Queen of Sheba Visits Solomon 1 Kings 10:1-10
Dec.		Review

LESSON XII.—THE QUEEN OF SHEBA VISITS SOLOMON.

LESSON TEXT.--1 Kings 10: 1-10. For Sabbath-day, December 19, 1903.

Golden Text .- When the righteous are in authority, the people rejoice.—Prov. 29: 2.

INTRODUCTION

The greater part of our record of Solomon is concerning the building of the temple ; but that was not the only glory of his reign. David had been a great general apd a conqueror, and had enriched Israel with the spoil of other nations. Solomon had inherited immense wealth, and was still receiving riches as well as wisdom. Unlike his father he was for the most part at peace with surrounding nations. His influence was however even more widely felt, for he was one of the leaders in commerce for his age. His caravans were seen in Arabia and Egypt and his ships sailed the Mediterranean Sea and the Indian Ocean. Besides the temple he built other magnificent buildings for his personal use and for the adminis tration of public business, and also a palace for the queen, the daughter of Pharoah; he improved the fortifications of Jerusalem and built cities in other parts of his kingdom. Altogether his wonderful doings made a great impression in the world.

Ourspresent lesson gives a striking incident of Solomon's reign, which well illustrates both his fame and his greatness. We are not to take it as an isolated instance of the extent of his influence. It is more than likely that other monarchs came from distant lands to see and hear this wonderful king.

TIME.-Probably after the middle of Solomon's reign. PLACE.-Jerusalem.

PERSONS -Solomon and the Queen of Sheba.

OUTLINE :

· .

1. Solomon Answers the Questions of the Queen of Sheba and Shows her his Wonders. v. 1-5. 2. The Queen of Sheba Congratulates Solomon and his People. v. 9–10.

NOTES

1. And when the Queen of Sheba heard of the tame of Solomon. Sheba was probably in the southern part of Arabia. Many have thought that it was in Africa, and the Abys-inians to this day claim that she came from their country. The mistake doubtless arose from a confusion of the words Sheba and Seba, although they are quite distinct in the Hebrew. The two names occur together in Psa. 72 · 10. Perhaps she heard first of Solomon through the reports of the merchants and seamen at Ezion-geber. Concerning the name of Jehovah. In the parallel passage in Chronicles this phrase is omitted, and in the Septuagint there is a elight variation and the conjunction "and" instead of "concerning." This makes much better sense. To prove him. That is, to test him. Apparently she wished to know whether he was really as wise as he was reputed to be. Hard questions. That is, questions intended to perplex—riddles, enigmas. Compare Judg 14: 12 and following. There are a number of riddles with their answers in Prov. 30.

2. Spices. These were very much esteemed among the ancients, and were a product for which Arabia was and is famous. It is to be noted that spices are mentioned here along with gold and precious stones. She communed with him. That is, she talked with him.

great knowledge and his ready wit at her command. And there was not anything hid. She did not ask him a single question that he could not answer.

a practical impression of it by seeing numerous dis- think that she has exercise enough, and I

plays of his power. And the house that he built Probably his own palace This no doubt almost rivaled the temple in magnificence and was probably much larger. 5. The lood of his table. See chap. 4: 22. 23. The sitting of his servants. The reference is probably to his courtiers and the high officers of his realm. The attendance of his ministers. That is, those who waited upon him. Their apparel. Clothing is always among the orientals a considerable item in estimating one's wealth. The ascent, etc. There is some doubt as to the precise reference of this word ; some think that it refers to a sacred procession which Solomon led; it is more likely however that it alludes to a magnificent staircase or covered way that Solomon had made to connect his own house with the temple courts. There was no more spirit in her. She was completely overcome and lost in admiration. Probably she had hoped to ask Solomon a question too hard for him to answer, and perhaps she had expected in some way to rival his magnificence.

7. The halt was not told me. She makes a very sweeping confession. She had not believed the report; but-now she acknowledges that the report so far from being an exaggeration did not tell half the truth.

8. Happy are thy men. This verse begins with the every household?" same word as the thirty-second Psalm. See notes on Lesson IV. This great queen cannot but congratulate those who have the opportunity to hear Solomon's wisdom every day and to view his magnificence.

