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Till Death Us Part, Poetry ..

Virtue Immortal, Poetry

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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 dwell: 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 The Deeper the words of which it is com- Evangelists. Meaning of the posed. It enshrines a spirit and

exhales an atmosphere. A man may profess the greatest reverence for the words of the Scripture, while his speech and 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 attain-

Counsel from Personal

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

confession and counsel. On the whole it was when Solomon was about to take the throne wise pastors and efficient Bible school offiwisest who heeds most.

THE student of current events sees that a change, greater or less according to localities and surroundings, has come in the

attitude of Protestant churches toward Evangelistic or Revival efforts. Such specific 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 word that better describes the essential observer calls "failures" in efforts to secure an old-fashioned revival are more frequent and churches in general are less inclined to undertake such services. Aside from any question as to the influence of worldliness or the decay of faith, there are several reasons for the present situation, reasons which mus be taken into account in making up a just judgment in general, or determining a course of action in any specific case. When the whole field is considered, we think there will be little or no ground for condemning Evangelistic work or Evangelists.

Experience and study have Religious Inbrought about a better under standing of child life and the place which careful training and

THAT which men learn through education have in the religious life of chilpersonal experience is apt to be dren. More personal work of an intelligent well learned. It has double value sort is being performed by Bible schoolfor them and for others. Such | teachers than formerly. These teachers are | what counsel is likely to embody their best judg- leading thousands into the way of life Results?

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 manis 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 of 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, and of experience in Christian work.

Perhaps no one line of thought More Culture involves more influences that have brought these changes than what we suggest in saving that

church work deals more than formerly in permanent culture and upbuilding in religious life and character, and less in temporary emotional experiences. The services of the House of God and the ministrations of the church are more constant and abundant in almost every field than formerly. The fact is recognized that Christian people ought to be efficient workers in saving others, and lifting up the world to better life, along all lines, rather than persons whose main purpose is to secure salvation, through special experiences. Is there need of evangelists still? Yes, a need that will not cease until the sending of the Gospel into regions beyond is all accomplished. But, speaking in general, the field for evangelistic work is the smaller, especially the pastorless, churches and new mission fields. Stronger churches, with pastors and efficient workers, ought not to need evangelists, unless in rare instances. In any and all cases, whether with weak churches or strong, there are certain results which test the real effectiveness and value of evangelistic work.

LEAST among results are great

excitement or great numbers of converts, who are counted as saved when they have attained a cer-

THE SABBATH RECORDER.

and an abiding faith in its power and prom- as the masses desire. ises. The fruits of evangelism should make men and women more loval to the church: they should promote its unity, fellowship and power. For such evangelism there is ample field and abundant need. That evangelists, and their work among Seventh-day Baptists, seek these results and higher ideals, the RECORDER believes. Hence it welcomes and commends their work; but it repeats the suggestion that newer fields and pastorless churches demand such work far more than Sabbath Association has been unusually larger churches having pastors, ought to, and that permanent culture in Christian life is demanded rather than brief excitation of feelings. Undoubtedly our readers will agree in these general conclusions, but we desire by these words to strengthen the hands and hearts of our evangelists, and to draw closer the bonds of holiest fellowship and love which bind our churches in one blessed Household of Faith.

From a moral, as well as a legal, Damages for point of view, a suit for damages because of a lynching affair in Ohio has attracted no little at-The result is now announced. namely, that the "heirs, administrators, and assigns of one Charles W. Mitchell, who was lynched at Urbana in June. 1897. have obtained a verdict of \$5,000 against Champaign County." Naturally the taxpayers of that county are not pleased by this judgment, and are paying for the misdeeds of the Urbana rioters with extremely wry faces. It is safe to say that they will look with very little leniency upon similar pleasures of the mob in the future. It is well that legal considerations will sometimes secure good results which higher considerations fail to attain.

with the United States concerning | petty persecution. the opening of the World's Fair in St. Louis on Sunday, the observance of Sunday in St. Louis is at a low | sunday Law demned these cases of persecuebb. On the second Sunday of November, creates crime, tion, thoughtful men had con-Rev. Frank Foster, of the North Presbyterian church of that city, spoke sharply con- fictitious crime. It takes acts and transac- these years. cerning the disregard for Sunday there. He tions which are wholly good, permissible and described the moral laxity and the indifference to religion which permits almost every crimical for a specific twenty-four hours. form of evil in public life, and notably upon When the clock marks midnight, honest Sunday, the popular holiday. This, he said, work, the work of widows to support father-

of God as our Heavenly and Redeeming its appropriation, will be honestly carried which men may not disregard without being Father, a simple faith in Christ, by whom out in connection with the coming exposi-sinful, and legally criminals, whom the state redemption comes, and a joyous submission | tion. In some way, or many ways, the hol- | must punish. The time has fully come when to God's will and commands. These expe- idayism which marks this century, and the the true nature of Sunday law should be set riences must draw men to the Bible, develop | disregard for Sunday which finds expression | forth and considered. Unless this is done, in them a full recognition of its authority, through it, will attain such pleasure-seeking and men heed the behests of logic and the

On page 798 will be found th statements and comments of the "Presented." Public Ledger, of Philadelphia, Pa., concerning the action of a Grand Jury touching the execution of the Sunday law of Pennsylvania. It is well said

by that able journal, that the case is unique and hitherto unknown. Our readers are familiar with the fact that the Philadelphia active, for many months past, in persecuting | Successful the small dealers in fruits, candies, cigars, etc.. who do business, in a quiet way, in Phil-

BEFORE the Grand Jury con-

rable at all other times, and makes them

voice of justice, matters will grow worse and worse. That the Philadelphia Sabbath Association should have carried its foolish and unchristian persecutions far enough to call forth the rebuke administered by the Grand Jury is another proof of the fact that "Whom the gods wish to destroy, they first make mad." Paganism learned that truth. The Philadelphia Sabbath Association ought to study Pagan history.

A REMARKABLE case of skin-graft-

ing has just been completed at

Skin-Grafting. Muhlenberg Hospital in Plainfield, N. J. The RECORDER has adelphia, on Sunday. This course has been watched the case with interest and the results pursued in the name of Sabbath Reform. To justify this notice for the sake of all our readsecure the evidence hired "spotters" are ers. The patient was Wilson S. Frederick. used, often men with records which will not He was a victim of the Westfield wreck on the bear investigation. Such men break the law Central Railroad of New Jersey and his body as much as those do whom they tempt to was so scalded that fully one-third of the violate it, by assuming to be honest pur-skin was destroyed. His death seemed a chasers, rather than hypocritical spies. Phil- | matter of a few hours, but he outlived the adelphia is cursed by a brood of crimes and expectations of the Muhlenberg Hospital criminals of all kinds, as few cities are, and physicians until they resolved to try skinas to Sunday-observance, the larger dealers | grafting. Piece by piece, during the past ten and the stronger business enterprises disre- | months, little patches of skin, about an inch gard the law at will; but the Sabbath Asso- long and a quarter of an inch wide, were cut ciation, knowing that these stronger inter- from Masonic brothers of the scalded man ests can defy the law, have persisted in the | and from willing employes of the express compersecutions which the Grand Jury has now pany for which Frederick had worked, and denounced. Christianity, to say nothing of were placed on the raw, quivering flesh. They actual and genuine Sabbath Reform, has been | grew, and healed; and now Frederick has a discounted and injured through the course whole skin and has been discharged from the pursued by its representatives; for justice hospital as cured. This triumph of surgery and fair play are fundamental elements in is marvellous because of its extent, the her-Christian practice. The fact is, that the Sun- oic constitution of the man which enabled day law of Pennsylvania is so nearly dead, is him to endure the long treatment, and the so effete and out of joint with the best senti- liberality of the unusually large number of ment of the years and the people, that it can- friends who have contributed to his restoranot be enforced except in such cases as those | tion. Had each one insisted upon putting noted above. If it were ever vigorous, it is his name on the piece of cuticle contributed, In spite of a formal agreement now too weak to do more than perpetuate Frederick would have looked much like a memorial patchwork quilt, for about 4.200 patches were contributed to Mr. Frederick's new covering, by about 200 people. The attainments in surgery of all kinds and the marvelous wonders connected with that mysdemned the law as the creator of tery we call Life, are among the miracles of

REV. DR. HENRY CLAY TRUMBULL. who for nearly thirty years has Gone Home. been editor of the Sunday School Times, died of apoplexy in his includes boodling, indecent public amuse-less children, and of cripples to keep them- home, 4103 Walnut street, Philadelphia, ments, all sorts of gaming upon Sunday, to- selves from becoming paupers, is changed to Dec. 8. He was descended from an old Connectigether with every form of pleasure excursion. crime, and the farce is gone through with cut family, of which "Brother Jonathan" He said: "The terrible accident last Sunday again the next midnight, when crime be-Trumbull was another distinguished member. reminds us that in our city the Street Com- comes a thing to be commended, and crim- He was born in Stonington, Conn., June 8, missioners have forgotten that there is a inals become wholesome citizens. Inconsist-1830, and received his education in the Willis-Sabbath, and so have the contractors that ency could not go farther than this Dr. ton Seminary. In 1858 he became a missionare making new St. Louis. We have made a Jeckyl-like law does. If the representatives ary for the State Sunday School Association, desperate effort to obtain a guarantee that of the Philadelphia Sabbath Association which had its headquarters in Hartford. the World's Fair shall be closed on Sunday, demur at this, they mustfall back upon the When the Civil War broke out he became a and yet construction is allowed and thou- | historic fact that this Sunday law belongs to | chaplain in the Tenth Connecticut Regiment. sands of visitors are admitted on the Sab- | the state-church system, that it was and is a | In 1863 he was taken prisoner before Fort bath." No one familiar with the history of religious institution which seeks to compel Wagner on the charge of having acted as a St. Louis in the past, and with the general all men, regardless of faith or conscience, to be spy on a previous visit to the Confederate state of Sunday-observance throughout the idle on Sunday, according to the dogma of cerel lines under a flag of truce. He was sent to county, expects that the formal agreements | tain denominations of Christians, which pro- | the Charleston jail, and later to Libby Prison, made with the United States, for the sake of claims Sunday to be the Sabbath, sacred time, where he was held for several months. After

He was the author of a number of valuable has produced this decline, Dr. Lewis said, is: books touching war experience, and concerning his favorite work, Biblestudy. Dr. Trum- Sunday among Christians. The "Puritan bull went abroad in 1881, traveling in Egypt, Arabia, and Syria, where he studied the track Barnea. As a result of these travels he wrote "Kadesh-Barnea," "The Blood Covenant," "The Ten Commandments as a Covenant of Love," "Light on the Story of Jonah," "Studies in Oriental Social Life," "The Threshold Covenant, or the Beginning of Religious Rites," and "The Covenant of Salt." In his most recent book, "A Lie Never Justifiable," he asserts the indefensible obligation of entire truthfulness. His death closes the earthly instructive writer, and a genial companion.

DEC. 14, 1908.1

PROTEST AGAINST PERSECUTION.

A mass meeting, called by business men, was held at Industrial Hall, Broad street Philadelphia, on the evening of Dec. 10. The purpose of the meeting was expressed in the call, in these words: "All lovers of justice are earnestly and respectfully invited to attend. This meeting is for the purpose of opposing persecution." The following is a summary of the remarks made by the editor of the RE. CORDER on that occasion:

Rev. Dr. A. H. Lewis, of Plainfield, N. J.

editor of the Sabbath Recorder and Corresponding Secretary of the American Sabbath Tract Society, spoke upon "The Origin, Evolution and Decay of Sunday Legislation." Dr. Lewis has a National reputation as a writer on Sabbath Reform. He is the author of several books on the Sabbath Question, including a "Critical History of Sunday Legislation" from 321 A. D. to the present time (D. Appleton & Co., New York.) He spoke forcibly against the petty persecutions which have been carried on against the smaller merchants in Philadelphia on Sunday, but the main purport of his address was to show desirable, are changed by the Sunday law, in the Sabbath. The general result is so well that such results are unavoidable because of a second of time, from wholesomeness to known that it needs only to be stated. In the decay of the regard for Sunday, among criminality, and law-abiding citizens become spite of the fervor of religious faith and the all classes, and the consequent weakness and criminals when the clock ticks the first second strength of ecclesiastical requirements, regard inoperativeness of our ancient Sunday laws. He showed that Sunday legislation began in 321 A. D. as a part of the Pagan State-Church system of the Roman Empire. It was gradually incorporated into the Christian system in the evolution through which Christianity became the State religion of the Empire. Such laws, historically and logically, belong to the State Church system, and they have never been vigorous nor enforceable under any other system. During the Middle Ages the time made sacred by law extended from 3 P. M. on Saturday until sunrise on Monday, and fabulous tales are recorded of miraculous punishments which fell from heaven on those who did not cease all work the instant the clock struck three on | traffic by substituting a law granting option. | the strong trend of public thought favors in-Saturday. The most rigid of our American laws grew from the Puritan legislation. under Cromwell, in England, and the milder forms of business, under the law. ones from a law of Charles II. In the New our civilization and habits, the Sunday laws that a specific twenty-four hours can be that the fundamental issues touching the

Changed opinions and loss of regard for Sunday theory, i. e., the idea that the Sab bath might be transferred from the seventh of the Exodus and identified the site of Kadesh- to the first day of the week, was a compromise between the Roman Catholic idea of Church authority and the Seventh-day Baptist contention that complete Protestantism required a full return to the Bible as supreme authority, and, therefore, to the Sabbath. English Puritanism came to the Seventh day Baptist position in every point except the observance of the specific seventh day of the perience. The largest factor in all final deweek. The change-of-day theory has been abandoned, and Christians now contend that by testing their own theories in the light of work of an earnest Christian, a prolific and there is no specific sacred day, that the God's opinion, that is, in the light of on-go-Sabbath law of the Bible demands no ing history. Hence it came about that a of time. The controlling opinion among to radical Protestant principles of Sabbath Protestant Christians has removed the observance, and organized themselves as Sevwhole Sabbath question from the basis enth-day Baptists. of any specific day. This is notably the case whenever they wish to turn aside the necessity and wisdom of such a course has the arguments of Seventh-day Baptists. With such a change in the religious world; will be necessary to note but few of these evithe decay of Sunday legislation has been in dences in order to reach competent and ultievitable. When Protestant Christians teach that the Fourth Commandment binds no lation. one to the day nominated by it, the civil law cannot enforce regard for the specified twenty four hours named by it. Dr. Lewis writers of the present time, who say that Christians are mainly responsible for the general decline of regard for Sunday. (He has published a volume of such extracts under the head of "Swift Decadence of Sunday,"

States.

arating the liquor business from all other ism.

a military trial he was relieved of the charge. are dead or dying. The primary cause which made sacred by civil law, so that the touch of any minute during those hours converts wholesome acts into crimes, and wholesome citizens into criminals.

