TABLE OF CONTENTS. EDITOBIALS.—With God and in God ; It is Life From Above ; Growing Interestin Christmas; The Higher Mea ing of Christmas ; Scrooge and Scrooge ; Liquor-Selling in Ancient Days
Bits For Christmas
Tract Society—Executive Board Meeting
The Cry From Macedonia
The New York Church
The New York Church
The Lesson of the Chicago River
 WOMAN'S WORK.—Poetry; Paragraph; Report of Woman's Board; Aunt Screpta's Self- denial Offering
of Woman's Board ; Aunt Serepta's Self- denial Offering
Davis; Junior Anniversary
-Third Session, 1803
Jerusalem, The Golden, Poetry
Tract Society
Christmas Treasures Poetry 810
christians recusures, roctry
CHILDREN'N PAGE. — Soliloquy, Poetry ; Ail About Kris Kindel
Webster's International Dictionary
MARRIAGES
DEATHS
SABBATH-SCHOOL LESSON
What is Christmas ? Poetry
A Christmas Camp on the ≈an Gabriel815
OUB READING ROOM—Paragraphs
Anti-Saloon Legislation

The voice of Christ, like the sound of church bells, rings through all the valleys of our sorrow, saying: "Come unto me and I will give you rest."-Advocate and Guardian

Every storm and stress and sting

Is God's way of bettering.

-Herrick Johnson.

Faith is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds.—Charles Hodge.

The Sabbath Recorder

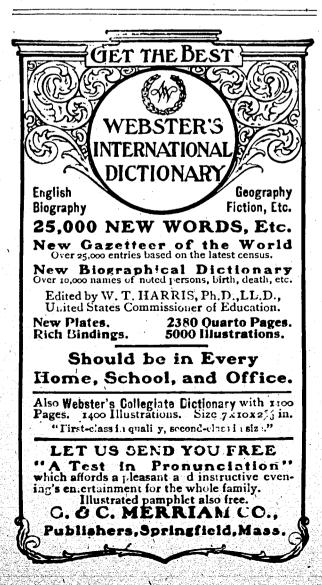
A. H. LEWIS, D. D., LL. D., Editor.

JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTIONS. Per Year ..\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADDRESS

All communications, whether on business or for

publication, should be addressed to THE SAB-BATH RECORDER, Plainfield, N. J.



HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps in the International Lessons. Conducted by The abbath School Board. Price 25 cents a copyper Sear: seven cents a quarter

THE SABBATH VISITOR. Published weekly, under the auspices of the Jabbath School Board, by the American Sabbath

Tract Society, at PLAINFIELD, NEW JERSEY.

TEBMS.

single copies per year.... l'en copies or upwards, per copy... CORRESPONDENCE.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and de-

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all Price fifty cents per year. Subscriptions should be sent to Rev. O. U Whitford, Westerly R. I.; sermons and editorial matter to Rev. O. D. Sherman, Alfred, N. Y.

DE BOODSCHAPPER.

A 20 PAGE BELIGIOUS MONTHLY IN THE

HOLLAND LANGUAGE. Subscription price.....75 cents per year

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland. DE BOODSCHAPPEB (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important

ALFRED UNIVERSITY

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N.Y.

Every friend of Higher Education and of Altred University should have his name appear as a contributor to this fund

Proposed Centennial Fund \$100.000 (0 Amount needed, July 1, 19(3....\$96,564 00 Euphemia E. Crandall, Wellsville, N. Y.

F. C. Deane,

Ralph D. Rowley, Friendship, N. Y.

Winter Term Milton College. . . .

This Term opens TUESDAY, JAN. 5, 1904, and continues twelve weeks. closing Tuesday, March 29, 1904.

Instruction is given to both young men and young women in three principal courses, as follows: The Ancient Classical, the Modern Classical, and the Scientific.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

In the School of Music the following courses are taught : Pianoforte. Violin. Viola, Violoncello, Elementary and Chorus Singing, Voice Culture, and Musical Theory.

Thorough work is done in Bible Study in English, in Elocution, and in Physical Culture.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information, address the

REV. W. C. DALAND, D. D., President, or Prof. A. E. WHITFORD, A. M., Begistrar,

Milton, Bock County Vis.

Salem Sollege...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses, No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPT. 1, 1903. WINTER TERM OPENS DEC. 1, 1908.

Send for Illustrated Catalogue to Theo. L. Gardiner, President. SALEM, WEST VIRGINIA.

Seventh-day Baptist Bureau of Employment and Correspondence.

President-C. B. HULL, 271 66th St., Clicago, Ill. Vice-President-W. H. GREENMAN, Milton Junc

tion, Wis. Secretaries—W M. DAVIS, 511 West 63d Street, Chicago, 111.; MURRAY MAXSON, 517 West Monroe St., Chicago, Ill.

ASSOCIATIONAL SECRETARIES.

Wardner Davis, Salem, W. Va Corliss F. Randolph, 185 North 9th St., Newark N. J. Dr. S. C. Maxson, 22 Grant St. Utica, N. Y. Prof. E. P. Saunders, Alfred, N. Y.

W. K. Davis, Milton, Wis.

F. R. Saunders, Hammond, La. uder control of General Conference, Denomina tional in acope and purpose.

Inclose Stamp for Reply. Communications should be addressed to W. M.

Davis, Secretary, 511 W. 63d St. Chicago. Ill.

Directorv

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas.

L. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N J. the second First-day of each month, at 2.15 P. M. THE SEVENTH-DAY BAPTIST MEMORIAL

FUND. J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited Prompt payment of all obligations requested.

TTT M. STILLMAN,

VV COUNSELOR AT LAW, Supreme Court Commissioner. stc

New York City, ABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J Frank L. Greene, Treasurer, 490 Vanderbilt Ave. Brooklyn, N. Y Corliss F. Randolph. Rec. Sec., 185 North Ninth St., Newark, N. J. John B. Cottrell, Cor. Sec., 1097 Park Place

Brooklyn, N. Y Vice-Presidents : E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y.; Rev. I. L. Cottrell, Leonardsville, N. Y.; Rev. A. E. Main, Alfred, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Do⁴ge Center, Minn.; Rev. G. H. F. Ran-dolph, Fouke, Ark.

LERBERT G. WHIPPI COUNSELOB A	
. Paul Building,	220 Broadway.
Y C. CHIPMAN, J. ARCHIT . Paul Building,	ECT, 220 Broadway.
ARRY W. PRENTICE "The Northport," 7	
LFRED CAR! YLF PR 155 West 46th Street.	ENTICE, M. D., Hours: 8-10 A. M. 1-2; 6-8 P. M.
S. ROGERS Special A	gent.
. MUTUAL BENEFIT	of Newark, N. J.,
Broadway.	Tel. 8087 Cort.

ference.

DEC. 21, 1908.

Utica, N. Y.

TR. B. C. MAXSON,

Office 325 Genero Stree

Alfred, N. Y.

ORREST M. BABCOCK REAL ESTATE BROKER. Farma. Houses and Lots and Vacant. Lots For Sale, Horses Bought and Sold.

LFRED UNIVERSITY. First Semester, 68th Year, Begins Sept. 15, 1903.

For catalogue and information, address Boothe Colwell Davis, Ph. D., D. D., Pres. ALFRED ACADEMY.

PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

CEVENTH-DAY BAPTIST EDUCATION SO-CIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y.

V. A. BAG98, Recording Secretary, Alfred. A. B. KENYON, Treasurer Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the Pres-

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSION-ARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary,

Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. T 'e regular meetings of the Board of managers are held the third W(dnesdays in January, April, July, and October.

OARD OF PULPIT SUPPLY AND MINIS-TERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westerly, R. I.

WHITFORD, Corresponding Secretary, West FRANK HILL, Recording Secretary, Ashaway, R. I.

ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern. 344 W. 33d Street, New York City; Dr. A. C. Davis, Central. West Ec meston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W Va.; W. R. Potter, South-Western, Hammond. La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employ-The Board will not obtrude information, help

or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the

working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associa-tional Secretaries. will be strictly confidential

Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 2

Dr. George W. Post, President, 1987 Washingion Boulevard, Chicago, Ill. Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec.

Rev. L. A. Platts, D. D., Milton, Wis., Cor. Sec. Prof. W. C. Whitford Alfred, N. Y., Treasurer. These officers, together with Rev. A. H. Lewis D. P., Cor, Sec., Tract Society; Rev. O. U. Whit ford, D. D., Cor. Sec., Missionary Society, and Rev W. L. Burdick Cor. Sec., Education Society.

constitute the Executive Committee of the Con-

Milton Wis.

TYOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, MRS. S. J. CLABKE, Milton, Wis. Vice-Pres., MRS. J. B. MORTON, Milton, Wis., MRS. W. C. DALAND, Milton, Wis. Cor. Sec., MRS NETTIE WEST, Miltor Junc tion. Wis. Rec. Sec., MRS. J. H. BABCOCK, Milton, Wis.

MRS. L. A. PLATTS, Milton, Wis. Treasurer. ditor of Woman's Page, MBS HENRY M MAXSON. 661 W. 7th St., Plainfield, N. J.

Eastern Association, MBS. ANNA ecretary. **BANDOLPH**, Plainfield, N. South-Eastern Association, MRP. G. H. TRAYNER. Salem, W. Va Central Association, MRs. T. VAN HORN, Brookfield, N. Y.

Western Association, MISS AGNES L. ROGERS, Belmont, N. Y. South-Western Association, MRs G. H. F. RANDOLPH, Fouke, Ark North-Western Association MBs

A. E. WHITFORD Milton Wis. Chicago, III.

ENJAMIN F. LANGWORTHY,

ATTOBNEY AND COUNSELOB AT LAW,

Room 711 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel., Main 2940. Chicago, Ill TOUNG PEOPLE'S PERMANENT COM-MITTEE

M. B. Kelly President, Milton, Wis.

liss Miznah Sherburne Secretary, 301 Oakley Boulevard, Chicago, Ill. . C. Randolph, Editor of Young People's Page, Alfred, N.Y. Irs Henry M. Maxson, General Junior Superintendent, Plainfield, N. J.

Dwight Clarke, Treasurer, Milton, Wis. Associational Secretaries · O A. Bond, Aber-

en, W. Va.; L. Gertrude Stillman, Ashaway, I ; Ethel A. Haven, Leonardsville, N. Y ; Starr Burdick, Alfred, N. Y. ; C. U. Parker, Chicago, .; C C. Van Horn, Gentry, Ark.



VOLUME 59. No. 52.

TURNING OVER THE NEW LEAF.

The year begins. I turn the leaf. All over writ with good resolves Each to fulfill will be in chief

My sim while earch its round revolves. How many a leaf I've turned before, And tried fo make the record true : Each year a wreck on Time's dull shore

Proved much I dared but little knew.

Ab, bright resolve ! How high you bear The future's hopeful standard on ; How brave you start ; how poor you wear

How soon are hope and courage gone ! You point to deeds of sacrifice, You shun the path of careless ease

Lentils and wooden shoes? Is this The fare a human soul to please ?

What wonder, then, if men do fall Where good is ever all austere;

While vice is fair and pleasant all, And turns the leaf to lead the year ? Yet still once more I turn the leaf,

And mean to walk the better way : I struggle with old unbelief,

And strive to reach the perfect day.

Why should the road that leads to heaven Be all one reach of sterile sand? Why not, just here and there, be given A rose to deck the dreary land ?

But why repine? Others have trod, With sorer feet and heavier sins,

Their painful pathway toward their God-My pilgrimage anew begins.

Failure and failure, hitherto,

Has Time inscribed upon my leaves; I've wandered many a harvest through

And never yet have gathered sheaves

Yet once again the leaf I turn,

Hope against hope for one success One merit-mark at least to earn.

One sunbeam in the wilderness. (Author unknown.)

THINGS which are common, and The Worth of the experiences of every day are That Which likely to be little appreciated, is New.

even when they are of the highest worth. Life is always seeking new things. Laziness and death are the only two things which fail to appreciate that which is new. The philosophy that is involved in this fact is too extended and varied for discussion here, but your memory will recall a thousand ways in which the deepest interest of childhood centered in new things. A new garment, a new tov. a new book, a new acquaintance, these were all marked experiences; but of all those experiences, the most important was that The with each new day came the opportunity of New Year. seeking for something yet more new. To the

DECEMBER 28, 1903.

trailed arms and funereal music, but when year is closing. The contrast which the new the grave has been closed, they turn away vear brings is beyond words. We drop the with quickened step and shouldered arms to past, or ought to, leave the infinite love of new conflicts. So we ought to rejoice that God to cover our mistakes, find new strength, our failures of yesterday may be covered, our are inspired by new courage, and armed by mistakes may be forgotten, and that new op- new purposes we take up life anew when the portunities will open their doors leading to joy-bells usher in the new year. This worth of the new year is not fictitious. It is not a better things. theory concerning time, but one of the deep-*** est facts of human experience. New time DEEPER still is the philosophy means new endeavors. It means a new page and more satisfactory the facts, **Spiritual** to be written with more of success and less of Experiences. which come with new spiritual failure. It means new knowledge drawn experiences. Redemption and forfrom past experiences in which we have giveness belong to the realm of new things already made mistakes or been drawn to Disheartened by failure, goaded by the confailure. Most of all it means new courage sciousness of sin and half-blinded by doubt. for new undertaking. Life means so much the soul finds highest cause for thanksgiving less than nothing when courage is gone, that in the fact that repentance and forgiveness he only is fit for new undertaking who is momay come as things gloriously new, and that mentarily, if not persistently, brave. We fail with their coming all life takes on new beauty in life because we are discouraged, and not and new meaning. The treasures of infinite because we are actually weak. We are strong forbearance are always unfolded to us as when we are brave, not because we have things unexpectedly new, and the conscious greater resources than when we are discourness that we do not deserve them makes their aged, but because we are brave. It is wonnewness the more glorious. Hence it is that derful, that power of the soul, under the inas we rise to the highest of spiritual experispiration of new endeavor and larger hope, ences, our joy is increased with their newto accomplish things which seem wholly unness, their richness, and their immortakity attainable. Without this consciousness that which is only another name for ever unfold the unattained is possible through new effort, newness. We talk of "the power of an end all life would be a failure. No provision of less life". If we could analyze immortality, we our Father above is richer in results than should find that constantly increasing new those elements in us which make it possible ness is the core of it. The glories of the future thus to rise under the inspiration of a new life and of the world of the redeemed ones, whatpurpose and new resolving. What then is the ever else they may be, will be one endless unfolding of things unknown, and therefore supreme value this time, of the New Year? We cannot answer that better than by these new. So, whether from the simplest experitwo brief lines from Browning :

ences of childhood to the highest experiences "God 's in his heaven of old age and sainthood, the value of that All 's right in the world." which is new appears with increasing worth. When souls awaken to a new consciousness As the extending tunnels of a gold mine open of that truth, everything good seems within new treasures, all true living opens to new reach. Dead hopes rise from their ashes. things of increasing richness and worth.

Lost treasures return. Failures are forgotten. and success comes almost without effort. THE passing of time, seen from Whatever else we may fail to bring our readone point, is scarcely perceptible. ers in these words, we hope to bring to each and from one point there is no one a new consciousness of the fact that this difference in days. But this is is God's world; a world in which right and average child, much more to the adult, the only a seeming lack of difference. There is righteousness shall yet have first place, and value of things new centers in new thoughts, an absolute difference between the last days toward the triumph of which all things are new purposes, new dreams and new endevors. of the dying year and the first days of the working. Do you answer, that they seem to More or less of every day and of every year oncoming year, which is often as great, by be working so slowly that hope gives way is marked by incompleteness and failure, and way of contrast, as any human experience before they come? No, not if one remembers there is an indefinable joy and satisfaction in can be. The closing days of the old year that God's in his heaven, and all's right in burying such failures and trying again, heap together its failures and mistakes in the world. Not that all things are right to-When Longfellow said, "Let the dead past countless ways. They are laden with rub- day, but that by a system of training, larger bury its dead," he touched a note to which bish, unfinished plans, thwarted purposes, than we are wont to measure. God is leading every life responds. In military funerals the failing hopes and broken promises. 'Tis all his children up and on toward thingsattendant escort marches to the grave with such a load our lives stagger under when the everlastingly better because everlastingly

WHOLE NO. 3070.

new. We could not make the new year a It does not matter so much when our hopes time of sadness if we tried, and the main are to be realized, if the soul is confident that reason is because it is a new year, with new some time, in some way, they will be realized. opportunities, new promises, new purposes, For example, no one may say what Heaven existence, that which precedes the historical; new hopes, and therefore, of new endeavor. will reveal to us, nor can we grasp the thought but in America it is somewhat the reverse, as We shall be content for the moment, if to all in anything like completeness, while we are most of our legends belong not to the dim the readers of these pages the new year can shut up by earthly surroundings, neverthe- and shadowy past, but to the more recent bring thus much. You say you have failed? | less: So all may say. You have made mistakes? So have all. You have been discouraged? Every one who reads these lines has had a similar experience. What then? Let the past teach anew the lesson, that with the new year | fields which we believe exist, does not only | these stories have something of an historical something, nay, much may be gained over dream, but confidently knows that some basis. every mistake of the past, and every failure where, some time, and somehow all that God which marked the days gone. Thank God has ordained concerning the best will come for the glory and the worth which every new | to each who devoutly seeks for it. opportunity contains. Grasp the problems of life with a new grip. Face the difficulties of life with a new hope. Meet the demands of life with new endeavor, and over all let the consciousness that it is God's world come to you with new power and with that abiding newness which shall make your faith in Him two cities show many things in common. thor of the story, John Smith, who is suspected unbroken from this hour, and until the new day, the everlasting day, shall dawn.

of Faith.

there is something unnatural in it.

