## THE SABBATH RECORDER.

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PRAYING by most men is of a kind where an "e" is used instead of an "a."

# The Sabbath Recorder

A. H. LEWIS, D. D., LL. D., Editor. W. B. MOSHER, Acting Business Manager.

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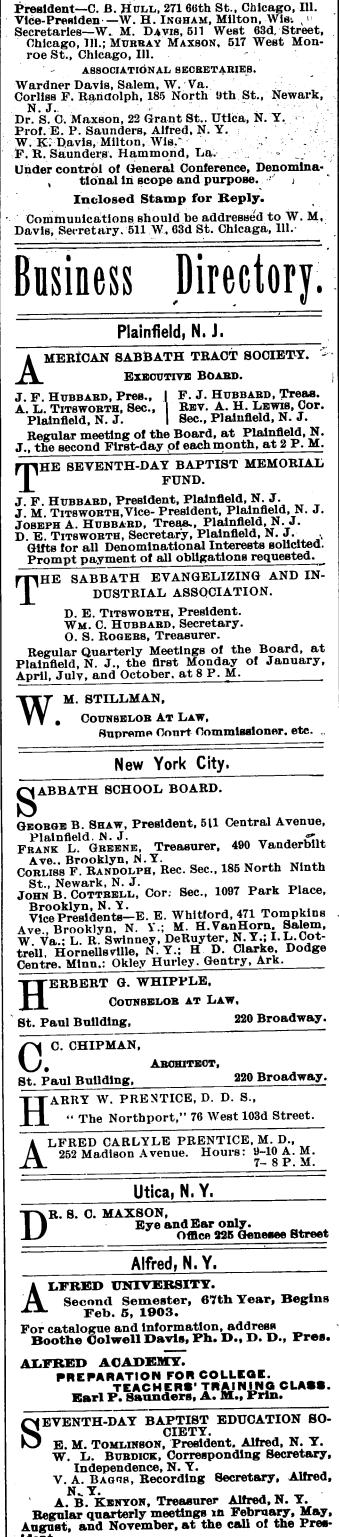
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# MARCH 2, 1903.

WE TWO.

We two make home of any place we go: We two find joy in any kind of weather; Or if the earth is clothed in bloom or snow. If summer days invite, or bleak wind blow, What matters it, if we two are together?

We two, we two, we make our world, our weather. We two find youth renewed with every dawn;

Each day holds something of an unknown glory We waste no thought on grief or pleasure gone; Tricked out upon his harp new song or story. We two, we two, we find the paths of glory.

We two make heaven here on this little earth; We do not need to wait for realms eternal. We know the use of tears, know sorrow's worth. And pain for us is always love's rebirth. Our paths lead closely by the paths supernal

We two, we two, we live in love eternal.

-Ella Wheeler Wilcox.

Gathering Home.

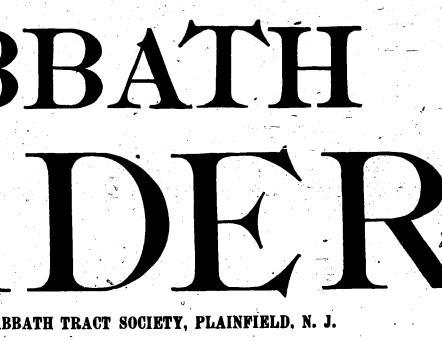
This issue of the RECORDER may well be called a memorial number.

the next life. Several of those mentioned in conceptions of grief that have been so promithis week's paper who have gone home, like | nent a feature in the funeral services which | of righteousness as revealed in the Word of many others whose names have appeared during the present winter, had passed well on the wearing of black as a token of mourning, vices of man." The writer declares that betoward the natural end of earth life. Seen from one side, therefore, the time of their de- cial custom, merely. We have ceased, in a for many years, "an inspiration and a help." parture had come; their work was practically good degree at least, to place upon the mon- Another letter, bearing date of a town in the finished, and they were sitting in the last rays uments reared for our dead ones, the inverted far west, says that the writer has had it in of the earthly sunset. Whether it is well to torch, which came from the symbolism of mind many times to tell the RECORDER how say that our sorrow ought to be less when pagan Rome, or the broken shaft which tells much the writer enjoys its teaching because such ones go, than it is when men and women of untimely death. In the largest light, no each week "It seems to find something that are called out from the prime of life, one can hardly tell, because our knowledge of life and going hence may seem, to our earthly interits work, and especially of the time when our ests, most untimely. work is completed, is too limited for any final conclusions. But it is true that our sorrow is softened by our recognition of the triumph Looking which those attain who go hence believing in Up. Christ. There is also a sense of gratitude to

the kingdom of Christ for sixty or eighty prepared to understand the beautiful stanzas years, and passed on to the larger life, are related to the unfolding Kingdom of Christ as the developing flowers and fruits of earth are related to harvest time. It is not, therefore, unmeaning but rather in keeping with our blessed faith, that the death of God's aged people should be a time of sweet satisfaction, rather than of bitter sorrow. The loneliness they must feel who are left cannot be denied, but it is lifted into a diviner light when we think of what they enter upon, of the eternal glories which surround them henceforth, and of the few days our loneliness will continue. The writer is glad indeed that larger views of death, and better conceptions of it as the Indeed, several weeks past have doorway to Eternal Life, have come to Chrisgiven abundant evidence that we tian hearts. It is high time that we banish words. are always living along the border land of from our farewell services the Pagan-born have marked past centuries. For example: God, over sin and evil and all the disloyal dein many instances, has degenerated to a so- cause the RECORDER thus teaches, it has been Christian can die untimely, even though his

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To all our readers, and most of Sabbath-keepers seems greater than all else. and every reverse or unsuccessful attempt to all to those who mourn so recently, we send words of comfort. | forward the cause of truth, brings a pang of Christ said, at the most trying pain. Why God has kept us alive, seems to the Father above, and to those who have period of his earth life," Ye believe in God, be- me a great wonder. He certainly has somelived thus long, for the good they have done lieve also in me. In my Father's house are thing special for us to do, something which us, and the work they have accomplished, or, | many rooms; I go to prepare a place for you, | has not been accomplished up to this time. I having well begun, have left to our hands, etc." The tomb is the open door leading to believe our greatest need is not more conand the benediction which their lives give to the home of many rooms, the house not built verts, but more genuine Christian living on those who remain. Rightly appreciated, the with hands, eternal in the Heavens; and our part. The time seems ripe for teaching death of the aged is the connecting link be- though our friends are called away, and their Christian people of other faiths concerning tween the ordinary course of human life on personal presence in the flesh is felt less as Sabbath truth. The teaching of such vital earth, and life in Heaven. We suually the years go by, the larger influence of their | truth ought to give us courage and power." speak of their going down into the shadows, lives, the sweeter memory of their words, and We repeat these words that the comfort but such language does not fit the better con- the thousand nameless proofs of their love and encouragement they suggest may be ception of our Christian faith. They do pass for us and for Christ, blossom into richer spread far and wide among our readers, beout of sight, so far as earthly vision is con- experiences. Our failures and their mistakes getting kindred hopes and awakening like cerned, but they pass into light and blessed- drift out of memory. The divine love aspirations in the hearts of all. No one can ness, rather than into shadows. As we con- still shines on our pathway. The benedictions measure the worth of a single brave and sider what they have been and done, we see which their lives leave grow richer and the in- trustful soul, or the noble utterance of even how much of value men and women of God spiration to high and holy endeavor sinks one in a company of believers. The reader leave behind them. It is not well to call their deeper into our lives, because those whom we will recall the story of a starving group of work "unfinished," except as we may call our dead, have lived and labored, and Scotch soldiers, at the Seige of Lucknow. speak of a tree half-developed as un-loved both us and the Master. When you The fighting men were exhausted, and the finished, or of blossoms just unfolded, as in- have read the story contained in this issue, of women and children connected with the fort complete. Those who have wrought well in I the sainted and aged ones, you will be better | were dying, or dead from hunger and thirst.



"Rabbi Ben Ezra."

Grow old along with me!

Our times are in His hand

So, take and use Thy work,

Amend what flaws may lurk,

afraid!"

Who saith, "A whole I planned,

WHOLE NO. 3027.

My times be in Thy hand! Perfect the cup as planned Let age approve of youth, and death complete the same!

with which Robert Browning opens and closes

The best is yet to be, The last of life, for which the first was made:

Youth shows but half; trust God; see all, nor be

What strain o' the stuff, what warpings past the

Helpfu

A letter bearing date from a New England town, comes to the RE-CORDER, thanking it because, in one way and another it teaches

"unfaltering faith in the ultimate triumph just fits me, and gives me great strength. I feel as though I should be a very poor Seventh-day Baptist if I did not keep posted on denominational work. To me, our work as

delirium when she continued to say: "Din'na do the divine will, to welcome the divine life us with love and comparison. ye hear the slogan? Din'na ye hear the slo- and guidance, to uphold the divine law, and gan?" But her ear, like the ear of faith when to believe in a divine future, it is a success, the people of God and the cause of truth are and God will crown it with that highest of all besieged, was not at fault. Far away, but | worth, help from above, without which life is Endeavor. coming nearer step by step, the relieving col- not worth the living. umn was marching, and the glad winds hurried before the "slogan" from bag-pipe and Scotchmen's lips. They came and the garrison was relieved. We print such words from time to time, that those of like precious faith. may hear the call which gives encouragement, and be strengthened to work and wait. The cause for which we stand is God's, and divine power will bring relief. Truth and righteousness will not be beleaguered forever. Hunger and those who live for the sake of the Kingdom of Christ, and do valiant service for the cause ot Truth. "Din'na ve hear the slogan?"