9. Blessed be Jehovah thy God. We are hardly justfied in inferring from this verse that the Queen of Sheba became a loval believer in Jehovah. She recognized Je- unhappy.' hovah as the God of Israel and a great God. Because Iehovah loved Israel. She looks at the reign of Solo mon as a special favor to the people.

10. A hundred and twenty talents of gold. The tal ent was a unit of weight rather than value. Accord ng to the older standard it was about 130 pounds. This present may have been worth upwards of four million dollars. We must remember however that there s a possibility that the figures have been altered since the earliest record. Josephus in speaking of this present of the Queen of Sheba mentions only twenty talents of gold.

11, 12. These two verses are a parenthetical inser tion perhaps suggested by the reference to spices in the preceding verse. The navy of Hiram. It is called of Hiram because that king supplied the lumber and workmen to build it and because the seamen came from Type It doubtless belonged to Solomon. Compare ch. where Ophir was, but very likely in southern Arabia. Almug-trees. Perhaps this was sandal wood. In Chron. icles the name is spelt "algum." It was a foreign word adopted into the Hebrew language along with the importation of wood into the country.

13. Gave to the Queen of Sheba all her desire. Solomon treated this distinguished visitor most royally, and sent her away well pleased with her visit. According to the oriental custom he must give presents in exchange for those that he received, and it seems that he outdid her in the matter of presents as well as in the other ways.

LEAD, KINDLY LIGHT. CARDINAL NEWMAN.

Lead, kindly L ght, a mid the encircling gloom, Lead Thou me on ! The night is dark, and I am far home,

Lead Thou me on ! Keep Thou my feet ! I do not ask to see The distant scene ; one step enough for me.

- I was not ever thus, nor prayed that Thou
- Should'st lead me on ; I loved to choose and see my path : but now Lead Thou me on !
- I loved the garish day; and, spite of fears, Pride ruled my will; remember not past years.
- So long Thy power has blest me, sure it still Will lead me on. O'er moor and fen, o'er crag and torrent, till
- The night is gone ; And with the morn those angel faces smile.
- Which I have loved long since, and lost awhile.

WHAT SHE NEEDED.

"I don't know what to do about my daughter, Lucy," said a perplexed mother, 3. And Solomon told her all her questions. He put his who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest 4. Had seen all the wisdom of Solomon That is, had in life, and she's so irritable at times. I don't

•

want to know what you think about sending her to a gymnasium or to a dancing school. She is tired of her bicycle and the lawn-tennis season is past. What would you advise?" "How old is she?" asked the doctor.

- "Nearly nineteen."
- "Can she cook?"

"O. no; she knows nothing about cooking.' "Can she sweep?"

"No; my maid does all the sweeping." "Does she take care of her own room and make her own bed?"

- and I've always attended to that."
- household duties?"

"No; I cannot say that she has." "No duties, no responsibilities, no sense of obligation, no part in the work to be done in

"Well, no."

"Then madam," said the doctor, frankly, 'vour daughter has no need of a gymnasium in which to expend her pent-up energies. 'I don't wonder that she is irritable and

mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the membut according to the later reckoning about 108 pounds. bers of the family in common, and she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gym. nasium or a dancing school to make her helpful and happy."-Raleigh Advocate.

The only laws with which he cannot take liberties are the inner ones. And this is true because, as Jesus taught, the kingdom of 9: 26-28. Gold from Ophir. We don't exactly know God is within us, not without us. What is less than God we can control, because he has given us charge of it. But God himself and his kingdom, which he has written in the nature and heart of man himself, must be and will be obeyed. Singularly economics by the increased estimate under Christian inspiration and guidance which it has put upon man has supplied the newest form of the argument for the existence of God. Man is an economic animal, but one that reasons, thinks. has memory, can suffer through time, and mingle in the present many intangible and mighty forces which cannot be reduced to statistics. Thus the spiritual valuations in man's life have acquired great economic importance. It is of greater importance that a man shall feel that justice is being done than that he shall have a full dinner-pail. The full pail with conscious injustice prevailing will never, as it has never, still the anger and cupidity of man.—A. A. Berle.

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"No, I do that. Her room is next to mine, "Does she have any part whatever in the

"What would you advise?" asked the

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> TILL DEATH US PART. ARTHUR PENRHYN STANLEY.

