


## The SabBath RECORDER. <br> a seventh-daý baptist wekkly, published by the american sabbath tract societr, plainfirld. n.

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| :--- | :--- | :--- |

TURNing over the new leaf.



Ah, hrieht reanlve! How hiph you bear


 Ant turns. the fonf petenananat thin' year?
 And trive to reach the perrect day.
 A rofer hate hat there, be give

ailure and failure, hitherto, H

 ne
One sumbeam in the widerness.
which
Thincas which are common, a
 worth. Life is always sekeking new thinges
Laziness and death are the only two thing which fail to appreciate that which is ne The philosophy that is involved in this fac
is too extended and varied for diecusio ere, but your memory will recall a thouan entered in new things. A new garment, a ne tuy, a new book, a new acquaintance, these
were all warked experiences; but of all those experiences, the most important was that
with each new day came the opportunity of eeking for something yet more new. To the
average child, much more to the adult, the value of things new centers in new thought ew purpises,
More or less of every day and of every yea hmarked by incompletenees and failure, an here is an indefinable joy and satisfaction in
hrying such failures and trying again:
When Longfollow aaid, "Lot the tead bury its dead," he touched a note to which
every life responds. In military funerals the
trailed arm and funereal music, but whe
the grave has been closed, they turn away
uith quickened atep and
 new coiffictg. So we ought to refinice tha
our failures of yesterday may be covered, ou mistakes may he forgotten, and that new op better thing

$\underset{\substack{\text { spirteual } \\ \text { Experience }}}{ }$***

and more satisfactory the fact which come with new spiritua
experiences. Redemption and for giveness belong to the realm of new things
Disheartened by failure, goaded by the con ciousness of sin and half-blinded by doubt
the soul finds highest cause for thanksgiving the soul fact that repeutance and forgiveness may come as things gloriously new, and that
with their coming all life takes on new beaut and new meaning. The treasures of intinite orbearance are. always unfolded to us as
hings unexpectedly new, things unexpectedly new, and the conscious
neess that we do not deesrve them makesthei newness the more glorious. Hence it is that as we rise to the highest of spiritual experinces, our joy is yucreased with their ne
uess, their richness, and their importahity which is only another an ame for everurroufolfing
newness. We talk of "the power of an end aewness. We talk of "the power of an end
less life". If we could analyze immortality, we
hould find that constantly increasing nee should find that constantly increasing new-
ness is the core of it. The plories of the future
life and of the world of the redeemed ones, whatlife and of the world of the redeemed ones, what
ever else they may be, will be one endless un-
colding of things unkown, and therefore new. So, whether from the simplest experi-
nces of childhood to the hishest onces of childhood to the highest experiences
of old age and sainthood, the value of that
which is new appears with increasing worth. which is new appears with increasing worth.
As the extending tunnels of a gold mine open
wew treasures, all true liviug new treasures, all true living opens to
things of increasing richness and worth.
 only a seeming lack of diffifence. There is of the dying difference between the last days
ofrst days of the
oncoming year, which is often as great b way of contrast, as any human experienee
can be. The cloring days of the old year
heap together its failures and mistakes in heap together its failures and mistaker in
countless ways. They are laden with rub-
bink, unatiobed plans, thwarted purpoes,
failing hopes and broken promiser. Tis failing hopes and broken promieses. Tis
 vast, or ought to, leave the ins. We drinite lope the of
God to cover our mistakes find uet God to cover our mistakes, find vew strengtb,
are inppired by new courage, and armed by are inspired by new courage, and armed by
new purposes we take up life anew when the
in-bells usher in the new year. ny-bells usher in the new year. This worth
of the new year is not fictitious. It is not a of the new year is not fictitious. It is not a
heory concerning time, but one of the depp. est facts of human experience. New time
means new endeavors. It means means new endeavors. It means a new page
to be written with more of success and less of
failure. It means new knowledge drawn ailure. It means new knowledge drawn
rom past experiences in which we have already made mistakes or been drawn to
ailure. Most of all it mieans new conrage for new undertaking. Life means so muche
leess than nothing when courge is less than nothing when courage is yone, that
he only is fit for new undertaking who is mo. he only is it for new undertaking who is mo-
mentarily, if not persistenty, brave. We fail In life beeaune we are discouraged. and not
because we are actually weak. We are strong bhen we are brave, not because we have
wheate
reate ged, but beeces than when we are discourerful, that power of the soul, under the into accomplish things which seem wholly un-
trainable. Without tha attainable. Without this conseiounsess that
the unattained is possible through new effort the unattained is possible through new effort,
all life would be a failure. No provision of our Father above is richer in resultion of than
those elements in us which make it possible hus to rise under the inspirationo of a new
purpose and new resolving. What then is the upreme value this time, of the New Year?
We canuot answer that better than by these God 's in his heaven
All's right in the world.
When souls a waken to a new consciousness reach. Dead hopes rise from their asbes. Lost treasures return, Failures are forgot-
ten, and suceess comes almost without ffirt. Whatever else we may fail to briug our read-
ers in these words, we hope to bring to each one a new consciousness of the fact that this
is God's world; a world in which right and God's world; a world in which right and
righteounness shall yet bave first place, and toward the triumphof of which all thinge, and are
working. Do you anewer, that they eeem to be working so slowly that hope givees way that Goy 's in in his hoa, vot, if one remembers all s right in
the world. Not that all things are right to ay, but that by a aystem of training, larger
han we are wont to measure. God is leading all his children wo measure. Gnd is leading



#### Abstract

 lines will rentify    The truth of the incident is now denied eve by many of the friends aud admirers of the by many old hero. Murat Murat Halstead, who attended the execu tion in the capacity of a newspaper reporter in an article in the the New York Independent or of Dec., 1, 1898, on "The Trayedy of Joh Brown," says:" "a story has been largely cir culated that as Brown left the jail he kibsed colored child, and there are paintinge colored child, and there are paintings and ooetry to that effect. When he stepped out of the prison there was won ae stepped out than military in inight," hau military in sight.. Another logend immortalized by the grand old Quaker poet is the Barbara Fritchie incident. For years countless boys and girle ave stood up on declamation days and turdily declaimed the inspiring poem, sturany declaimed the ingpiring poem, Bar. bara Fritcie." By many it is considered veritable fact that der his men to fore at the tifttle flag waved rom an attic window by a wriukled of grandmother in her ninety-sixth year. B since the autumu days of '62 the real fact have been brought to light, and it has be proved by the most conclusive evidence that Jackson did not even pass the Fritenie res dence, and that he never saw Dame Barbar Early on Wednesdav morning, Sept. 10 Jacksou's tro ${ }^{2}$. miles east of Frederick, were set in motion marching west ward, passing through Freder marching west ward, passing through Freder ick on what is known as Patrick street or then pike. While the troops were marching west ward on Patrick treet, Jackeon, attended by a single aid, rode westward on Second street the secoud street south of Patrick and paral lel with it to the Presbyteriau parsonage to call on his old VVrginiag frieuds, Drs and Mre Russ. Dismounting from his, horse ánd re ceiving 110 auswer to his ring at the doorbenl, Geruerall Jackson uiconsciounly fixed forever his exact whereabouts at the monent bir troops were paswing the Fritchie house.for slippod under Dr. R , wer's door a hastily slippod under Dr. R. .ww's door a hastily pen- ciled flere, of which the following is a copy: Regret not being permitted to see Dr. and Mrs. Ross, but could not expect to bave that Mrs. Ross, but could not expect to have that pleasure at so uuseasouable an hour. IT. J. Jackson. Sept. 10, 1862, 5: $15 \mathrm{~A} . \mathrm{M}$. an hour. Then he remounted his horse, rode on wesi joining his troops one hundred yards west o the Fritchie cottage, which he never passed and whose occupant he never saw. Colonel Henry Kld Douglan, aid de-camp. to General Jeckeon aserts that he was with General $J$ Jchbon, asserts that he was with Genera Jackson every monent he was in Frederick and that no incident or any thing that could pussibly give rise to the story occurred. It is moreover stated that the day on which Jack son marched through Fritchie was sick abed. Now for the historicial basis of the story. $\Lambda$ few days after the march of the Confederate tbrough the city, the Kanawha division o through the citt, the Kana wha division of Burnisid's Ninth Army Corps,commanded by General Reno, entered the city on the track of the Conifederates. Ai the Union treops were $t$ thirty four stars. The men cheered as the  uired her name and age, nud bade his me r-three cheers for the loyal old grandmot rinefle Chree cheers for ninety-Aix. was kille at $S$ duth Mountain. d dozen rumors iumbled topert A dozen rumors jumbled toget her-the flas aviug, her great age, the Reno incident Aving, her great age, the Reno incident- orm the uncertain historical basis of the tory and poem. One of the most thrilling of our wartim coems, "Sberidan's R R d ,", by Thomas Bu poems, "Sheridan's R'de", by Thomas Bu hanan Rear, vividly describes how Genera Sheridan turned the adverse tide of battle at Cedar Creek, Va., in October, 1864; how Cedar Creek, Va., in October, 1864; how made a wild ride "From Wiuchester, twent miles away," met the retreatiog, stragglin ciles a way," met the retreatiog, straggling isorganized masses of Union troops leavin he field in diegraceful panic; and how by hi nere presence he turned $a$ terrible defeat into nere presence he til glorious victory. That Sheridan did ride in hot haste from resence did inspire confidence in his troops and that he was thanked in a letter by Presi dent Lincoln is all true  attle was turned by Sheridan, and tha without his coming the day would have been Ott, is disproved by the testimony of Unio ind Confederate authorities and participant i. the contict alike. The reports of Union oommanders show that they had reached trong position, that they had recovered trong position, that they had recovered rom their surprise and were hopeful of vic ory. The Confederate commander, General Garly, describing the condition of his troop the afternoon, says: $:$ "The the afternoon, says: "The advanee wa ade for some distance, when Gordon kirmishers cane back reporting a line attil in front behind breastworks, and Gen- ral Gordon did not make the attack. It ul Gordon did not make the attack. It wa ow apparent trat it would not do to pres yurther. They had been up all night and were made jaded. Their rauks, noreover, were much thinned by the absence of the men amps." There is another historic tree in the state mousapple treat Auporattox conyth house nder which General Lee is reported to have urrendered. It has been frequently related ow the tree was cut up by the soldiers, and ven pieces of the roots carried a way as sou venirs. No, great poem immortalizpe the then  Nion from the Hou. Rtseoe Conking. Wh or president in the Nationnl Republican C.nn ention at Chirago in 1880, opened with the ention at Chirago in 1888 , "Ang improvieed liues:   The surrender did not occur under the ap ple tree.nor was it on any way connected with he surrender. The surrendertook, place in com of the M.Lean house in the village of Appomattox Court House. There is, however, some. slight foundatio Sr the apple tree myth. Geperal Horioce orter, in his article in " Battles and Loader orter, in his article in "Battles and Leader the Civil War," on "The Surrender at $A p$. found General Loe a little more than halfe ilit frum the court house, says: $:$ He (Gener al Lee) was lying down by the roadfiide on a hlanket., which had been spread over a few ance rails on the ground under an apple tree, aich was part of an the which was part of an orebard. $/$. The eircum thance furnished theonoly ground for the wide pread report that thy ground for the wide poder an apple tree."-Chistian occurred Advocate. why do seventh-day baptists exist?