Is Life Worth Living? Not infrequently, the shifting ex-

Is life worth living? One value of the ques- to uplift and save them from sin and sintion-for such a question has value-is that ning, and to make them, in a spiritual sense, it suggests something better through the un- his children. This conception, that God is rest, or momentary despair which raises the seeking after men, is the only one which has question. Such questions are not likely to created resistless and immortal impulses in come when the better side of life is at full tide, society or permanent and undying inspiration or when our conceptions of life are anything in the souls of men after higher and better like what they ought to be. On the other hand, things. The first conception is likely to leave it is an inquiry which may bring great good men in stoical indifference or hopeless deto our hearts if asked frequently, and an- spair. When men have gone the whole round swered correctly. To speak of living in this of human endeavor, by way of prayers, offerconnection, covers the whole ground of our ings, self-inflicted penalties, dreams of human purposes and actions, the ends we seek, and philosophy and the like, so little of God the future we have in view. Seen in that and good are attained, that systems of relight, there can be but one answer. Life is ligion starting with this conception have not only worth living, but when it is inspired | done little more than reveal man's great and guided by our Father's will, men live so need and the hopelessness of his endeavors. that all highest and best purposes find im- Starting with the Gospel conception, we feel mediate, though partial fulfillment, and the that Divine love is seeking to find and save unfulfilled purposes are steadily sought, and men, that the Shepherd is following after his patiently waited for. Never allow yourself lost sheep, that the Father is waiting to welto ask "Is life worth living?" withouthaving come the prodigal son, and that, in the the answer ready at hand and quick to re- deepest sense of sacrifice, Divine love is vine greatness comes into our lives. It is spond, "Life is worth living, and with God's | taking over upon itself the burden of human help I will live it worthily." This inquiry sin and suffering. Along these lines resistought to make each man consider well wheth- less impulses toward higher life, and hopes er the line of life he is pursuing, and the pur- which grow constantly brighter are awakenposes he has already adopted are the best in ed and cultivated. The consciousness that order to the attainment of highest good. We God wants men for the sake of his endless are almost certain to make sad failure when | love, and for their sakes, always secures corwe conceive that life is worth the living; only in responding love in the human heart, and theory; for if ones purposes and sources of ac- that willing obedience which is at once a part tion are not worthful, his struggles to at- of such love, and the evidence of it. No tain the best result will end in deepest failure. wonder the Apostle declared that the love of Doubtless God judges us more by our God is commended to us in the fact that he struggles than by our attainments, seeks after us; no wonder that the choicest and more by our purposes than by of all the sweet words in the New Testament our endeavors. But it is enough for this are found in John 3: 16. The world does time and place, to urge that while the not need arguments drawn from philosophy question we are considering ought to be re- to prove that the Gospel of Christ is the great peated, and frequently considered, the idea | highway of salvation for human souls. It is that life is not worth living, and that any not a question of argument, but of fact. struggle for right or righteousness can be in Whenever and wherever the soul grasps the vain, must never have place for a moment. | truth that Divine love is searching for it, Whether it be now or in the near future, or in | longing for it, and loving it, that soul must the far beyond, the highest considerations | turn toward God with answering love. This answer that life is worth the living. Let that does not remove from us the obligations of

SEEN in the largest light, the hisious Thought with man and seeks to find God

through human endeavors. This is essentially Paganism, which reaches out blindly that the Divine strength comes into human and gropingly, trying to find God, or to appease his wrath and secure his favor thirst will not always be the companions of through offerings, sacrifices, self-inflicted suffering; all through human endeavor. Some knowledge of God is attained, and God is found in some degree through this lower type of thought, but it does not give any adequate conception of our true relations to God, much less of his relations to us. On the other periences of men, the conscious- hand, the Gospel starts with the idea that ness of failures, and the evidence God is seeking after men, and that in countof mistakes prompts the question, less ways he is striving to draw them to him,

The long expected relief had not come. A truth settle into your heart, become the center duty and endeavor. It increases such obli-Scotch girl, half swooning in her starvation of your hopes, the main-spring of all your as- gations, but it increases them through the and weakness, suddenly lifted her head from pirations. No matter how much life is sur- conception that God is longing for, and lovthe ground and declared that she heard the rounded by difficulties, hampered by imper- ing us, and not through the idea that we are sound of the bag-pipes, and relief was coming. | fections, marred by mistakes, or hindered by | endeavoring to do something that will turn Other ears did not hear, and some thought it failures, if it be a life with one set purpose to aside his wrath or induce him to look toward

> WHEN men begin to conceive of ·religion as starting in the love of God, religious faith becomes permanent hope, and religious life

Hope and Triumphan triumphant endeavor. Such hope makes endeavor irresistible, and therefore triumphant. The elements of Divine power are in all Where Relig- tory of religious thought presents | such striving, and the strength of Divine Should Begin. but two types. The one begins endurance sustains those who strive. No conception of religion can be permanent or successful which does not involve the idea life as an ever-present fact. It means little to a soul struggling with doubts, fears and temptations, or attempting highest and best things, that God exists somewhere, and loves in a general way. Faith must rather conceive of him as being close to us, in loving sympathy with us, and as pouring out of his strength and love and light, into our lives, guiding our purposes, and making us strong for each endeavor. Such a life must be successful, even though it fail in scores of things. for the moment. To such an one, temporary failures are the assurances of larger successes; temporary sorrows are only the shadows on the sky of larger joy; and temporary defeats are the promises of larger and everlasting certainties. While we would not detract from the necessity and the glory of endeavor, and struggle, and fightings, for the sake of great attainments, we would point the reader to the only true source of success in endeavor, struggle and fighting. It is abiding faith that God is not only near the soul. but in and with the soul in all endeavor, in every struggle; and, therefore, that victory must come as the result of endeavor and struggle. There is no doubt but that our lives need as much, if not more than all other things, assurances of the Divine presence of our Father's power, and, therefore, of Divinely-wrought victory. It is well to realize one's own littleness, but not to dwell upon it, for our littleness is the opportunity and occasion through which the Diwell to know one's own unworthiness, for our unworthiness is at once the cry and the opportunity through which the Divine worthiness overspreads and enriches our unworthiness. until we stand redeemed. But do not define worthiness in a narrow, commercialtheological sense. Call it worthness, if such an expression will help your heart to grasp the truth that the power and richness and worthness of the Divine awaits to inweave itself into every human life, because every human is a child of God. and the Father's love is always seeking to make the child worthy of its Divine parentage. So does the true conception of religion, starting in God's seeking after us, end in restful faith, triumphant attainment, and absolute salvation.

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a late number of one of our ewish exchanges. The Reform dvocate, Joseph Leiser discusses e relation of Judaism to quesrm along social and industrial article contains so fine a state-

ment of the attitude of Judaism toward these this age, in this democracy, which is so iden- index to the character of the man. Honesty, larger questions of life, that we reproduce it tified with Judaism that the two are one. Ju- thoroughness, progressiveness, were his leadfor the sake of what it suggests, and that | daism is the religion of democracy!" we may place before our readers those higher conceptions of life which every student of Judaism understands, but which comparatively few people give Judaism credit for. volume. Among other things, Mr. Leiser says:

exchange of reciprocal values. The new tering, and embossed with tasteful designs." charity will sound the applicant, and having | The book will contain something more than capacity. No man is utterly deficient. Every in his ability to know himself. The new immediately to Mrs. Lillie Fillyaw Grace, charity will help the man find his work.

"Institutions have been refuges for laziness and decay. The sane differ from the insane in their ability to effect ends. Charity of the old kind never considered the needy | children of Joseph and Content Potter-Spicer, man. charity reaches for the straying, the falling, | Five brothers are still living, viz: Geo. H. of | church, community or denomination. the weak, and girdles them with strength. Hopkinton, R. I., Edward D. of Adams, N. Y. It transfers them from despondency to de- Noves, of New York City, Joseph Denison, of cency by insisting on their manhood. The Plainfield, N. J., and Albert H., of Westerly, orthodox style of giving presumed that man | R. I. was weak and gave the recipient a bonus on | weakness, so that the beneficiary avowed that he was foredoomed and unredeemable. school at Adams, N.Y. He began life when about him and counselled them earnestly, as Not so in these days. Man is strong and the a young man as a farm laborer, but in 1865 he had often done in health, to give their strong man is he who has found himself- he came West, settling in Illinois, where he hearts to the Lord Jesus and attend the his work.

about orthodox religions and reform relig- Babcock. Four children were born to them: ions. Religions are valuable for what they | Minnie, who died in 1895, in her 26th year. do and not what they are. Reform Judaism | Clara, who died when seventeen months old or Orthodox Judaism is secondary to the Clarence, their only living child, who is now great purpose of Judaism-to make man pursuing a course in Mechanical Engineering little less than the angels.

"Judaism is democracy applied to life, as when three years of age. it is a protest against privileges. Judaism | In 1871, Mr. Spicer and his wife settled on recognizes one thing, which is more import- the farm in Hallock township, where they ant than all other things, it recognizes life. have since resided. It consists of 160 acres That is its concern. How to elevate life, to of the most fertile prairie land to be found in perfect life, to strengthen man, to put him | Illinois or the West, provided with a beautien rapport with his universe, which is his | ful and commodious residence, large barns, ligion is a means of making him live his life per- apparatus for the manufacture of ice. The man to purify his morals, says an old rabbin- found in Peoria county. Upon this farm Mr. ical authority. We will never understand our | Spicer has been engaged in the dairy business Judaism unless we cease quibbling about for about thirty years, producing a quality laws and rites and traditions, and set our- of butter that has gained wide attention for selves to attain the most in life, in which we | its excellence. Previous to 1893, when Mr. have the good approval of a wise old sage Spicer gave more attention to public exhibits who told us that we will be held accountable for advertising purposes than he has since for neglecting the good things of this world. | found it necessary, he received more pre-Our history is a record of men who lived their | miums and awards at state and county and life; our laws are inspirations and methods other exhibits than did any other competito teach us to sieze hold on life and reach | tor. At the World's Fair in 1893 his butter greater perfection, greater usefulness, greater | received the highest average markings on a strength. The laws are not entities or total- continuous exhibit for the whole period of ities: they are processes. To keep a law is the Fair. receiving a percentage of 96%. to chain one's self to a burden. The law is intended to put us above its provisions. We regard to Mr. Spicer's dairy products, beselves so as to propose other laws, better laws, for newer conducts and characters.

keeping a law we enslave ourselves to an- to make butter, and make the very best but-

We are asked to call attention to men of noble character. A Memorial a memorial volume which is soon to be published at Bloomfield, Mr. Spicer cast his first Presidential vote Arkansas. It is a Seventh-day for Abraham Lincoln. In 1862 he volunteer, "No man ought to be poor. Poverty is a Baptist Edition of a book entitled," Lillie's ed his services in the defence of his country, mercantile phrase and applies to business of Friend, A Series of Letters." The edition is but was rejected on account of ill health. In the sordid kind, which is not commerce. Com- | limited to 100 copies, and the names of those | the town and county of which he was a resimerce is a mightier thing. Business is a subscribers who are Seventh-day Baptists dent he has held various positions of trust preving and a despoiling. Commerce is the "will be printed in old English with gold let- and honor. He also served several terms as director of the State Dairymens' Association. When about fourteen years of age he gave found his strength will harness him to his 300-pages. Price \$10 per copy. All Seventh- his heart to Christ and united with the Secday Baptists wishing their names in the list ond Hopkinton Seventh-day Baptist church. man has some ability. His failure consists are requested to forward the price of the book In 1865 he removed his membership to the West Hallock church, of which he has served Bloomfield, Ark.