This has pushed the faith idea far away. In the Roman Catholic churches women form while it has failed, in a sad degree, to under | two-thirds of the attendance, and in Proteststand how large an element in human experi- ant churches, a little more than half. As beence the faith faculty is. If we could live on tween Catholics and Protestants the showing back unattended, and hitching his horse to a our absolute knowledge of what has been, is decidedly in favor of the latter, although and what we see and can measure at the pres- "the Protestant population exceeds by oneent time, there would be little need of faith; half the Roman Catholic." The actual church but all experience teaches that the limit of attendance reverses this showing, the attendour knowledge, whether looking backward or ance of R man Catholics "being more than outward from the present, is so near at hand one-half as much again" as the Protestants. that life would be almost worthless if there | In the district under consideration, there are were nothing beyond this knowledge. Seen eighty-seven Protestant places of worship, "True Thomas Jefferson," says Davis was, in the light of what we absolutely know, we and nineteen Catholic places, which indicates like all foreigners, amazed at the simplicity of are like one confined in a room so small that that the congregations of Catholics are much his hands can touch the wall on either side. the larger, as congregations. In general, and if the walls open not by doors which the census shows that about three-fourths of grant escape or by windows that open larger | the people of New York do not attend church views and further distances, life would be in the most favorable district, one which is meaningless, ambitionless, and almost hope | especially representative as to church going. less. Therefore it is that in every department | It is not possible to explain these ficts away of experience faith is demanded. It is the They indicate that a large majority of the basis of all the best things we attain. There- people of that city prefer to spend Sunday White House to the capitol on horseback fore has God ordained that men are not nat- as a leisure day rather than as a day for urally disbelievers, and much unfaith comes church-going. This could not be except from not understanding that the exercise of that there is a definite decline of regard for faith in all things is a normal, desirable and Sunday and of interest in church go-Heaven-ordained experience. Through the ing, either as a habit or a pleasure. Each exercise of faith the future takes on new mean- | reader will attempt to account for the causes ing, our purposes are strengthened and en- which have brought about this general sitularged, and our hope lights up the way that ation, according to his standpoint, but the would be, otherwise, pathless and dark. facts remain, and if there cannot be found Youth plans to overcome impossibilities, and some corresponding good which is not repreits plans are fulfilled because youth is full of sented in church attendance and regard for faith. We are more apt to say that youth is Sunday, the conclusion is inevitable that the hopeful. It is better to say that youth is of situation indicates a decline along lines of faith-full. Advancement in everything good vital interest to religion and the general comes because men have faith that better good. If these figures concerning church at things are possible, and that they can be at- cendance in the city of New York be placed tained. All true greatness comes because over against the political situation, including men believe in the possibility of greatness the results of the late municipal election which and believe that God will help them to attain handed the city over to the hands of Tamgreatness in spite of seeming difficulties or many, and the renewed agitation of the quesactual hindrances. If the reader can grasp tion of legalizing the open saloon on Sunday the thought we seek to teach, life will take on nearly the same as on other days of the week. higher and better meaning even though he the religious problem of the city becomes must sometimes feel for the moment that

"Day is gone, the sun has fl-d, God has forgotten the world"

'Faith will dr eam, and hope will trust, (Since He who knows our needs is just;)

That somewhere, somehow, meet we must.'

Church At-New York City. been made to determine the percentage of church-goers. The results in these It rests solely upon the authority of the au-The latest effort along this line in New York | of romantic exaggeration and coloring. The has taken place within the last four weeks. narratives of his exploits are now regarded The figures given below represent the best as somewhat apocryphal. It is unfortunate that in attempt. portion of the city, and therefore present Naturalness ing to define faith, theologically, matters in the most favorable light. First men have created a feeling that appears the universal fact that women form the larger percentage of church attendance. quite as great as any other problem connect-| future of the country.

SOME EXPLODED FICTIONS What is known as the legendary period in any nation is usually the early period of its civil way period. Many of these stories, believed by the more credulous, but doubted and denied by the more skeptical, have in So faith, looking out on whatever fields this age of criticism been proved to be only may lie nearer to us, or toward the unknown myths and legends. Yet the greater part of

Few people in our day regard the story of George Washington and his little hatchet and the cherry tree, which delighted our childish imaginations, as other than a myth rest-For several months past, both in ing upon the more than doubtful authority London, England, and in New of the silly biography of Weems, one of his tendance in York city, special efforts have first chronicles. So with the Pocahontas legend, few regard it to day as a true incident.

> For years our American histories have recorded as fact an incident connected with the first inauguration of Thomas Jefferson as President of the United States, and which admirers of the great statesman have paraded as an evidence of Jeffersonian simplicity-the story of his riding to the capitol on horsepost while he went into the capitol to take the oath of office, and that, after taking the oath of office, he mounted his horse, and unattended, rode away.

This story is now regarded as a pleasant fiction, first published by an English tourist named Davis. William Eleroy Curtis, in his our government, and that he was imposed upon at his boarding house by several wags who related absurd anecdotes of the president and others in authority. This story, like most others, rests upon a slight historical basis, which is the following: It appears that at the inauguration of Jefferson's successor. James Madison, Jefferson rode from the with an escort of cavalry, and that at the close of the ceremonies he slipped away quietly, remounted his horse and rode to a boarding house in Georgetown, accompanied by his grandson, Thomas Jefferson Randolph, who is authority for the story.

It now appears that Mr. Jefferson did not ride to the capitol at all. Mr. Curtis tells us that he walked between Samuel Dexter, of Massachusetts, secretary of the treasury, and Benjamin Stoddard, of Maryland, secretary of the navy. The admirers of Jeffersonian simplicity would perhaps be somewhat loath to believe that Mr. J+ff-rson possessed a fine coach drawn by four magnificent horses attended by a coachman and footman clad in livery.

For years the pathetic story of John Brown's stooping to kiss a Negro child held out to him in its mother's arms as he walked down the steps of the Charlestown jail on his way to execution has been regarded as a true incident. We have before us a picture of the ed with municipal government and with the scene. Who first reported the incident we are unable to state. It seems to have been cred-

lines will testify:

And lo! a poor slave mother with her little child pressed nigh : Then the bold blue eye grew tender, and the harsh old

face grew mild As he stopped between the crowding ranks and kisse the Negro's child 1'

The truth of the incident is now denied even he was killed at South Mountain. by many of the friends and admirers of the old hero.

tion in the capacity of a newspaper reporter, in an article in the New York Independent, of Dec. 1, 1898, on "The Tragedy of John poems, "Sheridan's Ride," by Thomas Bu-Brown," says: "A story has been largely cir- chanan Read, vividly describes how General culated that as Brown left the jail he kissed a Sheridan turned the adverse tide of battle at colored child, and there are paintings and Cedar Creek, Va., in October, 1864; how he than military in sight."

dent. For years countless boys and girls a glorious victory. sturdily declaimed the inspiring poem, "Bar- Winchester to the field of battle, that his bara Fritchie." By many it is considered presence did inspire confidence in his troops, veritable fact that Stonewall Jackson did or- and that he was thanked in a letter by Presihave been brought to light, and it has been and Confederate authorities and participants Jackson did not even pass the Fritchie resi- commanders show that they had reached a

Ross. Dismounting from his horse and re-General Jackson unconsciously fixed forever camps." his exact whereabouts at the moment his ciled note, of which the following is a copy :

pleasure at so unseasonable an hour.

T. J. JACKSON.

Sept. 10, 1862, 5 : 15 A. M.

Then he remounted his horse, rode on west Henry Kyd Douglas, aid de-camp to General following improvised lines: Jackson, asserts that he was with General Jackson every moment he was in Frederick. and that no incident or anything that could possibly give rise to the story occurred. It is moreover stated that the day on which Jack-Fritchie was sick abed.

Now for the historical basis of the story. Λ Appomattox Court House. few days after the march of the Confederates through the city, the Kanawha division of for the apple tree myth. General Horace

ited as a true incident by the great poet of passing along the street Barbara Fritchie he found General Lee a little more than balfa freedom, John G. Whittier, as the following sat on her porch and waved a little silk flug mile from the court house, says: "He (Generof thirty-four stars. The men cheered as they al Lee) was lying down by the roadside on a "John Brown, of Qeawatome, they led him out to die; went by, and General Reno, riding along and blanket, which had been spread over a few seeing her-waying her flag, stopped and in- fence rails on the ground under an apple tree, quired her name and age, and bade his men which was part of an orchard. / The circumgive three cheers for the loyal old grandmoth- stance furnished the only ground for the wideer-three cheers for ninety-six. The next day spread report that the surrender occurred under an apple tree."-Christian Advocate.

A dozen rumors jumbled together-the flag waving, her great age, the Reno incident-Murat Halstead, who attended the execu- form the uncertain historical basis of the story and poem.

One of the most thrilling of our wartime CHAPTER TENTH. THE FUTURE OF SEVENTH DAY BAPTISTS. Fundamental truths never die. God's purpose to give victory to fundamental truth is never permanently thwarted and the path of poetry to that effect. When he stepped out made a wild ride "From Winchester, twenty history, however sinuous it may be, and howof the prison there was not a group other miles away," met the retreating, straggling, ever much deflected from the shortest course, disorganized masses of Union troops leaving | finally expresses God's highest purposes. In Another legend immortalized by the grand the field in disgraceful panic; and how by his the light of these truths the future of Sabbath old Quaker poet is the Barbara Fritchie inci- mere presence he turned a terrible defeat into Reform, and of Seventh-day Baptists so far as they are allied with it, must be considered. have stood up on declamation days and | That Sheridan did ride in hot haste from If they shall fail in discharging the trust committed to them, other hands will take it up. If they do not appreciate the value of what has been in their history, of what now is, and der his men to fire at the little flag waved dent Lincoln is all true. But that the tide of of what must necessarily be, as the years go from an attic window by a wrinkled old battle was turned by Sheridan, and that on, that want of appreciation will hasten their grandmother in her ninety-sixth year. But without his coming the day would have been ruin. These are great fundamental facts since the autumn days of '62 the real facts lost, is disproved by the testimony of Union which appear in all history, and apply to all movements. They will be closely woven into proved by the most conclusive evidence that in the conflict alike. The reports of Union all our future history.

dence, and that he never saw Dame Barbara. strong position, that they had recovered

The present situation, as well as the history of what has been, indicate that it is not now Early on Wednesday morning, Sept. 10, from their surprise and were hopeful of victhe main work of Seventh-day Baptists to Jackson's troops, which were camped three tory. The Confederate commander, General build up their churches by ordinary methods, miles east of Frederick, were set in motion, Early, describing the condition of his troops nor to consider the attainments of new admarching westward, passing through Freder. in the afternoon, says: "The advance was herents as the prime object of their existence. ick on what is known as Patrick street or the made for some distance, when Gordon's If ever public opinion, in religious circles, shall pike. While the troops were marching west. skirmishers came back reporting a line of reach a just appreciation of the great truths ward on Patrick street, Jackson, attended by battle in front behind breastworks, and Genand facts which have been presented informer a single aid, rode westward on Second street, | eral Gordon did not make the attack. It was chapters, and if with that appreciation shall the second street south of Patrick and paral. now apparent that it would not do to press come a corresponding spirit of obedience, the lel with it to the Presbyterian parsonage to my troops further. They had been up all development of Sabbath-keeping churches will call on his old Virginia friends, Dr. and Mrs. night and were made jaded. Their ranks, be a certain result. The development of such moreover, were much thinned by the absence churches, on any large scale, cannot come ceiving no answer to his ring at the doorbell, of the men engaged in plundering the enemy's without both revolution and reformation on the entire Sabbath question. Reformation There is another historic tree in the state and revolution will come through two or troops were passing the Fritchie house, for he of Virginia, the sulject of an idle myth-the three leading influences. As was eminently slipped under Dr. Ross's door a hastily pen- famous apple tree at Appomattox court house, shown in the beginning of the Protestant under which General Lee is reported to have Reformation in Germany, and as appears in Regret not being permitted to see Dr. and surrendered. It has been frequently related many similar cases, in both Jewish and Chris-Mrs. Ross, but could not expect to have that how the tree was cut up by the soldiers, and tian history, the greatness of existing evils even pieces of the roots carried away as sou- and the noxious growth which comes from venirs. No great poem immortalizes the mistakes and erroneous opinions, compel event like "Sheridan's Ride" and "Barbara reformation and revolution. Folly and error Fritchie," but it, too, called forth a poetic ef- grow arrogant with age and power. With ward to the next street, up which he turned, fusion from the Hon. Roscoe Conkling, who this arrogance comes ecclesiastical tyranny, joining his troops one hundred yards west of in his great speech nominating General Grant and corresponding spiritual and moral dethe Fritchie cottage, which he never passed for president in the National Republican Con- cline through errors which have found a and whose occupant he never saw. Colonel vention at Chicago in 1880, opened with the home in the church. If the errors are mainly outside the church, the same arrogance and recklessness appear, and folly and error make "And when asked what state he hails from Our sole reply shall be, He hails from Appomattox such open warfare upon all things that are best, that righteousness and its advocates And the famous apple tree." are compelled to bring about revolution and The surrender did not occur under the apreform, through struggle. It is said that civple tree.nor was it on any way connected with son marched through Frederick, Barbara the surrender. The surrender took place in a ilization has found its most marked epochs room of the McLean house in the village of on battle fields. However this may be, it is true that spiritual freedom, moral revolution, There is, however, some slight foundation and religious reformation have never been attained except through warfare in intellec-

Burnside's Ninth Army Corps, commanded by Porter, in his article in "Battles and Leaders | tual and spiritual things. General Reno, entered the city on the track of of the Civil War," on "The Surrender at Ap-Whether the Seventh-day Baptists shall the Confederates. As the Union troops were | pomattox Court House," after stating that have a future marked by increasing strength,

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

bope, and success, depends upon themselves. Catholic dominance, ought to have been Seventh-day Baptists will seize their oppor-If they rise to new opportunities and new de- wholly obliterated. Everything that religious tunities, comprehend their duties, rise to the will thus rise we believe.

the immediate and pressing duty of Seventh- vain. They endured persecution, welcomed to victory; that the mistakes of the past will day Baptists is. Ignorance abounds con- martyrdom, and struggled with misery for be corrected; that the best hopes of the future cerning the actual history of the Sabbath the sake of the truth. They could not be will be realized; that the reasons for our dequestion, of the agencies which drove the driven from the earth since God had ordained nominational existence will be verified and Sabbath from the early church, and which that they should live and hear witness for strengthened, and that to us, or some generbrought the Sunday in as a part of the great truth, for simple faith in Christ, and for ation of the people of God yet unborn, true Roman Catholic system. That ignorance is obedience to the Law of God. most pronounced in the Christian church. Perhaps there is sufficient reason why men ago, decided to compromise, and gave birth have not inquired into these things hitherto. | to the Puritan Sunday, the little handfull of Be that as it may, the ignorance exists. The Seventh day Baptists in England seemed to first duty of Seventh-day Baptists as the per- have finished their work, and by ordinary manent representatives of true Sabbath Re- laws of history they ought to have disapform, is to spread the truth, magnify the facts peared. Here again opposition and persecuof history, and insist upon the duty of Chris- tion were fruitless. The blood of our mar tians to take such attitude concerning the tyred brother, John James, pastor of a Sabbath and cognate questions as Christ's Seventh-day Baptist church in East London. example and teachings concerning the Law of | dyed the paving stones and his head, cut from God, require. A Campaign of Education far the dead body and set upon a pole in front of more vigorous and more widespread than his chapel, was a ghastly exhibition of the they have ever undertaken, is the immediate | hatred our early faith was subjected to, by and pressing demand upon Seventh-day Báptists. While this does not require that other forms of work, educational and missionary, be | historian, that the martyrdom of John James given up or lessened, it does require that the specific work of spreading information and tists should exist for a thousand years, because pressing a knowledge of history and of the of his memory. In no less degree the history claims of the Bible upon the attention of of Seventh-day Baptists in the United States Christian men, be enlarged tenfold. What has given evidence of the divine protection may come when this larger knowledge has been secured, or how long it will take to secure attention to it and recognition of it, are sub- devout, the Seventh-day Baptists of to-day ordinate questions. No great advance can be expected in Sabbath Reform until the God for a great purpose. This has been done hands of the Christian people in the United | not because of their worth, but because God States have been filled and re filled with the has found in them and their ancestors fundamental facts concerning which we are enough of devotion and truth and loyalty to here speaking.

for the accomplishment of this larger work is tional life thus continued. greater familiarity with historical and bibli. cal facts bearing upon the question, on the part of Seventh-day Baptists themselves. By a natural law which attends the growth o all religious movements, the centuries of waiting through which they have passed have brought to Seventh-day Baptists too much of indifference, and therefore of ignorance, concerning the nature and value of the overthrow of all Sabbath-keeping. With their own work. The two things, therefore. that overthrow must come a corresponding which this chapter urges upon the attention disregard for the Word of God, for Christ the support of that business." To its "Elder of S-venth-day Baptists are that they should Son of God, and for all that is best in Chris- Sister Church at Hopkinton," it wrote: hasten to inform themselves as they have never been informed, concerning the past, concerning the present situation, and concerning the future demands and prospects. from obedience to the requirements of God's be given up on account of our want of tem-They cannot escape from the obligations law. It is the hour of storm and stress and poral supplies to defray the expense; for we which are upon them, neither can they evade battle. It is the time of increasing conflict. are fully able, as a sect, would we but unite the complications and dangers which surround them. But a recognition of these obligations will bring strength, the increase of knowledge will deepen and steady their hope, and be a double safeguard against dangers.