> (Continued from laet week. CHA PTER TENTH.

The future of seventh day baptists. Fundamental truths never die. God's pur- pose to give vietory to fundamental truth is ever permanently thwarted and the path of istory, however sinuous it may be, and how ver much deflected from the shorteat courre, nally txpreses God's highest purposes. In he light of thees truths the future of Sabbath Reform, and of Seventhed day Baptists so fa st they are allied with hit must pe considered. they shall fail in wischarging the trust conIf they do not appreciate the value of what has been in their history, of what now is, and what must neesesily what must necessarily be, as the years ${ }^{\text {o }}$ , that want of appreciation will hasten their nin. These are great fundamental fart which appeair in all history, fundamental apply to ats all movements. They will be closely woven into The outure history. The present situation, as well as the history what has been, indicate that it is not now ne main work of See he main work of Seventh-day Baptists build up their churchees by ordinary meth build up their churches by ordinary methods nor to consider the attainments of new ad herents as the prime othaject of their existence f ever public opinion in rel each a junt apprecianion of the preate truaths ind facts which have been presented in forme hapters, and if with that appreciation shal me a corresponding spirit of obedience, the evelopment of Sabbath-keeping churches will be a certain result. The development of such hurches, on any large scale, cannot com the entire Satbath question. Reformatio nd revolution will come through two  Refornation in Germany, and as appearrs in any similar cases, in both Jewish and Cbris an histors, the greatneess of existing evilo mitt these and erronenus opinions, compel eformation and revolution. Folly and erro ow arrogant with age and power. Wit d correnponding spiritual aud moral de ome in the churcors. If hich he have found arre maide the chareh , mainl  url obenen aparfare upon, and folly and error mak est, that righteousneess and alts advocate ecompelled to bring about revolution and zation has found its most marked epoch batile fields. However this may be, it is nd religious reformation hovere nevolution tual and expiritual thing Whether the Seventh-day Baptists shal



 general，are as wealithy as other sects，and
we think truth delends our tenets；and shall ard said of Sabbatarians，but，inasmuch as
know our labor is not in vain in the Lord， us provoke one another，only to love an us provoke one another，only to love and
good works．The providenee of God，in th
signe of the times，together with his Word seems to tell us that time draws towards
close，and that we have no continuing city Coh，that we may in earnest seek One to come and lay up treasures in the heavens（while th
day lasts，seing the uight cometh $w$ where day lasts，seeing
no one can work．＂
The Waterford Church receded from its ad
vanced position of the previous year．It now vanced
writes：
＂As to missiouary matters，we are reall
doubtful whether we，as a people，are ripe fo such a busiuess，cousidering the variety
sentiment among us；for no church or peopl sentiment among us；for no church or peopl
whatever，are willinc to promote that whic they do not believe to be according to gospe
But we deaire that the elders and brotpre may visit and preach from place to place no may visit and preach from place to place．no
for filthy lucre＇s sake，but of a ready mind
And we really believe that God will bless and prooper such preachers，and that they and bret hren，let love and unity abound more and more，and may our desires be to God fo
the welfare of Zion．We are few in nudter the welfare of Zun．We are few in number
but we are capable，by the grace of God，of in ＂The
The Church at Pefersburgh．＂as the min of our last Conference respectiveg sending mis sionaries．have not made any return or state ment．The Conference，by its Moderato council，and some of the brethren propose
to omit or defer acting till a fuller meeting $\sigma$ the brethren．＂
The Newport Church＂has made provisio
for sending out miesionaries＂，
The Piseataway Church "he he
The Piseataway Church＂has made no pro
o be free to contribute its part．
＂The subject of our Annual Conference he
ing taken up，it is voted that the times stated for holding them．fixed $\varepsilon$ to our last Conferenc holden at Hopkinton，be receded from，an
that the times and places for holding Confe ences be appointed in Conference for the yea
＂The brethren from Piseataway reques holden at the aforesaid place，agreed to be thus holden，the Sixth－day before the third
Sabbath in October，1804，at ten o＇clock

## ＂Whe

Union areas，not fully agareed in the rules en trered into at our last Cinference，holden at
Hopkinton，State of Rhodeisisnd，it is though expedient to propose one different，in som expedient to propose mer，and voted that a
respecta，from the formen
committee be appointed to make a draught of som
ences．＂
Committee：Elder Fenry Clarke．Bronkfeld
State of New York；Dancon Daniel Babcock
Owship, if the said churches cflurches in fel
解 whip, if the said churches see fit to sen
breaking fellowship for neglecting to sen
such messengers. Aud each church ma
send as many members or messengers as
sees fit, who shall have equal right to sit it
said Conierence, to speak and debate ou an
ulijpet before them; but when auy matter
o be determined by vote, the votes are to b
aken in proportion to the number of to
nembers of the charch they represent; ye
o church shall have a right to more tha
Sur votes and each church having sixt
nembers shall have a right totwo
ny church under sixty, one vote.
Second. It is considered the duty to co
wult and to reeommend to the several church
the best rules or methods of proceeding
ise-from the scattered situation of the
embers. or difficulties that may arise be
eent fifirent churches; to make arrange
as may be destitute of an ordained minit
er, that all the churches, at stated times
ay have the privilege of preaching and th

organize or gather new churches for th
omotion and welfar
Third. The Conference is to appoint it
rers, to determine its rules of proceedius
while sitting, to sit ouce arnually a
ach paces as it may judge most consistent
power to levy contributions or collect an
Theys or other supplies from the churche
sipliue of any church. Eact en the fog
sives it as fully and freely as if no Conferenc
were held. Whatever may be freely contrib
uted by any church or churches for any
解
the Conference, is to be considered to be
he disposal of the said Counerence, to b
aplied to the use contributed for, and
honeys so contributed are to be applied to
defray the expense of any nember of sai
Conference merely for attendiog said Confer
onference merely for attending said Confe
ze, except' the clerk of said Conference,
ilse, except' the cierk of siai Conference, a
he church they represent; but it may be
xpected that the church where said Confe
潼e, that the members of said Couference ar
provided wie
whilit there.
Fourth.
a public order, and a journal or minutes