#### - · JOHN G. SPICER.

Mr. Spicer, the tenth in the family of twelve It considered the giver. The new | was born in Hopkinton, R. I., Jan. 14, 1839.

schools of Rhode Island, and in a select bed he called his hired help and neighbors secured land and began business for himself. It seems a foolish waste of time to squabble | He was married June 29, 1863, to Cornelia | the best investment I ever made." at Cornell University, and Earnest, who died

to "depart, and be with Christ, which is far better." The funeral services were held at the residence and in the West Hallock church February 12th, conducted by the pastor, who took humanity. He lives in this world and must | two tenement houses, and a creamery, with | for his text Phil. 1: 21, "For me to live is Christ, and to die is gain." A large conknow how to be at home in the world. His re- thoroughly up-to-date machinery, including course of relatives and friends were in attendfectly. The Ten Commandments were given to farm is often spoken of as the best to be ance. Take heart, the Master builds again, The tares may perish, but the grain is not for death." F. E. P. ONE of Mrs. Grant's favorite stories was of an experience in camp somewhere in the Adirondacks, when her husband, then President for the first term, wanted to get away from Washington officialdom. Mrs. Grant was bothered about the washing. A guide recommended a woman who had seen better days, who lived a little way down the lake. Mrs. Grant engaged her. Two days afterward she saw a scene that, as she expressed it, remind-We speak thus definitely and at length in ed her of "Elaine." It was her washerwoman paddling in a dugout behind a heap of snowy are supposed to incorporate the law in our- cause in itself it is no small honor to stand

at the very top in one's chosen calling, and "Less'n a year ago," said the woman apolto be able to command recognition from the Our religion requires us to be free. By highest authorities. It is as great an honor ogetically,"I wouldn't had to a used the boat. I'd a brung it up by the colt. But one day he other age, whereas we should have written | ter, as, like Stradivarius, to make the best | jes' got colic or somethin' and rolled over on the law on our hearts, in our souls, so as to violins, or to make the best sermons. We the grass and died. My, how we miss that be at work in the world. We are living in speak of this also, because it stands as an colt. We'd had him for twenty years."

ing characteristics. Like the products of his labor, the man himself was genuine through and through, standing in the forerank of

as a trustee and clerk for many years. He has ever been one of the strongest pillars of the church, always in constant attendance upon its services, a teacher in the Sabbathschool and foremost to aid by his counsel. hands and means every needy interest of

He was a strong temperance advocate, and more than once has given his influence and aid to close up some den of vice. He was a man of cheerful disposition, greatly devoted He received his education in the public to his home and his church. Upon his death services of church. "The church," said he, "is

> In his twelve weeks' long sickness previous to his death he was patient and unmurmuring. When informed by the physicians that his end was near, he awaited death calmly and without fear, only regretting, he said. that he could not stay to work for his family and church, although personally he desired

## Prayer-Meeting Column.

#### Topic.-Trusting in the Darkness.

The leader of the meeting at which this topic may be used will be able to find many lessons fitted to the theme. A not inappropriate memory text may be found in the 3d on Sundays from one in the afternoon until will secure further light touching the case, rechapter of Habakkuk 17-19. The entire eleven o'clock, has increased during the past mains to be seen. Book of Habakkuk is an impassioned and week. Mr. Jerome has made a plea for the pathetic description of the triumph of the bill before the Committee having it in charge, enemies of Jehovah and of Israel, intermingled | on the ground that it will lessen the evils now | ing lotteries, and the power of Congress to with bursts of light when the faith of the connected with the sale of liquor in New York prohibit the sending of lottery tickets from Prophet breaks through the darkness and on Sundays. The Grand Jury of the City of sees the face of God. The third chapter is a New York has also expressed itself officially prayer in which the Prophet recounts the sins in favor of the bill, as a former Grand Jury may be wholly suppressed in the near future. of the people and petitions God to revive his | had done. Meanwhile the Citizens' Union of work in the midst of the years of daskness New York has introduced a similar bill, which and trouble. As the picture appears to him, | it is claimed, supplies some of the defects of | obtained judgment for \$500.00 in the United relief could come only through the power of Mr. Jerome's bill, the bills having the common Jehovah, destroying his enemies and bring- purpose of legalizing the sale of liquor, in New ing peace after terrible warfare. Such pic- | York City, on Sundays. tures find their counterpart, in a greater or less degree, at all times. There are never awakened in the bill now before the Legislawanting reasons for doubt and fear if only | ture of Pennsylvania, which aims to modify present circumstances and immediate sur- | or annul certain features of the-present Sunroundings are considered. Not infrequently, day law of that state, and concerning which Right seems to be on the scaffold, and the RECORDER has reported hitherto. It was Wrong, diamond-crowned, sits upon the supposed that the bill would die in the Comthrone. Often do the torrents rise, threaten- mittee, but during the past week it has been ing all the land, and carrying temporary de- | favorably reported. Its enemies say that struction. But to him who can afford to this report was made with the expectation wait these floods bring enriching to the fields that the bill would be recommitted, and which they overflow, and larger harvests fol- buried. But the friends of the bill have rallied, low. God's people have abundant need of since the report of the Committee, and quite such faith as Habakkuk expresses in the verses | different results are thus made possible. to which we have referred. The comforting truth thus set forth may be applied to individual life, to church experience, to national life and to all questions of reform; to the world's entire history. God lives through all the ages. In his presence is the clear shining pass. It is said that the railroads will opabove the clouds and storms which sweep the surface of the earth. The writer has watched clouds drifting over the face of Lake Lucerne, | favor of Sunday excursions." shutting out all the landscape and leaving him upon an island in the heavens, as on the top of Mt. Pilatns he sat in the summer sunshine with God's blue sky above him and the storm-swept earth below. The words of the Prophet lift one as the crest of Pilatns lifted us that day. It is as though he said: Let the earth be desolate if it must. Let the enemies of Jehovah triumph for the moment. Let poverty and suffering and defeat crowd in upon me, "Yet I will rejoice in the Lord, ] will joy in the God of my salvation." The purpose of the writer in choosing this topic will be partly reached if each one who is present when the topic is considered, whatever his personal surroundings, doubts, fears or failures, shall find new strength, see new light and gain clearer views of God, truth and duty in spite of whatever shadows or discouragements or sins may thrust themselves upon him.

#### NEWS OF THE WEEK.

with a holiday, general news has been quite is enabled to sprinkle the tracks at a mo- hospitals for the insane, so far as medical abundant, although several important measures which have been before Congress and pletion.

and that of Secretary Root contained much that is worth reading. The only ground upon | The Grand Jury of Union County, N. J., is

cation along military lines, is that peace is cident at Westfield. The Coroner's jury. often most assured when the nations of the after an exhaustive investigation, has made earth are best prepared for war.

at Albany, N. Y., in favor of opening saloons

Along a similar line, new interest has been

Meanwhile a bill has just been introduced in the Pennsylvania Legislature, prohibiting railroads from running Sunday excursion trains, concerning which the Public Ledger says. "It is not thought that the bill will pose the bill and they will be aided by Labor Unions, the members of which are heartily in

One Rosenthal was arrainged on Monday, February 23, in the Harlem court, New York, for violating the Sunday law by keepfng a billiard room open. The magistrate dismissed the case with the following words: "It is no violation of the law to have a billiard room open when it does not interfere with religious service. The Supreme Court has held this way." Under such a decision. billiard rooms on Sunday have the right of way, which they will be likely to improve.

The terrible trolley accident at Newark, N. I., which was reported in our last issue, has engrossed much attention during the week, and because of the extent of the trolley service "grade crossing" in the United States.

which we can commend the extension of edu- continuing investigation concerning the acits report which practically exonerates the Interest in Attorney-General Jerome's bill railroad and puts the burden of blame upon the dead engineer. Whether the Grand Jury

It is pleasant to record that a late decision On the 23rd of February, Rev. Henry P.

by the United States Supreme Court. concernone state to another through the mails. makes it probable that such infamous business Johnson, a colored man, of Camden, N. J., States Circuit Court, against the Pullman Car Company, because the superintendent of the dining car had refused to serve him breakfast, on account of his color.

Storms and floods, over a wide extent of country drained by the Ohio River, transformed that river into an ocean, 15 miles wide, between Evansville, Ind., and Paducha, Ken., for some time during the past week." Thousands of acres of farming land were under water, and much damage ensued. Washington's Birthday was widely celebrated throughout the country by public meetings, able addresses and in other ways.

Matters in Congress have been lively during the week. After a sharp struggle, the Statehood bill goes over, and the blockade which existed between that and the canal bill, is removed for the time. Still it is probable that action will not be secured upon the treaty touching the canal, nor the treaty with Cuba, before the 4th of March. If this is not done, an extra session of Congress seems practically certain. Among the good things accomplished during the week, has been the passage of the coinage bill for the Philippines, to which we referred last week. Such a law will be a great advantage to the business interests in those islands.

The Congress of the Daughters of the American Revolution has been in session at Washington during the past week. This Congress is a vigorous organization. The election of a President, on the 26th of February, was marked by special excitement, by expressions of approval and disapproval, and by parliamentary tactics almost equal to those of the National Congress which makes our laws. Mrs. Cornelia Cole Fairbanks was finally elected to succeed herself.

Legislation which is of more than local inthroughout the country, the case is of double | terest, touching hospitals for the insane and interest. Up to this date, investigation the care of their inmates, has been initiated clearly places the burden of blame and neglect | at Albany during the week. The bills introon the part of the trolley company. The duced propose to increase the number of hosgrade at that point was not only dangerous, | pitals in the State of New York, and to make but the tracks were left covered with snow several changes concerning the management and ice, and they were not treated with sand | of such institutions. Among these changes or salt. The supply of sand for the box of is the proposition to appoint a "State medi-In spite of the fact that the week opened the trolley, by means of which the motorman cal inspector who shall have charge of all the ment's notice, was so frozen as to be beyond matters are concerned." Other states will use. Memorial sermons were preached on note with interest the results which may come the country, have not been brought to com- Sunday, February 22, in the various churches from legislation in the great State of New in Newark. The city is shrouded in mourning, York, where the number of insane people is On the 21st of February, the corner-stone and excited almost to indignation, at the steadily increasing. The proper care of such of the new Military College, at Washington, same time. As we said last week, such a ter-people is an important problem in all our was laid by President Roosevelt. His address, | rible disaster ought to mark the end of every | states, and one in which each step of experience is of value to all the country. The season of Lent commenced during the

past week with Ash Wednesday. In so far as day, February 14, conducted by Pastor Ranbut passing notice, and with many it is no more than this. In so far as it tends to genuine thoughtfulness, repentance and increased devotion on the part of religious people who observe it, it has a direct bearing upon religious character and life. That Protestants from the religious standpoint, is clear. That this better phase of it may increase, good people will hope.

gationalist of Jersey City, on Sunday, Feb. 22d, preached a sermon upon the "Rights of terrible years of the Civil War, Mrs. Ranthe unborn," in which he advocated that a dolph knew burdens, loneliness, sorrows and general law should forbid the marriage of trials; but through all such experiences her those physically and mentally unfit for parent- | faith was steady, her hope was clear, and her hood. The question is one that deserves careful consideration. Closely allied with it are several practical questions connected with the crowding of young children in school life, as strengthened by the presence of the Comforter well as the problem of child labor in factories and guided by the Spirit of Truth. That she and elsewhere during their early years. These | has entered into rest, abundant rest, all who are both questions of deep social and moral knew her in the days of her activity are as interest.