Till death us part. So speaks the neart, When each to each repeats the word of doom ; Through blessing and through curse, For better and for worse, We will be one till that dread hour shall come

Life with its myriad grasp

Our yearning soul shall clasp, Aye, ceaseless love and still expectant wonder; In bonos that shall endure, Indissolubly sure

Till God in death shall part our paths asunder. Till death us join,

O, voice yet more divine ! That to the broken heart breathes hope sublime Through lonely bours, And shattered powers,

We still are one, despite of change and time.

Death. with his healing hand, Shall once more knit the band

Which needs but that one link which none may sever Till through the Only Good. Heard, felt and understood,

Our life in God shall make us one forever.

DENOMINATIONALISM.

In the SABBATH RECORDER for September 15. 1864, its editor, the late Rev. George B. the most efficient possible. We have in years Uter, wrote concerning Denominationalism. past suffered much for the want of these. that time was appreciated by every thought- nature as good blood and brains as those of ful reader. We reproduce a portion of his ed- any other denomination; but they have given itorial because its pertinency and value at much of the best portion of these to other dethis time are greater, with the changed cir- nominations. No young man, however strong cumstances, than they could be at that time. his denominational attachments may be, can There is additional interest in these utter- attend the school of another denomination ances "since he being dead yet speaketh." without losing some of his ardor for his own. What Mr. Utter said almost forty years ago This has been the case with some of our best needs to be re-said and re-considered at young men. We have now, by much persethis time. Denominationalism, spelled in verance and sacrifice, schools of our own. In "caps," and considered with new intensity their efficiency, under the divine blessing, lies and depth, is the dominant word for 1904. in no small degree the hope of the denominathat our people are not sufficiently denomi- efits of our own schools. Who can estimate national. By this we do not mean that they what Alfred and DeRuyter have done for us are not sufficiently sectarian. Sectarianism during the last twenty years, not only for and denominationalism do not mean the our ministry, but also for our membership? same thing, although they are often con- Our schools at Milton, Albion, Walworth founded. To be sectarian, in the common Shiloh and Hopkinton, though younger in acceptation of that term, is narrow. It leads | years, have done a good work, and are one to labor to promote the interests of his destined to do still more. Let our schools be own religious society at the expense of any or made the most efficient possible, not only of all others. But to be denominational is to that they may afford a home for own chilbave an earnest desire for the welfare of one's dren, but for others also. How many there own society, joined with a willingness, and are in other denominations who entertain even a desire, for the prosperity of others. kindly feelings toward us from the fact that The distinction between the two is analagous they have attended our schools, and have to that between self-interest and selfishness. thus received favorable impressions of us. The one is compatible with a broad and lib. May not this be the case in the suture?

Is it not enough that I am a Christian? What is there that can be more essential? Pertinent inquiries, indeed! You need to be denominational to give direction and efficiency to your Christian efforts. That laborer in the vineyard accomplishes most who has his own special task assigned him, and devotes himself exclusively to its performance, and not the one who labors here and there and everywhere, and who, at the close of the day, can actually recount nothing that he has accomplished. In this view of the subject, to be denominational is about the same with being efficient as a Christian. There are, among others, two means by which our denominational unity and efficiency may be promoted.

at your Grocer's. "1. Let the people be duly informed respecting the character and importance of our ----denominational interests. We have our Miscise of mutual charity and forbearance, still sionary Society to aid our feeble churchesexist, and which, instead of being sources of and our denominational schools, to give us weakness, may be sources of strength. We an educated ministry and membership—each need to be less mindful of our differences and and all of which may serve as a common more so of our interests in common." bond of interest, only let the people have their sympathies enlisted in their behalf. This VIRTUE IMMORTAL is a practical rather than a theoretical age. GEORGE HERBERT. A single enterprise, which has for its object Sweet day, so cool, so calm, so bright The bridal of the earth and sky: the doing of something, is worth more in The dew shall weep thy fall to-night giving us unity and inspiring us with vigor, For thou must die. than a dozen old issues which involve only Sweet rose, whose hue, angry and brave. mere theory. But how shall the people be Bids the rash gazer wipe his eye, Thy root is ever in its grave, instructed respecting these interests, and And thou must die. have their sympathies enlisted in them? Let Sweet spring, full of sweet days and roses, pastors constantly hold these interests up A box where sweets compacted lie, before their minds and let them be made to Thy music shows ye have your closes, And all must die. feel that they have a share in the work of Only a sweet and virtuous soul, sustaining them; and not least as among Like seasoned timber never gives. the means by which their object may be pro-But, though the whole world turn to coal, moted is the extensive circulation of our de-Then chiefly lives. nominational publications among the membership, as they serve both to give informa-Special Notices. tion and inspire with interest