We，the subscribers，being appointed
ommittee to consider a resolution of la ear＇s Conference respecting the circulatio
of the Conference，and to explaiu in idea of the Conference，and to explaio in idea
the power and duties of said Couference，be Ane to report the following bill：
An explanation of the
kept of all tis tranasctions，whilst sitting，for
the inppetion of the thurches or any met
bers thereof，who shall bers thereof，who shall have a copy thereof
when convenient．This bill shall be con sidered a part of our rules or constitution，
but in suljject to such alterations，from time time，as the Conference may judge ex
or pedient；nevertheless，when material altera
iou is thought necessary，it must be previ iou is thought necessary，it mugt be previ
ously notified by the Confereice to the churehes；or，any church oon churches，wish－
an an alteration，hey shall ing an alteration
to the Conference

Jacob West and $Z_{\text {techeus }} M_{\text {Hxson }}$ were ap pointed to write the Circular Letter，whi
was presented and approved by Conference： circular letter－extracts．
＂The Stabbatarian Baptist Churches by
heir elders and messeuger，at their Geueral Conference，at Petersbury，，State of New
York，September 26 $2 \mathrm{~h}, 1803$ ．＂， The main body of the letter is a verbatim
ranseript of the one for the Second Coufer－ ence．The following are the differiug points： ＂Brethren，with respect to our views of
ending out missiouaries，as it has not met iending out missionaries，as it has not met
with general approbation，and there has heen but little support seat forward，we－bealll
post pone it putil our next Conferencer，to be olden at Piscataway，in the State of New． freyy，on the third Sabbath in October， D．，1804，to which place we request our breth
ren to send their messengers and letters
direted to the Genal C ine mean not to stop any yearly meeting or
friendly visits．but would exhort all who are sposed to visit，to do it with fervent zeal
r the unity of brethren．＂ N．B B－From the information received，we
nave gained the followiog intellivence： ave qained the following in telligence：
Church at Hopkinton－Eder，Abraha ck，Z ticheous Maxson；Clerk，Joseph Potter Members，，ix hundred and tive
Newport Church－Letter
Newport Cuurch－Letter，no messenger
Wılliam Bliss，Pastor；Arnold Blise，Evan
gelist ；Clark Burdick，Deacon．Members， velist；Clark Burdick，Deacon．Membera
Orty y －iue． Cohaneey Church－Letter with messen
ere Ezekiel Thomas，Celter Sheppard，ssam nel．Davis and Jacob，West．Nathan Ayare
Evangelist；David Ayart，Deacon Evangelist；
Waterford Church－Lotter，no messenger
David Rogers，Elder；Jabez Beebe，Evangel
$;$ two deacons．Members，twenty wix Piscot deacons．Members，twenty－vix．
Charch－Letter and messen
ers：Henry Lufferty，Abraham Dunham eers：Henry Lutifrty，Ahrahaw Dunham
Ooshua Avart．Henry Laffort，Edder
hraham Dauham and David Duni，Deacons． embers，eighty．
Brioto Col Church

 Preaching viftr；William Greeuman，John
freen，Jather，Burdick，Jamee Greonman
Deacoos；Stephen Maxson，Clerk．Members