The railroad accident at Westfield has cre- deed.-EDITOR. ated so deep an interest that a second bill has been presented to the Legislature for the appointment of railroad commissioners who shall have large powers and important daties touching all the railroads in the state, steam and electrical.

#### MARY T. RANDOLPH.

and Abigail Ayres Davis, was born Oct. 20, for the day, my daughter, having an errand 1821, at Beebe Run, N. J., and died at her upstairs, found a little smoke in her room home in Alfred, N. Y., Feb. 12, 1903. In She opened the window, as the chimney 1842 she went to Clifford, Pa., with her sister, seemed to be filled up, and returning, an the wife of Elder Jacob Ayers. After 1843 | nounced that the chimney must be cleaned her home was at Plainfield, N. J. December Just then we heard the crackling of flames, 22, 1856, she was married to Albert F. Ran- and in less time than it takes to write it, disdolph. For seven years their home was in covered that the floor above us, and the Brooklyn, N. Y. Mr. Randolph enlisted as a roof, were on fire. When the fire-alarm soldier in the army Aug. 26, 1862, leaving sounded, the fire department was on the her with three little children, the youngest ground and at work within eight minutes, nineteen days old. He received injuries which | but so much of the building was already inexempted him from further service; but, |volved, that the department ordered our furbeing very patriotic, he re-enlisted and served | niture removed. The college students, who until the close of the war. During her hus- sprang from their seats in the chapel at the band's absence she moved back to Plainfield, first tap of the fire-bell, caught up the most where he joined her on his return. He suf- valuable pieces, the piano, book-cases, the fered from the wounds which he received in side-board with its dishes, etc, and landed battle and the disease which he incurred, them beyond the reach of fire or flood. The until his death May 25, 1888. The four chil- department soon conquered the fire to such dren born to them were: Egbert, who died at nine years of age; Laura, of Alfred, N. Y.; Flora, of Stanford University, Cal.; and of Brother John Babcock, near by, received Irene, of Brooklyn, N.Y.

teenth birthday and joined the Shiloh church. | neighbors, all of whose doors were quickly Her membership was afterward transferred opened, and all of whom did everything in to Plainfield, then to Alfred. Mr. Randolph | their power to give aid and comfort. The and the three daughters were baptized at cold was so intense that water froze everystrong convictions, especially in her Christian | ing, outside the fire. faith and in temperance reform. She was a | The "Aunty Baldwin" house being valoyal Sabbath-keeper, always preparing for | cant, was afterwards opened to receive us joy to keep the commandments of God. She | in cleaning and rearranging our home. Dursome do, but I have a trust." Her face and neighbors gave every possible aid in showed it, for it was bright and happy to the lightening burdens and lessening the losses end. "Triumphant grace." Rest service Sabbath- | and colpotruer work; but being detained by

the fire, I was permitted to enjoy the bless this is only a social institution, it deserves dolph and Dr. Gamble. Text, Matt. 25: 10. ings of the "Day of Prayer and Fasting" which had already been announced in con-L. C. R. nection with the meetings at Milton, and it [The Editor of the RECORDER was pastor is with a grateful heart to Him who orders at Plainfield for many years when Mrs. Ranall things right, that I acknowledge this dolph was in the prime of life and resided privilege, and rejoice that I was at home there. We are told that during her later when the fire occurred. There was no insurvears she often reverted to her life in Plainance on my house-hold goods, but fortunately of all classes are giving more thought to it field, the church, and the friends of former they suffered little beyond such damage as days. What her pastor has said above connaturally came from hasty removal, and by cerning her devotion to the church, to temperthe floods of water, by which some of them ance reform, and to all good causes is fresh in were reached. Texpect (D. V.) to start for Rev. John L. Scudder, a prominent Congre- the memory of her friends in Plainfield. Like the Coloma and Berlin fields during the latter so many other women who lived during the part of the present week.

The Institute meetings arranged by the W C. T. U. of Clinton, Wisconsin, which I conducted, were highly spiritual in their tone, and the Bible studies in the afternoons were services for God and truth were unceasing. marked with deep interest. Men and women Quietly, faithfully and patiently, she met of all denominations attended the classes for life's duties and accomplished its work Bible study, and I enjoyed the privilege of speaking five times on the True Sabbath. Thoughtfulness and intense earnestness were plainly discernible in connection with these services. A union meeting of the M. E. and sured. The memory of the just is blessed, in Congregational churches was held in the Congregational church on Sunday evening. The house was well filled, and it is said that "THROUGH FIRE AND FLOOD." the "largest collection was received which The above heading is not an imaginary one had ever been given in such a meeting." The to announce daring adventures or intolerable local papers spoke very highly of the work sufferings, but to tell of actual experiences done through the Institute. Praise God which the writer has passed through within that the Truth goes marching on, and we the last few days. On Monday morning, are granted the opportunity to obey God's February 16th, while our little household commands and to teach his truth, and be-Mrs. Mary T. Randolph, daughter of Abel | was enjoying breakfast, and making plans cause we are granted this privilege of obeying and teaching his truth, we should be devoutly thankful, and loyal in his service.

M. G. TOWNSEND. MILTON, Wis., Feb. 20, 1903. **Employment Bureau Notes.** WANTS. 1. A Seventh-day Baptist moulder wanted in Leonardsville, N. Y. We have an application from South Dakota for a man and wife, or a brother and sister, to assist on a South Dakota farm. Any one wishing such a position, please correspond with us at once. 3. A farm-hand the year round, near Walworth, Wis. 4. A farm hand at Adams Centre, N.Y., for seven or eight months. Must know how to milk and handle team. Would employ a young man, from 17 to 20 years old, the year round. 5. Can you assist us to find some loyal Sabbath-keep ing family who would rent or in some way take our an extent, that more time was given for refarm and assist us to keep up an interest in Sabmoving the rest of the furniture. The home bath and Gospel truths in this vicinity between the visits of Eld. Crandall and other Christian workers. A BROTHER AND SISTER. the family and some of the furniture, the rest GLENBEULAH, Sheboygan county, Wis. Mrs. Randolph was baptized on her seven- | of which was placed in the homes of other 6. Wanted in lumber yard in Southern Wisconsin. 'A steady, honest, industrious Seventh-day Baptist, fairly good in figures, and willing to learn the business. can have a steady job. One fond of machinery and with some experience with an engine." Plainfield in 1872. She was a woman of where almost as soon as it touched the build-7. Wanted good business men in Seventh-day Baptist community, a banker, a man to put up clothing and

furniture stores, one dentist, one photographer, one druggist. No opposition in town, population about 400, village incorporated. Address the Seventh-day the anticipated day in advance. It was her and our goods. Some days were consumed Baptist Employment Bureau at once. Give us your ideas as how to accomplish the most good said: "I do not have the exalted feeling that | ing that time the students and all our friends with the Bureau. Send the secretary short articles for publication-your ideas along employment lines for Seventh-day Baptists. Notify us when a "want ad" should cease If you want employment in a Seventh-day Baptist The faithful life drew to a beautiful brought by the fire. My trunk had been packed community, write us. If you want Seventh-day Baptist close. It was appropriate that among the with literature, and I was about to start for the employes, let us know. Inclose stamp. Address. W. M. DAVIS, Sec., No. 511 West 63d Street, last words she was heard to murmur were, northern part of the state on evangelistic Chicago, Ill

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## **Missions.**

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

of the revival meetings held in the Milton work for women, and each month since I to Shantung, would be loss to Chihli, he made church conducted by Evangelist M. B. Kelly: have been able to put something into the a speech in reply, which is worth waiting for Our meetings are moving on quietly, but treasury.' Her bent form straightened, her thirty years to listen to, when it springs from gloriously; large numbers have been forward | head lifted, her eyes shone as she continued, | a sincere soul, as I believe it does in this infor prayer. Some have found Christ, others 'When I have given my gift I am conscious stance. What he said was this: He had are still seeking; and Christians are coming that I am no longer simply a part of this made special inquiries into the attitude of up to higher planes of living. To-morrow, little town, or even of this great common- missionaries in different countries and ages, (Tuesday), we are to have an all day meet | wealth-I am a part of the forces which God | and he had come to the conclusion that they ing at the church, a day of fasting and pray- is using in the uplifting of nations.' I stood were always in the vanguard helping the varer, closing in the evening with baptism. I thrilled in her presence. It were useless to ious nations in reform and progress, therecan most heartily commend Bro. Kelly and ask that woman if life were worth living. The fore, before leaving the Province, he was his methods.

BRO. KELLY in a letter of February 18, reports: You will be glad to know that the work is deepening here (Milton) every day. Sinners are surrendering to God, and wanderers are returning to the Father's house. Yesterday was the coldest day of the season, thermometer registering from  $16^{\circ}$  to  $24^{\circ}$  below zero, but it was a precious day to many. We had an all-day meeting at the church. Some gathered at 9 A. M. and stayed till 4 P. M. Many came and went as they could between duties, students, teachers and laborers. The day was spent in fasting and prayand 3 o'clock. Then in the evening there were many forward for prayers, and a good many after establishing the University of Shansi rose besides, thereby asking Cristians to prav for them. After this meeting eleven happy young people, mostly young men, were buried with Christ in baptism. Two others had offered themselves, but on account of poor health and the severe weather, it was thought to wait till the next time, as others are almost ready. Last night a strong business man broke down, and we trust gave his heart to God. Måny are under conviction. Praise God with us and pray that the work may inis accomplished.

needed now.

#### GIVING EXALTS THE GIVER.

stated that when addressing one day a mis- But what impresses me far more than all, nizes a distant and unrevealed God. If Christ's sionary meeting in a small church in Michi- | was the remarkable speech made by Governor | revelation of God is true, then every began, she noticed in the audience a woman Chow Foo at the close of the dinner in the liever has direct relations with him. More whose whole appearance spoke of deepest presence of the mandarin whom he was now than that, every believer has at once some poverty. "But," said Mrs. Smith, "there leaving to govern some twenty odd millions ministry or service to perform. It is im-

## THE SABBATH RECORDER.

Field.

#### A DINNER WITH MANDARINS. REV. TIMOTHY RICHARD, D. D.

In course of a year's negotiations wit mandarins there must, of necessity, be many dinners. Let me describe one.