> WHY DO SEVENTH-DAY BAPTISTS EXIST? A. H. LEWIS.

> > (Continued from last week.) CHAPTER SEVENTH.

SUCH COMPROMISE MOST BE TESTED.

It is a part of the philosophy of history and of the ruling of Divine Providence, that in every great reform men must learn the value of truth and obedience through personal excisions comes through that which men learn more than the observance of one-seventh | comparative handful remained firm and true

> From that point in history to the present been demonstrated in so many ways that it mate conclusions concerning the present situ-

The bitter opposition which Protestantism met in England and Holland turned the stream of immigration toward America, and read extracts from prominent Protestant Puritanism was soon established in New England, where an open field and full opportunity to build, religiously and politically, granted largest opportunity for testing their theories and practices. In the earliest New England colonies the authority of the church dominated and dictated the organization of Among other reasons for the decay of Sun-civil government. Legislation concerning day laws, Dr. Lewis placed the fact that Sunday, and ecclesiastical teachings and rethese laws do not deal with actual crime. quirements concerning it, were almost identi-They create a mythical crime, for a specific cal with the most rigid forms that ever apperiod. Transactions, good, wholesome and peared in the history of Judaisn. touching after midnight. Twenty-four hours later, at for Sunday soon began to decline. With the the same instant, the crime-creating hours | War for Independence, came a correspondingcease; but in Philadelphia scores of men and ly marked decline of regard for Sunday. The women are held as criminals, awaiting punish- change in public opinion and the decline of rement, for wholesome deeds done during the gard for Sunday have been accelerated from sacred hours created by the state of Pennsyl- that time to this, being emphasized acutely vania an hundred years ago. Such a travesty at various periods. The original Puritan on justice cannot endure the light of the theory concerning the Sabbath question, and twentieth century many years, and the the observance of Sunday, has disappeared. greater shame is that it can exist at all, Holidayism upon Sunday has increased in even in Philadelphia, which the President | the same proportion, and at the opening of of the Sabbath Association truthfully de- the Twentieth Century few questions are more clares is the worst-governed city in the United | complicated in religious, political and social circles, than is the Sabbath question. Holi-Dr. Lewis would lessen the complications | dayism, both on the seventh and on the first between the Sunday law and the liquor day of the week, is the ruling tendency, and al rest to every employed person, and sep- creasing rather than lessening this holiday-

As a result of these combined influences the From the standpoint of history, and the Sabbath question has been carried to a point England Colonies and in Pennsylvania, the conclusions of logic, the Doctor placed the where the immediate and impending problem rigid forms had full support from religious | Sunday law question in a new and emphatic | is: Sabbath or no Sabbath. The one question faith and practice and from public opinion. light, one which the friends of that law will which is oftenest upon the lips of devout In spite of this, their decline began at an early do well to consider. He showed clearly that | Christian men with reference to it is: "Can day and has gone forward until, through en. | the situation is one in which judgment must be- | any form of Sabbath observance be suslightened public opinion, better conceptions gin with Protestant Christians. He denounced tained in the United States during the Twenof religious liberty, and marked changes in all actual crime, but condemned the idea tieth Century?" It has therefore come about

whole Sabbath question must be re consid-best and highest ideals. Religiously and directed by his providence, concerning the olics. question of Sabbath reform as represented by in the English reformation.

CHAPTER EIGHTH.

SEVENTH-DAY BAPTISTS IN AMERICA.

America was in fulfillment of God's purpose and Sabbathlessness, which all denominal enterprising reporter. It is clear however to keep the interests of the Sabbath alive; tions feel, and through which public opinion that they were pupils in our public schools, the same purpose which appears in the ex- and public practice is being radically mod- and that in these schools it is made a dreadistence of the scattered groups of Sabbath lifted. keepers from the beginning of the Roman Catholic dominance to the Reformation, and the or- many instances in which definite epochs alty for wrong doing is a relic of barbarism. ganization of English Seventh-day Baptists in appear in the progress or retrogression of of old fogyism, of savage cruelty, or some the Puritan movement. Soon after the arrival fundamental principles and practices, every other old and hateful thing. It is simply of the Puritans in New England, Stephen two or three centuries. During the lives of notorious that teachers in the public schools Mumford, a Seventh-day Baptist, came from from three to six generations of men there is of Chicago are suspended and otherwise pun-England and found a home at Newport, R. I., usually marked progress or marked retrothe only place in New England where there gression, in many directions. This at least was sufficient recognition of the fundamental is true of Western civilization, while it is principles of religious liberty to allow a Bap- | well known that comparative stagnation has | penalty for badness has been abolished from tist, a Quaker, or a Seventh day Baptist, to marked the Eastern or Greek Church, and good society and progressive circles, these exist, unmolested. As the result of the coming | the nations under its control. According to | budding bandits begin to appropriate lead of Mr. Mumford, the first Seventh-day Bap- this law, the three hundred years which have pipe; gas fixtures, etc., from vacant houses. tist church in America was organized at elapsed since the introduction of the Puritan The landlord, failing to see the appropriate-Newport in 1671. For a long time it was in Sunday have brought, the Christian world, not- ness of such separation from his property, close touch with the Seventh-day Baptists of ably in the United States, to a definite crisis has the offenders arrested and brought into Old Eugland. A second center of Seventh- touching Sabbath-observance and Sabbath court. Too often the judge beams upon the day Baptist organization was at Philadel Reform, together with many cognate reforms boys and frowns upon the landlord. It has phia, under the immediate influence of Abel and issues. Seventh day Baptists are, there- happened more than once that the prose-Noble, another Seventh-day Baptist from fore, justified in believing that, after centu-cutors of juvenile offenders have been tongue-England. This was the only other place in ries of waiting, and in spite of adverse in- lashed and sent out of court, and the bad the American Colonies where religious liberty fluences, the times are ripening for the devel- boys sent back to their old haunts. permitted Seventh-day Baptists a home.

From these two points, as the spirit of religious liberty found expression in other places, and with the tide of immigration, the organization of Seventh-day Baptist churches has continued, until now they are found in every section of the United States. In spite of all opposing influences they have continued to grow, increasing slowly under circumstances which must have ended their existence, or even prevented its beginning in the United States, had their existence and development not been part of the divine plan for continuing the fundamental principles upon which Sabbath Reform rests. This conception of the rise and development of Seventh-day Baptists, namely, that not from human choice but from the immediate guidance of the providence of God have they come, is the only explanation of their history, and of their present status. Trained in the school of adversity, compelled to be thoughtful and broad-minded, as all such minorities are forced to be, the growth of Seventh-day Baptists has been identified with the lines of religious, social and political progress. From the first they have been eminent in their devotion to the cause E. & O. E. of education, in seeking the highest and best culture for themselves, in establishing schools, and in filling important positions in the world of education and of letters. In po- as a parent." Jones—"How's that?" Smith litical life they have been among the foremost | -"He's trying his best to bring up his chilof reformers, and in all social and civil and dren the way he should have gone."-Chipolitical mutters they have sought for the cago Daily News.

ered, and new ground must be taken prompt- theologically they occupy a position in comly, or Sabbathism will be swallowed up in moh with the larger bodies of Protestants. brought to the close of a short career of crime holidayism, and the best interests of Christi- Everything has conspired to develop in them so bloody as to startle the country. These anity and Judaism, together with all social the grace of patient waiting, or strong faith, young villains shot down officers and other and political interests, will pass into a zone and of permanent hope that the fundamental men as hunters do rabbits. The worst desof danger greater than at any similar period principles of Sabbath Reform for which they peradoes of the West never abandoned themfor centuries past. At such a time it is per-stand will finally gain a hearing and find actinent and important to note what God has ceptance, with Protestants, if not with Cath- fellow men.

> sition and to the cause of Sabbath Reform, with dime novels. But we shall miss the exthe week. That century meets an almost that these boys were given to dime novel

> opment of Sabbath Reform, under the great | Still further confirmed in the idea that punlaw of re-action. It is well known that re-ishment for evil doing is a misfit in modern forms usually come by this law of reaction, society, the young travelers in the way of and that the average man pays little atten- transgression arm themselves with "magation to the necessity for reform until great evils endanger highest interests.

To be Continued.

TRACT SOCIETY-TREASURER'S REPORT.

Rece pts for	Nov., 1903.	
Theodora W. Jones, London, "Debt"		87
"Debt"	Riverton,	
N. J. A Sabbath keeper, Talent, Oreg	• • • • • 5	00
A Sabbath Reeper, Talent, Oreg	on 5	.00
A friend, B-Wis. "Debt" H. W. Stillman, Edgerton, Wis	<u> </u>	.
H. W. Stillman, Edgerton, Wis	25	.00
Woman's Board	28	59
Churches:	ver fra 1974 av 1998 1983 iza	
Milton, Wis	15	50
New York city	22	65
Second Brookfield, N. Y. On d	lebt 5	<i>3</i> 3
	그래, 아이지, 아니는 그리고 아니라 그리고 아니다. 그리고 아니는 그리고 아니다.	74
Pawcatuck church, Westerly, R.	I. On Debt 17	50
Chicago, Ill'	6	75
Chicago, Ill'	18	00
Adams Center, N. Y.,	1.000	00
Salem, W. Va	10	00
East Portville, N. Y	4	30
Friendship, N. Y. On Debt.	4	50
Plainfield, N. J	5	50
Plainfield, N. J	89	78
Albion, Wis	$\dot{}$	75-\$ 353 76
Demand loan		
Publishing House receipts	\$231	31
Publishing House receipts	, [*] 2 79	28- 510 59
Total		\$1,364 35
E. & O. E.		1

SMITH—"Brown is certainly doing his duty

PLAINFIELD, N. J., Dec. 7, 1903.

F. J. HUBBARD, Treasurer.

THE EVOLUTION OF YOUNG BANDITS.

Four young Chicagoans have just been selves to a more wanton slaughter of their

In trying to account for the evolution of The opening years of the twentieth century such murderers one of our daily papers gives Seventh-day Baptists since their organization are filled with influences adverse to their po- us a cartoon representing them as beginning whether connected with the Sabbath itself, planation of this matter if we charge it all up with the Sunday, or with any other day of to dime novel reading. It is not at all clear The appearance of Seventh-day Baptists in irresistible sweep in the tides of holidayism reading, except in the imagination of some ful offense to punish bad boys. Into these The careful student of history finds young minds was instilled the idea that penished for attempting to suppress or hold in bounds bad boys.

Going out into the world with the idea that

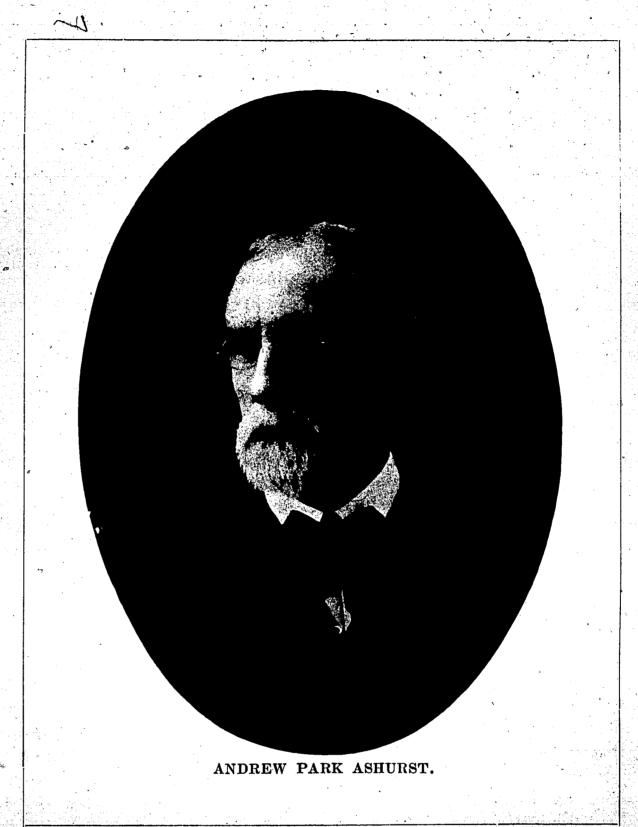
zine guns" and tackle a few saloon keepers at late hours of the night. If the man behind the bar is not sufficiently impressed by the presence of a revolver under his nose, the young kid pulls the trigger and blows the top of his head off. This is so convincing that no further argument is needed, and the bandits wipe their guns and go around the corner and go to bed. The next morning they buy the papers and enjoy the sensation. Incidentally they also divide the haul and proceed "to blow it in." Then the detectives, of whom there seems to be a vast number, begin to suspect everybody but the real offenders.