"2 Let our denominational schools be made 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 The value and pertinency of what he said at The members of our denomination have by 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 "For a long time we have been impressed | tion. We have already seen some of the ben-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.

eral Christianity, the other is averse to it. In fine, we as a people have no elements ex-'But,' says one, 'why be denominational? | isting among us which may not, by the exer-



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E. F. LOOFBORO, Pastor, 821 W. 28th Street,



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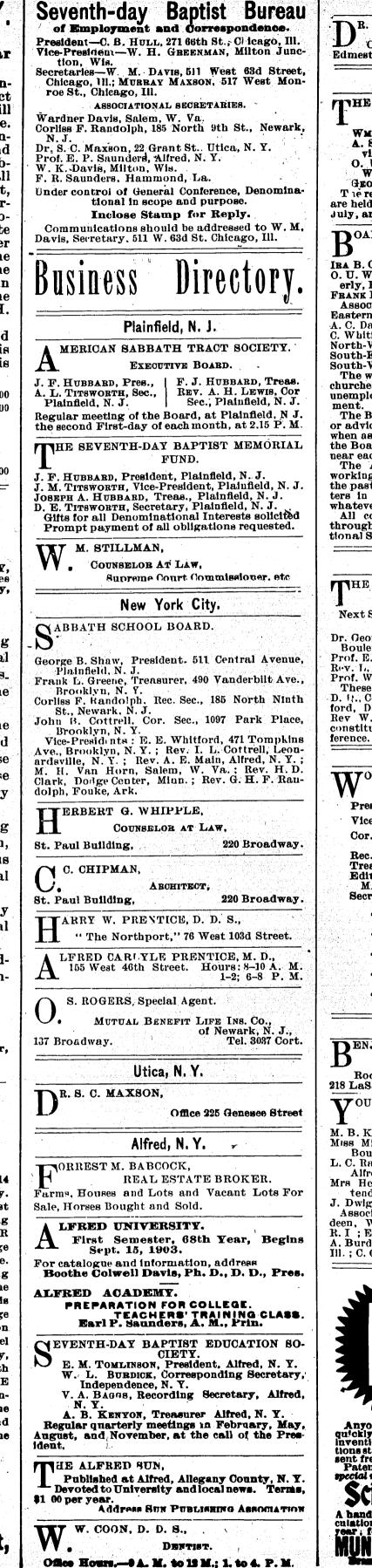
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THE DESERTED HOUSE. ALFRED TENNYSON.

Life and thought have gone away Side by side. Leaving door and windows wide: Careless tenants they !

All within is dark as night: In the windows is no light: And no murmur at the door, So frequent on its hinge before.

Close the door, the shutters close Or through the windows we shall see The nakedness and vacancy Of the dark deserted house.

Come away: no more of mirth Is here, or merry-making sound. The house was builded of the earth And shall fall again to ground.

Come away : for Life and Thought Here no longer d well : But in a city glorious, A great and distant city, have bought A mansion incorruptible. Would they could have staid with us.

THERE is more in the Bible than and The Deeper the words of which it is com- Evangelists. Meaning of the posed. It enshrines a spirit and Bible.

exhales an atmosphere. A man may profess the greatest reverence for the words of the Scripture, while his speech and efforts as were common half a century since life may betray total unresponsiveness to the are much less frequent and the results are genius of the divine revelation. There is no less strongly marked. What the superficial quality of religious life than the adjective "devout." You can know a good many things about a man without being able to determine how to classify him religiously, but when you know that he is "devout," you can do so at once. Devoutness is a quality of soul which finds full fruitage in life and actions. It may not be so noisy as som more superficial qualities, but it is far more valuable. They study the Bible to little ac count who do not learn its deeper meaning and accept that meaning as their rule of life and basis of conduct. To repeat the Lord's Prayer is easy. To live according to its deeper meaning is high spiritual attainment.