The place is Pao Ting Fu, the capital of the province of Chihli, 120 miles by rail southwest of Pekin, on the way to Tai Yuen Fu, Herald. in Shansi. There, in June, resided the Viceroy; Yuan Shihai, the successor of the great Viceroy, Li Hung Chang, the Provincial er with three more formal services at 9, 12, Judge; and the Prefect who governs about ten counties. On my way back the Viceroy invited me to stay at the University which he had just opened at Pao Ting Fu. Chow Foo invited me to dinner at his Yamen—the official residence. As he himself had just been promoted to become the Governor of Shantung, where he now rules about twenty-five millions, his successor as Provisional Treasurer had already arrived. | ering and teaching can be done by laymen as There were present at dinner Chow Foo, at well as by ministers, for in every foreign field the head of the table; the new Treasurer at | it has been done. Only two things have been the other end; the Provincial Judge; the required of the missionary-that he shall crease in power until the town is thoroughly | Prefect; the University Proctor; and a son of | have a clear call to his work, and that he awakened. Pray also that the work may be Chow Foo, who once was a pupil of Mrs. shall possess gifts and qualifications for deep and permanent. The Holy Spirit is Richard's, and was one of the suite of Prince doing it well. He is just a mere man with a here. To Him be all the glory for whatever Chun when he was on a mission of apology to call to do some definite part of God's work in Germany. There were four foreign guests | the world. there—viz. Dr. Tenney, formerly a fellow- This principle, which has been carried out A LETTER from Bro. J. G. Burdick from missionary in Shansi under the American in the missionary field, was the principle Leonardsville, N. Y., of February 15, says; Board, now President of the Pao Ting Fu which underlay all the spiritual activity in One week of meetings here with much to en- University; Dr. Peck, of the American Board, the early Christian Church. Paul stoutly decourage us. The people are taking up the who is a medical missionary in Pao Ting Fu; | nies that he has ever been ordained by men. work faithfully and earnestly. Some who and the Rev. Mr. Perkins, also of the Ameri- He is "called of God to be an apostle." He have been on the back-ground are again tak- | can Board, and doing missionary work in | is "an apostle by the will of God." He ing up the work. The men's meeting organ. | Pao Ting Fu; and myself. Thus we four | claims his right to be called an apostle on the ized when Bro. E. B. Saunders was here is a missionaries sat down to dinner with these ground that he has "labored more abungreat help in these meetings, a faithful few six mandarins. To you at home there is dantly" than all the other apostles. The who have held the fort all these years. There | nothing remarkable about such a thing as | Great Church at Antioch, where the name is good material here and Pastor Cottrell is giving a dinner. But when you consider that "Christians" was first used, and which bedoing a fine work for them. I am looking | thirty-two years ago, when I came to China, | came the first great center of missionary acfor a good work here. It will not be done in no mandarin, except under compulsion, tivity, was founded by unknown laymen one minute. It is eight years since a revival would dream of such condescension, and, (Acts 11: 19-21). In all the new Testaeffort was made here. We shall begin our when we consider the intense anti-foreign ment churches, about which we know, there calling this week. Some are seeking, but we | feeling before the Boxer rising, and increased | was scope for the activity of all the members are trying to work up the church to greater by the action of the Allies in the North of who had any kind of gifts. The sharp disspiritual activity as that is what is most | China, a mandarin to have invited us freely | tinction which sprang up later between of his own accord marked an immense stride clergy and laity came from the old idea of a made in social intercourse between the lead- sacrificing priesthood, who were set apart to ers of the East and the West. Even the table perform the religious duties for the unsanc-At the Ecumenical Missionary Conference, was set in foreign fashion-with a white tified multitude. This conception is in no re-New York, Mrs. Moses Smith, president of the | table-cloth, knives, forks, spoons, tablenapkins, | spects Christian. It is Jewish and pagan. It Woman's Board of Missions in Chicago, etc, instead of the bare table and chopsticks. belongs to a religious system which recog-

was a light in her faded face which fascinated in his stead. After two of us had made me. I took occasion to speak to her. Thanking speeches appreciative of the new reforms set me, she confidentially added: "Two years on foot by the Governor when Treausurer of In a letter of February 16, Dr. Platts says | ago I learned for the first time of women's | Chihli, and saying that what would be gain secret of the Lord was hers."-The Mission proud to have the opportunity to express his appreciation of the great services we were rendering to his country.

It is God in Christ Jesus who inspired our hearts with love to the Chinese, and if it takes thirty years to obtain such a testimony from a man who has it in his power to influence tens of millions, then, I take it, the work is worth continuing till all the rulers are led to the same opinion and to the holding of even still higher truths.-The Missionary

THE great work which has been done in missionary fields in the past fifty years has largely been done by persons who are usually called "laymen." For the most part those who have obeyed the call have not been trained in theological seminaries; they have received no ordination from their churches. They have come out of the rank and file of the church membership. It has been conclusively proved that the great work of ingath-

#### THE WORK OF LAYMEN.

MARCH 2, 1903.]

possible for any of us to take our place in his church as parasites to be passively ted by somebody else. No great church has ever been built on that basis, or ever can be. There will never be a true church of Jesus Christ until the members of it realize that | In good attune if Thy dear hand should wake by minthey are all called to something. If laymen can do the mighty missionary work of the world, why can they not do the equally important work which is crying to be done in Just as a child who knows not how to form her letter every city and town of America? Too long | Looks up from her long striving, perchance with eyes the idea has prevailed that "divine service" is the business of ministers. It is a mediæval notion which needs to be expelled. Ministers are only specially gifted persons. They form no class above other mortals. They merely have greater responsibilities because they have received much. Their best service and in spite of and because of what she says, realhive can. "Every member a worker" should | love for the cause and desire to do the Lord's tributor to the work of advancing the king- | worker. dom," should be our aim. Our particular | The need is great, the work is great and we denomination is pledged to this principle, but | expect it to increase, and our Doctor, brave we woefully need more loyal devotion to it. as she is, should not be long left to bear the We have too often leveled down, and in our burden alone. If someone with her heart in desire to have no separate class of priests, the work should be ready to go now, she we have come too near having no living ora- | must spend two years in learning the lancles of the world at all. Now we need to guage and studying the people, so it would level up and show what a church could do with every member a priest, in his sphere interpreting the Christ whom he loves and fol lows.—The American Friend.

#### SELF-SACRIFICE.

founder was bidden to cast new bells which | this matter and making preparations to send should give forth sweet and strong-toned another medical missionary to China. music, and that for this purpose they were to be cast of mingled metal, gold and silver. Vainly the bell-founder tried; the metals dressed to her at West Gate, Shanghai, China. though flung into the fiercest furnace, refused | Letters sent to Lieu-oo must go first to to blend, and a sage told him that only when | Shanghai, and be sent from there by special the metals were fused within a maiden's glow | carrier, a method of delivery by no means would they truly blend. The bell-founder's sure, and some letters are known to have been daughter, who had watched her father's lost in this way. weary and disappointed work, heard the legend, and flung herself into the molten mass. Then the gold mingled with the silver and the silver with the gold; then the bells were cast of smooth, coherent, well-tempered metal; then they flung out upon the air notes so sweet and strong that all men paused at their work, and even children at their play, to listen to the entrancing music! Shall the story preach to us its moral? It was in self sacrifice that Christ founded his church. It is in self-sacrifice that the church may be established. Perhaps the organizations which we have built up with care and tears, gifts surrender. . . Who would not give up Branches must not lose sight of the fact. the sweet bells of God might summon all the and of the postoffice department we reach the world over his scattered children back to isolated members from Maine to California. him?"—Bishop of Ripon.

#### OUR MISSION.

To-day is your day and mine, the only day express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads don.

## Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N.J.

Since the summer, for some reason or for A WOMAN'S PRAYER, 🖑 many reasons, my patients have greatly de-Not mine to sing life's greater song, but, Father, may creased in number. No doubt the greatest reason is that at first many came more out of curiosity to see the foreign doctor than be-To little songs of common things, which wise hearts cause they really needed treatment, and now know are best To lullables of babyhood, or love songs of the nest. curiosity being satisfied only those come who are really in need of it. The little school which this term opened up grown wet rather encouragingly, has also fallen off in And lets the teacher hold her hand to write where she numbers, two of the pupils having been called could notto their home in Wanking, because of the ill-

So, Father dear, I look to Thee: define and shape my health of one. Another has been given charge -Alice Crary in Good Housekeeping. of telegraphic affairs in the Imperial Naval THOSE who read Dr. Palmborg's letter will and Military colleges of the same city. I hope they have already received enough knowledge greatest duty is to help others to find their ize that someone should soon be sent to of God and his will for them and the world sphere of work and to do it. A church can China to aid her in her work. Of course, such that it may at least make a difference in their no more prosper with drones in it than a bee- a helper, should as she says, be actuated by lives and influence on others, if it does not immediately make Christians of them. I have be our motto, and "every Christian a con- work, rather than by sympathy for the "used my heart." as the Chinese say, to teach them that as first and most important of all they could learn, and can only pray that God will bless what has been done in his name.

Perhaps you can imagine my discomfort. when, already feeling that my work was very small, I read a "plea" for a helper which appeared in the RECORDER sometime ago, and which conveyed the impression that I was doof necessity, be sometime before she would be ing the work of three people! Of course, it is able to render much assistance. If we wait true that I am trying to carry on three lines till a helper is really needed, all this preliminof work, but each is in such a small way at ary work must be done just the same and in present, that altogether it makes no more the meantime the mission work would suffer. than one can do with ease. There is certainly "We are told that once in Japan a bell- It is not too early now to be thinking of enough work that might be done, but I do not try to do more than I can. I hope that it will grow, so that I shall need a helper, and as it would take anyone about two years to ALL mail for Dr. Palmborg should be ad get the language well enough to do much work, it might be well for some one to come before long.

have been asked on this subject.

MRS. Alden, who is president of the Inter- | friends more, I think, and of course I am denational Sunshine Society recently stated | lighted to see them and speak the English that over fifty thousand members are now | language naturally, whenever I go to Shangenrolled at headquarters, and branch presi- hai. I speak it here to some extent to the dents are still sending in their lists. A rough | pupils, but it is all school-room English. estimate, including the Baptist Juniors, So I hope that whoever may come to be my makes the membership one hundred thouassociate, shall be actuated first and last sand or more. The officers, from the Presiwith a desire to do God's work and make him dent General down, all give their time and known to those "who sit in darkness," and labor; stenographers alone are paid for their not let sympathy for me have too great an services, and the main expenses are embodied | influence in making the decision. I pray God and prayers, must perfect their work by self- in the stamp and expressage account. | will guide in all these things, and so leave them in his hands. what is dear to him as gold and silver that that in the service of the express companies Just before Christmas I spent about ten days in Shanghai, as my student, Mrs. Chow, was here and could take care of my sick peo-

#### LETTER FROM DR. PALMBORG. LIEU-00, China, Jan. 3, 1903.

My Dear Mrs. Maxson: we have, the day in which we play our part. For sometime I have had it on my mind to welcome Mr. Davis and hear him talk of peo-What our part may signify in the great whole | write, but have put it off, partly because there | ple and things in "the dear home land." It we may not understand; but we are to play | seemed to be nothing of value to write, and | was such a treat, and I enjoyed it like a child. My return along the Yang-tse river on my it, and now is our time. This we know; partly, no doubt, because the letter-writing it is a part of action, not of whining. It is a mood has been absent. It is easy to write bicycle as usual, was the hardest trip I have part of love, not of cynicism. It is for us to when everything is encouraging and many ever had, as it was exceedingly cold and the interesting things occur; but sometimes life, wind in my face, a perfect gale. Arriving after even in China, seems to reach a dead level, and a five hour's struggle with the weather, and towards decay and waste.-David Starr Jor- discouragements of greater or less degree feeling unable to do anything but rest, it come to tempt one to feel that one's work seemed almost impossible to get up courage



amounts to very little-certainly not enough to write about.