Having now become fully assured that the Chicago people know less about the evolution of young criminals in their midst than they do about the habits of the man in the moon, the bandits next get their eyes on the money changers in one of the car barns. It "looks easy," and with a magazine gun in each hand they break in. When the smoke has cleared away two or three good citizens are dead, and the boys have money enough to lie off for a

Finally, after some more men have been killed, they are arrested, and in course of time they will be hanged. When the ropes are around their necks and their feet on the deadly trap, they will probably realize that there is such a thing as penalty against evil doing. But it takes a hanging and costs several valuable lives to undo their education.— The Advance.

THE CHURCH AT HAMMOND.

Sketch of the Life of its New Pastor == History of that time. He was pastor of churches in the Organization of the Society.



The settling of a new pastor at Hammond, Louisiana, gives occasion for giving our readers, the accompanying pictures. The RECORDER is anxious to promote the acquaintance of all our churches and their pastors with each specific church and pastor, by such notices. We hope to pursue this purpose from time to time as similar occasions arise in connection with other members of our Household of Faith.

DEC. 14, 1908.]

ANDREW PARK ASHURST.

Mr. Ashurst was born at Eatonton, Georgia, July 2, 1846. He was the only son of Col. John Milton Ashurst, a lawyer of Eatonton, Ga., and who at the time of his death was Solicitor General of Oakmulgee circuit. His mother's maiden name was Sarah G. Park, of Eatonton, Ga. When the subject of this sketch was born his mother presented him to God with a prayer that he might be called to preach the gospel. This, however, was not made known to him until he informed his mother, at the age of twenty five, that he was called to preach. Previous to that time he had been a salesman in a dry goods store in Columbus, Ga. He was converted and joined the Baptist church at Hamilton, Ga, when about thirteen years old. Before entering the ministry he attended the Southern Baptist Theological Seminary. He was also for a short time at Mercer University at Macon,

Mr. Ashurst was married to Miss Roda Miller of Buena Vista, Ga., in 1874, and began to preach to some country churches about Georgia, Alabama, and Florida for several years. He was the founder and editor of the Florida Baptist Witness, still published in Florida, and is the organ of the Baptists of that state.

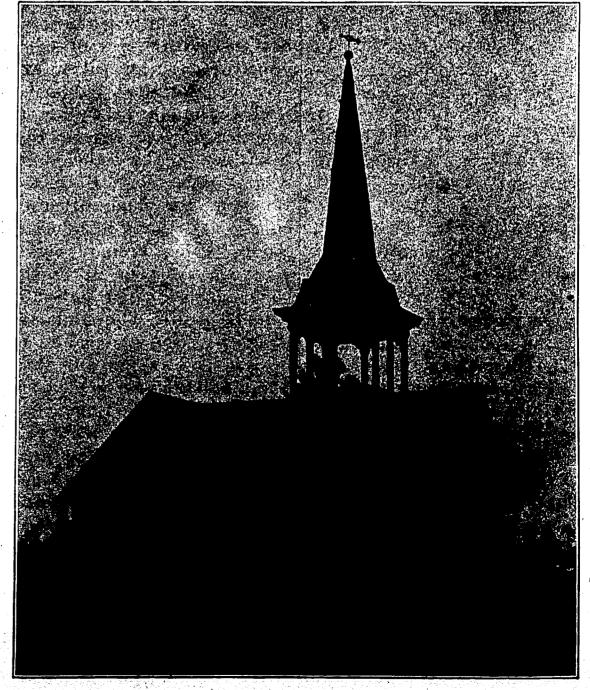
Elder Ashurst was converted to the Sabbath in 1894. He served the Second Seventh-day Baptist church of Alfred, N. Y., during the years 1895 and 1896. He returned to Georgia as general missionary of the Seventh-day Baptist Missionary Society in 1897-8. From 1899 to 1903 he represented the American Sabbath Tract Society, as the manager of the southern branch office located in Columbus. Ga. During that time he collected about 30 000 names of heads of Baptist families, and distributed among them over one million pages of Sabbath tracts. On July 29, 1903. his wife, who had been an invalid for several years, died. In October of that year he received a call to become pastor of the Hammond, (La.) Seventh-day Baptist church, which he accepted and began work as pastor Oct. 30.

HISTORY OF THE CHURCH.

The Seventh-day Baptist church at Hammond, La., was organized on Sabbath, Feb. 2, 1889, by Rev. A. E. Main, D. D., who was at that time the field secretary of the Seventhday Baptist Missionary Society.

During the two years previous to the organization, the company of Sabbath-keepers at Hammond had held regular service on the Sabbath, first in private homes and afterward in the public school building, use of which was kindly granted them. During these years a Sabbath-school had also been main-

Directly following the organization, the (Continued on page 796.)



THE HAMMOND CHURCH.

Missions.

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

A COLD and rheumatism compelled the Secretary to remain in Hammond, La., longer than he intended. He was in good hands and soon recovered and went on to Stone Fort, Ill. The weather and going were favorable, and he was able to call on the people, the few we have left there. Elder F. F. Johnson and Elder Robert Lewis were at home, and a good visit and talk was made with them. Sister Townsend had been there sowing tracts and Seventh-day Baptist literature in the village and surrounding country and visiting the homes. They enjoyed her sermons, addresses and Sabbath Reform talks and she had good audiences. She and Elder Johnson visited Bethel and held services there. Bro. Robert Lewis is the pastor of the Stone Fort church. He is giving them good sermons and a faithful service, all without salary. He is abundantly able to do it, as he is a large farmer, and takes delight in helping all he can to maintain Sabbath services and the gospel and the law in that section. He also finds in Elder Johnson a right-hand man and helper. They have no pastor at the Bethel church, but they keep up the Sabbath-school and prayer meeting. There are three Sabbathkeeping families left at Bethel. Removals have weakened the church. The Stone Fort and Bethel churches are all we have left in Southern Illinois. We once had, as the result of the labors of Elder James Bailey and Elder M. B. Kelly, Sr., and others, seven churches in Southern Illinois, viz: Villa Ridge, Pleasant Hill, Raleigh, Enon, Harrisburg, Stone Fort and Bethel. These churches were composed almost entirely of converts to the Sabbath. They were small and non-supporting churches, and were maintained for a while by missionary pastors and general missionary labor. The ministers who labored among them, and were converts to the Sabbath. were M. B. Kelly, Sr., C. W. Threlkeld, W. F. Van Cleave, G. W. Donald, Robert Lewis, F. F. uppermost in all our minds. Mr. Davis, as Johnson, a Mr. Auger, and Elder J. P. Hunt- secretary of our Seventh-day Baptist Missioning, who lived a number of years at Villa ary Association, will of course have written Ridge. These churches, excepting the two you of our action taken at a meeting the now existing, went out from deaths, removals, evening after last Sabbath, when we voted apostacies, and the lack of fostering care. It that we thought it best for them to leave for is expected that Pastor Seager, of the Farina church, will soon go to Bethel and Stone Fort | from Lieu-oo and take charge of the Girls and hold some evangelistic meetings.

WE went from Stone Fort to Farina, Ill. course Mrs. Davis is much in need of a fur-It had been six years at least since we visit- lough, having been in service about eleven ed our first pastorate, where we were or- | years since she was at home before, but the dained, and commenced our labors as a min- chief reason for our action was the state of ister of the gospel and pastor thirty-one years | Alfred's health. Though he is 16 years old, he ago. But few of the old members of the has never been strong and able to play with glad to know that whether it be peace or war church are left. The six deacons then are all boys of his own age, and during the last year it is all in His hands and will be shaped to gone to Heaven. There is quite a number of and a half it seems to me he has been sick the those who were youngerly members of the greater part of the time. We all felt that he church remaining there yet, though not a ought to go to America a year ago, as he was small number have moved to other churches sick all the summer, and now we have been among us. The children, the boys and girls afraid that if he didn't get away soon he of the Sabbath school in our pastorate there, would never get well. He was not at all well are married, raising families of their own, and | while at the mountains this summer and since are now the active members of the church. we came down he went to school three half The pastor of the church now is Elder L. D. days, and has been confined to his room most Seager, faithful and greatly beloved. Our of the time since, though that was a month esteemed frieud, Elder Charles A. Burdick, an lago. We were all convinced that we ought ex-pastor of the church, lives here and is a not to wait any longer, so took the steps we Americans are dead?" good helper to the pastor. On the Sabbath, did in the meeting. Of course it will be hard the Secretary presented our missionary inter- for Dr. Palmborg to give up her medical work, | Colonel Higginson, "my conversation had ests, in detail, holding an open parliament, even for a time, but she expressed her willing-been confined exclusively to obituaries."

part of our churches for our various lines of here when we had the meeting. The school denominational work. He preached Sabbath at Lieu-oo will be continued and either Mr. and Sunday nights to fair congregations. The attendance would have been greater had it not been for a cold wave upon that country, which kept the people within doors. It was a delight to call on so many of our old parishioners and dear friends in the days we doubled in buildings since our last visit there, and there are some fine business blocks. There is quite a boom now in the price of farm lands, ranging from \$40 to \$50 an acre, according to situation and improvements. One small farm near the village sold for \$100 an acre. Those who remained in Farina and kept their farms and improved them are now out of debt and well off because of the rise in the value of real estate. The chief business of farmers is the raising of corn and feeding it to hogs and voung cattle, yet some are doing finely in raising the strawberry for market. One of our farmers has a large apple, pear lage a fine creamery making first-class butter, of the Lord, and reared to be loval and true rather increase in numbers and in power. What that church needs, like all of our churches, is greater spiritual life and power, greater loyalty to the Sabbath and a better observance of it in both spirit and letter.

THE SABBATH RECORDER.

FROM J. W. CROFOOT.

The subject of Mrs. Davis' and Alfred's re turn to the United States is of course now America, and to ask Dr. Palmborg to come School until Miss Burdick returns, or the Board makes some other arrangement. Of

and also emphasized systematic giving on the ness to do it. She was spending a few days Davis or Dr. Palmborg will visit the place monthly for preaching, etc. Of course we hope it will not be necessary to continue this arrangement long.

> ground for the new building. It was necesbeing built to take the place of the old one. presented, both in Chinese and in English. of converts and other people before the law, as well as general religious tolerance. It is a good thing to have it in, though whether it really means much or not is not easy to say.

> Just now the situation between Japan and Russia is very tense, and no one knows the outcome. While we pray for peace, we are

WEST GATE, Shanghai, China, Oct. 15, 1903.

Colonel Thomas Wentworth Higginson delights to tell the story of two Euglish women who came to America to sneer at the country rather than to learn anything about it. He says he talked with these women about the worth of Poe, Hawthorne and Emerson until one of them said very seriously:

"Isn't it a pity that all the interesting

"And come to think of it," concludes

Dec. 14, 1908.]

Woman's Work.

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

FORSAKE US NOT.

O Thou whose boundless love bestows

The joy of life, the hone of heaven:

Thou whose unchartered mercy flows

O'er all the blessing. Thou hast given; Thou by whose light alone we see;

Thou by whose truth our souls, set free,

Hear Thou the solemn music of our song.

Are made imperishably strong-

O God, make of us what Thou wilt;

Guide Thou the labor of our hand:

Let all our work be surely built As Thou, the Architect, hast planned.

But whatsoe'er Thy power shall make

WE want to remind our readers that all

copy intended for the Woman's Page should

be sent directly to its editor. Material sent

to the Recorder office eventually reaches its

destination, but it means that someone must

WE are always glad to hear from the wom-

en of our societies and learn of the work they

are doing. Our only regret is that we do not

hear from more of you and more frequently.

Tell us fully and freely of your work. We are

all one big family and like to know what our

sisters are doing. In this way you may aid

others to better work, help them, by telling of

your new methods, to get out of the beaten

track they have followed so long, and incite

them to do more and better work for the

THE sermon by Rev. Perie R. Burdick was

delivered by her at Conference and at that

time requested for publication. The sickness

and death of her father and other matters

have delayed its presentation until the pres-

" SHE HATH DONE WHAT SHE COULD."-Mark 14:8.

REV. PERIE R. BURDICK.

Merited approval amidst censure is as re-

Master.

ent time.

given to the poor."

delay and more or less trouble for someone.

Of these frail lives, do not forsake

Thy dwelling. Let thy presence rest

Forever in the temple of our breast.

Next in interest to this subject, perhaps, is the new house. The old dispensary has been remained there. The village has nearly torn down and much new brick, etc., is on the sary to change the plan several times to make it suit the land, and in particular to fit round the school well, but we all feel that we have a good plan now and the concrete foundation is being laid. A new Chinese house is also that must also be torn down. It is being made two stories high and will give a bathroom for the boys, as well as a kitchen for the teacher, and sleeping rooms for the two school servants. The school is not quite full in number, as some did not come back after the summer vacation. There are now twenty-six and cherry orchard. There is now in the vil- | boarders and nine half-day English pupils. Just now I am interested in trying to get increasing in business and patronage, and something ready for the educational departleading the people in a new line of farming in- ment of the Chinese exhibit at the St. Louis dustry. Two farms owned by our people have exposition. All the mission schools are inbeen sold, but, as it should be to Sabbath- vited to take part. So are other schools, but keepers who came from Ohio. From the it is doubtful if they will respond very largely. number of babes, children and young people I shall try to get ready an album with some in the Farina church and congregation, if they | examination answer papers, photographs and are brought up in the nurture and admonition | the like. Several of the boys attended some of the sessions of a Bible Institute recently to the commandments of God, there will be held at the Chinese Y. M. C. A. in the Settleno darger that the church will run out, but | ment. The sessions were continued during three days, and some excellent addresses were spoke once in place of a man who had dengue fever, which has been very prevalent lately. One of the speakers was the Hon. Joshua Levering of Baltimore, who has been in China some time visiting his daughter, who is a missionary. So I had the privilege of hearing the man who is likely to be the only one ever to receive my vote for the presidency. You doubtless know that the new commercial treaty recently completed at Shanghai between representatives of China and the United States contains an article on "The Missionary Question," confirming the rights of residence in the interior, recognizing the good intentions of missionaries, and promising the equality

freshing as an oasis in a desert. Mary had anointed the Saviour, and for this act of service she was severely criticised: but the Saviour expressed his approval of her service in the commendatory words of our text, "She hath done what she could." This was the greatest praise ever spoken by Jesus regarding any act. Criticism then said: "What a waste! This costly perfume was worth as much as a common laborer's wages for a whole year. It ought to have been sold and

Twentieth Century critics say: "What a waste of money in missionary work in Africa and China! Better use it at home! What nonsense to send our brightest and best educated young men and women to these mission fields! They could do a great deal more good at home."

were these words.

ing what we have not in our power to do; or the golden sceptre would be hers to receive. ought to strive.