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It seems incredible that anyone can read
unmoved, the records of what God hhth
wrought through his agente the miseionarie wrought through his agents, the missionarie
of the cross. On many a foreign field thees records have been traced in the blood of mar tyrs.
This litte
kin
This little kingdom of perhaps 80,000
sqare miles and 15.000 .000 people does not seem at frst glance so stupendous a mission-
ary problem as China, India, or Africa. Re ary problem as China. India, or Africa. R
sistance to the Gospel, however, cannot b
measured by equare miles or population. Shut off from the mainland of Asia b
mountains and rivere, these sturdy Mongol mountains and rivere, these sturdy Mongo
ans maintained their position as the Herm
nation until very reeent years. Indeed, anation until very recent years. Indeed, so
natitle was known of Korea that all the earlie
lit maps represented it as an island. In the sev enteenth century its peniusula chazact
diseovered by missionaries from Pekin Korea claims a history dating back to the
time of King David. It was founded by a Chinese statesman, who gave it an unpro
nouncable name. meaning the "Serenity o the Morning." This is the name invariably
used by the natives. The term Korea doubt
less orixinated with the fouding of the K used by the natives. The term Korea doubt,
less oripinated with the founding of the K,
Kırai Kingdom by a stalwart race from Kirai Kingdom by a stalwart race fron
northern Manchuria, who recovered the pen insula from the dominion of China, unde
which it had remained for several hundre years.
In
pite of interual revolutions and inter. in resisting all attempts of foreign natious $t$ entahish commercial relations. In the yea 1876, Japan finally obtained a satioffactory
treaty, and six years later the United States treaty, ade six yenrs later the Uuited Stare
fleet, under Commodore Shufelt, was pqually successful and a legation was established a
Seoul. How much these historical facts Seoul. How much these historical facts have
to do with the Christianizing of Korea can be readily seen. There was no evangelical mis sionary organizztion in Korea until the yea
1884. In 1897, eight different protestan 1884. In 1897, eight difierent Protestan
denominatious, employing eighty trained workers, were conducting well-equipped mis sions. Bishop Crauston, the head of th
Methodist Episcopal there, reeently state that Korea is the most promising missio fiald in the world. Truly, it would seem that
when Korea unbarred her long-closed doors when Korea unbarred her long-elosed doors
she swung them wide open to the Gospel. Are we to conclude that the whitening har
vests of which we read bave developed from seed sown duriug the past ten years? It will
detract nothing from the present suceess if we detract nothing from the present success if $w$
take a backward glanee at the heroic souls who forced their way through closed doors
and carried Christianity to Korea more than a century ago. Many there were whose lives
were more Cliristlike than their creed and whose influeuce out weighed the false doctrines
they taught. Persecutions arose and many they taught. Persecutions arose and many
thousand converts are said to have fol thourand converts are said to have fol
lowed the Roman Catholic missionaries to a martyr's death.
We read of oth We read of other precious seed sown at
equally great risk to the sowers. Revs. Mc. Iutyre great risk to the sowers. Reve. Mc
Intes, ministers of the United
Presbyterian Presbyterian church in Manchuria, visited the
Korean Gate, taking with them portion of Korean Gate, taking with them portions of
the Gospel of Luke which Mr. Ross had translated into the Korean language and pablished
in pamphlet form. These were given to some in pamphlet form. These were given to some
young men trading at the port, who carried young men trading at the port, who carried
them home. Sometime after, Mr. Ross and a
compaion visited these regions and found
any natives ready to confess Cbrist. Eight Medical mission work in Korea was fr Dr. H. N. Allen was frrat sent from China
to Sooul at that time, and was immediately a ointed physician to the United States leg.
tion. Later he was given full charge of the
overniment hospital. He is at present then overriment hospital. He is at present the
Uiited States minister to Korea.: Other orkers were sent in a few months and t
mission soon became flrmy established in the capital. The medical work has reecived a
dded impetus this year in the completio dded impetus this year in the completion
he Severance Memorial hospital. New mit Sion stations are being opened in all partis
be peningula and native workers trained. The Methodist Board began labors in Seo The Methodist Roard began labors in Seo
oon atter the Presbyterian. They have sinc
tablished three churches, a publishive house an a college for young men in the same cit. in 1900 they reported six other circuits in
he kingdom. Presbyterian and Methodist
missionaries also entered northern Korea to miseionaries splso entered northern Korea. t
gether. The story of their experiences in e is most thrilling. The leaders, Rov. Mr. Mo ett and Dr: William Hall, stood firmly a heir posts and cheered the uative Cbristian later the trying times of the war between Ja pan and Chiua: It meant faithfulness unto
death for the uoble Dr. Hall, and the Mets diath for tie noble Dr. Hall, and the Metho Mr. Muffett wrote of him: "His love for the Koreans was such, that, although he ha
not been here long euough to have gained fluent use of the langouga, yet he had loved
some into the kiugdom of heaven, and he had xereised a great influence upou all wit, Out of the terrors and su
persecutions and battles severeral distinc essiugs have arisen. The unselfish devotion
the missionaries removed the commo doubt and suspicion from the native mind Then the couverts were, in many cases, com pelled to abandon their homes at the ap
proach of the armies, and they all, like th proach of the armies, and they all, like th
early disciples who were scattered abroad by the persecution arising after Stephen's death "went every where preaching the word,
Their labors were most fruitful in opening Yheir labors were most fruitful in opening
new hearts and new fields. One writer speak of the Koreans as naturally eloquent. This
gift coinpled with their great desire to sh ait coinpled with their great desire to shar
heir uew found j ㅇy makes them excellent self appointed missionaries.
Another encouraging feature is the ambi-
tion of the native churches to beeome self.supporting. In the country villages they usual
y build their own houses of worship withou outside help and in some cases support a na
ive preacher. The converts tive preacher. The converts are certainly
eager to learn and often travellong distances to attend services and classes. One mission. ary writes of a woman asorely ane micted with
rheumatism who walked fifty-three miles in Theumatism who walked fifty-three miles in
two days to attend three Bible studies. An other mentions two women who walked fifty miles over muddy roads to reach the train-
ing class, one of them carrying her baby on Lg clask, one of them carrying her baby on
her back all the way. Does it pay to teach the Bible to such a clase as that?
These are some of the hopefur
These are some of the hopeful conditions
which verify Bishop Cranston's estimate of
Korea which verify Biishop Cranston's estimate of
Korea as a mission field. There is still much
hard, patient labor needed to complete its
vangelization. Each miesion worker has
onstantly to meet ignorance filth, degrade ion, and superetition. It is not surprising
hat the sereral hat the several religious aystems of China
should be carried over into Korea. Budd hism
as held in popular was held in popular fivor from 1000 to 1392
A.D., when it wasp 1 aced under ban. A.D.. when it wasplaced under ban. Though
some still fothere to it, the images of the
god are often seen kicked about by the chil. Kod are often seen kicked about by the chil-
dren.
When, Buddhism was dethroned an effort Whę Buddhism was dethroved an effort
was made to revive Confucianism and it has many professed followers at the present time.
It is an ethical system, fine in theory but is an ethical system, fine in theory but
baneful in practice.
A highly cultured native says, "What A highly cultured native says, "What
Korea might have been without Confucian Korea might have been without Confucian
teachings nobody can tell. But what Korea
is with them we know too well. Behold her with them we know too well. Behold her
ppressed masses, her general poverty reacherous and cruel officerera, her dirverty, and
fith, her degraded women, her blighted famiilth, her degraded women, her blighted fami
lies-behold dull this and jodge for yourselves Wh-behold all this and judge for yourselve
what Confucuiauism has done for Korea.,
religion which has a far ter A religion which has a a far strougerea. hold on
Korean masses than either of these trans Korean masses than either of these trans-
planted systems is known as Spiritisu or De monolotry. Tne worship of aucestors is in
luded in the superstition. Myriads of ent Juded in the siperstition. Myriads of evil
pirits populating earth, air aud sea, must be propitiafted by coustant aifts, and worship to ward off the varioust ills of lifie. They believe
in oue supreme being, the creator of all things oue supreme being-the creator of thl thing
whoun they call Ha-na-nim, the Lord of heav en. This being they regard word of heav
awe, but the devils they worship fear and awe, but the devils they worship. A mission
ary in reporting a trip, writes of visiting on ary in reporting a trip, writes of visiting one
of their suered buildigus. He says, ".Ou the
onemen summit of this mountanin is an old deld devil
ouse, a little tiled room about four fee Couse, a little tiled room about four feet
quare. Several pictures representing men nuare. Sevveral pictures repperenting men
travelling on pony, in chair, or on foot huog on the walls, and on on the door were smank
pieces of silk, cotton, cloth, etc., offerings then pieces of silk, cotton, cloth, etc., offerings to
his satanic majesty, who has the power, it is
 lers who pass by who fail to make their offer-
ings to bim. Recognizing him insures sal ings to him. Recognizing him insures safe
j, ",urney and good fortune." Again while
on the same trip he writes, "Before leaving Chinampo we went to the home of Mrs.
Yang to receive all her othjects of devil worshaip that thece had ad previonotyly promised do wive
my wife. Mr. Yang is, in the Kirean sense of my wife. Mr. Yung is, in the Kirean sense of
the term, rich and livesin a large tiled house
with many servants. It was a pleasure to sit with many servants. It was a pleasure to sit
down on a nice, clean flioor and look upor down on a niee, clean filoor and look upon
clean walls, after living for a week in dirty
waside inne. In an incredibly short time wayside inns. In an incredibly short time a
sumptuous repast had been prepared for my zumptuous repast had been prepared for $m y$
benefit, conristing of chicken, noached egges, potatoes, cakes and tea, and I thoroughly
eujoyed the kind hospitality so freely given
"We then repaired to the outhouse where he 'devil things') were totored away. One by
one the boxes were taken down, eight of then one the boxes were taken down, eight of them
filled with dresses of various kindf, one each for the different epirits to wear. Sone were
of silk, ot hers of fiue linen, and still others of
 things were of no account anyhow, We part-
ed from our friens with the invitation to
come again foon, and rojoiced to know that
 orshinp ach, to to throw aride every bit of devi
oin supertition and worship the true God
GREELEY, Colo.

| eb C. Randolph, Editor, Alfred | tion we are sending regularly, a few maga zines and papers to people in Arkansas. <br> The usual officers bave carried on their work well, and possibly have learned some thing of the responsibilities of such positions | They also dressed dolls at Curiatines times. which were sent to the Day Nurseries in New York. <br> Several packages of papers have been sent |
| :---: | :---: | :---: |
| Sevinth-Day Baptist Church. |  |  |
| T | Ouly a week ago new officers and committees were elected for the year. | ${\underset{\sim}{\sim}}_{f_{0}}$ |
|  |  |  |
|  | The money received has been from the weekly collections, childreu's day collection and a |  |
|  | social, amounting in all to $\$ 1751$. From this we have siven $\$ 3$ to China Mission. $\$ 4$ to |  |
| thirteen of the constituent | Tract Society; ${ }^{2} 2$ to West field Camp; $\$ 2$ to |  |
| The excellent work of the Juvior and Intermediate departments, our Cbristian Eudeav or Society better appreciates than ever before. Under the direction of able superintendents, the boys and girls are trained in the work, and thus when they enter the | Children's Home; \$1 to Publishing House toward expense of catechisme; $\$ 250$ for turkey for Thauksgiving and Christmas dinners. The remainder has been used for a few inci |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  | dentar ex penies for materials for articies uade dren's Home |  |
|  |  |  |
| efficiently/ During the year we bave held two meetings with them on Sabbath after noons, and I am sure each Senior Endeavorer has been inspired to prompter serviceby the ready and willing testimonies of the | dren's Home.There are only two regular committees,Trayer meeting aud missionary while a spee. |  |
|  |  |  |
|  | prayer meeting and missionary, while a spec- ial social committee is appoiuted when need- |  |
|  | sosial which was held at the home of the superinteadent. |  |
| by the ready and willing testimonies of the Juniors. |  |  |
| Through the efforts of the Lookout Committee, the vames of four active and two as sociate members liave been added to the roll | The prayer meeting comimittee appointsthe leaders for the meetings and one memberof the committee is respousible for notify |  |
|  |  |  |
|  | the leaders during the month. A little difif-rent work will be required of this comwitiee |  |
| sociate members have been added to the roll during the past year. <br> The other committees, too, have been faith- |  |  |
| The other committees, too, have been faithful in their duties and have contributed their | ent work will be required of this commitree during the coming year, when they will feel |  |
| share to our social and ot her needs. | more responsibility for the success of each meeting. | REPORT OF TREASURER FBGM DEC. I, IGO2, TO DEC. I,Receipts. |
|  | A good deal of the work is done under the direction of the missionary committee.'They |  |
|  |  |  |
|  |  |  |
|  | whose parents are isclated Sathbath-keppers The members in? 1 and seat seven sheets to |  |
|  |  |  |
|  | bags wre made and sent to the Tribuue Sun- |  |
|  |  |  |
|  | sent to a faniily and this year at Thankspiving one was sent to the R-lief Associmion. |  |
|  |  |  |
| one that impress | Each member contributed something for the dinner and the money for the turkey was tak- |  |
| Divine assistance. Let us, therefore, in the new year before us, live with our whole hearts "for Christ and the church", remembering that "he most hives who thinks most, feels | en from the treasiry. A box of books and |  |
|  |  |  |
|  | toyn were sent at Christmas time to a friend in Massachusetts, to be used in a Sunday- |  |
| noblest, acts best.' <br> Mary St. John, Rec. Sec. | school of which she is superintendent. Magazine stories were arrauged and sent to Mins | JOHN ANDERSON, MY JO. robert burns. |
|  | Mabel Mitchell, but ou Chiristmas day she was taken to the Cbrist-child whose birth we |  |
|  | remember and to cultivate the spirit of giv- |  |
| The Intermediate Society has just enteredupou its forrty ear of work. The geueralworking plan, during the past year, hae niot |  |  |
|  | $\begin{aligned} & \text { ing, - not alone money, but service for one } \\ & \text { another, believing that no service, whet her at } \end{aligned}$ |  |
| working plan, during the past year, has not been changed, an effiort being made rather to | home, in the society, or in the church, is too |  |
| strengthen the work already commenced, butthe iucidental work has often been veried to |  |  |
|  |  |  |
|  |  |  |
| Two meetings have been held with the other societies, on Sabbath afternoons. <br> At the regular meetings, the Christian En- | We pause at the threshold of another to look back upon the success or failu |  |
|  |  |  |
|  |  |  |
|  | Society has not been all we had hoped for,we thank God for the measure of suceess that | Salisbury Cathedral which cont |
|  |  | m |
|  | line of the work doue by the Juniors, will |  |
|  | show what we have accomplished during the past year. | proof of a great love to her child. It is only a little doll, dressed in a gown of |
|  | The membership has remained the same-forteen-with an average attendance of | se-colored brocade and a dainty court train |
|  |  | anfortunate queen. |
| learued something of the country, the mansionary help that bas been sent them. We have learned of and kept in touch with some$\qquad$ | fonrteen-with an average attendance of eleven. |  |
|  | The Juniors have made scrap-books, and given them to the matron of the Nether | love, and it it in, theref |
|  |  |  |
|  |  |  |