When I came at first, I was more or less lonely, and it crept into my letters, but I have become so accustomed to having only Chinese This is in answer to many questions that | for my companions, that I rarely feel lonesome now, and the place seems rather homelike to me. It makes me appreciate my

> ple for me. I had a busy and pleasant time attending to some business, and visiting my friends, and had the pleasure of being one to

to set out again a distance of almost three miles it seemed to me to see a very sick man. But the messengers had come for three successive days and were even then awaiting my coming, so there seemed nothing else to do. They made me as comfortable as possible, however, in a sedan chair, which is a covered closed chair, borne suspended on poles which are carried on the shoulders of two men. It is a slow way of traveling, but a comfortable one. I was well wrapped up and had a Chinese foot stove under my feet—so I really rested instead of becoming more tired. Other patients were also awaiting, whom it was necessary to go to on the next day, which was the Sabbath.

A few days later a sedan chair was brought for me in haste to go to see a young man who had tried to commit suicide by taking opium. He had been married only two weeks but had already quarreled with his wife and took this way of taking revenge on her. A Chinese doctor had arrived just before me, but as the young man seemed in a dying condition, he left, saying nothing could be done. He certainly did look like a corpse, as he lay there in a stupor, with rattling breath, jaws fixed, and unable to swallow the medicine I put into his mouth. But I went to work beating and rubbing his chest and face with cold, wet towels, and before long he was conscious and able to swallow the medicine. Hi poor old gray-haired mother wanted to fall down and worship me, and called me "Bud dha" which gave me a chance to tell them all of the true God whom I worshiped and who was their Father and wanted to save them and turn them from their idols which could do them no good. At such a time when a person seems to have been brought back to life before their eyes, they are ready and willing to hear all the doctor has to say. If they would more of them get beyond their cheerful assent, and act upon it, how glad I would be!

I had fully decided that my visit in Shanghai should take the place of any vacation at China New Year's, but now as I finish this letter, my mind is about made up to accept the very cordial invitation from General Ting, (who was the very helpful official here when I came, and was shortly afterward promoted to Wanking, to visit his family at that place for a few days. His two sons have been my pupils, and we are very good friends. It will be a unique experience for me to live a week in the family of such an official, and I hope it will not be without its good results, under God's blessing; and it will give me the opportunity I long have desired, of visiting that famous old southern capital of China.

Your sister in Christ. Rosa Palmborg.

WOMAN'S BOARD REPORT. Receipts for January, 1903.		
Akron, N. Y., Mrs. S. A. B. Gillings:		
Recorder (1903)\$ Recorder Fund Historical Volume Lost Creek. W. Va., Ladies' Aid Society, Unappro- priated	1 00 - 4	\$ 15 00 10 00
Independence, N. Y., Ladies' Aid Society:		
Tract Society Missionary Society Education Fund Board Expense Mrs. M. G. Townsend's Salary China Mission	1.00	9 00
Plainfield, N. J., Woman's Society for Christian Work:		
Annual Pledge for Dr. Palmborg's New Work	75 00 1 00 1 00 1 00 1 00 1 00	79 00
Chicago, Ill., Ladies' Society:		
Tract Society	10 00 10 00	20 00

Alfred Station, N. Y., Woman's Evangelical So- ciety:	· ···	
Tract Society	. 9	60
Nile, N. Y., Ladies' Missionary Society:		C.
Tract Society		00
Townsend, Salary Albion, Wis, Woman's Missionary and Benevolent Society, Miss Burdick Syracuse, N. Y., Mrs. E. R. Maxson, M. G. Townsend, Salary	5	00 00 00
Alfred, N. Y., Woman's Evangelical Society :	<b>A</b> .	
Tract Society	79	69
Little Genesee, N. Y., Ladies' Auxiliary Society:		-
Miss Burdick's Salary	17	00
Total	\$261	79
MRS. L. A. PLATTS, Treas	surer	•

#### IRA B. CRANDALL.

Biographical sketch prepared by President Davis, and requested for publication in SABBATH RECORDER

Mr. Crandall was a son of one of Alfred's pioneer settlers, the Hon. Judge Clark Crandall, with whom the early history of Allegany county is inseparably linked.

Judge Crandall was a native of Rhode Island but had removed with his parents, when eight years of age, to Petersburg, Rensselear Co., N. Y. When twenty-two years of age, he came with two companions by the name of Greene, traveling all the way on foot, and became in 1807, one of the three first settlers of the present town of Alfred. He purchased a tract of land lying just below Alfred Station. He was soon married to Amelia Vincent and they established their home and began to clear the farm. It was in the little framehouse formerly owned by Capt. Wm. A. Rose, that his son, Ira B., was born.

Judge Crandall descended from a family strong and vigorous in character and public spirited in sentiment and he most naturally soon assumed a place of leadership in the new community. He served in the principal town offices. He established the first manufactory in the town of Alfred, a manufactory of wooden pails, and in 1819, built the first court-house in Allegany county.

the State Legislature and it was while he was in the legislature in 1821, that the town of Almond was set off from the town of Alfred, and the name Almond given to it at his suggestion.

In 1832, he was chosen one of the presidential electors for this district. Having been of the great life work which he did. and the made justice of sessions, he was called "Judge | universal confidence which he commanded. it Crandall" during the remainder of his life. is fitting that helpful lessons should be drawn He was generous hearted, public spirited, and was truly a benefactor and a protector to his less successful neighbors.

The son, Ira B. Crandall, inherited from his father many of these sterling qualities which he use these opportunities that he afterward make generous, public spirited, industrious business men and Christian citizens. He had a genius for business and his name is associated with many of the business transactions honored.

that since that time, for a period of forty-six years, he has never ceased to be a faithful earnest, helpful trustee and has been kept continuously on the executive committee of the board since the first appointment of that committee.

Without financial remuneration, and always giving as he could of his own means to promote the work, he stood as one called of God to a great mission. Mr. Crandall too was a progressive man. He was always optimistic in the work of the University, and with a cheerful courage and faith in the ultimate success of our endeavor, he always favored progress and advancement in every

possible way. He had a pride in the village and in its well kept appearance. He delighted in every improvement on the campus, and gloried in the growing good name and enlarging usefulness of the University. In his later years as the grasp he had had on the world's work began to relax little by little, he seemed to feel that the University was the one thing in which he could never lose an interest or relax his grasp. Again and again he was wont to say," There is nothing in this world that I love so much as I love Alfred University." And to his great joy he was not denied, even by extreme age, active identification with the University or having a voice in its administration. At the last monthly meeting of the Executive committee he was present and performed his part of the work with his usual faithfulness and vigor.

It was a beautiful and appropriate memorial to his life work, and to the memory of his name in its most loved association, when a few weeks ago, his daughter, Mrs. Helen Mar Crandall, founded the Ira Babcock Crandall Scholarship in Alfred University. How fortunate that he still lived, to feel the pride and pleasure of knowing that his name was forever to be associated with Alfred University in a way to continue the benevolence and benefactions, which in his life-time he had so In 1820-21, he represented his county in | faithfully sought to render to Alfred University and to her student body.

Dr. Saunders was the third member of the First Alfred Church past eighty-one years of age to pass away within three days. In view from his life.

He worked for his father on the farm until twenty-one years of age, having only a limited schooling in the winter time; yet so well did taught successfully several terms of school.

Concluding that the work of a machinist in which he, with two brothers engaged, was not best for his health, Mr. Saunders entered a of this community during the forty years of medical college at twenty-nine years of age, his middle life. But it is his connection with taking another year of study after graduat-Alfred University and his long and faithful | ing in order that he might be better fitted for service for the University, for which he will be his profession. He subsequently took two the most permanently remembered and post graduate courses. He settled first in Little Genesee in 1853; coming to Alfred in His early interest in Alfred Academy, and | the spring of 1856, where he has since resided. his many services in its behalf, though never he built up an enormous practice, stretching recorded, can be easily imagined when we far and near. Like many another Dr. Willremember that he was chosen as one of the | iam MacLure, he went alike for rich and poor. charter members of the board of trustees at undertaking a long journey in the dead of the the time the University was chartered in night when needed, though he knew he would 1857, and further still when we remember not get money in return to even pay for the

#### DR. HENRY PERRY SAUNDERS.

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without a night's regular sleep. He kept up | servant for the great change. This deepening | had "crossed the bar." His was a happy, triwith the times, at least four medical periodi- of the spiritual life was particularly noticed umphant departure; those who were privicals being always upon his table. His inter- by the loved ones nearest to him every day- leged to witness it can never forget it. The est in his patients did not end with the body, it was manifest in his Bible reading, in his peaceful, placid face which seemed almost to and he was dearly loved by them. He was a prayers, in his conversation. man of unwavering integrity, the soul of honor. From the expressions of universal confidence and appreciation, no dissent is to be heard. It is easy to understand the verdict of the little boy who sat with his eyes rivited upon him, as he was visiting a patient, his departure. He seemed to hold his own and said after he had gone out, "Mamma, I helieve he's an awful good man." His devotion to education and moral advancement may be suggested by the expressions of appreciation and respect passed by the University Trustees, upon whose board he served the institution.

The following tribute, read at the funeral services by the beloved former pastor, Dr. J. L. Gamble, is worthy of permanent preservation. It may well be an inspiration to all, but as feeling a sense of fatigue. whether or not they were personally acquainted with this hero of the faith:

Dr. Saunders was soundly converted to God when a boy of about twelve years. His experience was clear and happy. He loved to | time voice and accent, he replied, "Why, of | torian tells us that Jehoram, King of Judah speak of it, and of the revival meetings and course, I do." the preachers of those days. At his conversion he united with the First Hopkinton Seventh-day Baptist Church; and transferred his membership successively to Little Genesee and the First Alfred Church, of which he has remained a most faithful and loyal member.

It is comforting to contemplate the spiritual life of our dear departed brother. His ing of his pastor he listened with deep attenwas a life of prayer, prayer in his family, tion, and expressed by look and word his prayer in secret, silent prayer as he rode over the hills and at the bedside of his patients; he lived in the atmosphere of prayer, holding communion with his God everywhere.