CONCLUSION.

When Puritanism in England, 300 years blessing and victory. our English-speaking brothers., It was well said by the late Dr. Armitage, the Baptist was sufficient reason why Seventh-day Bap and guidance. Without arrogating anything to themselves, but with a humility deep and must believe that they have been chosen of His Word, to make them worthy to be thus It must also be urged that a first requisite protected, and of having their denomina-

Will they rise to higher worthiness?

With the changed and changing circumstances which face them at the opening of this century, they have come to the parting of the roads, so far as human wisdom can see. The tide of influences which oppose is rising, swelling and shouting, not only for the overthrow of the Seventh-day Baptists, but for ject, together with our present embarrasstian faith. The years are full of secular influences, of temptations, which lure away the General Conference about sending out from devotion, from loyalty to truth. and preachers of our order, and hope it will not Such hours are times of glorious privilege and equally bear the cost. Perhaps what and imperative duty. Such times bring to would be each member's part might be earned every man, and above all to those of whom in half a day; and where is the poorest memmuch is required, the highest opportunities her that does not spend more than half a day for attainment and the best training for in a year for vain purposes or their own strength of soul, clearness of vision and hope amusements. If we love the Lord and his In the light of the foregoing chapters, the for the future. To do one's duty in such cause as well as we do ourselves-and we reasons for the denominational existence of years, and under such circumstances, is to lay should much better-can we not afford some-Seventh day Baptists pile up as the footbills up treasures in Heaven, rich beyond compar- thing to forward the cause? Our new counrise and grow to mountains. By the ordi- ison. To fail of duty under such circum- try and our building a meeting house, tonary laws of history, the representative stances to be recreant to a sacred trust at such gether with the scarcity of cash, make it groups of Sabbath keepers previous to the atime, is to digone's grave deep and dark, and rather trying this year; but we hope to do

mands, with increasing faithfulness and zeal, batred and political despotism could do was occasion and be faithful to their trusts, is the such a successful future is assured. If they do done to accomplish that result. The voice of one hope in the heart of him who writes these not, failure "lieth at the door." That they their suffering filled the Heavens. The fires of words. They are written that they may help their burning polluted the air. Their blood toward this result; written in faith that the It is comparatively easy to indicate what and ashes stained the earth. It was all in Divinity which has guided thus for will guide Sabbath Reform will come with healing and

> THE WAITING. JOHN G. WHITTIER. I wait and watch; before my eves Methinks the night grows thin and gray; wait and watch the eastern skies To see the golden spears uprise Beneath the oriflamme of day!

Like one whose limbs are bound in trance I hear the day-sounds swell and grow. And see across the twilight glance, Troop after troop, in swift advance. The shining ones with plumes of snow I know the errand of their feet,

I know what mighty work is theirs: I can but lift up hands unmeet The trashing floors of God to beat. And - peed them with unworthy prayers.

I will not dream in vain despair. The steps of prog ess wait for me; The puny leverage of a hair The planet's impulse well may spare A drop of dew the tided sea.

The loss, if loss there be, is mine And yet not mine if understood For one shall grasp and one resign. One drink life's rue, and one its wine And God shall make the balance good.

O, power tó do ! O, be ffled will ! O, prayer and action 1 yeare one Who may not strive may yet fulfill The harder task of standing still, And good but wished with God is done !

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

GENERAL CONFERENCE-THIRD SESSION, 1803 (Continued from last week.)

Brookfield responded that "as to the matter of sending out traveling preachers, our mind accords with your proposition, at last Conference; but your not giving particular directions respecting the contribution for that purpose, and being ignorant of what method our sister churches have pursued on the subment in building our meeting house, have prevented our sending forward anything for the

"We cordially join with the proposition of Reformation, during the centuries of Roman cover one's self in hopeless oblivion. That something. As you are so numerous, and

WOB UNK NO 52

D75 28 1008 1

the other churches. Perhaus our churches in general, are as wealthy as other sects, and we think truth defends our tenets; and shall we be more backward to propagate truth than other sects are error? Let it not be so said of Sabbatarians; but, inasmuch as we know our labor is not in vain in the Lord, let us provoke one another, only to love and good works. The providence of God, in the signs of the times, together with his Word, seems to tell us that time draws towards a close, and that we have no continuing city. Oh, that we may in earnest seek One to come, and lay up treasures in the heavens (while the day lasts, seeing the night cometh wherein no one can work."

The Waterford Church receded from its advanced position of the previous year. It now writes:

such a business, considering the variety of members of the church they represent; yet they do not believe to be according to gospel. | members shall have a right to two votes, and But we desire that the elders and brethren any church under sixty, one vote. may visit and preach from place to place, not for filthy lucre's sake, but of a ready mind. And we really believe that God will bless and prosper such preachers, and that they and different cases of discipline; such as may theirs will be provided for. And now, dear brethren, let love and unity abound more and more, and may our desires be to God for the welfare of Zion. We are few in numbers, but we are capable, by the grace of God, of increase."

"The Church at Petersburgh," as the minutes state; "not agreeing to the proposition of our last Conference respecting sending missionaries, have not made any return or statement. The Conference, by its Moderator. called on the above Church to act with us in promotion and welfare of the cause of God council, and some of the brethren proposed to omit or defer acting till a fuller meeting of the brethren."

The Newport Church "has made provision for sending out missionaries."

The Piscataway Church "has made no provision for sending out missionaries, but seem to be free to contribute its part."

"The subject of our Annual Conference be ing taken up, it is voted that the times stated for holding them, fixed at our last Conference holden at Hopkinton, be receded from, and that the times and places for holding Conferences be appointed in Conference for the year ensuing.

"The brethren from Piscataway request that the next General Conference might be holden at the aforesaid place, agreed to be thus holden, the Sixth-day before the third Sabbath in October, 1804, at ten o'clock forenoon.

"Whereas, some of the churches in the Union are not fully agreed in the rules entered into at our last Conference, holden at Hopkinton, State of Rhodeisland, it is thought the church they represent; but it may be expedient to propose one different, in some respects, from the former, and voted that a ence sits will see, by its deacons, or othercommittee be appointed to make a draught of some rules for proceeding in future Conferences."

Committee: Elder Henry Clarke, Brookfield, State of New York; Deacon Daniel Babcock, ence, of a public nature, shall be transacted 1803. Hopkinton, Rhode Island; Deacon Abram Dun- in a public order, and a journal or minutes

ALD SABBANE ROODEDDR.

abound in wealth as well as graces, we hope ham. Piscataway, East Jersey; Caleb Shep- kept of all its transactions, whilst sitting, for you will set a good example in the case for pard and Jacob West, Cohansey, West Jersey. the inspection of the churches or any members thereof, who shall have a copy thereof REPORT OF COMMITTEE. when convenient. This bill shall be con-We, the subscribers, being appointed sidered a part of our rules or constitution, committee to consider a resolution of last but is subject to such alterations, from time vear's Conference respecting the circulation to time, as the Conference may judge exof the Conference, and to explain an idea of pedient; nevertheless, when material alterathe powers and duties of said Conference, beg tion is thought necessary, it must be previleave to report the following bill: ously notified by the Conference to the An explanation of the duties and powers churches; or, any church or churches, wishing an alteration, they shall make it known First. Said Conference is to be composed

of the Sabbatarian General Conference, viz.: to the Conference while sitting. of messengers from all the churches in fel HENRY CLARKE. lowship, if the said churches see fit to send ABRAM DUNHAM them: but no church shall be considered as DANIEL BABCOCK } Com. breaking fellowship for neglecting to send CALEB SHEPPARD such messengers. And each church may JACOB WEST, Jacob West and Zacheus Maxson were apsend as many members or messengers as it sees fit, who shall have equal right to sit in pointed to write the Circular Letter, which said Conference, to speak and debate on any | was presented and approved by Conference: subject before them; but when any matter is CIRCULAR LETTER-EXTRACTS. "As to missionary matters, we are really to be determined by vote, the votes are to be "The Subbatarian Baptist Churches by doubtful whether we, as a people, are ripe for taken in proportion to the number of the their elders and messenger, at their General Conference, at Petersburgh, State of New sentiment among us: for no church or people | no church shall have a right to more than | York, September 26th, 1803.' whatever, are willing to promote that which four votes and each church having sixty The main body of the letter is a verbatim transcript of the one for the Second Confer-

ence. The following are the differing points: Second. It is considered the duty to con-"Brethren, with respect to our views of sult and to recommend to the several churchsending out missionaries, as it has not met les the best rules or methods of proceeding in with general approbation, and there has been but little support sent forward, we shall arise from the scattered situation of their postpone it until our next Conference, to be members, or difficulties that may arise be holden at Piscataway, in the State of New tween different churches; to make arrange Jersey, on the third Sabbath in October, A. ments for supplying or visiting such churches D., 1804, to which place we request our brethas may be destitute of an ordained minisren to send their messengers and letters ter, that all the churches, at stated times, directed to the General Conference; but we may have the privilege of preaching and the mean not to stop any yearly meeting or ordinances of the gospel; and, in case cirfriendly visits, but would exhort all who are cumstances admit, to send out traveling disposed to visit, to do it with fervent zeal preachers to visit remnants of churches, and for the unity of brethren.' to organize or gather new churches for the N.B.—From the information received, we have gained the following intelligence: and the good of souls.

Church at Hopkinton – Elder, Abraham Third. The Conference is to appoint its Coon; Deacons, Joseph Stillman, Daniel Babown Moderator, Clerk, Treasurer, or Treascock. Zacheus Maxson; Clerk, Joseph Potter. urers, to determine its rules of proceeding | Members, six hundred and five. while sitting, to sit once aroually at Newport Church – Letter, no messenger. such places as it may judge most consistent, William Bliss, Pastor; Arnold Bliss, Evanand adjourn as it may see fit; but shall have gelist; Clark Burdick, Deacon. Members. no power to levy contributions or collect any forty-nine. moneys or other supplies from the churches, Cohansev Church — Letter with messenfor any use whatever, nor to interfere in the gers: Ezekiel Thomas, Caleb Sheppard, Samdiscipline of any church. Each church is to nel Davis and Jacob West. Nathan Avars, exercise every right and power the gospel Evangelist; David Ayars, Deacon. Memgives it as fully and freely as if no Conference bers, eighty. were held. Whatever may be freely contrib-Waterford Church–Letter, no messenger. uted by any church or churches for any David Rogers, Elder: Jabez Beebe, Evangelpurpose, and received into the treasury of ist; two deacons. Members, twenty-six. the Conference, is to be considered to be at Piscataway Church-Letter and messenthe disposal of the said Conference, to be gers: Henry Lafferty, Abraham Dunham, applied to the use contributed for, and no Joshua Avars. Henry Lafferty, Elder; Abraham Dunham and David Dunn, Deacons. moneys so contributed are to be applied to defray the expense of any member of said Members, eighty. Bristol Church – Letter, no messenger. Conference merely for attending said Confer-Members, thirty-two. ence, except the clerk of said Conference, as Brookfield Church—Letter and messengers: all the expense of said Conference may be at Henry Clark, Joshua Coon. Henry Clark, Elder. Members. sixty-eight: is considered to be borne by said members, or Petersburgh Church - Nathan Rogers, William Satterlee, David Davis, Elder : expected that the church where said Confer-Preaching gifts; William Greenman, John Green, Jabez Burdick, James Greenman, wise, that the members of said Conference are Deacons: Stephen Maxson, Clerk. Members, one hundred and seventy-nine. provided with places to lodge and victuals Signed per order and in behalf of General whilst there.

Fourth. All proceedings of said Confer-

(39M,

Conference. Done at Petersbugh, State of New York, this 27th day of September, A. D.,

JOSEPH POTTER, Conference Clerk.

THE TRUE SABBATH SPIRITUAL AND ESSENTIAL S. S. POWELL, ADAMS CENTRE, N. Y. Isa. 58: 13. 14.

(20.5)

bath," that is equivalent to saying that we essential part of Christianity is proved by its must not travel on the Sabbath more than is inner meaning. It can no more be taken away lished to be a joy in all the earth. Let the absolutely necessary. "From doing thy from essential Christianity than can the rain- Sabbath to-day take up the cry of Jesus and pleasure on my holy day," "not doing thine bow be taken from spanning the cloud, or, as proclaim it in every land, "It is finished, it is own ways, nor finding thine own pleasure;" these signify that however legitimate our pur- circling the throne of God Himself. It enters a distinction.

On the Sabbath we are not to follow our ordinary occupations. "Nor speaking thine own words;" that refers to our conversa- faith from the teachings of Jesus! No duty tion. We are to make as much of a distinction in our words as in our works. We are no more to converse about the pursuits of has made clear to us that we must not be the week than we are to do the daily labor. faithless but believing. "How much Jesus If we do, and our sin is unrepented of, God suffered from the incredulity of his fellowwill hold us responsible for it.

ings, in which we seek our pleasure and enjoy- | very first and most indispensable foundation ment, and converse about everything else of his work in every soul, was the virtue to except religion and religious matters. There which he frankly attached the greatest imare other times for these. The Sabbath is portance, and which most touched his own the day that God has set apart as pre-emi-heart; so that it was this faith which won nently his own, when we are to think of him, from him the most signal rewards." After the converse of him, speak to him, and listen to withering of the barren fig-tree Jesus gave and read his Word.

our reading. Here, too, we are to make a dis- the faith which God has in himself, have the tinction. The Sabbath is no time for any secu- faith which I have in him, have faith in God;' lar reading. The secular newspaper is to be and it is this faith which the apostle Pau discarded on that day. It is as important took up and made to be the very center of his that the words that we read shall be right system of Christian doctrine. words and befitting the character of God's holy day, however legitimate they may be at this question: What is the nature of faith? hearts to God, whose we are and whom we epistle to the Hebrews. It is cessation from serve.

inner, spiritual meaning of the Sabbath, and bolism of the Sabbath in all of its radiant bound up with, and intrinsically a part of, that salvation is made to depend upon selfthat body of Gospel truth, which, like leaven, is effort. It is the glory of Christianity to operating to save and sanctify mankind. The preach salvation by faith alone in Christ Subbath is just as much an essential part of crucified. We cannot have this faith until we Christianity as are baptism and the Lord's cease from all our own works, "for we which Supper.

is spiritual is attested by a cloud of witnesses. I, myself, can bear witness to its spirituality. When first I came to know the true Sabbath | Even the perfect and beautiful law of God as and yielded my heart to its obedience, for weeks set forth in the Ten Commandments we shall and months lenjoyed an experience of quicken- not be able to perform, not one of them, until ing and gladness which was only analagous to we give up trying ourselves and rest in the that of conversion. Wherever I went all the finished work of Christ. Then we shall disearth seemed transformed and radiant with cover that we are saved with that end in heaven's blessing. Many have told me that view, that our lives thenceforth may be lived they have had identically the same blessing, in accordance with these and all of God's holy and I have read of many more; but I never precepts, that so we may be partakers of the heard of anyone who had a similar experience | divine nature. in leaving the Sabbath and taking up the observance of Sunday. I do not believe that Christ upon the cross had been passed through such an experience is in existence. The Holy and when he was about to yield up his spirit Spirit himself bears witness that the keeping into the hands of his Father that cry was of the Sabbath, and not Sunday, is right, and heard from the cross, "It is finished." As the that in the keeping of the Sabbath command Father rested from all of his works of creation, and of all the Commandments there is great | which were created to be redeemed and saved reward.

God rested from his labors, entering upon from his mighty works of redemption. All is his Subbath, which from that time to this finished. "Nothing either great or small rethrough the ages and will continue until that bis, which is not to be diminished or added spoken it.

seen in apocalyptic vision by John, from finished!" Ohristianity.

Surely we ought to be able to discover what are the essential doctrines of the Christian or privilege was more insisted upon by him than the need of faith. Again and again he countrymen!" exclaims Tissot, the great The Sabbath is no time for social gather-painter. "Faith, which was evidently the utterance to these memorable words: "Have We are to be equally conscientious in all of faith in God," "have the faith of God, have

Now we may very properly ask ourselves other times, as the words that we speak. All And \tilde{I} do not think that we shall find a better should conspire to lift up our thoughts and answer than in the fourth chapter of the our own works and resting in the finished I desire to show you, if I may be able, the work of Christ; and there you have the symthat its essential spirituality is intimately beauty. It is the defect of all false religions have believed do enter into rest." Heb. 4:3. That the true Sabbath, properly observed, "Cease to do evil, learn to do well," exclaims the prophet. This we can never do until we cease from our own efforts and rest in Christ.