We will consider power for serving Christ | destruction of my kindred!" under four general heads.

I. Personal Consecration.

II. A BURDENED SOUL FOR THE UNSAVED. III. HOME INFLUENCE.

IV. SELF DENIAL.

I. PERSONAL CONSECRATION.

Consecration is the setting apart of a per son or thing to the service or work of God: We are too apt to think of consecration as applying especially if not entirely to prominent religious workers, as ministers, evangelists or missionaries. Every true Christian is a child of God, and hence must serve and work for him. It is as much the duty of the humblest Christian to give himself, his talents minister of the gospel thus to do. Paul says: "Present your bodies a living sacrifice holy, acceptable unto God."

Our ears and eyes, our mouths and tongues, our feet and hands belong to God and should be used so as not to dishonor the holy family to which we belong. Sisters, if we ac- | minds to comprehend be responsible for it and it means more or less ceptably serve Christ we must make a personand means to God.

> Not that all are to be public preachers, but I pray God that more of our sisters may en ter this holy calling. Not that all should be evangelists, though lady evangelists can do noble work for God, and if he is calling any of you into the harvest of souls, thrust in your sickle at once. Not that all ought to go as missionaries, but it is the duty of some to go, and let us each ask prayerfully, "Lord

If God has accepted us as one of his children we are not our own, we belong to him. He hath purchased us. Our time, our faculties, physical, mental, and spiritual, belong to him. and should be used to honor and glorify him. God does not ask us all to do the same kind of work, but he has fitted each one, even the humblest of us, to do some kind, and asks us to do it for him, and the upbuilding of his cause and kingdom. His children belong to him through the six days as well as on the seventh. They should belong to him in secular as well as in religious work.

Whatever life work God gives us individually to do, we are to do it for him and not for ourselves. We should consult God and not our own unguided preferences in regard to unburdened hearts. The millions who have what our life work shall be. In the office, in never heard the Gospel measure the small the shop, in the store, in the school room, in domestic duties we belong to God, and should obey and honor him in these pursuits.

God, asking his help in the commonplace promise, "Ask and ye shall receive; seek and work of life as well as in the great duties or in | ve shall find." special religious work. With ourselves thus wholly given to God our hearts will be filled son ye shall reap if ye faint not." This burwith the spirit of the blessed Master and like den will take us oftener to God in earnest him we will long to do all we can for the un- prayer. saved, both at home and abroad.

II. A BURDENED SOUL FOR THE UNSAVED.

Sisters, we are not responsible for not do- King Ahazuerus knowing not whether death is a dearth of funds for religious work.

clearly seen in what she did in trying to secure their safety. Similar were the feelings that moved the Son of God to leave the bosom of the Father, come to earth, take upon himself humanity, live a life of privation and suffering, and die on the cross.

His whole life was greatly burdened on ac count of the sin and suffering of man. The weight of this burden reached the depths of his soul in Dark Gethsemane, and on cruel Calvary. Sisters, the world is offering us opportunities for which our sisters in Bible times or even half a century ago, knew nothing.

We need to be careful and not let these and his time to God as it is the duty of a grand privileges, opportunities and vocations absorb our minds and time and fill our hearts till we become careless and indifferent to the dangers of the unsaved in all lands. Measuring the burden of Christ's heart for sinners by what he did to save men from sin, the magnitude of the burden is too great for finite

Christians must be Christlike. If we have al consecration of ourselves, our talent, time | not the spirit of Christ, we are none of his. It is impossible to have the spirit of Christ without anxiety for the lost ones; equally true, there can be no anxiety without efforts for

> If all the anxiety some have for the unsaved should be measured by their efforts to save them, it certainly would require a great spiritual magnifier to discover it. My sisters, how much have we, individually, been burdened for the work of our Woman's Board for the past year? The earnest prayers we have offered to God for its members, the times and ways in which we have tried to enlist helpers, the amount we have given for the various branches of its work: the aggregate of these will made the size of the burden. In the light of God's spirit, is it all we wish it were? Let us make it more.

The anxiety we have had for our work as a people the past year is seen in the many earnest prayers for our Boards, and all our workers, the kind words we have spoken in behalf of their work and the gifts we have given for the work.

The retrenchments of the past clearly indicate a decrease of burdened souls. When Zion travails, souls are born.

Unconverted or backslidden ones point to burden that Christianity is carrying for the unsaved.

Are we anxious for our unsaved loved ones: We need daily to re-consecrate ourselves to Our king holds out the golden sceptre of

"Be not weary in well-doing, for in due sea-

HOME INFLUENCE

The spiritual atmosphere of many homes is Queen Esther surrounded with all the hon- too cold for religious workers to grow and Jesus said of Mary, "She did what she had ors and pleasures of a queen did not continue mature, hence the scarcity of such workers. in her power; this shall be told as a memorial to enjoy these unmoved by the impending In others it is so sordid and selfish that true of her." A noble eulogy, the noblest possible, danger awaiting her people. After fasting Christian benevolence can hardly blossom, and prayer she presented herself uninvited to much less bear any fruit, and naturally there

Mothers and daughters can do much to but to do up to the measure of our power is | Her only plea for her daring act was, "How | change these conditions. Early impressions the Christian perfection for which we all can I endure to see the evil that shall come to are the most lasting. The influences of early my people, or how can I endure to see the life largely mold the character of mature life. The mother and teacher more than any one Her anxiety for the safety of her people was lelse is responsible for these early impressions and influences. Our homes, full as much as prison, Paul and Silas delivered, and many

A mother who loves God and his truth and is loyal to both on all occasions, will by word taught Isaac while going up Mt. Moriah to and act, precept and example, instill the same sacrifice. Make them realize by your teachlove and loyalty into the heart and life of her lings and your life that God is the same tochildren. Mothers who pick up the RECORDER day as in Bible times. Modern civilization before consulting the new fashion periodical, cannot change his law nor lessen his power. or the latest story paper, will early impress He will to-day care for his trusting, obeditheir children that the SABBATH RECORDER is ent children, and lead them to sure victory. a very superior paper.. Time will only Interest your children in the work of the strengthen these impressions, till all the new church by taking them with you to her homes formed out of such homes will in turn appointments. Speak of points made welcome this, our denominational paper.

CORDER every week; read these to the little never say so in the presence of your children. ones and talk about them till they will be anx- Always speak cheerfully and hopefully of the ious for the mail to come that brings our pa- | church, her officers and her work. Teach them per. As they grow older, interest them in the to "remember their Creator in the days of home news by telling them things you know about the persons and places mentioned. With such home influence there would be no | they rest upon every one, upon those who more need for earnest appeals for increasing | have but one talent as well as those who have the subscription list of the Sabbath Record- | five talents.

With the greatly increasing number and were ever written, the stories of the Bible. Twentieth Century literature cannot surpass. tainly not in moral and spiritual influence upon the mind and character of the child.

The Sabbath school and Junior societies are doing noble work; but mothers and sisters you have a greater influence upon the of spirituality and godly piety. little ones in your homes. Begin in infancy to tell them Bible stories and question them about the stories told, and they will grow up very familiar with God's book, whose teach ings are ever new and true.

There is a world-wide indifference about the importance of the exact teachings of the Bible. Even among professed Christians, the teachings of men are of as much. if not more. importance than the "Thus saith the Word | ities for self-denial, but search for such oppor- | had treated his poetry with derision, furnishes of God." The Bible says: "The seventh day is the Sabbath of the Lord thy God." Constantine, 325 years after Christ, said the first day of the week, Sunday, shall be set apart | Saviour's approval, what more can we desire? | moral celsitude, carry their uglicity to the as a rest day. The great mass of Christianity | What matters criticisms? Some one has | height of creating symposically the fecund to-day are meekly obeying the decree of that pagan emperor instead of obeying God.

keep it holy." Sabbath desecration and holidayism are alarmingly common in our own boasted Christian nation. Some of our own talented young men and women have drifted away and are lost to us and our work. Home influences have many responsibilities concerning these conditions. Sisters, here is a great work for us. Teach the children that God's guidance and protection come only to those who obey him and that those who do obey him will be victorious.

A grand illustration is in Noah's building the ark exactly as God told him, and he and his family entering it when God told them to, though there were still no signs of rain. The same truth is seen in the story of Joseph's life, the children of Israel in Egypt, the parting of the Red Sea and the River Jordan. The wanderings of the Israelites, the overthrow of Jericho, Achan's sin, defeat at Ai. Death of Uzzah, Ananias and Sapphira, the three Hebrew children, Daniel in the lion's den, King Saul, David and Goliath, Peter in

Madison, Wis., Mrs. H. W. Rood, our denominational work, need re-adjusting. | more that time forbids mentioning.

Teach them faith in God as Abraham in the sermon and of illustrations used. Excellent stories are to be found in the RE. | the sermon seemed long and tiresome to you, their youth."

Sisters, these responsibilities are great and

SELF-DENIAL.

Self denial was a very prominent charactervariety of children's story papers and books, istic of the life and teachings of Christ. His there is a general if not universal tendency own comfort, even his necessities, were not to neglect the best stories for children that consulted when others were needy. He said, 'If any man will come after me, let him deny himself." In Bible times, especially in early no, not even equal them in interest, and cer- | Christianity, self-denial worthy of the name was very common. Now self-gratification and self-indulgence have almost destroyed the true spirit of self-denial, and it seems to me that here is one of the secrets of the decline

True mothers know much of self-denial in certain ways, such as cheerfully denying themselves for the physical good and comfort of their home and their loved ones. Carry the same spirit of cheerful self-denial into spiritual work.

What have we denied ourselves the past tunities. May our motto be, Not how little, some idea of them. but how much for God.

Christ. Miserable parsimony to refuse him | pet words, though they were trangrams! ary thing either of talents, time, means or in-

ample in our personal consecration, in our I will not speak of the lippitude, the oblepsy anxiety and work for the unsaved and in you have shown to exacerbating me, one whose cheerfully accepting every opportunity for genius you should have approached with menself-denial and then we too may be sure of tal discalceation. So I tell you, without the same approval. "She hath done what supervacaneous words, nothing will render she could.

WOMAN'S BOARD-REPORT.

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eninsula, Ohio, Miss Frances E. Stillman. For Tract Society 3 00 Milton, Wis., Ladies Benevolent Society,

For Missionary Society \$10 00 "Board expenses 3 00
"Mrs. Townsend's salary . . 5 00— 18 00 poet since Milton.

the dictionary.—Tit-Bits.

Syracuse, N. Y., Mrs. E. R. Maxson, For Mrs. Townsend's salary. . . MRS. L. A. PLATTS, Treasurer.

WHISTLING IN THE DARK.

MILTON, Wis., Dec. 1, 1903.

The small boy was coming home at a much later hour than he was wont to be out alone. It was growing quite dark, and as he came through the grove he could be heard whistling vigorously, if not very tunefully, long before he reached the house. The elders exchanged amused glances.

"What made you whistle so loudly, Willie?" asked one of them as the little fellow

"Well, you see," answered Willie, soberly, "it was pretty dark out there, and I thought if some boys—some little boy—should be coming along he might be afraid, and it would be less lonesome for him if he heard me whistle."

Whistling to keep up the courage of some other boy had brought the young traveler bravely home.

His plan is a wondrously good one for older pilgrims as well. When the heart grows faint, and the step falters, whistle for the sake of somebody else. There is nothing that will so quickly drive away fear and discouragement as trying to cheer another; nothing that makes the heart so brave and strong as the thought that its strength must support another. No one knows how much the cheery note in the darkness may help some one else, and always it makes one's 'own step

SOME BIG WORDS THAT HAVE BEEN CALLED IN.

The number of obsolete words that are to be found in a complete dictionary of the English language is considerably larger than the year for the sake of God, his truth, and his people have any idea of. The following letter, cause? Let us not only accept the opportun- written by an alleged poet to an editor who

"Sir: You have behaved like an impetigin-Sisters, if for our service we can have the ous scrogle! Like those who, envious of any said, "The Saviour's 'Well done' will pay for words which my polymathic genius uses with a whole life of service full of sacrifice, self-deni- uberity to abligate the tongues of the weet-God said, "Remember the Sabbath day to all and hardships." Nothing is wasted upon less! Sir, you have crassly parodied my own

"I will not coascervate reproaches. I will fluence. Mary poured out lavishly her store, oduce a veil over the atramental ingratitude because in her pure self-denial she let the which has chamfered even my indiscerptible world go and found her peace and her blessed- | heart. I am silent on the focillation which ness in the kingdom of love and of the spirit. | my coadjuvency must have given when I of-Sisters, may each one of us imitate her ex- | fered to become your fantor and adminicle. ignoscible your conduct to me.