His love for the Bible was that which an af-

has been my high privilege to come, I have | watch with you." never found one where it was easier to introduce religious conversation; it came in so naturally, it was the very atmosphere of this | "I see that in a new light now." Thus his home. The minister must be prompt or he mind was clear for reflection, and he was able would be anticipated with an inquiry as to | to feed upon the word of God down to the the meaning of some passage of Scripture | very river's side. that had perhaps come up in the morning reading, and on which they had been meditating and conversing together; and the question was intended to reach the sweetest and deepest meaning of the Word which was so precious to both husband and wife.

The marked spirituality of our brother must have been evident to most, if not all, of you in his love for the Church and its worship. | and left this world on the Sabbath Day. I do not know that illness of his own ever kept him from the house of God; and, unless | devout worshipers were already gathering called away to the sick beds of others, he at the church where he himself had worshiped might be expected in his place at the regular only the previous Sabbath. Now a devoted or special services of the church. And his wife, a loving son, three affectionate grandtestimonies were always given with such can- daughters, and a few other friends were anxdor and earnestness as to impress every spiritually minded person.

It must be said that the past two years, at least, have been especially marked by deep and deepening spirituality. Perhaps there

medicines used. He has gone for three months | was as though the Lord was preparing his | surely saw his "Pilot face to face" when he

His last sickness came suddenly, and in the the gentle and regular breating growing faintmidst of his active attention to professional er and fainter like the receding footsteps of a duties. He was caring for the suffering, him. self as well and active as usual, until Sunday departing friend until out of sight and hearafternoon, Feb. 8th, less than one week before | ing-all combined to make that death-bed scene not only solemn but "glorious." Sometimes It happens that the minister, pretty well until Sabbath morning, Feb. 14th, seeking to comfort bereaved friends, is emabout half past one o'clock, when a change came over him; it was then probably that barrassed through fear of saying too much of His the departed-more than the judgment and 'death's fatal shaft had touched him. knowledge of his congregation will sanction. pastor and some other friends were summoned by telephone; and these, with the family and The embarrassment on this occasion arises much of the time since the incorporation of his faithful brother physician, attended him from conscious inability to do full justice to the truly noble character of our beloved brodown to the river's brink. ther.

His mind was perfectly clear, and he recognized and called by name all who spoke to him. He expressed himself as without pain,

Scarcely a half hour, thought by some not more than fifteen or twenty minutes, before the last breath, his devoted wife asked him once more if he knew her; and, with the old-

About half-past five o'clock he wished some Scriptures read, and the 23d Psalm, some com forting words from Isaiah, John 14, and selections from the last chapters of-the Book of Revelation, were repeated to him. He also quoted some Bible passages, of which only a few words were clearly heard. To the readsatisfaction, and indicated the comfort he derived from the words of Holy Writ.

At his request, prayer was offered both by his present and his former pastor. But a short time before his departure, one spoke to fectionate child would feel over a fresh letter him about the Saviour's time of trial in the from his beloved parents. The doctor be- garden of Gethsemane, and our Lord's desire lieved the Bible to be the inerrant Word of for human companionship as he said to his -every inch and every ounce, full weight and God; its every line and word were precious to disciples, "Could ye not watch with me one hour?" The friend remarked, "This is what

After his faithful physician had held his hand until the last pulse-beat, and had passed Of all the thousands of homes into which it | we are doing now for you; all we can do is to into the next room, one there said to him: "It is a great thing to live so long, and be ac-After a moment of silence, he spoke so that tive in life's work until the very last." The those in an adjoining room heard him say physician replied with peculiar tone and emphasis: "It's a grand thing to live such a life," and then added, "No one can find fault with that life." This impressed me as a beautiful and valuable testimony from a brother He was asked if he knew what day it was;

practitioner. he promptly replied, "The Sabbath Day." I am assured this must be the feeling with And so it was, that like St. Columba the us all today. To be sure, it was a human life, apostle of Scotland in the sixth century, he and doubtless had its faults and failings; but passed to his eternal rest on the day which it was a life upon which we cheerfully pro-God had sanctified and blest, and which his nounce the verdict, "well done;" and we servant had loved and observed all his days. would write it in large capitals; and we confi-By a striking co-incidence be both entered dently believe this will be the welcome which the Lord will give to his faithful servant.

The end came just at ten minutes of ten, as We may ascribe to our dear departed brother the words of Charles Wesley written upon the death of George Whitefield: Servant of God, well done! Thy glorious warfare's past; The battle's fought, the race is won, And thou art crowned at last. iously watching the frail life boat floating out RIGHTEOUSNESS is peace, and it is peace from the earthly harbor, through the narbecause it is the work of God in man—Rev. rows into the open sea. E. W. Donald.

And surely the prayer of Tennyson was realized by him; for there was no "moaning of STAND up bravely to afflictions, and quit was no premonition of the nearing end, but it the bar" when he "put out to sea," and he thyself like a man.-Thomas a Kempis.

smile, the unwavering faith, the words that betokened the increasing light from beyond,

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There is no fear of saying anything to which this gathering will not say a hearty "Amen." An aged neighbor who has long known the doctor, said: "Not too many good things can be said of Dr. Saunders."

One of the saddest obituaries ever written is in the four words with which the sacred his-'departed without being desired." We stand today at the very antipodes of this thought. We are all loath to let our beloved friend go from us. We would desire that he might have remained with us. But rejoiced we are that he leaves so sweet and fruitful a memory which is one of the rewards of a holy and helpful life

I know that it is vain to try to "gild a grief with words;" I will not attempt it; but in this long, useful, conscientious, deeply spiritual life; and in such a glorious departure for the heavenly life—there is very much to temper our deepest sense of bereavement, and to cause us to give ardent thanksgiving to God; we thank God that as a husband, father, physician, neighbor, friend, he was a true man tull measure

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

#### Question Box.—Books for Young Men.

"I have in my charge a class of young men in our Sabbath-school. There are about twenty of them ranging in age from 16 to 25 years. I am thinking of organizing them into a reading club. I find that some of them have formed the habit of reading poor literature and I am anxious to help them form a taste for something better.

Now, I find I know very little about books that would interest boys and at the same time be instructive. I should be very grateful if you will suggest a few such books."

TEACHER.

We turned this query over to the Professor. (In his reply, he refers me to Matt. 23:8. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethern. This, you see, is by way of rebuke for calling him professor. Well, we are thankful he did not refer us to the 13th verse: "Woe unto you, scribes and Pharisees, hypocrites!"

He thinks boys might like to read Henty's Semi-historic books, Scott's Ivanhoe, Cooper's Tales, Parkman's Oregon Trail (better, but harder to read). Lorna Doone, Little Minister, The Man from Lengarry, The Crisis, are excellent in the way of stories.

The editor suggests that any of Ralph Connor's books will be of great interest to the shaken, and we have found out they are not young men. Black Rock and the Sky Pilot, while in the form of frontier story, are calculated to stir the best that is in a young man. J. T. Trowbridge's stories, particularly the Jack Hazard series stirred our ambition in | fully known, as we have hardly had time to the early teens. Arthur Bonnicastle, by J. G. Holland, is excellent, as is almost anything | take our bearings. by this author. The best of all would be spirited biographies of truly great men. Who will suggest such a compilation or series?

What are the best books for young people, anyway? What has helped you most?

#### Letters on the Sabbath.—Another View.

Dear Editor:-We do not write letters home on the Sabbath, because through custom we have a different definite day; but personally I could feel no compunction of conscience, whatever, in writing to the "Old Folks at Home" on that day, thus making their lives just that much more pleasant and enjoyable. To my mind the ideal Sabbath, if that were possible to one of my profession, would be church and Sabbath-school attendance in the morning; the afternoon to be spent in quiet at home with ones own family, reading of, meditating on, and doing those things that make our lives and those around us, nobler, purer, and better. This would include writing letters either of a religious nature, as am doing at this very moment, or writing to those who will soon be beyond the reach of our words of cheer and duty towards us! They adopted a plan that would be well for every father and mother who have children away from home to follow. From my first leaving home for school, down through the long years following, as a farm hand, as a teacher, and again as a professional student in a large city and even after a new home had interested in this movement both as individbeen established, to the present time, a letter has been written each and every week, with very few necessary exceptions, so as to reach their boy on the Sabbath-day. Do you think it has made him any less a Sabbath-keeper to read those letters on the Sabbath? Nay, instead, it has brought to his mind vivid recollections of what those left behind were doing that day and thus bound him closer and closer to his paternal home and to his church. It has helped him at times to keep the day better than perhaps he might have done, under trying circumstances, if he had not received that weekly letter. Therefore let us parents if placed under similar circumstances, not forget this weekly budget of love. And certainly if there resulted no harm, but only good, in reading these letters on the Sabbath, there was and can be, no harm in writing such letters. H. L. HULETT, M. D.

ALLENTOWN, N. Y., Feb. 14, 1903.

**EXPANSION IS THE WATCHWORD OF OUR AGE.** sion, as when the discovery of America, the knowledge beyond the power of human coninvention of the printing press, and the ception. The means for diffusing this knowlgrowth of Protestant, ideas opened men's edge have also been increased and made much minds to new and broader fields of thought more effective. Universities like Leland Stan in the fifteenth century. Every age in fact is ford and Chicago, though still in their infancy an age of growth, new ideas gradually evolv- are influencing powerfully the educational ing from old ones, from generation to gener- world. The public library system is rapidly ation; but never before in the world's history growing and in the next few years will be one have men seen such a period of rapid growth of the most potent methods of raising the and expansion as we are experiencing just people to the level of modern civilization, and now. It is not a time of normally slow and to the possibilities of independent, political majestic changes, occupying a century or two and social life. Technical and industrial in their completion, but a change in a decade | schools are being founded on a vast scale, or two which is causing a complete revolu- and contribute substantially to our intellection in our ways of living, our habits of tual development. These institutions are the thought, and our relations toward each other. | evidence of the beginning of an intellectual

produce this change. The expansion of our may hinge. national borders to include countries beyond the sea has had something to do with it: the extension of our markets to every part of the every branch of life. No department of huworld and the consequent indemnity of our man activity will escape its far-reaching infield of interest and our sphere of influence fluence. Change, the great tendency of the as a nation have had more to do with it; but the enormous growth of our home industries, and the sudden change from production on the old small scale, to production on the present gigantic scale with their results have had most to do with it. Our faith in the old | day Baptist denomination, there will be need economic formulas and the political creeds that accompanied them has been severely adequate to the new demands upon them, at least in the old form. New conditions demand new methods in the world of business, and just what these new methods will be is not look around in our new surroundings and

laws, has helped to produce these changes, especially the rapid growth of industry and leaders like Dr. Lewis and Dr. Main? Such commerce. Much in nature that was once men as these have ably defended our denominamystery to us and which for that reason, we tion against all the attacks of modern critics. feared, is no longer unknown, but understood, Are there young person's of equal ability who and under our control and doing our work. | are preparing to succeed them? These are Man, by means of science, is rapidly thinking serious questions and will be—are pressing the thoughts of God after him. Superstition, the companion of ignorance, is fast disappearing before the march of knowledge, and the our denominational life and growth. We result on some phases of religious thought is must expand or perish. The next few years hard to estimate.

really taking place around us we can scarcely dark ages which fled before the light of modexpect they will have religious thought unaffected. They surely have not. They are influencing our religious thought most profoundly. The church has before her the same comfort. How faithful these loved ones have been in this problem as confronts men in industrial and in the hastening of the Master's kingdom, the political life; namely, how best to adjust her- happy era which is predicted alike by reason self to new conditions. Old ideas and meth- and revelation, by science and faith. ods must be modified to meet the demands of the times. As Seventh-day Baptists we are uals and as a denomination. It especially interests us young people. What shall our attitude be? On our answer hangs our future, and what that answer shall be subsequent issues of the RECORDER may indicate.