When all of the stages of the sufferings of The meaning of the word Sabbath is "ces- the times, suspended between Heaven and tion? sation." At the end of the works of creation | earth upon the cross, the Son in death rested

time when he can rejoice in all of his finished to. Let the cry that escaped from the lips of works of redemption. in the whole creation Jesus upon the cross go forth to earth's repurified and the work of redemption carried motest bounds. When the morning stars "If thou turn away thy foot from the Sab- on to the uttermost. That the Sabbath is an sang together, and all the sons of God shouted for joy, then the Sabbath was estab-

Having now shown that the central docsuits may be on other days, we are to make into the very heart of the inner meaning of trine of Christianity, justification by faith; is taught in all of its purity in the symbolism of the Sabbath, let us pass on and observe that the Christian's subsequent development in sanctification is taught by it with equal impressiveness. The Sabbath is a sign for all time, proclaiming the personality and activity of God, that it is he who is sanctifying his people. "Verily my Sabbaths ye shall keep: for it is a sign between me and you through. out your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. Just as the rainbow that is seen in the cloud is a sign that never again will God destroy the earth with the waters of a deluge, the Sabbath is a sign of the gracious work of sanctification that is going on in the hearts of believers.

> "Work out your own salvation," says Paul, "with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. That mighty inward working that has taken hold of the believer initiates even the will on our part and carries on the work of heavenly grace to its triumphant completion, for Christ the Lord of the Sabbath who has sent the Holy Spirit into our hearts, is the author and finisher of our faith. This activity can be resisted by us. but if yielded to will lead to complete success. "And I. if I be lifted up from the earth," said Jesus, "will draw all men unto me." We know that he was lifted up. Therefore, we know that he is now drawing men to him; and if to him, then to his Sabbath, for he kept the Sabbath as well as all of the primitive church. Let us yield to his wondrous drawing power that all that is within us may be swaved by him and that our souls may know their true Sabbath rest under the sanctifying touch of the mighty and divine Spirit. Then let us banish to the winds all needless worry and strivings that are of no avail, and Sabbath by Sabbath as that blessed day dawns over the world, let us keep it according to the commandment and remember that it is a sign between God and us that it is he who sanctifies us.

Let me add just a word in conclusion as to the day of the Sabbath. God has himself said that the seventh day is the Sabbath. Neither Christ nor any of his apostles made any change in regard to that. The Sunday came in from that early development of lawlessness that culminated in all of the corruptions of the Papacy. Not one place can be found in the New Testament in support of the supplanting of the Sabbath by Sunday. The passages that are relied on for that, if examined one by one. will be found to be wanting. all of them, the least shadow of proof. How dare we, therefore, work on God's holyday from every blight of sin, so in the fulness of or substitute a day purely of man's inven-

Rather let us keep the day in the letter and in its radiant inner spirit. Then will God cause us to ride on the high places of the earth and feed us with the heritage of Jacob. has never had an end but which sweeps on mains for me to do?' in that great work of our father, for the mouth of the Lord hath

WOL. LIX, No. 52

DEC. 28, 1908.1

THE SABBATH RECORDER,



Dear frie da to love, rare wealth to hold. That gave me flowers for memory More precious far than fleering gold. Good night, sweet year, wherein I read Full many a page with rare del gbt; Thy latest hour will soon have fled. Oh, pleasant year, sweet year, good night! Good night, sad year, that reft away

Some hopes I cherished; gave the pain Of disillusion ; dimmed the day With wrecks of labor wrought in vain Good night, sad year, that sometime knew My pillow wet with bitter tears! Good night, sad year, that drifteth too Far hence on Time's black sea of years! -Margaret E. Sangster.

Mrs. Maud Ballington Booth is now publishing in Leslie's Monthly the story of her life and work. Mrs. Booth was for many vears connected with her husband in the lead-America and have been connected with that | could devise or fiendish malignity execute. work ever since.

mates of our state's prisons. She has pression of this and the anti-ing of that, but labored with the men while they were in con- what we really need are societies for the supfinement as well as after they had obtained their liberty. She has provided homes and furnished homes for them and it is through right in our own homes. her efforts that the Volunteer Prison League was formed.

by close contact with the men in our prisons duty. I should like to see him resolve to beduring the last seven years, has convinced come a lover again to his wife. Half the me that but a small percentage of the 80,- women in the world would fall dead with sur-000 now within prison walls should be crim- prise if their husbands should give them a inals at heart. In this statement I have been kiss that wasn't an insulting peck of duty on endorsed by wardens who have had a far their cheek. Half of the wives who spend longer and more intimate experience than I, their lives slaving from morning to night for and whose duty it is to watch very closely their husbands never get one word of praise the actions, character, and tendencies of the or appreciation, and have heart-failure every men under their charge.

"I believe that in every man's heart, however hardened or hopeless the exterior, there is some tender spot, if one knows rightly how to touch it, some chord of sweetness that can be made to vibrate to the very harmony of heaven, amid all the jungling discords of life. Many, many incidents could I cite.

"Prisoners need friendship and the touch of human sympathy far more than preaching or argument. We followed up personal interviews with correspondence. It was wonderful how the hearts of the men were touched and opened to us. In no field have I found a quicker or deeper response to the message delivered, and there has certainly been time to prove that this is not a mere passing emotion or revival enthusiasm, but a deep, lasting work.

"As men began to take the decisive step and declare their intention to lead different lives, it became evident that organization would be wise to band them together and make them show their colors in a way that would strengthen and safeguard them. To meet this need we started the V. P. L., or Volunteer Prison League.

"Since the League was started, of the 86 000 men now behind prison walls in the United States, 14 000 have been enrolled under our flag."

THE NEW YEAR'S RESOLUTION.

"Somehow, the New Year's resolution is

wicked seem to hold a sole monopoly. That make a New Year's resolve to make life more is one of the advantages of the bad-they can interesting to their husbands. It is a good afford to be honest with themselves, whereas thing for any woman to have a man stand the good, especially the uncoguid, spend their between her and the world, and she should days in deceiving themselves," says a writer be grateful to him for it. Why not tell him in The Daily Picayune. so? There are times when the daily grind "Yet not all the misery and sorrow of the gets on the strongest nerves, and the

world is caused by the wicked, and we could most willing packhorse feels like balking. afford to let the sinner go if only the good and nothing, believe me, sister, lightens the were better! Not all the broken-hearted load and soothes the rasped nerves like throwwomen had drunken husbands who beat ing a few bouquets at the patient burdenthem; not all the bitter, disappointed men bearer. The deadly habit of matrimony, of are the victims of woman's faithlessness; not taking services for granted, and generosity all the neglected children come from the as a matter of course, is just as much womsqualid and ignorant and poverty-stricken en's fault as it is men's. households. On the contrary, Mr. A. is re-"I should like to see every woman resolve garded as a model husband and father. Mrs. to be a good housekeeper. Good cooking is B. is a pillar of the church. The little C.s the foundation of morality as well as health. are the children of wealthy and over-adoring and there is no possible excuse for a woman parents, and none but the all-seeing Eye failing in what is her first duty to her family. ership of the Salvation Army in America. | knows that simply through carelessness and | "I should like to see mothers make a New When they severed their connection with that self-indulgence and indolence a tragedy is Year's resolution to control their children. organization, they founded the Volunteers of being enacted as deep and cruel as malice [It takes courage and strength of mind and body to contend with a self-willed and high-"With the big sins of the world few of us tempered child, and most mothers throw up For some years, Mrs. Booth's time has have much to do. Most of us, especially if their hands and sit down helplessly before been largely devoted to work with the in- we are women, belong to societies for the sup- the task.

pression of temper and tongue and the promotion of consideration and love and charity them instead of going into hysterics. Troub-

"I should like to see the man who thinks he is a good husband and father because he it cannot be solved by cheerfulness and pluck She says in part: "My experience, gained pays his family bills get a new line on his time a bill comes in, for they know they are going to be growled at for extravagance.

"No woman married for that. No woman The study of any foreign mission field inon earth would have little enough sense to variably gives me a most uncomfortable condo such a thing when the world is howling viction of inconsistency,—such as is shown by for cooks and willing to pay them good wages the old lady in the oft-told story who rein addition to their board. When a woman marked, as she watched from the window the marries a man she voluntarily lets herself in reapers cutting grain after the primitive for hard work and saving and striving, but fashion: "Just look at those men swinging she expects to be paid in another way. She their scythes back and forth so easily, while expects love and tenderness as her reward, here I sit racking every bone in my body knitand if a man fails to give her these he has ting." defaulted on his part of the contract. As a As we sit in our easy chairs racking our brain matter of fact, most men do not cease to over the missionary program, we are inclined love their wives, and they are appreciative of to look with admiration, about akin to enwhat their wives do, but they never give the vy, at the gifted and honored workers piling woman the happiness of knowing it. up sheaves for the Master in the distant har-"I should like to see a few men resolve to vest fields. Because they are so far away we

take time to get acquainted with their chill fail to discern the drops of perspiration on dren. To feed and clothe children and send | the weary brows around which our imaginathem to school is not enough, nor is it tion has painted halos. enough to leave them to the care of their Every live Missionary society may serve as mother. A mother's sacred influence is all a sort of telescope and long-distance teleright as far as it goes, but it needs to be sup- | phone combined to overcome this sense of replemented by a father's iron hand now and moteness and enable the Christians in the then, and a man's knowledge of the world. home land to see the actual difficulties and There comes a time in the life of every boy struggles which their representatives at the and every girl when they rebel at petticoat | front have to meet, and to send frequent mesgovernment and they think they know more sages of cheer. than their mother does, but they still respect Could such a constant, vital connection be their father's opinion. Then the father can save kept up the work would never be delayed by them from a thousand follies and a thousand lack of interest. (or of principal either.) and mistakes if he only has their coufidence. the faithful workers would thus be spared the one of the virtues of which the outbreaking ''I should like to see more good women bitterest trial of all.

"I should like to see women resolve to cul tivate common sense instead of nerves, and when things go wrong set about righting le is a coward that fl es before a brave face. and no situation in the world is so bad that and industry."

828

IF ?

If, when the old year glides away, A weary wraith, in the snow and cold We could but begin on the New Year's Day A clean new life and could drop the old-Old sins, old shames, old thrusts of pain, And the myriad things Goo o ly knows-And into the sweet years, clear (f stain, Could s ep with the freedom of full repose. What blessings untold would to us be given! Scarce in our hearts would be room for heaven! -Margaret E. Sangster.

MISSIONS IN KOREA.

MRS. W. F. CHURCH.

It seems incredible that anyone can read, many natives ready to confess Christ. Eighty. evangelization. Each mission worker has unmoved, the records of what God hath five were baptized on that trip. wrought through his agents, the missionaries of the cross. On many a foreign field these records have been traced in the blood of martyrs. We find it so in Korea.

sqnare miles and 15,000,000 people does not seem at first glance so stupendous a missionary problem as China, India, or Africa. ⊡Re- | sistance to the Gospel, however, cannot be measured by square miles or population.

Shut off from the mainland of Asia by mountains and rivers, these sturdy Mongoli ans maintained their position as the Hermit nation until very recent years. Indeed, so little was known of Korea that all the earlier maps represented it as an island. In the seventeenth century its peninsula character was discovered 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 unpronouncable name, meaning the "Serenity of the Morning." This is the name invariably gether. The story of their experiences in esused by the natives. The term Korea doubt less originated with the founding of the Ko Korai Kingdom by a stalwart race from northern Manchuria, who recovered the peninsula from the dominion of China, under which it had remained for several hundred | later the trying times of the war between Jayears.

In spite of internal revolutions and intervals of Chinese oppression, Korea succeeded in resisting all attempts of foreign nations to establish commercial relations. In the year 1876, Japan finally obtained a satisfactory treaty, and six years later the United States fleet, under Commodore Shufelt, was equally successful and a legation was established at Seoul. How much these historical facts have to do with the Christianizing of Korea can be readily seen. There was no evangelical missionary organization in Korea until the year blessings have ariser. The unselfish devotion 1884. In 1897, eight different Protestant of the missionaries removed the common denominations, employing eighty trained doubt and suspicion from the native mind workers, were conducting well-equipped mis- Then the converts were, in many cases, com sions. Bishop Cranston, the head of the pelled to abandon their homes at the ap Methodist Episcopal there, recently stated proach of the armies, and they all, like the that Korea is the most promising mission early disciples who were scattered abroad by field in the world. Truly, it would seem that the persecution arising after Stephen's death when Korea unbarred her long-closed doors, she swung them wide open to the Gospel.

Are we to conclude that the whitening harvests of which we read have developed from seed sown during the past ten years? It will gift coupled with their great desire to share detract nothing from the present success if we | their new found joy makes them excellent selftake a backward glance at the heroic souls appointed missionaries. who forced their way through closed doors and carried Christianity to Korea more than | tion of the native churches to become self-supa century ago. Many there were whose lives porting. In the country villages they usualwere more Christlike than their creed and ly build their own houses of worship without whose influence outweighed the false doctrines | outside help and in some cases support a nathey taught. Persecutions arose and many tive preacher. The converts are certainly thousand converts are said to have fol- eager to learn and often travellong distances lowed the Roman Catholic missionaries to a to attend services and classes. One missionmartyr's death.

equally great risk to the sowers. Revs. Mc- two days to attend three Bible studies. Au-Intyre and Ross, ministers of the United other mentions two women who walked fifty Presbyterian church in Manchuria, visited the miles over muddy roads to reach the train-Korean Gate, taking with them portions of ing class, one of them carrying her baby onthe Gospel of Luke which Mr. Ross had trans- her back all the way. Does it pay to teach lated into the Korean language and published | the Bible to such a class as that? in pamphlet form. These were given to some These are some of the hopeful conditions young men trading at the port, who carried which verify Bishop Cranston's estimate of them home. Sometime after, Mr. Ross and a Korea as a mission field. There is still much ship the true God.' companion_visited these regions and found hard, patient labor needed to complete its

United States minister to Korea.⁴ Other dren workers were sent in a few months and the the Severance Memorial hospital. New mis- baneful in practice. sion stations are being opened in all parts of A highly cultured native says, "What the peningula and native workers trained.

The Methodist Board began labors in Seoul soon after the Presbyterian. They have since established three churches, a publishing house and a college for young men in the same city. In 1900 they reported six other circuits in the kingdom.) Presbyterian and Methodist missionaries also entered northern Korea totablishing the famous Pyeng Yang missions is most thrilling. The leaders, Rev. Mr. Moffett and Dr. William Hall, stood firmly at through the severe persecutions, and a little pan and China. It meant faithfulness unto death for the noble Dr. Hall, and the Methodist mission suffered an irreparable loss. Mr. Moffett wrote of him: "His love for the Koreans was such, that, although he had not been here long enough to have gained a fluent use of the language, yet he had loved some into the kingdom of heaven, and he had exercised a great influence upon all with whom he came in contact."

Out of the terrors and sufferings of thos persecutions and battles several distinct "went everywhere preaching the word." Their labors were most fruitful in opening new hearts and new fields. One writer speaks of the Koreans as naturally eloquent. This

Another encouraging feature is the ambi ary writes of a woman sorely afflicted with We read of other precious seed sown at rheumatism who walked fifty-three miles in

constantly to meet ignorance, filth, degrada-Medical mission work in Korea was first tion, and superstition. It is not surprising taken up by the Presbyterian Board in 1884. that the several religious systems of China Dr. H. N. Allen was first sent from China to should be carried over into Korea. Buddhism Seoul at that time, and was immediately ap- | was held in popular favor from 1000 to 1392 This little kingdom of perhaps 80,000 pointed physician to the United States lega- A.D., when it was placed under ban. Though tion. Later he was given full charge of the some still achere to it, the images of the government hospital. He is at present the god are often seen kicked about by the chil-

> When Buddhism was dethroned an effort mission soon became firmly established in the | was made to revive Confucianism and it has capital. The medical work has received an many professed followers at the present time. added impetus this year in the completion of It is an ethical system, fine in theory but

Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we know too well. Behold her oppressed masses, her general poverty. treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.'