Counsel from Personal Experience.

ment concerning life as a whole; and when age through a normal development of life and

DECEMBER 14, 1903.

confession and counsel. On the whole it was and less upon extraordinary, means. The an honor to David and a boon to Solomon. professional evangelist has not the advan-It is equally a boon to young men in the tage over the pastor which he once enjoyed. year 1903. It premises that the source of Much of the fund of illustration and many real success and the foundations of true man of the helpful devices, once the sole property hood are found by conforming to the will of of the evangelist, are common property to-God, and in this way alone. It chimes with day. Solos and touching melodies, once so the words of the preacher, in Ecclesiastes, effectively adopted by evangelists only, who, advising young men, warned them at can now be used by many people, in almost the same time that however much they might every community. In many ways the work delight themselves in evil pleasure and reck- of the evangelist has been superseded. This less deeds, the whole duty of man is summed up | is especially true in those larger churches in "Fear God and keep His commandments." where the varied forces in the church are In these years, quite as much as in those brought out and into right adjustment by when Solomon was about to take the throne wise pastors and efficient Bible school offiof Israel, with its duties and responsibilities, | cers. These results have come from the unyoung men and old need such counsel. He is folding of the best elements in church life, wisest who heeds most. and of experience in Christian work.

THE student of current events

More Culture involves more influences that Evangelism sees that a change, greater or and Less have brought these changes than less according to localities and Emotion. what we suggest in saying that surroundings, has come in the church work deals more than formerly in attitude of Protestant churches toward permanent culture and upbuilding in re-Evangelistic or Revival efforts. Such specific ligious life and character, and less in temporary emotional experiences. The services of the House of God and the ministrations of word that better describes the essential observer calls "failures" in efforts to secure the church are more constant and abundant in almost every field than formerly. an old-fashioned revival are more frequent The fact is recognized that Christian people and churches in general are less inclined to ought to be efficient workers in saving others, undertake such services. Aside from any and lifting up the world to better life, along question as to the influence of worldliness or all lines, rather than persons whose main the decay of faith, there are several reasons purpose is to secure salvation, through for the present situation, reasons which mus special experiences. Is there need of evanbe taken into account in making up a just gelists still? Yes, a need that will not cease judgment in general, or determining a course until the sending of the Gospel into regions of action in any specific case. When the beyond is all accomplished. But, speaking whole field is considered, we think there will in general, the field for evangelistic work is be little or no ground for condemning Evanthe smaller, especially the pastorless, churches gelistic work or Evangelists. and new mission fields. Stronger churches, with pastors and efficient workers, ought not EXPERIENCE and study have to need evangelists, unless in rare instances. **Religious In**brought about a better under. In any and all cases, whether with weak struction of standing of child life and the Children. churches or strong, there are certain results place which careful training and which test the real effectiveness and value of THAT which men learn through education have in the religious life of chilevangelistic work.

personal experience is apt to be dren. More personal work of an intelligent **T** well learned. It has double value sort is being performed by Bible school-LEAST among results are great for them and for others. Such | teachers than formerly. These teachers are | what excitement or great numbers of counsel is likely to embody their best judg- | leading thousands into the way of life | Results ? converts, who are counted as saved when they have attained a cerhas added wisdom, we expect best results. | character. "Decision days" for gathering tain state which is sometimes called "com-These facts are illustrated in the advice in results of the ordinary work of the school ing through." Emotion is a powerful factor which David gave to Solomon, his favorite and of pastors add their part to this change in all religious experience, but emotion, in son, who was to inherit riches, place and of attitude toward unusual effort. A study the better sense, is much more than superpower, and also the unfinished work which of psychology has explained many of the ficial excitation of feeling and desire. Its David had failed to accomplish because of peculiarities of the old-fashioned revival, place is as a door-opener to deeper, higher his mistakes and sins. His advice is a revela- which are not essential to true conversion. and more permanent experiences. These tion of his deepest experiences. It is at once Churches are relying more upon ordinary, fuller experiences must include the knowledge

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PERHAPS no one line of thought