"I warn you that I would vellicate your nose if I thought that any moral diarthrosis thereby could be performed—if I thought I should not impignorate my reputation. Go, tachygraphic scrogle, hand with your crass, inquinate fantors! Draw objectations from the thought, if you can, of having synchronically lost the existimation of the greatest And vet all these words are to be found in

Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

DEC. 14, 1903.]

Greeting From China. Dear Christian Endeavorers:

Your Editor has sent over the sea a plea for "something for the Young People" and I willingly comply. Realizing that the Young People are part of the people, and hoping that your interest in the work as a whole is sufficient to lead you to read all parts of our splendid paper, I will not make my letter this time in any sense a report. In the annual report, and in letters from me to other depart ments, you will find about all I have to say in that line. Since the summer, sickness has broken into my work, but things are looking bright again.

I have been thinking of many things, and some of my thoughts I would like to share with you. Being in a way separated from the rest of the world. I read with more than usual interest of the progress of the world in different directions, from papers and magazines kindly sent me by friends. I read much of the tendency toward worldliness in the churches on one hand, but on the other I see that God's army of noble workers is putting forth greater efforts than ever before for the evangelization of the world, and I believe our people will not be lett behind.

It stirs my heart to see reports from great missionary organizations, that they are out of debt, that they are raising all the money asked for to carry on the work and more, and that new missionaries are constantly being sent out. Then of the work at home, I read that great evangelistic tent campaigns are carried on through the summer in the great cities. The Gospel is proclaimed in the streetcars, and many other plans are under consideration. It seems that the religious world is making greater efforts than ever before. In our denomination the evangelistic work is receiving greater attention, and the reports of enthusiastic workers among our young people are encouraging. And still the work needs to grow, and the workers to come nearer to God. In a recent letter from Shanghai, Mrs. Davis writes that six new missionaries have come out on one steamer, sent by the Seventh-day Adventists. Three came when I returned. That is nine inside of two years to one country. It made me a little jealous. It is not a sin to be jealous for God's work. I used to wonder what God meant by saying he was a "jealous" God, but I think I understand now, that he was jealous for his people, jealous of the sins that took them away from him-to their own

A little experience I had the other night started me on a line of thought which was very helpful to me. I am a lover of cats. have one of which I am very fond. When returned after the summer vacation, I found it necessary to punish my kitty very severely for disobedience. She has never forgotten it. She has now a little kitten which she likes to take all about the place with her. One night I heard her taking her kitten down the steep stairs—thump, thump—while the little one screamed for help at every step. I was afraid she would take it under the floor on sunnier side, whilst our poor sight stops with the cold stone, and it might die from cold, so the intervening line of hills. The immediate be-I went to its rescue. She had just succeeded yourd may be an intermediate state and place in getting it under the floor when I arrived on of glory in which saints await the resurrec-

farther away, but much to my surprise, when never slopes downward into hidden glades

others that of fear predominated.

a while hoped for a reward. But before he our hope draws near!—Dr. Robert F. Sample. left them, when he knew they were to pass through experiences that would make their love perfect, he said "Henceforth 1 call you not servants, but friends." Still in the same ship must be mutual.

Christ himself.

that my whole impulse is to give them all I shall not only lose it in the end, but also shall strained from it only by two things—one is ler, D. D. that they would not accept all I might want to give—and another, that it would be a form of selfishness to give them, just because secretary, "of advertising for your lost pock-I love them, what should be otherwise used, etbook, when it contained only a dollar in perhaps in a definite way, used for God's work. | money and a few papers of no importance?"

work would never be hindered because of lack | distinguished statesman, lowering his voice of means, and we would give ourselves if we to a confidential tone, "of conveying the could, and if we couldn't, we would give all of | idea to the public that I don't carry any railour means we could spare—at least the frac- | road passes."—Chicago Tribune. tion or tithe that is his by right—that others could be enabled to do what we could not. Don't you think so? Let us love him more. Your fellow-endeavorer,

Rosa Palmborg.

LIEU-00, CHINA, Nov. 2, 1903.

A SONG IN THE NIGHT.

At death the Christian simply crosses the summit of the earthly life, and lives on the the scene, and I supposed she would hurry it ion and the general judgment; a life that

she saw me she changed her mind and called and deep shadows and experiences of pain, but it out, and ran eagerly before me as I carried a joyous existence which suggests rather the it back to its proper place. I really think beautiful plain of Sharon, which, leaving the she knew I didn't like what she had done, and | troubled sea behind it, continually ascends unwas afraid she might be punished. I said, til it enters the city by the Joppa gate. It is 'Ah, kitty, how much better it would be if place, whether it be heaven proper or a you would do my pleasure because you suburb of it, the capacity to know and love loved me, rather than from fear of punish- and enjoy which is ever enlarging, receiving at every stage all that it can bear; a Par-I went back to bed, and as I lay awake adise whither, the procession always going, awhile, I wondered how many of those who the tendrils of sacred affection are being reare under my authority obey me from fear of knot and the joy is too pure to die. Meanrebuke, rather than because they love me and while, we tardier ones, toiling over this low like to please me. I made up my mind that ground, are enriched and comforted, as was both motives governed them—some being Jesus in the desert, by the ministry of angels more ruled by the motive of love and with who report our progress on high; and departed loved ones, now and then, in great Then I thought, "How is it with my rela- emergencies in life, may come near to us, as tion to Christ? and do the children mostly did Moses and Elias to the lonely Mount, serve him through fear or love." "Perfect and putting their strength beneath our love casteth out fear." When Christ was on weakness help us on our way. Thus golden earth with his disciples they were often like ladders are always dropping low down, climbservants to him—they rowed the boat, they ing thence among and above the stars. Then bought or provided the food and prepared it, let us rejoice and wait for the morning, and at least part of the time. Some of them for sing brave songs as the consummation of

BURIED TALENTS.

There always are those who wrap their talent for service in the napkin of not-worthtalk a little later he likened them to servants, while. They feel that they could not do and Paul always calls himself a servant or much because their ability is so small, and, slave of the Lord, although his love was so therefore, they do not try to do anything. deep. So the meaning is that although they They suppose that they are practicing the were still servants he would no longer regard | much-praised virtue of humility, while really them as servants but as friends, and friend- they are evading duty and responsibility and thus incurring blame and guilt. The truth But how many of us although theoretically is, no one, however small his ability, need acknowledging Jesus as our best friend, act- live uselessly. God bestows no talents which ually treat him as we would treat no dear hu- he means to be wrapped up in napkins of any man friend? He says "Inasmuch as ye have kind. Of course, we cannot give what we done it unto the least of these my brethren, have not. But we should give always what ve have done it unto me," and sometime we have. We are never to say, "There is no when we are called upon for his work, to help use in my giving, for I have so little. It can his brethren in America, in China, or Africa, do no one any good." We have nothing to perhaps we do as little as our conscience will do with the matter of larger or smaller. We let us, instead of doing all that is in our pow- are responsible only for what we have. If it er, as we would if we really felt it was for is but one little talent, one little talent is all we shall have to answer for. But we must I have two friends that I love so much, answer for that, and if we fail to use it we can of myself and what I have. I am | re- | incur the penalty of uselessness. - J. R. Mil-

"Bur what's the use?" said the private Now if we loved Christ in that way his | "It gives me the opportunity," replied the

Just Look Up

Your old copies of Conference Minutes, and see if you have any of the following years: 1807, 1808, 1809, 1810, 1811 1812, 1813, 1814, 1815, 1816,

1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1830, 1831, 1832, 1834. 1835, 1841, 1845.

they are worth Ten Cents each, if in good condition. Address, JOHN HISCOX,

They are pretty scarce, but

RECORDER Manager, Babcock Building, Plainfield, N. J.

Children's Page.

ROBINSON CRUSOE. CHARLES CARRYL.

The night was thick and bazv When the "Piccadilly Daisy Carried down the crew and Captain in the sea; And I think the water drowned 'em. For they never, never found 'em, And I know they didn't come ashore with me.

Oh, 'twas very sad and lonely When I found myself the only Population on this cultivated shore: But I've made a little tavern In a rocky little cavern, And I sit and watch for people at the door.

I spent no time in looking For a girl to do my cooking, As I'm quite a clever hand at making stews; But I had that fellow Friday Just to keep the tavern tidy, And to put a Sunday polish on my shoes.

I have a little garden That I'm cultivating lard in. As the things I eat are rather tough and dry; For I live on toasted lizards, Prickly pears and parrot gizzards, And I'm really very fond of beetle-pie.

The clothes I had were furry, And it made me fret and worry When I found the moths were eating off the hair And I had to scrape and sand 'em. And I boiled 'em and I tanned 'em Till I got the fine morocco suit I wear.

I sometimes seek diversion In a family excursion With the few domestic animals you see: And we take along a carrot As refreshments for the parrot And a little cup of jungleberry tea

Then we gather as we travel Bits of moss and dirty gravel And we chip off little specimens of stone, And we carry home as prizes Funny bugs of handy sizes. Just to give the day a scientific tone

If the roads are wet and muddy, We remain at home and study. For the Goat is very clever at a sum-And the dog, instead of fighting, Studies ornamental writing, While the Cat is taking lessons on the drum.

We retire at eleven. And we rise again at seven; And I wish to call attention, as I close. To the fact that all the scholars Are correct about their collars. And particular in turning out their toes.

UNDER THE TABLE.

dress to tell the children good-night, but and see what papa's doing!" Freddy and Virginia in their dressing-gowns lingered at the head of the staircase, gazing | this!" He held up a yellow satin slipper. longingly at the brilliantly lighted depths below. They could hear the sound of gay voices and laughter from the drawing-room. it pinched her!"

"Don't you wish you were going to sit at the table and talk, Freddy?" asked Virginia. like to sit there and eat!"

"I wonder how everything looks," whispered Virginia. "Let's tiptoe down and just take one peep!"

coast was clear. Down the steps the two crept, making no noise and stopping every | ten!" now and then to listen. They gained the dining-room in safety. It was empty, but O, how beautiful it looked!

usual size and glittered with silver and glass and magic light from candles with colored grown-up people laughed, Freddy and Virginshades. All over it were flowers—white and pink ia could not see anything funny at all in roses and maiden-hair fern-and there were what had been said. They began to grow high silver baskets of fruit and dear little sleepy, and at last they lay down under the dishes of sugarplums and salted almonds.

"Isn't it lovely?" said Virginia, clasping | In a few minutes they were fast asleep. her hands.

asked Freddy anxiously.

Then they both jumped, for there was sound in the hall

"It's nurse," said Freddy. "How she wi

The long folds of the table cloth seemed positively to invite them. It was the affair of a second to scramble under the table, and ter, nurse?" there the two sat waiting with beating hearts. Then the dining-room door was | tearful: "Master Freddy and Miss Virginia thrown open and there was a burst of laugh- is not in their beds, and I can't find them ter from the hall.

"Dear me!" said Virginia aghast, "It's low!" not nurse: it's the dinner party!"

ladies and gentlemen had filed in, and there the table. was more talking and laughing as they took their seats. The two sinners under the table | sniff, "they was talking about China only drew close together out of the way of the this morning the blessed lambs, and I'm feet. I am afraid neither of them felt in the dreadful afraid they've set out for furrin' least conscience stricken. On the contrary parts in their night clothes." thev fairly thrilled with excitement as they prepared to enjoy this novel adventure to | So did Uncle Dick. Even the lady in the yelthe full. In a few moments their eyes had low dress felt for her slipper. As for nurse, grown used to the added gloom made by the she was weeping loudly. It was more than ladies' dresses.

"I wonder which are Uncle Dick's legs!" whispered Virginia, under cover of a general | grasped Uncle Dick by the ankle, making him laugh from above.

"Here they are!" said Freddy cautiously. Close to me. If I had a pin I could fasten them together. Wouldn't it be funny when es!" cried Uncle Dick. "Come out immedihe tried to get up?"

This humorous idea almost made them betray themselves, but they managed to smother their laughter.

"Look at mama's foot tap-tap-tapping." said Virginia after a pause. "That's Dick leaned under the table and pulled out because she's nervous. I heard her say this first one and then the other, with roughened morning that the new butler was an idiot | hair and bare feet showing under their scarlet and she should be on pins the whole time."

"They can't be pricking her much then," whispered Freddy. "She's laughing and sadly. talking like anything?"

There was to be a dinner party downstairs. | ner party," said Virginia with superior wis- party was over?" Mama had been up long ago in her pretty dom. "Let's squeeze up to the other end

> "Wait a minute, said Freddy. "Look at 'She kicked it off, that lady by Uncle Dick." "Put it back," said Virginia. "I suppose

"I should think it would," said Freddy. 'Why, it's a tight fit for me and I'm ever so

"Pshaw!" said Freddy scornfully, "I'd | much smaller than she is. And what a funny

"Put it back this instant," ordered Virgina, pushing him.

"Stop that!" said Freddy. "Leave me Nurse was helping in the pantry and the alone, I tell you. I'm putting it back now!" "Hush!" said Virginia. "I want to lis-

Uncle Dick was telling a story. It was very funny and everybody laughed. Then another gentleman began to talk. It was great The table had stretched to three times its | fun at first to listen to the conversation, but after awhile it grew tiresome. Often when the very middle of the table and shut their eyes.