A religion which has a far stronger hold on Korean masses than either of these transplanted systems is known as Spiritism or Demonolotry. The worship of ancestors is intheir posts and cheered the native Christians cluded in the superstition. Myriads of evil spirits populating earth, air and sea, must be propitiated by constant gifts and worship to ward off the various ills of life. They believe in one supreme being the creator of all things whom they call Ha-na-nim, the Lord of heaven. This being they regard with fear and awe, but the devils they worship. A missionary in reporting a trip, writes of visiting one of their sacred buildings. He says, "On the summit of this mountain is an old devil bouse, a little tiled room about four feet square. Several pictures representing men travelling on pony, in chair, or on foot hung on the walls, and on the door were small pieces of silk, cotton, cloth, etc., offerings to his satanic majesty, who has the power, it is said, to bring ill-fortune to the many travellers who pass by who fail to make their offerings to him. Recognizing him insures safe journey and good fortune." Again while on the same trip he writes, "Before leaving Chinnampo we went to the home of Mrs. Yang to receive all her objects of devil worship that she had previously promised to give my wife. Mr. Yang is, in the Korean sense of the term, rich and lives in a large tiled house with many servants. It was a pleasure to sit down on a nice, clean floor and look upon clean walls, after living for a week in dirty wayside inns. In an incredibly short time a sumptuous repast had been prepared for my benefit, consisting of chicken, poached eggs potatoes, cakes and tea, and I thoroughly enjoyed the kind hospitality so freely given

> "We then repaired to the outhouse where the 'devil things' were stored away. One by one the boxes were taken down, eight of them filled with dresses of various kinds, one each for the different spirits to wear. Some were of silk, others of fine linen, and still others of coarser material. Mr. Yang laughed at his wife-and, though not a Christian, said the things were of no account anyhow. We parted from our friends with the invitation to come again soon, and rejoiced to know that in Korea there are some who are willing. though rich, to throw aside every bit of devil worship and all their superstition and wor-GREELEY. Colo.

694

DEC. 28, 1903.]

Young People's Work.

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

Annual Report of he Y. P. S. C. E. of the Plainfild · Seventh-Day Baptist Church.

Twelve years ago, on the 9th of December our Christian Eddeavor Society was organ ized with thirty-one members. To-day we find one hundred and one names recorded on the honorary, active and associate roll thirteen of the constituent members being active members at the present time.

The excellent work of the Junior and Inter mediate departments, our Christian Eudeavor 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 Senior Society they are fitted to work more efficiently/ During the year we have held two meetings with them on Sabbath afternoons, and I am sure each Senior Endeavorer has been inspired to prompter service by the ready and willing testimonies of the Juniors.

Through the efforts of the Lookout Committee, the names of four active and two as sociate members have been added to the roll during the past year.

The other committees, too, have been faith ful in their duties and have contributed their share to our social and other needs.

We are 'earning every year the truth of these words, "It is more blessed to give than to receive." Though our numbers are few, our interests are many, as the Treasurer's report will show.

We realize that we are not as strong as we us who have not as yet joined our Society, whom we would like to have with us, while some of us are lax in keeping the pledge we have taken. But mistakes need not be counted as simply mistakes, but rather as lessons that impress upon us our need of Divine assistance. Let us, therefore, in the new year before us, live with our whole hearts "for Christ and the church", remembering in Massachusetts, to be used in a Sundaythat "he most lives who thinks most, feels school of which she is superintendent. Maganoblest, acts best."

MARY ST. JOHN, Rec. Sec.

REPORT OF THE INTERMEDIATE SOCIETY OF CHRISTIAN ENDEAVOR.

The Intermediate Society has just entered upon its fourth year of work. The general working plan, during the past year, has not been changed, an effort being made rather to strengthen the work already commenced, but the incidental work has often been varied to avoid the sense of monotony.

Two meetings have been held with the other societies, on Sabbath afternoons.

deavor prayer meeting topic has been con- the past. Though the work in this Junior sidered, each member taking part, and it is Society has not been all we had hoped for, at these meetings that a number of our we thank God for the measure of success that church members have given us very helpful has attended our efforts. Just a brief outthoughts on the subject. A Bible study has line of the work done by the Juniors, will nominational interest given. We have visited past year. in imagination, several foreign countries. learned something of the country, the man- eleven. ners and customs of the people, and the missionary help that has been sent them. We given them to the matron of the Netherof our missions at home, and in this connec- there.

tion we are sending regularly, a few maga-They also dressed dolls at Christmas times. zines and papers to people in Arkansas. which were sent to the Day Nurseries in New The usual officers have carried on their York. work well, and possibly have learned some-Several packages of papers have been sent thing of the responsibilities of such positions to a little girl in Texas, and the Juniors paid Only a week ago new officers and committees for a year's subscription to the "Sabbath were elected for the year. Visitor" for her.

The money received has been from the week-At Thanksgiving time, the Juniors took ly collections, children's day collection and a food and money to Mr. and Mrs. E. R. Taysocial, amounting in all to \$1751. From lor, the city missionaries, to be used for the this we have given \$3 to China Mission; \$3 to poor and needy, in the part of the city in Tract Society: \$2 to Westfield Camp: \$2 to which they work. Children's Home; \$1 to Publishing House, The collections for the year have amounted toward expense of catechisms; \$2 50 for turk- to \$13.90. The disbursements are as follows: ey for Thanksgiving and Christmas dinners. Dr. Palmborg's salary, \$2; Tract Society, The remainder has been used for a few inci- \$2; Westfield Fresh Air Camp. \$2; Netherdental expenses for materials for articles made | wood Fresh Air Camp, \$1; Children's Home and sent to the Sunshine Society and Chil-\$2; Mr. and Mrs. E R Taylor, \$1; Dolls and Material, \$1.35; Subscription to "Sadbath dren's Home. Visitor," 60c; Scrap Book Material, etc., There are only two regular committees, prayer meeting and missionary, while a spec- \$1,17; making a total of \$13,12.

ial social committee is appointed when needed. Once such a committee arranged for a social which was held at the home of the superintendent.

The prayer meeting committee appoints to them. the leaders for the meetings and one member And so another year has passed. We leave of the committee is responsible for notifying it in the hands of the Master, that He may the leaders during the month. A little diff-r- forgive the failures, and bless the efforts to ent work will be required of this committee advance His Kingdom. during the coming year, when they will feel Respectfully submitted. more responsibility for the success of each MRS IRA N. WEST, Supt. meeting. REF

A good deal of the work is done under the direction of the missionary committee. They arranged for two members to correspond with two children in Red Bird, Arkansas. whose parents are isolated Sabbath-keepers The members made and sent seven sheets to There are young people among the Children's Home and the usual denim bags were made and sent to the Tribune Sun shine Society. Last Christmas a dinner was sent to a family and this year at Thanksgiv ing one was sent to the Relief Association Each member contributed something for the dinner and the money for the turkey was taken from the treasury. A box of books and toys were sent at Christmas time, to a friend zine stories were arranged and sent to Miss Mabel Mitchell, but on Christmas day she was taken to the Christ-child whose birth we celebrate.

In many ways the members are trying to remember and to cultivate the spirit of giving.-not alone money, but service for one another, believing that no service, whether at home, in the society, or in the church, is too small to be given in the name of the Master MRS F. J. HUBBARD, Supt.

REPORT OF JUNIOR C E. And sleep thegither at the foot, We pause at the threshold of another year. John Anderson, my jo. At the regular meetings, the Christian En- to look back upon the success or failure of THE LAST PROOF OF LOVE. There is a small museum in the close of Salisbury Cathedral which contains, among many other interesting curiosities, a relic of Marie Antoinette, a present given as a last been conducted, or in its place items of de-show what we have accomplished during the proof of a great love to her child. It is only a little doll, dressed in a gown of

rose-colored brocade and a dainty court train The membership has remained the sameand hood, made by the living hands of the China, India, Norway and Sweden, and have fourteen-with an average attendance of unfortunate queen.

But it is a proof of an unhappy mother's The Juniors have made scrap-books, and love, and it is, therefore, regarded with inhave learned of and kept in touch with some wood Fresh Air Camp, to be used in the work terest, not unmixed with awe, by all who see it.

Although the Society is not large, the children are faithful in attendance at the meet ings, and are always ready to give of their time and means to the many calls that come

PORT	OF TREASURER FROM DEC. 1,	1502, TO DEC. 1, 1903.
	Receipts.	

Keterpis.		
Collections for Anniversaries, Socials, etc 44 99 Net receipts from musicale	\$ 41	
Taylor's mission work 13 75-	177	OI -
Total	\$218	64
Disbursements.	2	
J. D. Clarke, Treasurer Young People's Per Com. for Tract and Missionary Societies	207 \$218	
	₽21ð	04
The Society also collected for the Sab- bath of Christ	urer.	

JOHN ANDERSON, MY JO. ROBERT BURNS.

John Anderson, my jo, John, When we were first acquest, Your locks were like the raven. Your bonny brow was brent; But now your brow is held, John, Your locks are like the snaw ; But bl ssings on your frosty pow. John Auderson, my jo.

John Anderson, my jo. John, We clamb the hill thegither; And monie a canty day, John, We've had wi' ane anither. Now we maun totter down, John, But hand in hand we'll go,

Children's Page.

GEORGIE ON DIETING. At breakfast ma she says to me That bread's the staff of life, and when take a lump of sugar she Just makes me put it back again:

I can't have doughnuts neither, 'cause Pa says I mustn't eat such truck-I wish boys didn't have no pas

Or mas to watch them, blame the luck! Pa takes molasses on his cakes

And sugar in his coffee, too-You ought to hear the row he makes When I want sweets !-- I never knew The time when he let doughnuts go Because they might be rich, you bet! wish the doctor'd fix it so He'd only eat the things I et

At dinner when it comes to pie Pa says I mustn't have a bite Because I might get sick and die, Or have the nightmare in the night And then he takes two pieces, 'cause He gets the one I ought of had-If boys would never have no pas I guess they'd all be pretty glad.

When I grow up to be a man I'm going to be a doctor then Because I've thought about a plan For boys to even up with men-I'll fix it so their bas can't eat A thing unless the boys can, too-I guess that then the things that's sweet

Won't be so bad to take, don't you ? It makes my pa and ma feel bad

To have me ast for sweets or pie You'd think one little dou hnut had Enough bad stuff to make me die-But if they couldn't eat them till They'd not set heavy on my chest I guess they'd let me have my fill An just keep hopin' for the best. -t hicago Record-Herald.

HOW ANIMALS PROTECT THEMSELVES.

When the Elitor of the RECORDER was a boy his father's family went into the wilderness of Northern Wisconsin, when Indians were more common neighbors than white people were, and where he became familiar with the inhabitants of the forests and the streams. It was not long before 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 E4itor found some facts published by Mr. C. W Beebe, curator of ornithology, of New York Zoological Society, the other day, he felt sure that the readers of this page ought to read them or have them read to them by some one older. If you do not know what the large words connected with Mr. Beebe's name mean, get your mama to explain them before she reads what is below:

"What an advertisement of his power i the black and white coat of the skunk. How well it is seconded by his nonchalant manner. "fearless of the world, which in any other less to be dreaded creature would assure its speedy extinction. Notice the snowy cotton tail of the rabbit, which, furled until the last moment, at the critical jump is flashed out in a terror signal to all of its kind.

"When fear comes, how wonderfully the we have entered some live oak jungle where timid creatures of the wild shrink into copies | the shadows are filtered through the narrow of surrounding objects; how their colors, slits of Palmetto fronds. A big yellow but- this deficiency was more than balanced by forms, shapes eloquently spell, 'There is terfly flits past, we frighten it by a sudden his assurance. The teacher called him up nothing here but a bark, but a stone; this is motion and it vanishes. There are many alone. The old method of teaching reading only an inedible branch, a bit of moss, a limes hanging near where the disappearance patch of moonlight.' How this magic came took place, but even our willing credulity to be need not concern us now; let us simply | will not let us believe that the butterfly has notice some of the more remarkable instanc- turned into a lime. No, but the insect has

ers in spring's symphony, that trembling lit- lime with a lightning dart, alighting on the tle ditty that proclaims a tiny tree toad? | side nearest us, and closed its wings, becom-He calls loudly for his mate, but it is indeed a ling, as we at last discovered it, an all but 'wandering' voice, seeming to come from invisible line on the yellow fruit. first one direction, then another. Even when "Slow flying Helliconia butterflies, moving replied:

musician, the cloak of invisibility still sur- the tangle of vines and fronds. Their broad the eves of his enemies.

"Another sound comes through the April "And so the great life game is played. We moss.

awake his speed leaves all terror behind, but | whelms us." among a thousand.

at the first warning cry of the parent.

"Let us not leave our Florida key before done something little less wonderful. When "Did you ever hear one of the minor play- alarmed it must have flown to the nearest

we are standing directly before the little like soaring birds, come past us, threading "No-mam'a-l-never-did."

round's him. He clings with his twenty Joblong expanse of velvety black, marked sucker toes to the trunk, perhaps of some with oblique line and dots of yellow, gives white oak, where the markings of his back them - a beauty which evades description. merge with exquisite exactness with the sur- These at least seem never meant for concealrounding lichen etched bark. Defenseless ment. Yet two of them, after hovering about little creature that he is, he can call and each other, alight near together and dissolve croak his love song in safety, sharp as are into their surrounding ℓ the dark leaves and the lines of sunlight.

woods, deep and rolling, and using our will learn never to scorn a seeming lichenears as a hound his muzzle, we come upon covered knot on an apple tree lest it be a a great bullfrog, equatting bowlegged upon fairy castle of humming birds, sheltering a piece of moss half under the water. For a two pearls, more to be admired than any time he will baffle us, for the green of his jeweler's work. We hardly dare walk upon head and back seems but a part of the pool the pebbles of the beach for fear, beneath the slime, and how cleverly the queer bend in his mottled surface, instead of lifeless crystals, back destroys all appearance of symmetry, there is the beating of a tiny bird's heart. making of him but a misshapen bit of swamp And, though we can faintly realize the thought of thousands of creatures striving "It is a far cry from a New England swamp | for life in all parts of the world, yet, when we to the Desert of Sahara, and from a lowly look through the lens of the microscope and bullfrog to the greatest of all birds, but even see the same struggle-some hiding, some the latter has enemies, and the sand colored | seeking, some fleeing, some pursuing-and a'l lion is a terrible foe. When the ostrich is in a drop of slime, the wonder of it over-

when asleep, or when the male bird is patient. When the Editor was a boy, one day he

ly brooding his nestful of eggs, death is often | was going through the tall grass with a near. The untold myriads of sand grains team of oxen, when all at once a mother forever being piled up by the desert ants are prairie hen flew out of the grass between the the safeguard of the ostrich. He settles low oxen, and for a moment there was little down on the sand, bending his long legs un- flishes of yellow balls on the ground near der him and flättening out his head and where the old hen had been sitting on her neck until they are lost to view. Up to this ¹ nestfull of chickens, which were not more time he was an ostrich, a gigantic feathered | than two days old. I searched with care for creature, now-behold only another ant-hill some minutes to find those chickens. I could find the empty nest, and I was glad when I "There are some samples of protection did not find a single chicken hurt or killed. which are hard to explain. For instance The oxen had passed on either side of the what enemies can the young of the osprey be nest without stepping on it. Bit the tiny supposed to have-not the helpless naked chicks minded their mother so well-for things of the first week, but a month old, full- when she flow off the nest she told them to sized birds, almost ready to fly? We ap- hide in the grass and in the little holes in the proach a nest when the parents are away marshy ground, — that I could not find one. fishing and these big birds greet us fiercely, although I knew there were many of them. with open beaks and threatening talens. A Meanwhile the mother hen was a little way more conspicuous nestful could could not off in the grass, fluttering and making a comwell be imagined, but now far overhead the plaining noise as though she was terribly mother fishbawk comes and at her first hurt. But when I went close to her as shriek of alarm down drops each ospreyling though I wanted to catch her, she rose swittprone upon the nest. Unless we examine the ly and sailed away happy and glad that, as mass carefully, it is impossible to tell where she thought, she had lured me away from the feathers of the young birds end, and the her baby chickens. I went on with the team. seaweed and debris of the nest begin. We and within half an hour she was back, calling may hft the head of one of the birds a foot her chickens together and rejoicing over the or more from the nest, but when we let it go fact that they had escaped death at the it drops back without a motion of life; all hands of three monsters who had so uncerethreatening, all aggressiveness, has vanished moniously turned her and her family out of house and home. I should have been a very mean monster had I hurt one of those chick-

> IT was Johnie's first day in school. He did not know the letter A from a sawhorse, but was then in vogue.

"Can you read?" said the teacher. "Yes, ma'am," replied Johnnie.

"Well, now we shall see," said the teacher. 'You read over after me. Be sure to read just what I do." So she began slowly, running her finger

along under the words. "Did-you-ever-see-a-donkey?" And Johnnie, in the same deliberate, singsoug voice, running his finger along the page.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

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

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

(Continued from last week) DR. A. H. LEWIS' WORK.

Thus far very much of the work of publication was pursued under many difficulties and was mainly done while he was pastor of the tary. Plainfield church, that people generously donating one-half of his time for this purpose. The department of Sabbath Reform had in- | holding Sabbath Reform Conventions; visitcreased in its demands and opportunities to ing among the churches and conducting Sabsuch an extent, that at the annual meeting in | bath Reform Conferences. 1895, the report of the Board embodied the following:

A RECOMMENDA/FION/

Wm. L Clerke, of Ashaway, R. I., under date of Aug. 27. 1894. was, by action of the Board, SABBATH RECORDER, under the head of "Tract December 9, 1894, ordered to be incorporated | Society Work." The new labors made it imin this report, since the question involved possible for the Secretary to continue the was deemed to be too large for the Board to editorial charge of the "Evangel and Sabbath settle without instructions from the Society. Outlook," so its publication was suspended Bro. Clarke's recommendation is as follows:

to make the following suggest on concerning affairs that | would be only temporary. belong to your department, viz., that you call Bro. A. H. Lewis, D. D., to devote his entire time to the cause of Sabbath Reform. Since the death of Dr. Potter, f in this work. The church of God needs the service that us as a people, that we unitedly stay up his hands until the going down of the sun, as he shall stand upon the top of the hill with the 'rod of God' in his hand."