Children's Page.














how animals protect themselves.
When the Etitor of the Recorder was a
on his fathers family went into the wilder. neess of Nurthern Wirconsin, when Iadians
were more commoun ueighbors than white people were, and where be beecame familiar
with the inthabitants of the forrests and the
streams. It was not lony butore he learned that animals and birds and fishes were better fitted for their life and surroundings than
boys and men were for theirs. When the E. bogs and men were for theirs. When the Et.
itor found some facts published by Mr. C. W.
Reebe con Beebe, curator of ornithology, of New York
Zonlogical Society, the other day, he felt sure Zoological Society, the other day, he felt sure
that the readers of this page ought to read them or havive then read to them by some one
older. If you do not know what the large words connected with Mr. Brebe's name
mean, get your mama to explaiu them be mean, get your mama to
fore she reads what is below:
" What an ad "What an advertisement of his power in
the black and white coat of the skunk. How well $i t$ is seconded by his nonclialaut manner -fearless of the world, which in any other less
to be dreaded creature would assure its speedy extiuction. Notice. the snowy cotton
tail of the rabbit, which, furled nutil the last moment, at the critical jump is flashed out in
terror signal to all of its kind ". Wher signal to all of its kind
"When fear comes, how wonderfully the
imid creatures of the wild striuk into coni of surroundiug othjects, how their colpors,
forms, shapes eloquently spell, (There forms, shapes eloquently spell, 'There is
nothing here but a bark, but a stone; this is only an inedible branch, a bit of moss, a patch of moonlight.' How this magic came
to be need not concern us now; let us simply or be ned not concern us now; let us simply
notice some of the more remarkable instanc-
${ }^{\text {es. }}$ "Did you ever hear one of the minor playdie ditty that proclaims a tiny tree toa He calls londly for his mate, but it is indeed a 'wandering' voice, seeming to come from
first one direction, then another. Even when
we are atazding directly before the little

the tangle of vines and fronds. Their broad oontigg expanmer of velvety black, marked
with oblique linequand dots of yellow, givee with oblique line and dots of yello, gives
them a beauty which evades deacription
These at least seem never meant for concealthem -a beauty which evades description.
These at Ieast teeen never meant for conceal
ment. Yet two f them, after hovering about
 into their surrounding
the lines of sunlight.
"And so the great life qame is played. We
will learo never to seorn a seeming tichen will learn never to seorn a seemiug lichen
covered knot on an apple tree lest it be a covered knot on yan apple tree lest it be a
fairy castle of hymming birds, sheltering
two pearls two pearle, more ty be admired than any
jeweler's work. We hardy, dare walk upon jeweler's work. We hardy, dare walk upon
the pebbles of the beach for fear, beneath the tho pebbed surface, inestead of lifeless ereath the eryals,
motted
there is the beating of tiny bird's beart there is the beating of a tiny bird's beart,
And, though we can faintly realize the tnd, though we can faintly reaiize the
thought of housands of creatures striving thonght of thousands of creat ureses striving look through the lens of the microscope and
see the same struggle-some hiding, some see the same struggle-some hiding, some
seeking, some flleeing, some pursuing-and al in a drop of slime, the wouder of it over
whelmy ous. whelms us.'
When the
When the Editor was a hoy, one day he
way ginu through the tall grass with a
cean of oxen, when all at one tean of oxen, when all at once a woth
prairie hea fltw out of the grass between the prairie hen fltw out of the grass between the
oxen, and for a moment there was little fl shes of yellow balls on the ground near
where the old hen had been sittiug on h $\mathrm{h}+\mathrm{r}$ nest full of chickeus, which were not more
than two days old. I searched with care for than two days old. I searched with care for
some minutes to find those chickens. I could
tiad the empty nust, and I was slad wheul I tond the empty nust, and I was glad when
did not fuilit a single chicken hurt or killed Tae oxen had p pissell on either sile of the nett without steppiag on it. B it the tine
cinick, minded their morher so well-f ir

 althourh I knew there were many of them.
Memuwhile the mither hen was a a little way
off in the gra, f, flatering and making a com. plaiuiug noise as thong ra she was territly
hart. But when I went close to her as hurt. But when I went clses to her as
thoush I wauted to calch her, she rose switt-
 her baby chickens. I went on with the team,
aud withiul half an hour sthe was back, calling her chickens together and rejosicing over the fact that they had escaped death at the
hauds of three monsters who had so uncere-moniou-lys turued her and her family out of house and home. I -hould have been a very
mean mouster had I turt oue of those chickmean
ens.
Ir was Johnie's first day in school. He did
oot know the leter not know the letter A from a sawhorse, but
this deticiency was more than balanced by his assurance. The teacher called him up
alone. The old method of teaching reading alone. The old ine
was then in vogue,
"Can von
"Can you reand?", said the teacher
"Yes, ina'am," replied Johnnie.
"Yes, ma'’m," replied Johnnie.
"Well, now we shall see," said the teacher.
You read over after me. Be sure to read You read over after me. Be sure to read
ust what I do." So she beana slowly, running her finger
along nuder the words.
 And Jihnuie, in the rame delibegrtte, sing-
ouv vice, running his finger along the page, seplie:
No-

Dec. 28, 1908.]
THE SABBATH RECORDER.

HISTORICAL SKEICH OF THE AMERICA
SABBATH TRACT SOCIEIY. including all seventh-day baptist pebl
cations and sabbath reform work.