They were aroused by a familiar voice in "Will there be anything left to-morrow?" the hall. At first they hardly realized where they were; then they sat up and rubbed their

"Don't be a pig!" said Virginia reproving-leves. There was a scuffle going on at the dining-room door. By holding their heads very low they could see the new butler nervously trying to bar the way to nurse, who stood without, talking in an excited voice. The children could hear mama give a little, resigned sigh as papa said:

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"Let her in, Thompson. What is the mat-

"O sir." said nurse in tones that sounded anywheres, though I've hunted high and

"What!" cried mama, with a little Before Freddy had time to answer, the shriek, starting up and steadying herself by

"It's the truth, ma'am," said nurse with a

"Nonsense!" cried papa, but he jumped up. the two sinners could bear. Virginia uttered a wail and Freddy put out a hand and jump in a manner which would have amused them highly at any other time.

"O, ho, so you are there, you little wretchately!"

"We can't unless everybody shuts their eyes," said Freddy. "We're not dressed, you

Everybody laughed in chorus, while Uncle dressing gowns.

"O, children, how could you?" said mama

"Well, I told him we weren't dressed," said "O, yes, you have to when you give a din- Freddy. "Why didn't he leave us till the

"Take them away, Nurse," said papa, and nurse, said nothing.—Congregationalist.

THE OWL AND THE PUSSYCAT.

The Owl and the Pussycat went to sea In a beautiful pea-green boat, They took some honey and plenty of money Wrapped up in a five pound note. The Owl looked up to the moon above, And sang to a small guitar: O lovely Pussy! O Pussy, my love! What a beautiful Pussy you are, You are. What a beautiful Pussy you are.

Pussy said to the Owl: You elegant fowl! How wonderful sweet you sing. Oh! let us be married—too long we have tarried, But what shall we do for a ring? They sailed away for a year and a day To the land where the Bong tree grows, And there in the wood a little pig stood, With a ring in the end of his noe.

His nose, With a ring in the end of his nose.

"Dear pig, are you willing to sell for one shilling, Your ring?" Said the Piggy, "I will." So they took it away, and were married next day By the turkey who lives on the hill. They dined upon mince and slices of quince. Which they ate with a runcible spoon, And hand in hand on the edge of the sand They danced by the light of the moon, The moon. They danced by the light of the moon, -Edward Lear.

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

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLI-

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.)

CATIONS AND SABBATH REFORM WORK

Aid and sympathy were soon extended to Bro. Velthuysen in Holland, and Bro. Rolf in Norway, through voluntary contributions, and at the Annual Meeting in 1882 the Society recommended the Tract Board "to place such an amount of funds at the disposal of Bro. Velthuysen as will enable him to circulate the Boodschapper extensively among the people of his country." The treasurer was able to send the following year, 1883, the sum of \$420, and since that time yearly remittances of from \$500 to \$600 have been sent.

LADIES' AUXILIARIES.

In the early seventies, as the demands upon the Society increased and new fields opened up, plans were laid for securing better local agencies for raising funds and promoting the interests of the Society. The women of the denomination, ever loyal and true to its interests,

"The friends to truth, of souls sincere, In action faithful, and in honor clear!"

responded to the call most willingly and in one year (1875) "Women's Auxiliary Tract Societies" were organized at Farina, West Hallock, Walworth, Milton, Albion, Christiana, Leonardsville, West Edmeston, Verona, Adams Center, DeRuyter and Chicago. These pioneers were soon followed by other Auxiliary, Benevolent, or Mite Societies, in the other churches generally throughout the denomination, and with unabated zeal, money was raised and literature distributed for a number of years. Gradually, however, these associations became disorganized as auxiliary societies, though much of the work was accomplished through other avenues, until the title of The Outlook and Sabbath Quarthey were finally merged into the "Woman's terly, and its articles became more direct in Executive Board of the Conference," organized | their relation to the Sabbath question. in 1884. Through this Board, created to discussions were historical, ethical and bibraise funds for our various denominational lical, and it was chiefly designed to reach the enterprises, and to engage in general benev- religious teachers of the land. Later history olent work, the Tract Society has been given will be found under the special head of "Publiregular and efficient support.

TRACT DEPOSITORIES.

As indicated by the title, these are locations apart from the place of publishing, where our publications are placed on deposit in quantities, both for sale and distribution. The first of these were placed in New York, Westerly, Alfred, and missionary stations. Others were established in Texarkana, Ark., and Minneapolis, Minn., in the early eighties. The most extensive and effective work in this line was probably accomplished by the depository located at 100 Bible House, New York City, from 1892 to 1895, and under the supervision of Rev. Judson G. Burdick. During these years this office was headquarters for general distribution, and was only discontinued when the work was naturally absorbed by the Publishing House at Plain-

Quite extensive work in this line was also accomplished by the Western Depository, located at Chicago from 1893 to 1896, in charge of Rev. Lester C. Randolph and Ira J. Ordway; at the World's Columbian Exposition in Chicago in 1893, in care of Mrs. A. A.

Allen; at the Atlanta Exposition in 1895 under the control of Rev. Geo. W. Hills; and at Milton Junction, Wis., under the auspices of the North-Western Association, and conducted by W. B. West.

Since September, 1899, under the direction of the Board and as its salaried agent, Rev. A. P. Ashurst, at Atlanta, Ga., as distributing point, has circulated our tracts most extensively and faithfully. He is sowing the field there with Sabbath truth, in the confident hope that Sabbath-keeping churches will spring up, yielding a bountiful harvest.

In conjunction with the Missionary Board, Rev. George Seelev, at Petitcodiac, New Brunswick, Canada, has been employed as agent in Missionary, Sabbath Reform and Tract work since October, 1900. His reports show a large distribution, and hopes are entertained for the accomplishment of much permanent good on the Canadian field.

CHANGE OF EXECUTIVE BOARD.

At the Annual Meeting of the Society held in Farina, Ill., Sept. 25, 1881, the personnel of the Board was changed almost entirely. and since that time the meetings of the Board have been held in Plainfield, N. J. It came under the province of this Board during the first year of its labors to inaugurate another advanced step in the history of the Society, by the publication monthly of the Outlook, the first edition of 52,000 being Dr. A. H. Lewis and Dr. C. D. Potter. The general plan of the paper was to present Sabcomplete Gospel of Salvation.

The entire editions were sent first to the ministers throughout the land, then to editors, lawyers and laymen, the important mission being to convince the Christian world that God's word alone is authority in religious faith and practice. In 1884 the publication was changed to a quarterly, under cations."

(To be Continued.)

MOTHER.

When she undid her hair at night. About the time for lying down, She came and knelt. I was so small, There in my bed, her curls did fall All over me, light gold and brown.

I fell asleep amid her prayers. Her fair young face (far off it seems), Her girlish voice, her kisses sweet. The patter of her busy feet, Passed with me into charming dreams.

And when I woke at merry morn, Through her gold hair I saw the sun Flame strong shine glad, and glorify The great, good world. Oh, never can I Forget her words, "My darling one!"

Ah! checkered years since then have crept Past her and me, and we have known Some sorrow and much tempered joy. Far into manhood stands her boy, And her gold hair snow-white is blown.

The world has changed by slow degrees, And as old days recede, alas! So much of trouble have the new, Those rare, far joys grow dim seen through Sad times as through a darkened glass.

But just this morning when I woke, How lovingly my lips were kissed! How chaste and clear the sunlight shone On mother's hair, like gold-dust sown Athwart thin clouds of silver mist!

THE RIVER TIME.

BENJAMIN F. TAYLOR

O! a wonderful stream is the River Time, As it runs through the realm of tears. With a faultless rhythm and a mus cal rhyme, And a broader sweep and a surge sublime, As it blends with the ocean of Years.

How the winters are drifting, like flakes of snow, And the summers, like buds between, And the year in the sheaf—so they come and they go, On the river's breast, with its ebb and its flow, As it glides in the shadow and sheen. •

There's a magical isle up the River Time, Where the softest of airs are playing; There's a cloudless sky and a tropical clime, And a song as sweet as a vesper chime, And the Junes with the roses are staying.

And the name of the isle is the Long Ago, And we bury our treasures there; There are brows of beauty, and bosoms of snow; They are heaps of dust—but we loved them so; There are trinkets, and tresses of hair.

There are fragments of song that nobody sings, And a part of an infant's prayer; There's a lute unswept, and a harp without strings: There are broken vows, and pieces of rings, And the garments that She used to wear

There are hands that are waved, when the fairy shore By the mirage is lifted in air; And we sometimes hear, through the turbulent roar, Sweet voices we heard in the days gone before, When the wind down the river is fair. O! remembered for ave be the blessed isle,

All the day of our life till night: When the evening comes with its beautiful smile, And our eyes are closing to slumber awhile, May that "Greenwood" of Soul be in sight.

DEATH OF ELDER RING.

The community of Big Springs, S. D., was shocked on Nov. 11, to learn that Rev. P. A. Ring had obeyed his Master's summons to issued in April, 1882, under the editorship of sever the ties that bound him to this world and enter into the rest which he had so many years been seeking. He had been in his usual bath truth and Sabbath reform as part of a health, and death came without warning. The previous day he had been in Hawarden, Ia., attending to matters of business and during the forenoon of November 11 had been working about the house. He was at work on the second floor of his house and was heard at work at half-past eleven in the forenoon. A little later his son, going up to see how the work was progressing, found his father upon his knees, still holding in his hand the saw which he had been using, but leaning against a bed near by, motionless and lifeless. The bursting of a blood vessel near his heart is supposed to have been the cause of his sud-

> Peter Aaron Ring was born in Snaftunda county, Sweden, Nov. 23, 1833. He was married to Erika C. Erickson in 1858. They came to America and settled upon the old homestead in Union county, S. D., May 27, 1869. His faithful wife preceded him in death, Sept. 12, 1879. To them were born five sons and three daughters, all of whom are still living. The funeral was held at his home Nov. 15.

Elder Ring was always a staunch champion of truth and right. His first concern was. "What wilt thou have me to do?" Though he never hesitated to abandon a course he knew to be wrong, he courageously adhered to the right, even if by so doing he severed the closest relations with his fellow men. Of this his life was one continuous witness. He was converted at the age of seventeen. By the time he was twenty-one his eyes had been opened to many of the inconsistencies of the established church of Sweden, as well as to the fact that baptism meant immersion. He accepted the truth, separated from the Lutheran church, and was baptized. Two years later eleven more were baptized in the same community. The Viby Baptist church was organized and Elder Ring was ordained as its first pastor. He continued in this relation

for twelve years, doing, besides his regular the work which was being so much admired. test of the father. For these reasons he began | could not have been accomplished. to consider the desirability of emigrating to | It is thus in all the relationships of human of that year, in the "dugout" that served as suffer. the temporary home of Elder Ring, the Big

In November, 1882, the different churches, as well as lone Sabbath-keepers of South Da- vail. We should then have but little cause kota, met at the home of Elder Ring and to sigh for heaven, for heaven would have phere. The constituent membership numorganized the Seventh-day Baptist Mission- | come to earth. ary Society of South Dakota. Under its direction he did work in different localities for such results and think of the state which must a number of years. Of late years he has been | be reached in individual life before these grand unable to spend much time in active service. results can be realized; but that is the im-But his interest never decreased. He always | portant fact to be considered; that individual took the greatest pleasure preaching the efficiency and consecration must be reached word of God. As he felt that the time for ac- before this high ideal can be experienced; and tive service was passing away, he began to it is for the individual that we are responsible. long more and more to be with his Master. Is our consecration complete? Are we doing His daily prayer was that he might pass our full part? If not, then to that degree, at away without any lingering sickness, and in least, are we responsible.-Methodist Recordthis his Master heard him and took him er. without any lingering sickness or suffering.

he continued to be leader till his death.

It is perhaps no exaggeration to say that not only in Union county, but in a number of neighboring communities, Elder Ring was universally esteemed, and the news of his death came in the nature of a personal bereavement. He has gone to his reward but he left a work that should be continued.

D. C. Ring.

139 E. Twenty-Fifth Ave., Denver, Colo.

THE MAN WHO CARRIED THE HOD.

It is related that while an admiring group of tourists viewed a magnificent cathedral and remarked concerning its grandeur, a hitherto unobserved individual responded to certain statements in such a manner as to indicate that he had a part in the making of

pastoral work, considerable missionary work | His remarks led others to observe him, and as well. At that time the Lutheran church inquiry was made as to what part he had was very intolerant towards all who dared to performed in the worthy work under consider- ing the summer following, after sufficient believe and worship otherwise than she di- ation. The inquiry brought to light the fact | funds were collected, which included several rected. Baptists were subjected to ridicule that he had carried a hod while the building generous gifts from brethren of Eastern and insults of different kinds. Baptism must was in process of construction. Having done churches, the church was built by the volunusually be performed at night and in secret this, he considered himself a factor in the replaces to avoid the fury of the orthodox peo- sult which was being contemplated; and he experience in building. Later it was ceiled ple. Baptists were counted as still belonging | was right. He was a factor. Not so importo the Lutheran church and were taxed for its | tant a factor, it is true, as many who performsupport. Elder Ring's two eldest children ed work requiring far greater skill and intelliwere taken away to the priest by the Sheriff, gence, yet he was a factor. Without him, or making our house of worship one of excepand sprinkled, contrary to the earnest pro- some other to take his place, the great work tional comfort.