During the discussion of the Corresponding Secretary's report at the afternoon session, Rev. O. U. Whitford, D. D., of Westerly, R. I. presented the following preamble and resolution:

WHEREAS, The work of Sabbath Reform in our country has become so great, the opportunities so important, and the demands for aggressive effort so broad and imperative, therefore, be it

recommends to its Executive Board, that it call Dr. A. H. Lewis to devote his entire time to Sabbath Reform work.

On motion of David E Titsworth, the resolution was made a special order for the evening session, at which time after very general discussion the resolution was adopted.

special fund for this work, and while this was progressing, the Plainfield church granted Dr. Lewis a leave of absence for six months, the time being employed in the revision of tracts; in compiling a new series of twelve tracts; and in Sabbath Reform work among Reformedition of the SABBATH RECORDER was the Associations and churches. The import- therefore discontinued November, 1901, ance of securing Dr. Lewis for this special work was manifested at the annual session held at Alfred, N. Y., in 1896, by the presentation of the following:

Resolved. That we instruct our Executive Board to employ the Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform. under its direction.

Respectfully submitted,

ARTHUR E. MAIN,	
CLAYTON A. BURDICK,	Com. on
M. B. KELLY, JR., E. A. WITTER,	Resolutions.
THEO. L. GARDINER,	

When the question was called, the entire all important news concerning Sunday laws membership arose to their feet, and the Pres- and their enforcement, and concerning the ident declared the resolution adopted by a observance of Sunday. It also presents the unanimous vote. In accordance with this historic and Biblical claims of the Sabbath action, the Board at its regular meeting held in distinction from the Sunday. It cham-Sept. 13, 1896, extended a call to Dr. Lewis pions every form of Religious Liberty. Society began at that date.

to enter upon this work. His resignation as Some difficulties arose in regard to mailing pastor of the Plainfield church took effect this periodical, which caused some delay in Oct. 1, 1896, and his engagement with the sending out the first numbers, but these were overcome, and editions are now mailed reg-Rev. F. E. Peterson, having voluntarily re- ularly. Copies have been sent to our pastors hindrances, and especially is this true of the signed the office of Corresponding Secretary and RECORDER subscribers, for the purpose of literary work in research and editing, ac- at the September meeting of the Board, the eliciting their interest in the work, by accomplished by Dr. A. H. Lewis. The pon- resignation was accepted, and Dr. A. H. quaintance with it. The various books pubderous and scholarly work on the Outlook, Lewis was appointed Corresponding Secre- lished by Dr. Lewis since his special engagement in this work will be found in the catalog The first year was occupied largely in Field of publications.

Work, by attendance on all the Associations;

This work aggregated for the vear 10,500 miles of travel, and 87 sermons and addresses, besides subordinate work. As a necessary The following communication from Bro. | part of the new movement, the Secretary assumed editorial charge of a page in the time vigor.

A work of special value to the denomination has been accomplished recently, through the Committee on Distribution of Literature, and the special labor of Corliss F. Randolph. as a member of that committee, in securing in June, 1897, with many expressions of resix files of our denominational publications "My interest in denominational matters prompts me gret, yet with hopes that its suspension and placing two of them at Alfred University. one at Milton College, one at Salem College, In February, 1898, owing to serious ill and two at the Publishing House in Plainhealth, R-v. L E. Livermore felt compelled to field, N. J. This committee has also recently sacred memory, Bro. Lewis is pre-eminently our apostle resign the editorship of the SABBATH RE- compiled a list of valuable works suitable for CORDER, and the same took effect March 1, a minister's library, which will be published he is especially prepared to give; and it is due him from 1898 and Dr. Lewis was requested by the in the SABBATH RECORDER and also in B) and to fill the editorial chair until the next | pamphlet form. annual meeting. He has filled the place con-(To be continued) tinuously since March 1, 1898.

At the regular meeting of the Board in Feb-TIT FOR TAT. ruary, 1898, it was voted, (the "Evangel and A famous Canadian Judge, who has a great Sabbath Outlook" having been discontinued. fund of ancedotes, and who would never and ground lost by our not being before the think of suppressing a joke because he is himworld in some tangible and impressive manself the victim of it, tells of an attempt to ner) that as soon as possible, a Sabbath Repoke fun at an Irishman, says Tit-Bits. He form edition of the SABBATH RECORDER was returning to his home after a session of be issued once a month, to be sent regularly court in a distant county, and as the train Resolved, That the American Subbath Tract Society to a carefully prepared list of readers, the was standing at a small station, about twenamount of funds at the disposal of the Board | ty miles from his destination, he espied and determining the number. The edition began old laborer, whom he slightly knew, about in 1898 with 4 000, and was gradually into enter a carriage. The Judge promptly creased to 14 000 monthly in 1901. took the man into a parlor car with himself At the meeting of the Board in November, and paid for his seat. As the train rolled 1901, it being learned that an edition of 10.- | along past pleasant farms, the Judge, know-000 copies monthly of a sixteen page periodi- ing the man's great love for the Emerald

At once efforts were put forth to secure a cal, magazine size, could be published for Isle, said: about the same cost as the Sabbath Reform "Well, John, this is a great country, this edition of 14,000 of the SABBATH RECORDER Canada. It's away ahead of Ireland, isn't sent out monthly, and, it was thought, would | it?" accomplish more lasting good, it was voted Tears came into the eyes of the old man at to publish such a periodical, and the Sabbath the mention of his native land, and he shook his head as he replied : "No, indeed, this country is nothing like and "The Sabbath of Christ," a new publica-Ireland." tion, was begun in January, 1902, with an "Tut, tut, man," said the Judge, in a peredition approaching 10,000. suasive tone: "you'd be a long time in Ire-"The Sabbath of Christ" is published land before you'd enjoy the honor of riding monthly by the Society, with Dr. A. H. Lewis | in a parlor car with a Judge."

as editor.

This paper is set for the diffusion of knowl- panion. "And you'd be a long time in Ireland before they'd make you a Judge!" edge upon the Sabbath question, and for the restoration of the observance of the Sabbath Sweet satisfaction comes to those who try. according to the authority and example of no matter how humbly, to be earthly provi-Christ, who declared himself to be the Lord of dence to the poor and helpless.-Louisa M. the Sabbath. It gives special attention to Alcott.

During the past year efforts were made to secure a Sabbath Reform revivalist, to arouse us as a people to more active Sabbath Reform work, but the Board were unable to secure an available man. It is hoped that this may be accomplished soon, but if not, that some way be devised whereby our Sabbath Reform work may be pushed forward, with some of the old

"Troth, and you're right," replied his com-

OBITUARY. MRS. EMMA J. UTTER

On Sabbath, December 12, there passed into the/Land of Sunshine one of those rare spirits whose lives dispense sunshine whereever they go. Mrs. Emma J. Utter, widow of the late Dr. Albert Utter, had been a resident of Plainfield for many years, and was with her husband intimately connected with the musical interests there, he being the leader of the Plainfield Harmonic Society, the precursor of the Vocal and Choral Societies, and she its leading soprano.

In the earlier days no function where music was used was complete without Mrs. Utter, whose pure sweet voice and charming manner were highly esteemed there and in the metropolitan churches where she sang for many years. Mrs. Utter was a woman of remarkable endowments, not only of voice and manner but with those rare traits of character which endeared her to her large circle of thoughtlessly in the morning! friends everywhere. Seldom does one see so sunny a disposition. No trial, no discourage- many hearts have been filled with remorse at day of redemption. ment, was great enough to cloud the happy the memory of some unkind word or action presence.

Seventh-day Baptist church, and was asso- have as happy an ending as the story of given you." ciated with local charities and benevolences. | Lachlan Campbell's Flora. The account of She was for a long time a member of the her return is very touching: "She had made Board of Governors of the Children's Home, of up some kind of speech, but the only word she the Women's Christian Temperance Union, ever said was 'Father,' for Lachlan, who had No matter how dark things appear. Jesus and many other societies whose object was never even kissed her all the days of her moves right on. "He shall not fail or be disthe uplifting of the unfortunates.

seems poorer for her going home, but the never forget nor cast off, licked her hands with true in the case of Jesus Christ. He stead-Heavenly Choir has been enriched, and freed their soft, kindly tongues." from earth's limitations she now joins in | It is most lamentable that some parents from H s path. It is agreat thing to knowsweet acclaim to the Saviour whose foot- show as little affection as a pet dog or a cat and feel-that God will win in the great batsteps she so closely followed in life.

Maxson, of Westerly, R I., and Miss Jessie | baby came, she's too big." How a child is great fact, that Jesus will be triumphant. M. Utter of Plainfield, N. J.

MEETING OF THE SABBATH-SCHOOL BOARD.

The Sabbath-school Board of the Seventhday Baptist General Conference met in regular ression at 220 Broadway, New York City. Dec. 20, 1903, at 10 o'clock A. M., with the president, Rev. George B. Shaw, in the chair. Members present, Rev. George B. Shaw, Frank L. Greene, John B. Cottrell, and Corliss F. Randolph.

Prayer was offered by Rev. Geo. B. Shaw,

The minutes of the last meeting were read. The Recording Secretary reported that the usual notice of the meeting had been sent to the members of the Board, and presented correspondence from Rev. Arthur E. Main.

The Committee on Tracts reported that in accordance with instructions given the committee at the last meeting of the Board, ar rangements had been made for the publication of a series of Bible Lessons on Sabbath boys have grown to manhood, but the influ-Doctrine and Denominational History in the ence of her tenderness and earnestness re-Helping Hand.

The President reported that he had recently sent out a circular letter to the Sabbath- of help to some: "Kindness has converted schools of the denomination appealing for more sinners than either zeal, eloquence or funds.

Helping Hand reported progress.

The Treasurer presented the usual quarterly own need of kindness keeps it humble." financial statement, which showed that no contributions had been received since the last meeting of the Board.

The President presented a bill for petty ex- never been.

penses amounting to \$3 21, which was ordered paid.

Minutes read and approved. Adjourned

CORLISS F. RANDOLPH, Rec. Sec'y.

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

"KINDNESS IS THE WORD."

"Be kindly affectioned one to another with brotherly love; in honor preferring one an other."

If one could always have his mind fixed upon heavenly things, he could not help but be kind to his fellow beings; but the cares of the world creep in, so that sometimes the love which the Christian feels is covered up. It is a duty to God and to our associates to be kind one to another. How a whole day has been saddened by a hasty word, uttered

vouth. clasped her in his arms and sobbed out | conraged." can safely be termed both a Mes-To those who knew and loved her earth blessings over her head; while the dogs, who signic promise and a prophecy. It was so

for an offspring. One woman said of her little | the with sin. The dark things in the Revela-She leaves two daughters, Mrs. Clarence girl of three: "I don't pet her no more, since tion are not so dark as to obscure this one cheered or depressed by a smile or a frown The outlook is sometimes stormy, and it upon it's mother's face! Memory points back | would seem as though evil would be triumto a friend, a dear Christian woman and lov-phant in the end. But "behind the dim in the North Loup Sabbath School,-stand- hurry; God knows the issue-and He keeps the school, while the tears ran down her forsake Him or reject His work-He moves cheeks :

a.	
	"If we knew the baby fingers,
	Pressed against the window pane,
	Would be cold and stiff to-morrow-
	Never trouble us again—
	Would the bright eyes of our darling
	Catch the frown upon our brow?-
	Would the prints of baby fingers
	Vex us then, as they do now?
	Ah! those little ice-cold fingers,
	How they point our memory back
	To the basty words and actions
	Strewn along our backward track!
	How those little hands remind us,
	As in snowy grace they lie,
	Not to scatter thorns,-but roses-
	For our reaping bye and bye."

This friend was, years ago, laid to rest. Her mains

Perhaps these words of J. J. Murray will be learning; and these three never converted The Committee on The Sabbath Visitor and anyone unless they were kind also. The continual sense which a kind heart has of it's

> One of the saddest thoughts about unkind words is that their scar-remains. They cannot be wiped out, and be as though they had

Oh, to think words harsh and bitter. Ne'er again can be unsaid! This remorseful ghost comes baunting As though rising from the dead. Ob, to think an unkind action Ne'er again can be undone! Why these sorrows still inflicting,

As the days pass, one by one?

If we had a little fore-thought,-If we could but stay the tongue.-We should not be oft lamenting Nor our hearts with sorrow wrung

Though we may be all forgiven, Yet there still remains the scar-To rest, ain us in our gladness And our happiness to mar.

Oft I think of Christ in Heaven Bearing scars and nail prints yet, Which His enemies, f rgiven, Never, never can forget

Yet there's recompense in sadness, There is comfort mid our tears.-Shall we not the more adore him Through the countless million years?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy We must be careful of our words. How | Spirit of God whereby ye are sealed unto the

"Let all bitterness, and wrath, and anger, smile which was like a benediction to all who after the one injured had gone to the "bourne and clamour, and evil speaking, be put away came within the gracious influence of her from whence no traveler returns," perhaps. from you, with all malice; and be ye kind one or had gone away and become lost in the to another, tender-hearted, torgiving one an-Mrs. U ter was a devoted member of the great wilderness of the world; and not all other, even as God for Christ's sake hath for-ANGELINE ABBEY.

The tone of the Gospel is a hopeful strain. fastly set His face—and nothing turned Him ing mother, who was teacher of a boys' class unknown standeth God." He is not in a ing in front of the church, and singing with right on. Jesus does not stop because men steadily forward. Why should not the disciple be as his Lord in this also?-Bapuist Union

HENRY WADSWORTH LONGFELLOW O, little feet, that such long years Must wander on through hopes and fears, Must ache and bleed beneath your load; I, nearer to the wayside inn

Where toil shall cease and rest begin. Am weary, thinking of your road. O. little hands, that, weak or strong,

Have still to serve or rule so long, Have still so long to give or ask, I, who so much with book and pen Have toiled among my fellow men, Am weary, thinking of your task.

O, little hearts, that throb and beat With such impatient, feverish heat. Such limitless and strong desires; Mine that so long has glowed and burned, With passion into ashes turned,

Now covers and conceals its fires.

O, little souls, as pure and white And crystalline as rays of light Direct from heaven, their source divine Refracted through the mist of years, How red my setting sun appears, How lurid looks this soul of mine.

Sympathy is the safeguard of the human soul against selfishness.

THE GOSPEL HOPEFUL.

WEARINESS.

EXPRESSIONS OF SYMPATHY.

IN LOVING REMEMBRANCE OF OUR DEAR SISTER, MISS SELINA ROGERS.

WHEREAS, It has pleased God in his all-wise provi dence, to remove from our midst this dear sister, and she has passed on to the joys of the life beyond : that we feel the loss of her kindly interest and loving council. and without a word of rebuke or remonthat we sincerely mourn our loss which we believe to be strance went to bed. her eternal gain; then be it

Resolved. That we will emulate her virtues and remember the noble traits of her Christian character, particularly in helping the needy and showing kindness to all: also by her presence in the prayer meeting and especially her interest in the Woman's Missionary Aid month that dormitory was as quiet at bed Society, of which she was an active member.

Resolved, That we deeply sympathize with the be reaved family, particularly the dear, aged mother in their irreparable loss, and commend them to the tender care of Him who doeth all things well.

In behalf of the Society, CLARA L BUSH,

CAROLINE B. BROWN. EMELINE B. WHITFORD. Committee.

SARAH E. SAUNDERS.

A chain-composed of many links swings wide across darkly flowing stream. Upon each golden link is graven the mystic symbol, "Inasmuch." The chain reaches far, and one end is fastened to the great White Throne. Now and again, a link dips deep into the silent river, and the chain lengthens on the other strand. How many times the chain has shortened on the earth shore. Thank | every pillow was aimed at him. He was nat-God, it is not broken, not a link is lost-only they are all closer drawn to the Throne. How the glory light shines upon the polished links in that fair land. Kept bright to reflect Heaven's splendor, by the faithful, never flinched. No wonder that he grew up a never-wearying service here, may the links that yet grand man, one of the noblest preachers of remain be equally resplendent, when they are drawn the young that the world has ever seen.-Exacross the tide.

Sarah Saunders was one of the constituent members of the Woman's Missionary Aid Society, and for a quarter of a century toiled with earnest heart and skillful hand in its ranks. The busy hands are folded, the friendly voice is still, and the loving heart has quieted its steady beating. The wise sisterly counsel, the faithful ministering to the sick, the generous bestowal of means, the open door of hospitality, all these shall lie in loving memory in our hearts. We grieve for the empty place, we sorely miss the beloved form, but it shall be our dearest tribute to her memory to carry forward nobly the work she loved so well.

SUSAN Z. W. FITCH.