Continued from lant week)
DR. A. H. Lewis' work.
Thus far very much of the work of publica-
tion was pursued under many difficulties aud tion was pursud unecially is this true of the literary work in research and editing, ac-
complished by Dr. A. H. Lewis. The ponderous and scholarly work on the Outlook
was mainly doue while he was pastor of the
Plainfield church, that donatiug one-half of his time for this purpose creased in its demands and opportuities to such an extent, that at the annual meeting in
1895, the report of the Board embodied the
following: arecomamendytion)
The following communication from Bro,
Wm. L Cllarke, of Ashaway, I , under date
of of Aug. 27. 1894. was. by action of the Board,
December 9.1894, ordered to be incorporated in this report, since the question involved
was deemed to be too large for the Bjaard to settle without instructions from the Society,
Bro. Clarkess recommendation is as follows:



 the griing down of the suin. as he shall stand upon then
top of the hill with the rod of God 'ial list band.", During the discussion of the Corresponding
Secretary's report at the afternoon session
 presente
lution:




On motion of David E Titsworth, the reso-
lution was made a special order for the lution was made a special order for the
evening session, at which time after very gen-
eral discussion the resolution was adopted. At on ee efforts were put forth to secure a
special fund for this work and while this was progressing, the Plaiufield church yraited
Dr. Lewis a leave of absence for six months the time being employed in the revision of
tracts; in compiling a new series of twelv tracts; in compiling a new series of twelve
tracts; and in Sabbath Reform work among
the Associations and churches. The import tracts; and in Sobbath heform work a mong
the Associations and chrleches. The import-
ance of securing Dr. Lewis for this special work was manifested at the annual sessio
held at Alfred X . in 1896 , by the presen tation of the following.
 obtained. to devote hisentire time to the
bath Reform, under ite direction
Reppectiflly submitted,

$\underset{\substack{\text { Com on } \\ \text { Resolution }}}{\text { and }}$

When the question was called, the eutire
membership arose to their feet, and the Presdent declared the resolution adopted bresananimons vote. In accordance with thil
action, the B?ard at its regular meeting held
ept. 13, 1896, extended a call to Dr. Lowis Stept. 13, 1896 , extended a call to Dr. Lewis
to enter upon this work. His resignation as to enter upon this work. His resignation-as
pastor of the Plainfield church took ffeed Oct. 1, 1896, and his engagement with the
Society beean at that date. Society began at that date.
Rev. F. E. Peterson, having signed the officico of Corresponding Secretary
at the Seppermber meeting of the Board, th resignation was accepted, and Dr. A. H
tary.
The firs
Work, by yetendance on onall the Associations gamong the churches and conducting Sab This worm Coniferences.
This work aggregated for the year 10.500
miles of travel, and 87 sermons and addrese besides subordiuate work. As a necessary part of the new movement, the Secretary
 Society Wurk." The new labors made it imposibibe for the Speretary to continue the titorial charge of the "Evangel and Sabbat
Outlook," so its publication was suspeuded in June, 1897, with many expressions of re wet, yet with hopes th.
In Fenhuary, 1898 ; owing to serious ill
lealth, $\mathrm{R} \rightarrow \mathrm{v}$. L . E . Livermore felt compelled rexign the editorship of the SABbatr R
conder, and he same took fiect March 1 ,
1898 and D: Lewis was requested by the
B ard to fill the editorial char until he next
B ard to fill the editorial charr uutil the uext
unual meeting. H $\oplus$ has filled the place cou annual meeting. He has filled
inuously siuce March 1. 1898.
At the regular meting of the Bnard in Feb
nary, 1898, it was voted. (the "Evangel and Sabbath Outlook" having been. Diveontinued
and ground lost by our not beinu bef re the and eround lost by our not being bef ire the
world in some tangibe aud impesssive manwer) that as soon as posisible, a Sabbath R-
orm edition of the $\operatorname{SabBATH}$ Recoid orm edition of the SABBARH RECORDER
be issued onee a month, to be seat regularly
 1898 with 4000 and The edition bog reased to 14000 monthly in 1901 .
At the meeting of the Board in November,
1901, it being learrued that an edition of 10 :000 copies monthly of a sixteen page period
cal, magazine size, could be published for bout the rame cost as the Sabbath Reform
dition of 14,000 of the SABBATH Recordi ent out monthly, and, it was thought, would acomplish more lasting good. it was voted
publish such a periodical, and the Sabbath Reformedition of the SAbbath Recorder was
 on, was begun in Janary, 1902, with a ition approaching 10,000 .
"The Sabbath of Christ" is published
nonthly by the Society, with Dr. A. H. Lewis s editor.
This paper is set for the diffucion of knowl
edge upon the Sabbath question and for the restoration of the observance of the Sabbath restoration of the obserharity and example of
according to te authon
Christ, who declared himesif to te the Iord of
 bservance of Sundant, It and concerning the
bistoric and Biblical claiks of the Sabbath distinction from the Sunday. It chamdistinction from the Sunday. It cham
poonsever form of Religious Liberty.
Some difficulties arose in Some diffliculties arose in regard to mailing
his periodical, which caused some delay in
 vercome, and editions are now mailed reg-
larly. Copies have been ent to our past arly. Copies have been sent to our pastors and RECOLDER subscribers, for the purpose of
eliciting their interest in the work, by acquaintance with it. The various books pub-
ished by Dr. Lewis since his special engage ished by Dr. Lewis since his special engage-
nent in this work will be found in the catalog of publications.
During the past year efforts were made to is as a people to more active Sabbath Reform ork, but the Board were unable to securean
nailable man. It is hoped that this may be
cocomplished e, devised whereby our Sabbath Reform work nay be pushed forward, with some of the old ime vigor:
A werk of
A wrrk of special value to the denomina-
ion has been accomplished recently through
 and the special labor of Corliss F. Randolph
as a member of that committee, in securing a teember of that committee, in securing
six files of our denomiuational publications and placing t wo of them at Alfred University, ne at Miltou Colltpe, one at Salem College,
ad two at the Publishina House in Plain ad two at the Publishing House in Plain-
eld, N. J. This committee has also recently oinpiled a list of valuable works suitable for
minister's litrary, which will be the nimister's litrary, which will be publisbed
the $S A B B A T H$ Recorder and galso in in the SABBaT.
pamphlet torm.

## $\xrightarrow{(\text { To be continued }) ~} \rightarrow$

TIT FOR TAT.
nadian Judere,
A famous C madian Judge, who has a great hink of suppressing a $j$, we be would never elf the victim of it, tells of au attempt to
one fuu at an Irishman, says Tit-Bits. He was returning to his home after a sessiou of wurt in a distant county, and as the train
way standing at a small station, about tweny miles frou his destination, he espied an Id laborer, whom he slightly knew, about o enter a carriage. The Judge promptly
ook the man into a parlor car with himself and paid for his seat. As the train rolled loug past pleasait farms, the Judge. know-
ge the man's great love for the Emerald Lole, said:
"Well, John, this is a great country, this Canada. It's away ahead of Ireland, isn't Tears came into the eyes of the old man at
the mention of his native land, and he "No, indeed, this country is notiung iike "reland."
"Tut, tut, man," said the Judge, in a per aasive tone: "you be a long time in Ire i a parlor car with a Judge.;
"Troth, and you're right
"nion, "An you're right," replied his con panion. "And you'd be a long tilie in
and before they'd make you a Judgl"
Sweet eat isfaction comes to those who try
matter how humbty, to be earthly provi,
ence to the poor and hel pless - - .

On Sabbath, December 12, there passed in.
to the Land of Sunshine oue of those rare spirifs whose lives dispense sunnhine whereever they go. Mrs. Emma J. Utter, widow
of the late Dr. Albert Utter, had been a resi. of the late Dr. Albert ther, had been a resi-
dent of Plainitid for many years, and was
with her husband int imately connected with with her husband intimately conneeted with
the musieal intereats there, he being the leadthe musiest interests there, he being the lead-
er of the Plainfield Harmonic Society, the precursor of the Vocal and (
and she its leadiug soprano.
In the earlier days no function where
music was used was complefe witlout Mrs. Utter, whose pure sweet voice and charming manner were highly esteemed there and in the
metropolitan churches where she sang for metropolitan churches where she sang
many years. Mrs. Utter wae a woonan of re-
markable endowments, not ouly of markable endowments, not only of voice and
manner but with those rare traits of character which endeared her to her large circle of friends every where. Soldom does one see so
sunny a disposition. No trial, no discouragement, was great enough to cloud the happy ment, was great enough to cloud the happy
smile which was like a heuediction to all who presencere.
Mrs. U Nirs. t ter was a devoted member of the
Seventh-das Baptict church, and was asso She was for a long time a member of the Board of Governors of the C Ciildren's H, me, o the Women's Christian Temperance Cuio
and many other societies whose otject wis. the uplifting of the unfortunates.
Sems ponrer for her going home, but the
going
Heavely Chir bas bee eriched, from earth's limitations she now joins sweet a claim to the S tviour whose foo
steps she so clocely followed in life. teps she so clofely folluwed in life
She leaves two daughters, Mre
 meeting of the sabbath-school board. The Sabbath -school Buard of the Seventu Dec. 20.1003 broadway, Nuw York City, president, Rev. George B. Shaw, in the chair Members present, Rev. George B. Sham R. Rudolph.