America, where he might have freedom to life. Each has his part to perform, and if he worship God without interference. Accord- performs it well the harmony and beauty of til May 19 following. On Jan. 24, 1890, Rev. ingly, in the spring of 1869 ne, together with the great result sought will not be impaired. a small company of other Baptists, left If, upon the other hand, his work go undone, Sweden and settled in South Dakota. In July or if it be indifferently done, the result must

In Christian work and relationships this Springs Baptist church was organized. Elder | fact is as operative as elsewhere. In the local Ring was pastor till 1876. Some time pre- church it is faithfulness upon the part of each vious to this, J. P. Lundquist, an old friend | that brings the best results. Among the of and co-laborer in Sweden, called Elder Ring's | ficials, if pastor and stewards and trustees attention to the Sabbath question by asking and Sabbath-school superintendents and him what day was the Bible Sabbath. After teachers and choir and class-leader and sexvinced that the seventh day is the Sabbath, results will be realized. Of course, these may Several members of his church embraced the tion of the full membership there will not be Sabbath soon after. The "History of the realized the highest results, but with this Baptists of South Dakota" makes the follow- capable and faithful leadership supported by ing comment on this movement: "Up to a consistent membership, results amazing 1876 the church was harmonious. Then a unto men and most pleasing unto God may division of sentiment arose on the Sabbath be realized. It is pleasing to contemplate question. Rev. P. A. Ring, the pastor, led a what would result if, in the entire Church of movement in favor of the seventh day, but in | Christ upon earth, each one were doing faith-April of that year, he and the disturbing ele- fully his or her part. It would be but a little ment withdrew and formed a Seventh-day time before the lion and the lamb should lie Baptist church." This is the church of which down together. The fairest pictures painted by the imagination of man cannot quite equal the glories of the conditions which would pre-

We grow discouraged when we contemplate

Important Notice

Subscribers to the RECORDER will confer a great favor on the publishers if they will give prompt attention to the statements sent to them from the publication office or presented by the agents. The officers of Sabbath Schools indebted to the RECORDER Office are also urged to give this matter their immediate attention.

THE CHURCH AT HAMMOND. (Continued from page 789.)

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building of a church was agreed upon. Durteer labor of several members who had had throughout, oil-finished and seated with common chairs, which, during the present season, have been displaced by opera chairs. On Feb. 13, 1889, Rev. W. C. Titsworth ar-

rived from Alfred, N. Y., employed by the Missionary Board and remaining with us un-A. B. Prentice came to us from the Adams Center (N. Y) church, in the employ of the Missionary Board. In the autumn of 1890 Rev. G. W. Lewis began his first pastorate here, remaining seven years. On April 5, 1890, the first Sabbath service was held in the new church,—the first religious service occurring the evening previous in our regular prayer and conference meeting. On Sabbath the sermon was read by the clerk, the pastor being in Mississippi, visiting the Beauregard studying the question carefully, he was con- ton all do their part well, the most gratifying church. On March 22, 1790, Dea. J. W. Thompson and a number of others, converts and on May 3, 1875, he began to keep it. all do their part, and without the co-opera- to the Sabbath from the Beulah Baptist church, located three and a half miles west of Hammond, were received as members on verbal testimony. Subsequently others came from that church and two from the Hammond Baptist church, which was organized later. The agency by which these converts came to Sabbath observance was largely from reading our tracts which were solicited by their members, and through discussions among themselves.

At its organization, the business officers of the church were moderator, O. B. Irish; clerk, W.R. Potter; treasurer, E. W. Irish; trustees, F. R. Saunders, Benj. Booth, A. B. Landbered 20, to which 78 names have been added. Present membership 70.

Our pastors have been Revs. A. E. Main, W. C. Titsworth, A. B. Prentice, G. W. Lewis, G. M. Cottrell, S. C. Sayre, and A. P. Ashurst, the present incumbent.

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.

Gospel Seals as Christmas Souveni s Put up in neat packages of 100 assorted seals at 21c postpaid MRS. T. J. VAN HORN,

Brookfield, N. Y.

RAT CATCHING IN CHICAGO:

be the scene of operations, we put on short | Christ. skirts and proceeded to the spot.

his assistant finally appeared, and we imme- best opportunities to show what grace can diately rose to the occasion, and incidentally, do, is enough to bring them into contempt to the table.

boots, which he smeared plentifully with some | flicts of life.—Evangelical Messenger. thick and sticky substance. Then he placed himself in the middle of the floor, cautioning us not to make a sound, while the assistant turned out all the lights and opened the doors, back and front.

it seemed more like an hour, we heard a faint | The Field. When on a shooting trip in the squeak and scurrying, then more squeaks and scurrying, and in the dim light we could see little black bodies with long tails circling round and round the man in the boots, until it seemed as though an army of them was there. The tapping of the tiny feet, scratching, rustlings, and the little thuds of falling bodies made the air hideous. We drew our dresses tighter and wondered what was going to happen next.

little animals were blinded with the light, the one of the lions showed signs of restlessness There was just ninety-six.

been securely tied, we crawled down from our only chance of bagging a lion."-London perch and asked them what they were going Daily Mail. to do with their "catch."

"Why," said the man of the boots, "mebbe we'll skin 'em alive and sell the pelts."

"What for?"

"Oh, fer kids' shoes and mits," he replied. ly relieves and permanently cures all weak When we ventured to inquire what he nesses, irritations, inflammations, obstrucsmeared on his boots-not that we ever want- tions or diseases of the stomach, bowels. ed to use it—heaven forbid—he answered:

REJOICING IN TRIBULATION.

mony with grace. Men naturally shun what matter how light nor of how long standing. is disagreeable and irksome. To endure trib- It cures by toning, strengthening and adding ulation with joy it must be of a kind that has new life and vigor to the intestines, so that not come upon us by our ownfolly and sin. If | they move themselves healthfully and natu we bring trouble and hardship upon ourselves | rally. All such conditions as dyspepsia, by our own wrong-doing we should mourn catarrh of the stomach, chronic indigestion, and repent rather than rejoice. But if for constipation, piles, inflammation of the kidfidelity to truth and devotion to Christ we news, catarrh of the bladder, irritation or suffer, then we can rejoice that we are ac- enlargement of the prostate gland, torpid counted worthy to enter into the fellowship liver, pain in the back and catarrh begin in of his sufferings. To such Christ speaks, "Be clogged bowels. They are cured by Vernal thou faithful unto death, and I will give thee Saw Palmetto Berry Wine. Not a liquor but a crown of life."

Such as bear trial for Jesus patiently and package. Try it. A free sample bottle for joyfully thereby give a good and effectual the asking. Don't hesitate to ask for it. testimony of the reality and beauty and Address, Vernal Remedy Co, 235 Seneca helpfulness of the Christian religion. The Building, Buffalo, N. Y. For sale by all world has respect and reverence for a Chris- leading druggists.

tian who is himself a living example of the Rat catching in Chicago of late years is be faith he professes. But the unregenerate de-Jesus Curist can and will deliver me and give coming one of its necessary and paving voca- spise hypocrisy in religion and take a discrim- me to enjoy the unspeakable heaven of being tions. Hearing that one of the settlement inating view of practical Christianity as they a humble, meek child without my knowing houses down in the heart of the city was to read it in the life of professed followers of it, but simply being it, loving it, so that by

For Christians to fail under the stress of per-After waiting sometime the rat catcher and secution and tribulation, where they have among unbelievers and gives occasion to From this stronghold we watched the rat | make them question the worth of Christian catcher-in chief don a pair of long, heavy felt ity itself as a personal benefit in the con-

SHOOED OFF THE LIONS.

Few people, even among hunters of big game, have met with an adventure so excit ing as befell a ship's officer, who, fortunately, After waiting perhaps five minutes, though has survived, and now relates the story in interior of East Africa, accompanied only by a native boy, he suddenly came to a standstill. "Immediately facing us, scarcely twenty-five paces distant," he says, "standing quite still, their heads and shoulders showing above the long grass, their ears cocked forward, their eves fixed straight on us, were four full-grown lions." It was a thrilling moment. He was at once face to face with a problem as complex as it was weighted with Suddenly the assistant scratched a match important issues. There was no cover, and and lit the gas, and what a scene was there. if he attempted to retreat all the animals The chief rat catcher stood like the "Pied | might spring upon him. If he fired he would Piper of Hamlin," with a scrambling mass of | make sure of killing one of them, he might charmed rats about his feet. Quickly the as- | even kill a second, but what of the survivors? sistant slammed both doors, and while the The hunter's brain worked rapidly, and when two men produced each a pair of long pincers he had decided that it would be madness to from their pockets and proceeded to catch fire. Unfastening his case of field-glasses, he the rats by their long, wiry tails, and deposit | caught it by the strap, and rushing forward them in two big sacks. As they nipped them | with a loud yell, hurled it at the enemy. The | Welc -Near Leonardsville, N. Y., Nov. 4, 1903. Paul up, squealing and wriggling, we counted. field-glasses won the day, and all four lions turned tail and bolted, yelping as they went. When the sacks, which were of leather, had | "Thus ended," he says, "my first, last and

WHY DO YOU HESTIATE?

Send at once for a free sample bottle o Vernal Saw Palmetto Berry Wine. It prompt kidneys, bladder, liver and prostate gland "That's tellin', and we don't tell."-Chicago It will restore perfect health and vigor to any person afflicted with a clogged up system. It cures constinution, so that it stays cured, by removing the cause of the difficulty. Only This is contrary to the flesh, but in har- one small dose a day will cure any case, no a remedy. A full list of ingredients in every

I SHOULD despair unless I believed that the supernatural I may become natural, for sin in every form is so unnatural.—Norman

797

\$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. Hall's Catarrh Cure is the only positive cure now known 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 to cure. Send for list of Testimonials.

F. J. CHENEY & CO., Toledo, O. Hold by Druggists, 75.

Sall's Family Pills are the best.

DEATHS.

Muncy—Anna Muncy, daughter of Mr. and Mrs O. J. Muncy, died at the home of her parents in Hammond, La., December 2, 1903.

She was a member of the Seventh-day Baptist church at Hammond. was 25 years old. and was a graduate of the Hammond High School in the class of '97, where she won the place of valedictorian. No one in Hammond was more widely known, or more loved than she was. Her life was a willing sacrifice for those she loved. Her sad death was the result of the prick of a hat-pin in her arm just five weeks before. A lovely floral offering was presented by the Alumni of the Hammond High School, and beautiful music was rendered by the choir of the Seventh-day Baptist church. One of the songs. "Jesus, Lover of My Soul" was one which she tried in her weakness to sing during her last conscious moments. thus revealing the purity of the heart now stilled in death. The funeral services were conducted by her pastor, assisted by Rev. D. M. Breckenridge, pastor of the Congregational church.

C, infant son of Julian M and Eudoria E Welch. aged 1 year, lacking 18 days.

Little Paul came into the home to be loved. His sweet soul won the hearts of parents, brother and sister, and when his mission was accomplished. God took him to his own home to be with the holy angels forever. They cannot call him back, but can go to him. Earth is sadder, but Heaven is brighter for the bereaved ones. "For of such is the kingdom of God."—Mark 10: 14.

WITTER-At Leonardsville, N. Y., Nov. 18, 1903, after two days' sickness, Jared Covey Witter, son of the

late Joel and Lucetta Witter, aged 72 years. One brother and two sisters survive him. Mr. Witter attended school at DeRuyter Institute some time, and afterwards taught school one or two terms. While a young man he spent about six years in Illinois and Indiana, where he contracted malaria. Most of his life has been spent in the town where he was born and died and was well known. He was never married. The last years of his life were spent with his sisters. Parintha and Phebe, at Leonardsville, by whom he will be much missed. Funeral services were conducted from their home by Pastor Cottrell, assisted by Rev. T. J. Van Horn of Brookfield, and interment made in the family plot in the cemetery at that place.

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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.

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

INTERNATIONAL LESSONS, 1903,

<u> </u>		FOORTH QUARTER.	
Oct.	3.	David Brings up the Ark	2 Sam. 6: 1–12
Oct.	10.	God's Covenant with David	
Oct.	17.	David's Confession	
Oct.	24.	David's Confession	Psa 32
Oct.	31.	David and Absalom	2 Sam. 15: 1-12
Nov.	7.	David's Grief over Absalom	2 Sam. 18: 24-33
Nov.	14.8	David's Trust in God	Psa. 23
		The Curse of Strong DrinkProv	
		David's Charge to Solomon	
Dec.	5.	Solomon's Wise Choice	1 Kings 3: 4-15
Dec.	12.	Dedication of the Temple	1 Kings 8: 1-11, 62, 63
		The Queen of Sheba Visits Solomon	
Dec.	26.	Review	

LESSON XIII.—REVIEW.

For Sabbath-day, December 26, 1903.

Golden Text.—The mercy of the Lord is from everlasting to

The lessons for this quarter have for the most part had to do with the reigns of David and Solomon. These early kings of the nation of Israel are the most noted of all and deservedly so. Few kings have such a religious life as David, and Solomon is famous as the builder of the temple, the construction of which ushered in a new era of enthusiasm for the worship of Jehovah.

Losson VIII is the World's Temperance Lesson, and sets forth with great vividness the folly of indulgence in wine.

Three of our lessons are from the Book of Psalms. Lesson II. Psalm 51, is the celebrated penitential psalm, and may well be dedicated to every repentant sinner in all the ages. Psalm 32, Lesson IV, is the poem of the forgiven sinner singing of the true happiness of salvation. Psalm 23, Lesson VII, is the gem of all the psalms, expressing the complete rest and peace of the one who trusts in Jehovah

Lessons I tells of the great religious ceremonial of David's reign, the bringing up of the ark to Jerusalem. The death of Uzzah was a terrible warning against the sin of irreverence. Lesson II is remarkable for its Messianic prophecy concerning the Seed of David. This had an immediate and partial fulfillment in Solomon, and later in the line of kings upon the throne of David, but is chiefly fulfilled in David's Greater Son. Lessons V and VI give us a glimpse of the darker side of David's reign. The base ingratitude which Absalom showed to his indulgent father, and then his untimely and dishonored death, are terrible warnings to the men of this day who are scheming for their own selfish advantage and are negligent of the interests of others. We must not forget also David's responsibility for his wayward son.