Again the chain is shortened on the other beach, another link has dipped swiftly into the dread river, and on that happy shore, is shining in the eternal glory Susan Z W. Fitch, a constituent member of this society, passed from our sight Oct. 29, 1903. Her love for the work was keen and unfaltering during the twenty-five years of her membership, her lovalty to its interest was steadfast. One of the last acts of her life before setting out upon that final journey from which she vainly hoped so much, was to meet with the society, clasp with friendly hand the hand of all, and lift her voice with unabated interest in the society's work. May ours be the task to keep the unbroken chain bright, as these have done, till every link has pas ed across from loving labor to eternal joy.

> In behalf of the Society, MRS. E. L. ROGERS,

MRS. HATTIE E WHITFORD, HARRIETT C. VANHORN.

REAL PLUCK.

You boys don't want to be bravos. You want to be true heroes like Sir Samuel Baker out what true bravery is and how a boy may born. five of whom are now living. be brave.

BROOKFIELD, N Y.

Dr. Thomas Arnold was sent to a boarding school when twelve years old. His mother had taught him to kneel by his bedside every night and pray. He was put into a dormitory with forty or fifty other boys. Some of them were had boys and the rest were cowards. But Thomas was no coward. In the midst of the noise and confusion he quietly knelt down by his cot to say his prayers.

"See that young Pharisee!" cried a big bully and threw his pillow at him. The rest followed suit, for they were afraid of the bully. Forty pillows were hurled at the brave young Christian. But he finished his praver

He was a member of the Woodville Seventh-day Baptist church and for nearly thirty years was its honored This was repeated night after night. At deacon. He ever took great interest in its welfare and length the boys who had been taught to pray in the upbuilting of thrist's kingdom everywhere. at home mustered courage, one by one, to The pastor of his church and all of its membership ever imitate Arnold's example, and in less than a found in him a ready helper and a wise counselor. He ever regretted the business changes that caused the scattering of the membership of the church, and wherever time as a church. The boys who did not any of its members went his love ever followed them pray themselves were compelled to respect His prayers and his alms like those of Cornelia's wentup the rights of those who did. Here we see the as memorials before God, and the ties of memory that bind him to us are precious and enduring. He was a test and the triumph of true courage. great lover of humanity and saw in all the need and That boy dared to do right. And by his possibilities of the Divine life in the soul, and gave to all patient continuance in well-doing he conwho would receive it the hand of encouragement. quered. He was a hundred-fold more of a While he was genial and loving, he was fearless and outhero on his knees amid the shower of pillows spoken againsteven the tendencies to evils which degrade and destroy. Truly a good man has fallen. Blessed are than a soldier on the battlefield amid ashow the dead which die in the Lord.

er of bullets. The soldier is excited by the Funeral services, conducted by the writer, were held novelty of the scene. He thinks, too, that he in the Seventh-day Baptist church at Ashaway, Dec. 8, may escape, since only a certain percentage and the words of Scripture found in John 14: 15-18 of an army falls in battle. But young Arnold were used as a text. Rev. Daniel Davis, of Woodville, had nothing to excite or sustain him but his and Rev. Clayton A. Burdick, pastor of the church in which the services were held, assisted in the services and faith in God. He knew that every scoff and interment was in the family burying ground near Wood-HORACE STILLMAN. urally sensitive and felt keenly the injustice CRANDALL.-Almond E. Crandall, son of Amos and Cynand cruelty of his school fellows. And yet he thia Potter Crandall, was born at A frid, N. Y., Jan, 26, 1830, and passed to his reward D.c. 9, 1903, aged 73 years, 10 months and 13 days. His parents moved from Rhode Island into the town of Alfred when the country was new, they being among 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 railway platform.

"Ladies." he said in an awestruck tone. "a gentleman was standing right here on the platform, and just as the train started he gave a jump-"

"And was crushed under the wheels?" "Not exactly, marm, but the train took his head right off."

Instantly the air resounded with cries of horror from the feminine group. When the boy could make himself heard he remarked "I don't see anything horrible about it ladies. The train took the man's body off. too. But he came awfully near being left."

MARRIAGES.

GREENE-COOKE -At Adams Centre, N.Y., Dec 19, 1903 by Rev. S. S. Powell, O. De Grasse Greene and Mrs 'Mahala Cooke, of Minneapolis, Minn.

He was born in West Edmeston Aug. 21, 1826 At DEATHS. the age of 16 years he joined the Seventh-day Baptist church of this place and remained a strong and COLLINS.-In Ashaway, R. I., Dec. 5, 1903. Deacon Geo. faithful member till his death, was faithful in his attend-Tyler Collins, aged 84 years, 4 months and 1 day. ance at church services until late in life, when sight and bearing beg in to fail him. Upright in business, respect-Ile was a son of Nathan and Dorcas Collins, was born ed as a citizen, kind as a neighbor and affectionate in his in Hopkinton, R. I., and passed most of his days near Woodville, where he is lovingly known as one dutiful to home, he will be sadly missed by all. He leaves a widow his God and faithful to his fellows. O1 July 4, 1841, he and three sons-Charles J. and George D. of West Edmeston, and Corydon L. of South Brookfield. For three was united in marriage to Avis A., a daughter of Jesse score years and more he was connected with the church and Chinese Gordon. Let us then try to find and Thankful Wilbur, and to them seven children were and made his daily life correspond to his weekly profes-On February 7, 1894, the Lord called his loving com- sion, so the world has had another example of a man who accounted godliness as the greatest pos-ible gain. panion, the faithful mother of their children, to the vic-

tories of the redeemed, we're "God shall wine away A C D., JR. every tear from their eyes, and death shall be no more; UTTER -In Plainfield, N. J., December 12, 1903 Mrs. Emma J. Utter, widow of the late Dr. Albert Utter. neither shall there be mourning or crying, nor pain any more." He was again married Oct. 28, 1896. to Mrs. Mrs. Utter was born at Waterford, Conn., Dec. 19 Susan E. Young, daughter of Cortes Darling, formerly 1825 She was the daughter of B-nedict and Julia A. of Hope Valley, who survives him. He was ever held in | Wescott. Her father, Rev. Benedict Wescott, was pastor high esteem as a man of worth to his town and served of the Seventh-lay Baptist Caurch of Waterford. In anit fait bully in the different capacities to which he was other column will be found an extract from a local called. He was for many years supervisor of the high- paper which shows something of the esteem in which ways. For twenty-five years he was an assessor of she was held in our city. G. B. S.

taxes, and for nin-teen years was a member of the town council, and for fifteen years was its president. In all of these positions be rendered efficient service. He ever exemplified the Scriptural injunction, "Whatsoever thy hand findeth to do, do with thy might." But while he was diligent in business he was fervent in spirit serving the Lord

the first settlers. He was married to Elizabeth E. Sisson Jan. 22, 1852. To them were born two children-Jessie Weil and Herbert L. Crandall, who with their mother survive him? He had two sisters and one brother, who preceded him to the better land by several

He was baptized by Eld. C M. Lewis into the fellowship of the First Alfred Seventh-day Bap ist church about 1884, to which he remained a loyal and consistent member till removed by death.

For many years he stood among the foremost and most successful business men of the town : first for several years with his brother, Ezra P. Crandall, and after his death, with his brother's son, W. H. Crandall This partnership continued until the death of the senior nember of the firm

His religious life was a quiet one, commending itself to those who knew him by his strict integrity and his pleasant and kind demeanor to all who came within the circle of his influence. The confidence of his fellow-townsmen was shown by the important public trusts committed to his charge. He will be long and sadly missed by his family, the church and the whole communi y.

'His funeral services were held at his late residence Dec. 13, 1903, conducted by Rev B F. Rogers, assisted by Rev. L. C. Randolph, and his remains were laid at rest in the Alfred Rural Cemetery. B. F. R.

MAXSON - At West Edmeston, N.Y., Dec. 8, 1903, Daniel Stillman Maxson, in the 78th year of his age.

Sabbath School.

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

INTERNATIONAL LESSONS, 1904,

• • • • •	FIRST QUARTER.	
Jan. 2. Jan. 9.	The Boyhood of Jesus	Luke 2: 40-52
Jan. 16.	Baptism and Temptation of Jesus	.Matt. 3: 13–14: 11
Jan. 23 Jan. 30.	Jesus Rejected at Nazareth Jesus Cal s Four Disciples	
Feb. 6. Feb 13.	A Sabbath in Capernaum 'esus Forgives Sins	
Feb. 20. Feb. 27.	Jesus and the Sabbath Hearers and Doers of the Word	Matt. 12: 1-13
Mch. 5.	Jesus Calms the Storm	Mark 4: 35-41
Mch. 12. Mch. 19.	Death of John the Baptist Jesus Feeds the Five Thousand	Matt. 14: 1,2 Matt. 14: 13-23
M h. 26.	Review	

LESSON II.—THE PREACHING OF JOHN THE BAPTIST/

LESSON TEXT.-Matt. 3: 1-12.

For Sabbath day, January 9, 1904.

Golden Text.--Repent ye; for the kingdom of heaven is at hand.-Matt. 3: 2.

INTRODUCTION

The Jewish nation had been prepared for the coming of Jesus Christ by the long line of prophets who had spoken from the earliest times of the coming of the Messiah and of the Messianic age. Now after this Messiah has come and just before he is to begin his public ministry there appears another prophet of the coming One, the last and perhaps the greatest of the long line of distinguished prophets who spoke for God to the nation of Israel.

We are apt to lose sight of the greatness of John the Butist and the importance of his work, because his ministry began only a few months before that of his Master and continued after Jesus had begun his work. He is like a star of the first magnitude near the sun. In this position its brightness is unnoticed, although in some other place it might have shone with surpassing brilliance.

John's work had a lasting effect upon the nation. He had a company of disciples even after our Lord's mini-try was well begun. The chief priests feared to speak | near approach of the kingdom and his earnestness were slightingly of him even after he was dead, and years | resistible. after his death Paul found in Asia Minor disciples of John the Baptist.

began his public preaching a few months before Jesus practice of baptizing proselytes till after the destruction began his. It is not improbable that each of them was of Jerusalem. Although there are in the Old Testament almost exactly thirty years of age when he thus began various allusions to ceremonial cleansings with water, his public work. If, then, we accept the theory that | the symbolic act by which the people testified their ac-J sus was baptized near the first of January, we con- ceptance of John's teaching was practically something clude that John began his ministry about the first of entirely new. There is to this day a considerable dis July preceding.

TIME — Very likely about the first of July in the year A. D. 26.

part of it near the Jordan. PERSONS.—John the Baptist and the people.

OUTLINE :

- 1. John Preaches Repentance. v. 1-4.
- 2. John Baptizes Many. v. 5, 6.

3. John Rebukes the Hypocrites. v. 7-10.

4. John Speaks of the one to come. v. 11, 12.

to time. Compare Exod. 2: 11. Preaching in the wilderness of Judea. The uninhabited region to the eastward of Jerusalem bounded on the north by the wilderness of Jericho, on the east by the Dead Sea, on the west by the mountains of Judea, on the south running into the wilderness of Zin. The power of John the Baptist is shown from the fact that he did not have to go to the | There was much of good in their profession; but they cities to find hearers, but rather that the people came wervery apt to become formalists and hypocrites givout into the uninhabited region to hear him.

Tois is the herald's proclamation of the speedy establish- |ed the rule of the foreigners with complacency and dement of that reign of God upon earth, for which every nied validity of the traditions with which the Pharisees loval Israelite longed. Many, in fact the great majority were "making a hedge about the law." Offspring of of the people, had in mind an earthly temporal kingdom vipers. Cunning, wicked men. John speaks thus forcilike that of David or Solomon. The kingdom of heaven | bly in order that he might, if possible, make them realize is really that reign of God in the hearts of his people their true position, and perhaps that he might warn his which was to be established through the life, death, and other hearers from following their example. The Phariresurrection of Jesus Christ. The establishment and sees were probably attracted to John's preaching be-

kingdom, for he proclaims personal repentance as the Compare Mal. 3:1-5 and other passages. method of preparation for its coming. The phrase 'kingothers speak of the kingdom of God. The phrases are, however, practically equivalent, for that which is of heavenly origin is of course from God. Repentance is a turning away from sin; it may be accompanied by sorrow, but that is not the chief element in repeatance.

3. For this is he that was spoken of. This verse is not a part of the discourse of John, but rather an explanation by the Evangelist. In Isa. 40:3 a forerunner of the Messiah is pictured like a herald whorproclaims the approach of a monarch. John is the one who fulfills this prophecy. In the wilderness. This phras in Isaiah belongs properly with that which follows / ("Prepare in the wilderness the way of Jehovah." American Revis ion), but here it is construed with that which precedesprobably b cause John was preaching in the wilderness, We are to remember that the word wilderness" does not mean desert, but rather a scarcely populated or uninhabited region. Make his paths straight. When an Oriental monarch makes a journey where there are not good roads word is sent beforehand and the people are expected to repair the roads, putting them in good condition by filling up the hollows and straightening the crooked places.

4. Now John himsell, etc. That is, the man who was really the forerunner as contrasted with the voice referred to by the prophet. His raiment of camel's hair Compare 2 Kings 1:8. We are not to think that he was intentionally imitating Elijah. His garments were of the coarsest and least expensive materials and his food the simplest. He paid little attention to the things of this life, for his soul was fixed upon his mission-to call men to turn to God in order that the way might be made ready for the O ie who was to establish the kingdom of heaven. Locusts. These were regarded as ceremonially clean. Lev. 11:22. It is said that during the great scourge of g asshoppers in Kaasas a number of years ago many people ate the insects that were devouring their crops

5. Then went out unto him Jerusalem, etc. The readi ness with which almost all the people accepted John's teaching is certainly remarkable. It is to be noted that he preached not only that men ought to repent, but especially that they ought to repent as a preparation for the kingdom of heaven. His proclamation of the

6. And they were baptized of him. John's baptism i not a mere modification of the Jewish baptism of prose-John was born about six months before Jesus, and lytes; for it can not be shown that the Jews had the pute as to just what was the act of baptism, whether sprinkling or immersion. The weight of evidence is, however, overwhelmingly in favor of the view that the PLACE.-The wilderness of Judea, evidently in that | whole man was dipped or immersed in water. Many modern Christians who hold to sprinkling and infant bap ism freely admit that the baptism referred to in the $N \cdot w$ Testrment is immersion. The argument for the Baptist view based on the use of the word and upon the circumstances referred to in connection with baptism in the New Testament, is materially strengthened by Paul's statement of the significance of the ordinance in Rom. 6: 3 and following. In the river Jordan. Where there was, of course, abundance of water. Compare John 3: 1. And in those days. An indefinite general reference 23. Confessing their sins. John's baptism was to symbolize cleansing from sin,

7. Pharisees and Sadducees coming to his baptism. We need not infer that they came together. John may have on various occasions given similar words of warning to representatives of these two sects. The Pharisees were a sect character zed by extreme devotion to the law. ing heed to the letter of the law and altogether forget-2. Repent ye; for the kingdom of heaven is at hand. I tive its spirit. The Sadducees were a party that acceptgrowth of this kingdom was the theme of much of our cause they also shared the hope of a Messiah. They existence,

Saviour's teaching. It is impossible to define it in a few were, however, far from repentance, and that is why words. We notice that John thought of it as aspiritual John speaks so harshly to them. The wrath to come-

8. Bring forth therefore fruit worthy of repentance. dom of heaven" is found only in Matthew's Gosp 1. The | That is, show by your lives that you are repending of your sin. John makes this requirement of all. In Luke 3:10-14 we have the record of how he gave explicit direction to several classes of people as to what sort of fruit they should bear.

9. We have Abraham to our father. There was a common expectation that the descendants of Abraham would have a share in the Messianic kingdom just because they were children of Abraham. John warns them not to rely upon their relation to Abraham, but rather to repent each man for himself. God is able of these stones to raise up, etc. God is not confined to the physical descendants of Abraham to provide a people for his kingdom. The spiritual children of Abraham are not necessarily any blood relation of his. This fact is often emphasized in the teaching of Jesus. Compare also Rom.

10. The ax lieth at the root of the trees. "It is time for immediate action for those who would come into the kingdom through the only way possible, the gateway of repentance. The ax at the root of the tree is the symbol that it will be soon cut down. Is hewn down. Historical present used for vividness. Just as surely as the prudent caretaker of an orchard cuts down the un-11. I indeed baptize you in water unto repentance. 'In" rather than "with" water. Repentance indeed preceded baptism, but baptism was the outward act repentance. Whose shoes I am not worthy to bear. John feels that in comparison with the Messish he could John's baptism is only symbolical; it is in water which

fruitful trees, so will those who do not repent be cut-off. that marked the beginning of a life of repentance. It is proper, therefore, to speak of the purpose of baptism as not hold the place of the humblest slave whose duty it is to perform the most menial tasks. He shall baptize you in the Holy Spirit and in fire. Not two different baptisms. The "in" before "fire" is not in the original. is a fairly good element of cleansing. The Messian's. baptism is with the Holy Spifit which like fire tests and clean es to the uttermost.

12. Whose fan is in his hand. John thinks of the Messiah under the figure of the harvester who is separating the valuable grain from the valueless straw and chaff. The fan is the instrument with which he throws the grain and chaff into the air to be separated by the wind. By their acceptance or rejection of Jesus when he came the people were divided into two classes. He will thoroughly cleanse his threshing floor. There is to be no doubt or uncertainty about this division. A man might perhaps be baptized by John who did not really belong to the kingdom; but the Messiah makes a full and complete division of men into the two classes and there is no mistake. The chaff he will burn up with unquenchable fire. John now uses the symbol of fire in a little different sense. Those who will not repent are doomed to inevitble destruction.