The minutes offed by Rev. Geo. B. Shaw The minuter of the last meeting were read Sual notice of the meeting had been sent to
the members of the Board, and presented co esipondence from Rev. Artbur E Main.
$-\quad \begin{gathered}\text { The Contmittee on Tracts reported that } \\ \text { accordance with iustructions given the com }\end{gathered}$ mittee at the last meeting of the Boird, ar
rangements had beeu made for the publica rangements bad beeu made for the publica
tion of a series of Bible Leessons on Sabbath Doctrine and Denominational History in the Helping Hind.
The Prevident
The President reported that he had recently sent out a circular letter to the Sabbat
schools of the denomination appealing fo funds.
The Committee on The Sabbath Visitor and
Helping Hand reported progress The Treasurer presentented the usu financial statementent, which the usowed quarterly
meeting of the Board.
The President orresented a bill for petty

## Corliss F. Randolph,

 LOWER LIGHTS. For Ch ist and the sabath KINDNESS IS THE THORD.""Be kindly affectioned one to another with
rotherly love; in honor preferring one an brotherly love; in honor preferring one an-
other." If one could always have his mind fixed
pon heavenly things, he could not help but be kind to his fellow beings; but the cares of
he worid rreep in, so that sometimesthe love which the Crimp intian feels is covered up. It is duty to God and to our aseociates to be
ind one to another. How a whole day be seen saddened by a barty
houghtlessly in the morning
We must be careful of our words. How
many hearts have been filled with remorse the memory of some unkind word or actio after the one injured bad gone to the "bourne from whence uo traveler returns,", perhaps.
or had mone away and become lost in the
great widderness of the world, and not all ave as happy an ending as the story a Lachlau C Campell's Flora. The arcount o
her return is very touching: "She had made up some kind of fpeech, but the ouly word sbe
ever said was . Fut her, for Lecle ver said was ‘Futher,' for Lachlan, who had
iever even kissed her all the days of her never even kissed her all the days of her
youth, clasped her in his arms and sobbed out blessings over her head; while the doge, whr
iever forget nor cast, fff, licked her hands with ever forget nor cast offil
hes sof
ir soft, kindly tonques."
It is most lamentable that some parent how as liftle sffection as a pet dog or a cal
for an cffispring. One woman said of her litt irr of three: "I don't pet her no more, since
haby came, sbe's too big." How a child hered or depresesed by a smile or a frow pon friend a dear Cbristian woman aud loo in mother, who was teacher of a boys' clase ng in front of he school, while the tears ran down her heeks






This friend was, years ayo, laid to rest. He
ooss have grown to manhood, but the influ nce of her tenderuess and earuestuess re ence of he
mains.
Perbaps
of help to mains.
Perlaps thees words of J. J. Murray will be
f help, to osome: "Kind $\quad$ "eres has converted some arnivg; than either zeal, eloquence or yone unless they were kind also. The con-

One of the saddest thoughts about unkind
words is that their cear-renaing. They canworde is that their cear.rensings. They can-
not be wiped out, and be ais though they had
never been.


 Hyine




"Let no corrupt communication proceed
at of your mouth, but that which is goodt out of your mouth, but that which is poodt
he use of edify ing, that it may minister rra he use of edifying, that it may minister grace
nto the hearers. And grieve not the Holy Sirit of Goders.ereby ye are sealed unto the "Let of redemption. Let alir bitterness, and wrath, aud anger
nd clamour, and evil speaking, be put awas Yom you, with all malice and be be ye kind one
to another, tender-hearted, toriving one to a other, tender-hearted, toryiving one an
ther, heen as God for Christ's Aake hath for iven you.

THE GOSPEL HOPEFU
The tone of the Gorpel is a hopeful straiu o matter how dark things- appear, Jesu
noves right on. ". He shall oves right on. "He shall not fail or be die
couraged," can saftly be termed both a Mes sianic promise and a prophecy. It was so rue in the case of Jesuus Christ. He stead
astly set His face-and nothing turned Him stry ket His face-and nothing turned Hi
om Hs path. It is a areat thiug to know ud feel-that Gud will win in the great bat in are not so dark as to obscure this on reat fact, that Jexus will be triumphant The outlook is sometimes stormy, and i
would seem as thicugh evil would be triumould seem as though evil would be trium
whant in the end. But "behind the dim miant in the end. But, hebind the di
nknown standeth God." He is not in
brry; God knows the isult-and He keep Mry; God knows the issut-and He keep
inht on. Jeenus does not stop tue cuse meu cht on. Jerus does not stop tue cuse mee
cortake Him or rfjeet His work-He move teadily forward. Why, should not the dis
ele be as his Lord in this also?-Bapiot ¿iple be
Uuion.
weariness.

$$
\begin{gathered}
\text { Weariness. } \\
\text { hneng wadsworth iongrilow. }
\end{gathered}
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O, Iitle equle, as pure and white


Sympathy is the safegnard of the human
oul against seltighness.

IN. Levice Reramsions of SYMPATHY.


 that we eincerely mourn wur loss which we beliere to b
her eternan nuin ; then be it



 care of Him who doe that alt things well.








 remain e equally
acroos the tide
Sarah sauder
 ter of a century toiled with earnest heart and killtiv)
hand in its ranks. The busy hande are fol ted the





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\text { is }
\end{array}
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$$

ane, tille eiery

You boys don't watt to he bravos. You
want to be true heroes like Sir Samuel Buler want Chinese Gordon. Let us then try to find
and out what true bravery is and how a boy may
be brave. be brave.

Thomas Aruold was ent to a hoarding
when twelve years old. His mothe had taught him to kneel by his bedxide every night and praf. He was put into a dormi
tory with forty or fifty other boys. Some of them were tad bonys and the rest were corv-
ards. But Thomas was no coward. In the ards. But Thomas was no coward. In the
middt of the noire and confurion he quietly midet of the noies and confunion he quiet
knelt down by his cot to say his prayers.

hully and threw his pillow at him. The rest
followed suit, for they were afraid of the bulIy. Furty pillows were hurled at the brave
young Christian. But he finiehed his prayer and without a word of rebuke or remou-
strance went to bed.
This was repeated

This was repeated night after night. At
length the boss who had been taught to pray
at at home mustered conurage, one by one to to
imitate A rnold's exa mple, and in less than month that dormitory was as quiet at bed time as a church. The boys who did not
pray themeeves were compelled to respect
the rights of these pray themselves were compelled to respec
therights of those who odid. Here we see the
test and the triumph of true courape. That boy dared to do right. And by patient continuance in well-doing he con
quered. He was a hundred-fold more of a
bero quered. He was a hundred.ffold more of a
hero on his knees amid the shower of pillows,
than a soldier on the battlefield and than a soldier on the batilefield amid a show-
ero of bullets. The soldier is excited by the
novelty of the sceue. He thinks, too, that he novelty of the sceue. He thinks, too, that he
may escape, since only a certain percentage
of an army falls in battle, But of an army falls in battle. But young Arnold
had nothing to excite or sustain him but his had nothing to excite or sustain him but his
faith in Giod. He kuew that every sciff and
every pillow was aimed at him He every pillow was aimed at him. He was vat-
urally sensitive auc felt keenly the injustice urally sensitive aud felt keenly the iujustice
and cruelty of his school.fellows. Aud yet he
vever fliuched. No wonder that . uever fliciched. No wonder that he grew up a
graud man, one of the roblest preachers of graud man, one of the noblest preachers of
the young, that the world has ever seen.-Ex.
chauge.

WhY he wasn't shocked.
A mischievous newsboy took it into his
head to play on the feelings of some ladies
waiting on the raile
vaiting on the railway platorm.
"Ladies," he said in an awestruck tone ". gentleman was standing right here on the platiform, aud, just as the train started he "ave a jump-"
"And was crushed under the whels?", "Not exactly, ma,
his head riutht offi",
Iustantly the air
Iustantly the air resounded with cries of
horror from the e femiuiue
 "I don't see anything horrible about it,
adies. The train took the maun's boty off,
oo. But he caue anfully near being left."

MARRIAGES

DEATHS.































He was tapitizd dhy Eld. CM. Lewis into the fellowship
 ber till removed be remantith.
For many searrs he sto


 nember or the firw.
His ricliziun
ifie w.












 Piner whicel hho ws sime
ohe was beld in our city. as haptizrdhy Eld. C M. Lewwis into the fellowship

$C$
$\vdots$
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Sabbath School.