Lesson IX introduces us to David's successor by telling us of the solemn commission given to Solomon concerning the work of Jehovah that was to be executed by him. Lesson X recounts the dream that Solomon had at Gibeon. The wisest man in the world is wise first of all in his attitude toward God. The work for which Solomon is famous it the construction of the temple. The dedication of this house of worship (Lesson XI) was appropriately celebrated with most imposing ceremonies. The visit of the Queen of Sheba (Lesson XII) was a characteristic incident of the wonderful reign of the wise king, and appropriately demands our atten-

The General Review of the quarter's lessons may be made interesting by brief papers upon the following topics:

The Ark.

The Temple.

The Hymn Book of the Hebrews.

Absolom's Mistake.

The Wisdom of Solomon. The Queen of Sheba.

The Error of the Man who Drinks Wine.

BLUE LAWS SCORED BY THE GRAND JURY.

The Grand Jury in Philadelphia, in its final presentment to the Court of Quarter Sessions, Friday, Dec. 4, rebuked the wholesale prosecution of small shopkeepers for Sunday selling, Says the Public Ledger of that city: "There was evidence in the language of the presentment that the members of the Grand Jury are acquainted with the methods used

in following up with vigilance the keepers of little cigar and caudy stores, who, in order to live the rest of the week, sell their wares on Sundays.

That a body whose particular duty it is to search out and indict violators of the law should turn aside from this duty to protest against prosecutions of offenders against a certain set of laws was a thing unheard of until Friday. The action of the Grand Jury in putting on record its rebuke of the Blue Law campaigners is surely unprecedented in the legal annals of Pennsylvania. The Grand Jury, moved by healthy indignation against the puerility, the folly, against what it probably regards as the insincerity of the movement, against the waste of energy that might be so much better expended, does not hesitate to speak because it might seem to belittle the law, whereas it exists to enforce the law: it calls the prosecutions persecutions; it expresses its sympathy with the candy and cigar dealers who have been victims of the curious zeal which hunts down offenders against minor and autiquated statutes and has no anxiety to punish big, real criminals.

A Grand Jury is a body supposed to be peculiarily well instructed as to the morality of a community; it knows better than private persons do how far the laws are observed and what measures are necessary to vindicate them. It is not surprising to find such a body in coincidence with us in a conviction that graver things than the sins of sellers of Sunday cigars and fruit first demand attention.'

In Westminster Abbey is a marble tablet with medallion portraits of the two Wesleys combined, and underneath the inscription, God buries the workers, but carries on the work.''—Selected.

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THE LOST SHEEP.

[Vol. LlX. No. 50.

SALLY PRATT MAC LEAN.

De massa ob de sheepfol'.

Dat guard the sheepfol' bin, Look out in de gloomerin' meadows Whar de long night rain begin-So he call to de hirelin' shepa'd, ' 'Is my sheep, is dey all come in?'' Oh, den says de hirelin' shepa'd, "Dev's some, dev's black and thin And some, dev's po' ol' wedda's. But de res' dev's all brung in.-But de res' dey's all brung in."

Den the massa ob de sheepfol' Dat guard the sheepfol' bin, Goes down in the gloomerin' meadows Whar de long night rain begin-So he le' down the ba's ob de sheepfol'. Callin' sof, "Come in, come in!" Callin' sof, "Come in, come in!"

Den up tro' de glomerin' meadows. Tro' the col' night rain and win' And up tro' de gloomerin' rain-paf. Whar de sleet fa' pie'cin thin. De po' los sheep ob de sheepfol Dey all comes gadderin' in. De po' los' sheep ob de sheepfol' Dey all comes gadderin' in.

A clergyman visiting the house of one of his parishioners caught a young lady of the house in the act of curling her hair with a curling iron. He exclaimed:

"My dear young lady, if God intended your hair to be curly he would curl it himself!"

"He did curl it when I was little," she replied, "but I am now grown up. He thinks can take care of it myself."

HELPING HAND

FOR 1904

THE Sabbath School Lessons for the First Quarter of the new year deal once more with the Life of Christ, being taken from the first three Gospels. The Lesson Committee has named the series, "Six Months with the Synoptic Gospels."

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Our Reading Room.

Long Branch.—The writer had several companies of orphan children to look after in South Eastern Nebraska, so he determined to spend a Sabbath at Humboldt with the brethren. This was his first visit to that church. He received a most cordial welcome and Sabbath, Dec. 5, had the pleasure of preaching to a fair-sized congregation, one half of which were children. Could these dear youth grow up in the faith and remain on this field, the church would again be greatly revived. The faithful work of the last pastor, U. M. Babcock, is yet spoken of with appreciation. The parsonage is still empty. Sometimes the faithful few feel like discontinuing the Sabbath-school; but then new zeal is inspired and they continue to meet and study together the word of God. It would have been a great pleasure to have remained longer to visit and hold services, but our work, all planned for the month, forbade it.

youth to look after before New Year's and then hope to return home to Dodge Center, Minn. We are very sorry to be absent from the meetings at home conducted by Brother Kelly. We hope he may be able to do some good mission work at Humboldt and with other struggling churches, and let the larger ones get more evangelistic work out of their pastors and give their pastors the same moral support they give the missionary evangelist. We believe Bro. L. A. Platts is correct in his late explanation in the RE-CORDER.

Bro. Kelly made an excellent beginning at Dodge Center, in that he did not feel himself commissioned to first hear of all the personal or other difficulties in a church and assume that he knows as well as pastor the field and its needs in those respects. Some well-mean ing evangelists have erred in this and before aware of it have sided with disaffected parties in churches and thus increased division rather than healed it.

But this is not Humboldt news. God has a few people left in the Long Branch church. H. D. CLARKE.

Shiloh, N. J.—The yearly meeting of the New Jersey and New York City churches has just closed at Shiloh, N. J. It was continued two days and four nights. The sessions were all well attended. Seatings above and below were full and chairs were brought in at the Sabbath morning communion service and also at the evening sessions. "After meetings" were held evenings at which new voices were heard. We wished for the scattered members that they too might have shared in the blessing. The yearly meeting did not show any indications of dying at Shiloh.

Another annual roll-call meeting of the Shiloh church will be held on Sabbath morning, January 2, 1904. If any of the scattered members do not receive a personal letter from the pastor, it is because of oversight or failure in carriage or address. So please write us a letter, message or Scripture text to be read at the calling of your name unless you can be with us personally to respond. Some forty letters were read last year, making some two hundred responses. A great fellowship meeting it was. People said we must have another next year. The time for it has almost-come; we expect to have it. I prevented by storm it will be held on the fol lowing Sabbath. E. B. SAUNDERS,

THE LEVEL TO LIVE BY.

A boy saw his father using a spirit level to see if the board he was planing was "true and straight.

"What's the use of being so careful, father?" he asked. "It's pretty good, I guess. It looks so, anyway.''

"Guessing won't do carpenter work," said of the figure to fit it. his father, "sighting" along the edge of the board, and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like fit us; our final experience is that we must that way of living."

"Guess there aren't any spirit levels for living by," laughed the boy, watching him.

"Yes, there are," said his father earnestly. 'You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, We have about sixty more children and and no guesswork about 'em."—The Boys' on the second floor of the Lynch building, No.120 South

> "He seems to be rather slow in his movements."

"Yes. He is so deliberate that he never has smooth face. The beard grows on one side city. All are cordially invited. while he is shaving the other."



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FIT YOURSELF TO THE CROSS.

A lady in an American city employed an artist to carve for her in marble the figure of an angel carrying a cross. He began with the angel, and had succeeded remarkably well. when he found he could not make the cross fit on its back nor could he alter the cross or the figure so as to get the cross to fit. His failure so preyed on his mind that one night he rose, opened his window, and walked out, and has not been heard of since.

The lady then employed another artist to complete the work or to make another. He began with the cross, and then made the back

What a powerful sermon is contained in the two artists' experiences! Our first impulse always is to attempt to alter our crosses to learn to fit ourselves to them.

Special Notices

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall 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

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

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

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.

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GLORIA IN EXCELSIS: A CHRISTMAS ANTHEM.

REV. CHARLES W. STUBBS, D. D. Dean of Ely.

O blessed town of Bethlehem Within thy gray-green shade, Ringed round with terraced vineyard And depth of olive glade: There on thy high green pastures The shepherds watch their sheep,

The low large moon shines glimmering

What music of the heavens— What magic song of bliss-What vision of the night-tide-What mystic light is this? The silly sheep are blinded. The shepherds in amaze Stand awestruck, all the hillside With glory is ablaze!

O'er all the upland steep.

III. The angels' joyous chorus Rings out into the night. O Gloria in Excelsis! Sing praises in the height. Sing praises, men of Bethlehem. Sing praises here below. For peace on earth and good-will He doth on you bestow.

For on this day is born there Within your little town A child who Christ the Lord is Yet wears no earthly crown: He bringeth joy and gladness To you and all mankind, Yea, peace on earth and good-wil To men of equal mind.

O blessed town of Bethlehem, How happy is thy state! How blest above all palaces The stable at thy gate! For there in manger-cradle (Oh true the angel word!) As King enthroned of all the worlds Reigns Jesus Christ the Lord.

-The Outlook.

HARNACK, the greatest of church | And a voice which seemed to come over ought to find comfort in view of this growth historians, describes Christianity | the waters said to him: Seek for an answer | of the Christmas idea, as over against the and in God. in the New Testament times as above thee. Meanwhile, the darkness crept "A life with God and in God." That is a beautiful definition, and those who | sky. St. Augustine lifted up his eyes and | the place of things more vital, but it may can realize its meaning must be lifted and said: God, thou who didst poise all these blessed by such realization. The one pur-stars in the sky above me, thou who knowpose of the revealing of God to us is to secure est, tell me why is my soul so sad to-night? of the spirit of regard for Christmas as a repsuch living for us. Prophecy, ritual, song of And from the stars came the answer: Seek resentative time. Psalmist, and wise words of preachers and above us. Augustine then took another writers, and in the fullness of time, Christ, | flight to the angelic sphere, and, as he lishis life and death, his sacrificial love and tened to the songs of angels and archangels, helpfulness, all seek to implant, unfold and he said: O ye angels of His that do His nourish such life in the children of God. Men | pleasure, tell me why is my soul so sad to-

liness would be seen in our commercial cen- Him and in Him. ters, in the executive offices of our railroads, the editorial rooms of our newspapers, the counting-rooms of our merchants, the fields of our farmers, the homes of our people. The Christmas. holiness of Jesus had enough strength to be lived. It did not need to seek protection | those going to Italy. This suggests many by seclusion. It was the natural, sponta- facts, the most satisfactory of which is the God seeks for you and in you.

temptation and struggle. His nights were stayed on Thee. This tradition-concerning spent in pleading prayer. His holiness was Augustine, most devout of the men of his not a spectacular thing lived apart from time, ought to be fully realized and exmen, as the monks lived in selfish and un-pressed in us. Earthly experiences do much beautiful negative purity, putting stone walls for us, but the source of spiritual life is between themselves and the breath of the above earth and the stars. Nevertheless, it world. The holiness of Jesus was seen in the is not far away. There is no distance becrowded street when one said, "I am not tween the soul that seeks honestly and obeworthy that you should enter under my roof;" | diently to come into life with God and in in the fisherman's boat when one cried, "De-God. Time and space cannot separate hupart from me, for I am a sinful man, O man lives when two souls beat as one, much Lord." If men were living as Christ did, with less can there be time or distance between God God and in God, to-day, here in America, ho- and those who find the glory of a life with

EARLY in the month of December it was announced that the Christmas mails for foreign countries were unprecedently large, notably

neous, outflowing life of purity and infinite interest and regard of friends for friends, love, a life with God and in God. Such a life though the Atlantic Ocean lies between them. The expression of this regard at Christmas time is also commendable. It indicates how WE lose the deeper meaning of largely the Christmas idea of helpfulness and Christ's words to Nicodemus when good-will has permeated all classes of so-From Above. we translate them "Ye must be ciety. It is within the memory of the born again." What he said was, writer that Christmas has come to 'Ye must be born from above." That is the have any special meaning among Protestsource of the life with God and in God. It is ants in general, and especially among the oneness with God; it is communion with God | descendants of New England Puritaus. as with one closer to us than father or Christmas trees in churches, and Christmas mother, closer than the air we breathe, close entertainments, are a thing of the last fifty as thought. It is peace. Tradition tells that | years, or less. The prevalence of such enter-St. Augustine was walking one evening on tainments, and the improved character which the seashore, sad and despondent. He asked they have taken on is one of the helpful and his soul: Why art thou so sad to-night? hopeful signs of our times. Perhaps we decline of other forms of interest in Chrisover the earth and the stars came out in the tianity. Not that such a growth can take strengthen our hope that things more vital will in time receive just consideration because

Our readers belong to that class of men and women who ought to rise easily to the higher conceptions of Christmas and the Christ-

were born for such living, and all experi- night? And the angels answered, Seek above mas time. That higher conception should ences, rightly interpreted and properly met, us. Then Augustine stood in perfect sub- be first, personal. It should include the relead them into it. Such living is not nega- mission before the throne of God. Here he lation of the individual to the Christmas tive purity, alone. It is not the beauty of a found satisfaction and rest from the fretting time, and to the Christ, since from this standwax flower under a glass case where no speck cares of life. Then he exclaimed: Whom point Christmas, more than any period of of dust can come. It is rather like a battle- have I in heaven but Thee? and there is none | the year, should be a time for personal exhacked sword. The feet of Jesus were touched upon earth that I desire beside Thee. Thou amination as to one's life, religious state, by common clay. His heart was wrung with shalt keep him in perfect peace whose mind is and general purpose. At a time when the