The old man sits in his easy-chair. And his ear has caught the ringing Their own sweet music singing. While his thoughts far back are reaching And a mother's sacred teaching. A merrier strain were pealing, Which his manhood's joys were sealing. As memory holds before him When the tide of grief rolled o'er him; For the wife, the sons and daughters. And-down into death's dark waters. Which his old life daily blesses, 'Neath a grandchild's sweet caresses. And his dear old face is smiling. The Sabbath hours beguiling. When the heavenly hand shall sever

Of many a church-bell far and near, And his head sinks low on the aged breast, To the Sabbath morns of his boyish days A few years later, and lo! the bells And heavenward bore the marriage vows But the old man's eyes are dimming now, The sad, sad picture of later years, When the bells were tolling for loved ones gone-Who, one by on from his home went out, But the aged heart has still one joy And his eyes grow bright and his pulses warm But the old man wakes from his reverie, While the child with her serious eyes reads on, Ab! bells, once more ye will ring for him,

The cord of life, and his freed soul flics To dwell with his own forever.

Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of

[VOL. LIX. No. 52.

THE SABBATH BELLS.

Our Reading Room.

SHILOH. N. J-We were favored by a visit from Pres. B. C Davis, who stopped with us over the Sabbath, on his way to Washing ton, D. C., to speak in the interest of the Anti-Saloon League. He spoke twice in the churches of Washington, and also did some good work for our school in procuring scholarships for Alfred University. It was a treat every church in the denomination could hear | that had been arranged for the purpose, and to their faith virtue; and to virtue knowl- for the use of the bride and groom. After a edge." 2 Peter 1: 5.

sion to the Holy Land next March, and is not provided with a berth, if he will let me erage age was seventy and one half years know, it may be that I can assist him in procuring a berth more cheaply than he can now E B SAUNDERS, Pastor. get it.

FARINA, ILL.-We had recently the pleasure 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 gave us three good sermons and delivered a Valley Mail lecture on temperance before the Christian Endeavor Society on the evening after the Sabbath, that being temperance lesson week. In company with Pastor Seager she called at all the homes in our society, I think; but in two or three instances the families were not found at home. She left us on Thanksgiving morning, leaving pleasant impressions by guished for robust piety and stalwart printhis first acquaintance.

During the night before Thanksgiving Bro. O. U. Whitford arrived at Farina, being on his way from the meeting of the South-Westacquaintances and parishioners of some years ago, he preached Sabbath-day on our missionary interests and systematic benevolence. and also preached on the evening after Sabmuch enjoyed by us, his friends, and evidently morning meeting, to strike the total. by himself also.

On the Sabbath following his visit, Pastor Seager, being unable to preach, the present writer preached on the fundamental principle of giving and the advantage of giving on a systematic plan. On both of these Subbath occasions, the need of the earth. To be sure, men cannot perpetadoption by all our churches of some general systematic plan of giving, so that the needof our Boards may be met without contract- in a true sense life should be a perpetual ing debts, was emphasized.

departure, Bro. Seager was confined to his house by the effects of a severe cold. He is this spirit all things appear clothed in a new now better, but not well.

first experience of real winter weather. Fol. drudgery, before irksome and discouraging, lowing a steady rain last Sabbath there came at night something akin to a blizzard, if it | rhythm. was not the genuine thing; and on the next morning mercury went down to zero. It has members, may well, as they review the past remained cold since. Monday and Tuesday | year, declare: "The Lord hath done great mornings the temperature was four or five de- things for us, where of we are glad!" The grees above zero. We have had very little Christian religion is essentially a joyous faith, "falling weather" during the fall and winter and the rich things it has already provided so far, and the roads have been excellent.

Dec. 12. occurred a very pleasant surprise to The Lord God loves to bless, but He rightly

C. A. B.

THE SABBATH RECORDER.

the occasion being the fiftieth anniversary of is a time for thanks giving and thanks living. their wedding. Not long after dark, friends Praise is comely for the upright. Praise ye and neighbors began coming in, loaded with the Lord -New York Observer. suspicious looking baskets, until the house was filled with guests. The early evening **GLORY DIVINE** was_spent with music, song and social chat A little girl went to a drug store and asked

for "five cents worth of glory divine." "What At nine o'clock the strains of the wedding does your mother want it for?" asked the march brought a hush over the people, and puzzled druggist. "She wants it to spread soon the bride and groom of fifty years ago, around in the bad places and make them were ushered by Mr. and Mrs. O. B. Lang smell good," she replied. "Oh, you want for us at Shiloh who heard him Sabbath worthy who celebrated their golden wedding chloride of lime," said the salesman. That is morning on "Christian Elucation." I wish | some six years ago, to an arch of evergreens just what we must do with whatever measure we have of glory divine-spread it around in it, and every family take it home. And "add where two beautiful new chairs were placed the bad places and make them good and few remarks and a short prayer by Mr. A. J A story is told about Wendell Phillips a Should any one wish to go on the excur- C. Boud, supper was announced, and at the story that must have made even the seriousfirst table were seated ten persons whose av minded Abolitionist laugh heartily. Wendell Phillips was in a hotel at Charles-About one hundred guests partook of the ton, had breakfast in his room, and was bountiful supper, and a spirit of joy and served by a slave. Mr. Phillips spoke to him hearty good cheer was to be seen on every as an Abolitionist, but the waiter seemed to be more concerned about the breakfast than Mr. and Mrs. Barber have spent their enabout himself. Finally Mr. Phillips told him ire married life in that neighborhood and to go away, saying that he could not bear to have a host of friends who wish them many be waited upon by a slave.

more years of happy married life.—Oswayo

PRAISE IS COMELY.

There is a beauty in praise as there is in holiness itself. Praise is comely for the upright. The spirit of thankfulness adds an indescribable charm to characters distinciple. Thankfulness is a grace in two sensesit is a product of grace, and it lends grace to the spiritual character.

Then steal away, give little warning, It is fortunate that one day in the calendar Choose thine own time; ern Association. Besides visiting his old | year at least is devoted to the cultivation of Say not "Good night," but in some brighter this spirit of praise. It is true that if all the Bid me "Good morning." divine benefits received by the soul in any one year were reckoned up, it would require more **Special Notices.** than a day of twenty-four hours, and cerbath and on Sunday evening. This visit was tainly longer than the session of a Thursday SEVENTH-DAY Baptists in Syracuse, N. Y., hold Here Sabbath afternoon services at 2.30 o'clock, in the hall below there can be no complete enumeration on the second floor of the Lynch building, No.120 South of the divine mercies, and indeed, in the glow-Salina street. All are cordially invited. ing paradox of the poet, "eternity's too SABBATH-KEEPERS in Utica, N.Y., meet the third short" to utter all God's praise.

S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-A portion of God's praise, however, it i man's privilege and duty to utter while on city. All are cordially invited. SEVENTH-DAY BAPTIST SERVICES are held, regular ually be singing psalms, any more than they y, in Rochester, N.Y., every Sabbath, at 3 P. M., at the can literally be always on their knees. Yet residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, praise meeting, the melody should be ever in are cordially invited to these services. For two weeks following Bro. Whitford's the heart to the Lord, the spirit of prayer THE Seventh-day Baptist Church of Hornellsville should permeate all life. When life is lived in N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching at aspect of beauty, the heart thrills with a fresh 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting We have had during the last few days our inspiration, and the routine tasks of daily the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. come to be performed to the best of a celestial

Christians, both individually and as church regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially W. D. WILCOX, Pastor, welcomed. 516 W. Monroe St. THE Seventh-day Baptist church of New York for its faithful follo wers are but faint prophe-City holds services at the Memorial Baptist church. cies of better things to come. The way to Washington Square South and Thompson Street. The obtain those richer blessings is to be de- Sabbath-school meets at 1045 A. M. Preaching service PORTVILLE, N. Y -On Sabbath evening, voutly thankful for the favors now in hand. at 11.30 A. M. A cordial welcome is extended to all visitors, ELI FORSYTHE LOOFBORO, Pastor, Mr. and Mrs. Frank Barber, of Barbertown, desires to be thanked for His blessings. This 321 W. 28th Street.

831

The other remonstrated : "Scuse me, massa, but I's 'bliged to stay yere, 'cause I'se 'sponsible fo' de silverware.

LIFE. MRS. A. L. BARBAULD. Life! I know not what thou art. But know that thou and I must part; And when, or how, or where we met I own to me 's a secret yet.

Life! we've been long together Through pleasant and through cloudy weather 'Tis hard to part when friends are dear-Perhaps 't will cost a sigh, a tear;

Sabbath in each month at 2 P M., at the home of Dr. class alternates with the various Sabbath-keepers in the

THE Seventh-day Baptist Church of Chicago holds

THE SABBATH RECORDER.

A

DEC. 28, 1908.

REAL ESTATE BROKER.

First Semester, 68th Year, Begins

TEACHERS' TRAINING CLASS Earl P. Saunders, A. M., Frin.

Sept. 15, 1903.

PREPARATION FOR COLLEGE.

Offer 385 Ganason Atrest

Utica, N. Y.

Alfred, N. Y.

TABLE OF CONTENTS.	HELPING IN 1
EDITORIALS.—The Worth of That Which is New: Spiritual Experiences: The New Year; Natura'ness of Fa th: Church Attendance in New York City	A quarterly, on the Interna vabbath School Sear: seven co
Some Exp'oded Fictions818	THE SABB.
Why Do Seventh-day Baptists Exist ?	-
The Waiting, Poetry	Published w Sabbath Schoo
H STORY AND BIOGRAPHY.—General Conf rence —Third Session, 1803	Fract Society, PL
The True Sabbath Spiritual and Essential 4.822	
WOMAN'S WORK. — Faragraphs; The New Year's Resolution; If, Poetry; Mis ions in Korea	lingle copies Cen copies or t
YOUNG PEOCLE'S WORK — Annual Report of the Y. P. S. C. E. of the Plainfield Seventh- day Baptist - hurch	Conmunicat Sabbath Visite
CHILDREN'S PAGE. — Georgie on Dieting, Po- etry; How Animals Protect Themselves826	
Historical Sketch of the American Sabbath	THE SEVEN
Tract Society	Pu
Tract Society	SEVENTH-DA
Dbituary	This publicat
Meeting of the Sabbath School Board	Sabbath in the arted.
Lower Lights	It is designed
Lower Lights	and isolated Sa to all Price fi
The Gospel Hopeful828	Subscription
Weariness, Poetry828	Whitford, West matter to Rev.
Expressions of Sympathy	
teal Pluck	DE BOODSC
	A 20 PAGE
MAHRIAGES	
SABRATH-SCHOOL LESSON	S abscription p
- 형은 방법이 깨끗하는 것이 많은 것이 같은 것이 같아요. 그는 것이 있는 것이 없는 것이 없는 것이 없는 것이 없다.	
The Sabbath Bells, Poetry	G. 1
OUR READING ROOM—Paragraphs	DE BOODSCHA
Praise is Comely831	xponent of the
lory Divine831	Baptism, Tempaper to place
lfe, Poetry	country, to call
Whoever tries to doeach day's	acts.
work in the spirit of patient loy- alty to God is weaving the text-	ALFRE
	One Hune
than the one he sees.	Ce
	Alfred Univ
Your daily duties are part of	tennial in 1
your religious life just as much	that its End
as your devotions. — H. W.	reach a Mill
	To aid in sec
Beecher.	dred Thousa is already s
We may choose to stay away	scription to
	gifts. The f
rom God, but we cannot choose	and only the
the consequences. – Dorcas M.	sity. The T
Finker.	scriber of one
	signed by the of the Univ
	person is a c
The Sabbath Recorder.	names of su
	this column
A. H. LEWIS, D. D., LL. D., Editor.	subscription

JOHN HISCOX, Business Man ger.

4

 \sim

832

HAND Salem. BIBLE SCHOOL WORK. R. S. C. MAXSON, r, containing carefully prepared helos ational Lessons. Conducted by The bol Board. Price 25 cents a copy per College. ente a quarter ATH VISITOR. ORREST M. BABCOCK. Situated in the thriving town of SALEM, 14 weekly, under the auspices of the miles west of Clarksburg, on the B. & O. Ry. ol Board, by the American Sabbath This school takes FRONT RANK among West Farme, Houses and Lots and Vacant Lots For Virginia schools, and its graduates stand among Sale, Horses Bought and Sold. LAINFIELD, NEW JERSEY. the foremost teachers of the state. SUPERIOR LFRED UNIVERSITY. MORAL INFLUENCES prevail. Three College TEBMS. Courses, besides the Regular State Normal Course. per year\$ 60 Special Teachers' Review Classes each spring upwards, per copy..... For catalogue and information; address term, aside from the regular class work in the Boothe Colwell Davis, Ph. D., D. D., Pres. CORRESPONDENCE. College Courses, No better advantages in this ALFRED ACADEMY. tions should be addressed to The respect found in the state. Classes not so large or, Plainfield, N. J. but students can receive all personal attention needed from the instructors. Expenses a marvel NTH-DAY BAPTIST PULPIT. in cheapness. Two thousand volumes in Library, CEVENTH-DAY BAPTIST EDUCATION SOublished monthly by the all free to students, and plenty of apparatus with N AY BAPTIST MISSIONARY SOCIETY. no extra charges for the use thereof. STATE ation will contain a sermon for each a year by ministers living and de-CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and d especially for pastorless churches abbath-keepers, but will be of value THREE STATES are represented among the fifty cents per year. student body. should be sent to Rev. O. U. te ly R. I.; sermons and editorial . O. D. Sherman, Alfred, N. Y. FALL TERM OPENS SEPT. 1, 1903. WINTER TERM OPENS DEC. 1. 1908. HAPPER. E RELIGIOUS MONTHLY IN THE Send for Illustrated Catalogue to HOLLAND LANGUAGE. Theo. L. Gardiner, President, SALEM, WEST VIRGINIA. PUBLISHED BY VELTHUYSEN, Haarlem, Holland. Seventh-day Baptist Bureau APPER (The Messenger) is an able e Bible Sabbain (the Seventh-day) perance, etc. and is an excellent of Employment and Correspondence. in the hands of Hollanders in this President-C. B. HULL, 271 66th St., C icago, Ill. Vice-Presiden --W. H. GREENMAN, Milton Junc-tion, Wis. I their attention to these important Secretaries-W M. DAVIS, 511 West 63d Street, Chicago, 11.; MURRAY MAXSON, 517 West Mon-D UNIVERSITY. roe St., Chicago, Ill. ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va Corliss F. Randolph, 185 North 9th St., Newark, dred Thousand Dollar N. J. ntennial Fund. Dr. S. C. Maxson, 22 Grant St. Utica, N. Y. versity will celebrate its Cen-Prof. E. P. Saunders, Alfred, N. Y. W. K. Davis, Milton, Wis. 1936. The Trustees expect F. R. Saunders, Hammond, La lowment and Property will Under control of General Conference, Denominallion Dollars by that time. tional in scope and purpose. curing this result, a One Hun-Inclose Stamp for Reply. ment. and Dollar Centennial Fund Communications should be addressed to W. M. started. It is a popular sub-Davis, Secretary, 511 W. 63d St. Chicago, Ill. be made up of many small fund is to be kept in trust, Business Directory. e interest used by the Univer-Trustees issue to each sube dollar or more a certificate the President and Treasurer versity, certifying that the Plainfield, N. J. contributor to this fund. The ubscribers are published in MERICAN SABBATH TRACT SOCIETY. from week to week, as the EXECUTIVE BOARD. as are received by W. H. J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas. Crandall, Treas., Alfred, N.Y. A. L. TITSWORTH, Sec., | REV. A. H. LEWIS, COT

Plainfield, N. J.

Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N J.

CIETY. E. M. TOMLINBON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. V. A. BAG48, Recording Secretary, Alfred, A. B. KENYON, Treasurer Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the Pres-Westerly, R. I. THE SEVENTH-DAY BAPTIST MISSION -ARY SOCIETY. WM. L. CLARKE, PRESIDENT, WESTERLY, R. A. S. BABCOCK, Recording Secretary, Rock-ville, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. 'HEORGE H. UTTER, Treasurer, Westerly, R. I. T w regular meetings of the Board of managers are held the third Wednesdays in January, April, july, and October. BOARD OF PULPIT SUPPLY AND MINIS-TERIAL EMDI OVVICE IBA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. J. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City: Dr. A. C. Davis, Central West E meston, N Y.; W. C. Whitford, Western Alfred. N Y.; U. S Griffin, North-Western, Nortonville, Kans.; F J. Ehret, South-Eastern, Salem, W Va.; W. R. Potter, South-Western, Hammond La. The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employ-The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associa-tional Secretaries will be strictly confidential Nortonville, Kans. THE SEVENTH-DAY BAPTIST GENERAL e CONFERENCE. Next Session to be held at Nortonville, Kans., August 24-29, 1904.



Every friend of Higher Education and

of Altred University should have his