INTERNATIONAL LESSONS

## 

Lesson it-The preathing of john the
Then


##  poken from the ariesestimese of the pomponing of the hee hee Biah and of the Mesianic ags. Now after thi MMessian   <br>    | ome ther |
| :--- |
| billiance. | <br>        <br>  <br>  <br>        ia really that reign of God in the hearts of hif peon which was to be eate 

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| par |




 4. Now John himsell., ete. That is, the man who wa





























 rit they should bear.
9: We have Abramam











 aptism is with the folly spific m
an ee to the utermust.
 the valuable grain rrou the valueless straw and and chafi
The fan is the instrument with which he throws the



 enne. Thuse wh
bie destruction.

The old the sabbath bells.










Knowledge, truth, love, beauty, cooduess, faith, alon
existence.

Our Reading Room.
ShLion N. $J$-We were favored by a visit
frou Pres. B.C Davis, who stopped with us frow Pree. B. C Davis, who stopped with ung
over the Sabbath, on his way to Washing.
tou D C. ton, D. C., to speak in the interest of the
Anti-Saloon Laague. He spoke twice in the churches of Washington, and also did som
good work for our sehool in procuring sebol arships for Alfred Uuiversity. It was a treat
for us at Shiloh who heard him Sabbath for us at Shiloh who heard him Sabbath
morning on "Christian E Elucation." I wish every cururch in the denomination could hear
it, and every faid it, and every family take it home. And "ad
to their faith virtua; to their faith virtue; and to virtue knowl
edge." 2 Peter 1.5 : Should any one wish to go on the excur
sion to the Holy Land next March, and is not provided with a berth, if he will let me
know, it may be that I Ian assist him in pro
curing a berth more cheaply than he cun or curing a berth more cheaply than he can now
get it;
E B SuvNDEIS, Pastor.
Fartas, ILL.-We had recently the pleasure
of a visit from Sister Townsend. She was of a visit from Sister Townsend. She was on
her way north from Stone Fort, and stopped
off here and spent a week with us. She cave off here and spent a week with us. She pave
us three good sermons aud delivered a
lecture Eudeavor Society on the evening after the Sabbath, that being temperance lesson week. Iu company with Pastor Seager she called at
all the homes ipour society, I thiuk; but in
two two or three ing ances the families were not
found at home Sue left us on Thauksgivin found at home moruing, leaving pleasant impressigiving moruing, leaving pipee.
this first acquaintance.
During the night before Thankgiving Bro
O. U. Whitford arrived at Farina, being ou his way frow the meeting of the South-West-
ern Association.. Besides visiting his old acquaiutances and parishioners of some years
ago, be preached Sabbath day ago, he preached Subbath day on our mis-
sionary intereste and systematic benevolence and alsos preached on the evening after Sab. bath and on Suaday evening. This visit was
much enioyed by us, his fried much enjoyed by
by himself also.
On the Sabbath following his visit, Pastor
Seager, being unable to preach, the present writer preacheì on the fundamental priiciple
of giving and on al essematic plan. On both of
these $S x$ abath occavions, the these Stabath occaaions, the need of the
adoption by all our churches of some general systematic plan of givinugs so soment theneneed
of our Boards may be met without coutract ing debts, was emphasized. departure, wro. Seager was confined to his house by the effectso of a severe cold. He is
now beytre, but not well. We better, but not well.
We have had during the last few days our first ex perience of real winter weather. Fol-
lowing a steady rain lart Sabbath there came lowing a steady rain lait Sabbath there ccme
at night something akin to a blizzard, if it
wait not the genuine thing; and ou the next morring mercury went down to zero. It thas
remained cold since.' Monday and Tuenday emained cold since. Monday and Tuesda.
morniugs the temperature was four or tive de. grees above zero. We have had very little
"falling weather," during the fall and winte so far, and the roads have been excellent:
Porrvilue, N. Y-O~ Sabbath evening,
Dec. 12. ocurred a very pleasant surprise to
Mr.
Porvvile, N. Y -On Sabbath evening,
Dec. 12. oceurred a very pleabant surprise to
Mr. and Mrs. Frank Barber, of Barbertown,

 sugpicious looking baskets, until the house
was filled with quuests. The earry evening
was ippent with music, song and social chat. At nine o'clock the straius of the wedding
march brought a hush over the people, and soou the bride and groom of fifty yeores ano, were ushered by Mr. and Mrs. O. B. Lanig-,
worthy wo celbated their golden. wedding
some some six years ago, to an arch of evergreens
that had been arranged for the purpose, and where two beautiful new chairs were placed
for the use of the bride and groom. After a few remarks and a short prayer by Mr. A. . C. Boud, supperi, was anuounced, and at the
first table were seated teu persons whose av-
. Crst table were seated tea persons whose
erage eage was seventy and one hadf yee
About oue hundred guests partook of bountiful supper, and a spirit of joy and
héarty good cheer was to be seen on every heact.
face.
Mr.lan
Mr.and Mrs. Barber have spent their entire married lite in that neighborhood and
have a host of friends who wish thein many more years
Valley Mail.
There praise is comely.
There is a beauty in praise as there is in
holiness itself. Praise is apright. The spirit of thankfulness adds an
indescribable charm to characters distin indescribable charm to characters distin-
guished for robust piety and stal wart pringuished for robust piety and stalyart prin-
ciple. Thankfuluess is a grace in tooseuses-
it is a product of grace, and it leuds grace to it is a product of grace, and it lends grace to
the spritual character.
It is fortunate that one day in the calendar
year at least is devoted to the cultivation of this spirit of praise. It is true chativation of al the
diviue beuefits reeeived by the sual in ant yone yar were reckoned up, it would require more
 moruing weeting, to strike the total. Here
below there can be no complete enumeration Jit tue divinue eureries, and indeed, in the glowug paradux of the poet, "eter
hhori" to uuter all. Gưu's praise. A portion of Gud's praise, however, it
nants privilege aud dury to utter while earth. To be sure, men caunot pervet
ually be singiug psalus, auy more than the anlly be singiug pasims, auy more than the
cau literally ve always ou their kuees. Yet ia a true sense life siould be a perpetual
praise ueetiug, the melody should be ever in
the heart to the the heart to the Lord, the spirit of prayer
should permeate all life. When life is lived in this epirit all things appear clothed in a ne
aspect of beanty, une heart thrills with af feest asyect of beaty, the eart thrills with a f feew
isspiration, and the routiue takks of daily
druu druagery, befure irksome and discouragig, come to
ryythm.
christ
Caristians, both individually and as church
neemefrs, may well, as they review the past year, declare: "The Lord hath done great
hiugs for in, where.f we are glad!" The
Christian religion is essentially a j , yousfaith, and the rich hhings it has already provided
for its faithful follo wers are but faiut proph cien of better thinguss to come. The way to
btain those rieher blessiugs is to be de ostain thoser tringer to come.
ounssiigs
outy thaukful for the faviors outly tha
The Lord
desires to
glory divine.
Alitle girl went to a drig store aud asked
for "five ceuts merth of glory divine." "What does you A Amother want it for?"," "What
puzzed the dryus Mround in ing itist. "bad "Sle wants it to spes and make them
and smell good," she replied. "Oh, you want
chloride of ifee." said the salesman. That is
just what we Mest what we must do with whatever measure
we have of glory diviuc-spread it around in We have of plory divine-spread it around in
the bad placess aud make them good aud the bad
sweet.
A story
and A story is told about Wendell Phillips-a
story that must have made even the serious story that must have made even the
minded Abolitionist laugut heartily.
Wendel Pbill Wendell Phillips was in a hotel at Charles-
ton, had breakfaast in his Toom, and was ton, had breaktiast in his Foom, and was
served br a slve. Mr. Phillips soke to him
ar an Abolitionist, but. the waiter seemed to be more concerned about the breakfast than
about himself. Finally Mr. Phillips told him to go away, saying tyat he could not bear to be waited dupon by a alave.
The other remonstrated
The other remionstrated : "Scuse me, mas-
sa, but I's 'bliged to stay yere, 'cause I'se sa, but $I^{\prime}$ ' 'bliged to stay yere, '
'sponsible fo' de silverware.
wns. a. Life mabbadu.




$\qquad$
Special Notices.


Salina street. All are cordiully invited.

 y. All are cordially invited.









 | at 11. |
| :--- |
| visitor |

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batas
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he Sabbath Bells, Poetry
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Praise fs Come
Life, Poetry.
Whoever tries to doeach day's work in the spirit of patient lcyalty to God is wearing the texture whose other sid $\partial$ is fairer than the one he sees.
Your daily duties are part of your religious life just as much us your devotións. - H. W. Beecher.
We may choose to stay away from God, but we cannot choose the consequences. - Dorcas $M$. Tinker.

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