#### INTELLECTUAL EXPANSION.

History records many periods notable for their intellectual progress, but no age has seen such a mighty advancement in the world In both the continuance of life depends upon of ideas as the closing years of the 19th cent- one condition, growth. The inevitable result ury. The scientific discoveries, industrial of life is growth. Life and growth are abso-

growth, speedy methods of travel and com-Other ages have seen their periods of expan- | munication have added to the store of man's A variety of causes have been at work to | era upon which the civilization of the world

The result of this accumulated knowledge means the rapid readjustment of ideas in past decade, will still more strongly characterize the coming decade. Its effect whon the existing order of things will probably cause doubt and skepticism in the minds of many. Among the young people of the Seventhof intelligent courage, firmly anchored to the Rock of Ages, to meet successfully the great problems of the next century. The faith that cannot stand the criticism of religious leaders must go. The faith that cannot bear the sunlight of truth will be rejected. What are we doing as young people to readjust ourselves to these new conditions? What are we doing to train ourselves for meeting the responsibilities of this expanding period of the Our increased knowledge of nature and her | world's history? What are we doing to train ourselves to assume the duties of our great for an answer.

Intellectual expansion is indispensable to are fraught with sublime and awful responsi-If such changes as I have mentioned are bilities for us as a people. The faith of the ern science has been replaced by a rational faith which is in harmony with known truth. Let us face the future with hope and courage. believing that we are destined to play a part S.

The beginning of every kind of life baffles the insight of the most wise. Scientists and scholars may be able to discern and designate the chief conditions requisite to the innovation of life; but the mysteries of the commencement of life remain unknown except to Jehovah. When the dormant spirit of God in a human being quickens into life, there is just as much a miracle performed as when from a seed bursts forth the life of a plant.

#### THE VITAL IMPORTANCE OF A MORE INTELLIGENT FAITH

lutely inseparable. The interdependence may not at all times be apparent, but, nevertheless, it always exists. Science and history have repeatedly proven this proposition.

A kernel of wheat has latent powers to produce a plant similar to that of which it was the seed. These powers burst forth into life if the seed is surrounded by favorable environments. If the life is continued growth ensues. When the dormant spirit of God in a human soul is awakened and quickened into life, the possessor of that soul has become in his heart a Christian. The presence of this life of the spirit is the characteristic of a Christian; the absence, a characteristic of a non-Christian. If growth is not attendant upon the innovation of life in the soul, decline and death are the inevitable results. Growth must ensue if this life of the spirit is to continue. The results of growth become visible only in the process of time. The higher the value of the results, the longer will be the time required to produce the results.

Spiritual growth is conditioned upon fidelity to an advancing ideal, or to an ideal the discernment of which increases in clearness. A Christian's rest lies in growth. And growth is subserved by that divine discontent which is ever reaching beyond the actual and which is ever endeavoring to catch a clearer and more distinct vision of the ideal.

A Christian's ideal is, or ought to be a very high ideal. Hence, it is more or less indistinct and made up of generalizations or universals. Faith is the belief which one has in the supremacy of his or her ideal. In order to live and grow the aim and effort of a Christian should be so to think, so to feel, so to act. and so to be that the vision of this ideal will become more clear and distinct as time progresses. The whole life must be a traveling from a generalized or semi-blind faith to a stronger, more beautiful. more intelligent faith. This will result in less wholes ale spasmodic, and more retail or detail Christian living.

We must have a zeal of God according to knowledge, knowledge of the earth and its fulness, for they are the Lord's. The past experience of the race has clarified to no small extent man's vision of God and his relation to the children of men. Because of this rich heritage, the race of today, especially those of the younger generation, should advance more rapidly, thus enriching the past for the future.

The faith of one person cannot be identical with the faith of any other one though it may be similar. My faith is the result of my build ing. Your faith is molded by your living and thinking. It should be the aim of each to see the spiritual significance of everything. him. We should listen for and heed the still small voice whether in our heart or in nature, or in daily tasks and pleasures, or in history, or in the Bible. Thus will the meaning and signifi cance of the teachings of Christ increase Where we once obtained the milk of the word we will assimilate food for the more intelligent faith.

Expand we must. To realize these possibil ities of growth requires courage, endurance and patience. Christ possessed these quali ties. We may have them.

LIFE is not made up of great sacrifices, of duties, but of little things, of which smiles and kindnesses and small obligations given heart.—Sir Humphry Davy.

THE SABBATH RECORDER.

# Children's Page.

#### HER ANSWER.

I studied my tables over and over, and backward and forward, too: But I couldn't remember six times nine, and I didn't

know what to do. Fill my sister told me to play with my doll and n bother my head

heart." she said

So I took my favorite, Mary Ann (though I thought 'twas a dreadful shame To give such a perfectly lovely child such a perfectly

10rrid name). And I called her my little "Fifty four" a hundred times, till I knew

The answer of six times nine as well as the answer to two times two

Next day Elizabeth Wigglesworth, who always acts so d. "Six times nine is fifty-two." and I nearly laughed

aloud! But I wished I hadn't when teacher said. "Now, Doro

thy, tell if you can,' or I thought of my doll, and-sakes alive-I answered "Mary Ann!

#### THE CALF'S NIGHTDRESS. ANNA BURNHAM BRYANT.

"My best hockey stick!" cried Johnny, an-

Margery stood watching the shifty weather grily, glaring at poor little frightened Margery, who had just broken it trying to make vane on the tall barn, trying to make up her a "teeter" with the help of that and her mind about the weather by it, as Uncle Abram did. "It points to so many different Aunt Harriet's ironing board. "Why didn't you take Uncle Abram's gold- kinds, Aunt Harriet!" she complained. 'There! if it will only hold still with the headed cane-or the umbrellas?" he added. flinging himself out of the door in a rage. rooster's tail towards me a minute longer. Johnny wasn't always a pleasant boy to live | can be sure about it. Yes, 'tis truly! north by southeast. I most know. And Uncle with. Abram always says that's the good quar-"Just you wait Miss!" he stuck his head in

again to say revengefully. "I know a way Suddenly Aunt Harriet threw up both her to fix you. Just you see if you get a look at floury hands in dismay. my new little bossy-calf Uncle Abram is going "He's clean forgot to take anything to to give me. Yah! I guess now you wish wrap up that little bossy-calf in! Where's you'd let my things alone 'stead o' breaking Johnny? I've a good mind to set him trotthem.' ting after him. Only he wouldn't get there "A bossy-calf! O Johnny please! I never if Ldid, like as not, and he don't know the saw a dear little bossy-calf-never-not anyway either."

thing littler than a great big hookey-cow! Say you will, Johnny!"

"I know the way, Aunt Harriet! I've been But Johnny was gone, and the bang of the two times with Uncle Abram. And Johndoor behind him sounded like a loud, cross ny can't because he's gone skating. You know he asked you at dinner time.' No! as Margery listened to it.

"And you can't either. So sit down and "It won't live probably," Uncle Abram was read your book, and let it go. What can't be saying out in the kitchen. It was so still in helped is best forgot about." the room that Johnny had left that Margery That was Aunt Harriet's one counsel for could hear every word as plain as could be. "'Twas a pindlin' kind of a little critter any- every kind of trouble--"Go and read your way, and it come on so awful cold last night book." There might have been a worse the barn wasn't warm enough. If I'd had one Margery's eyes were on her book, but her anything to wrap it up in I'd have blanketed it like a baby, but all the old stuff has feet were plowing along that snowy path in been used one way an' another, or stole spite of herself. She couldn't help thinking by tramps, and I couldn't find a thing. I'll of that poor little shivery bossy-calf, and it carry something over tonight, and try to was plain enough that Aunt Harriet couldn't save the little thing if I can. Johnny lots either, for presently she spoke out, half to on it so. Wish't I hadn't promised it to herself, as she looked out from the window. "I'most wish I'd let you go, after all, see-

"Wish't your barn wasn't such a ways off!" | ing you know the way, and you'd meet your said Aunt Harriet, in a troubled voice. uncle. The going part is all safe enough, "That path through the woods is enough and coming back you'd have him to look to be the death of any mortil. Some of these after you. But there!" That was enough for Margery. As Aunt

Harriet disappeared to set the table for sup-

"Oh, sho !" said Uncle Abram, picking up | per, Margery went up the back stairs like a "pumpkin" hood in "no time." Up the at-"O Uncle Abram she cried, standing before | tic stairs she went with soft, scudding steps to wrap the bossy in. Aunt Harriet mustn't "Oh,I guess so," said Uncle Abram, easily. | be asked—she might change her mind again.

cold nights I expect you'll just come home froze, and that'll be the end of you." his milk pails, and just at that instant Mar- mouse, and had on her cloak and warm gery stood in the doorway. him with both her little hands clasped tight- to find something to carry for Uncle Abram ly, "can't you save it? " "I'm a master hand at saving all kinds of In a flash she snatched the first warm-feeling habitually, are what win and preserve the little live critters. I'll see what can be done, thing her hand touched, and rolling it in a tight bundle under her arm as she went, she my baby."

# Максн 2, 1903.]

-Examiner.

"'Cause-'cause"-she almost sobbed, "you can't think how terrible bad he's going to feel if it dies! And he's had one de-spointment a-ready-I broke his hockey stick!"

"There, there, child! what if you did?" said Aunt Harriet, kindly, going up to her and wiping the poor little red eyes with a cor-If you call her 'Fifty-four' for awhile, you'll learn it by ner of her blue-checked apron as Margery hid her wet face in it.

> "I guess he's broken things enough of yours since you've been here to make about even. There go along and read your storybook. Your Uncle Abram will save the bossy, if there's anyway to save it."

> After dinner the weather grew sharp and cold, the wind blew in angry gusts, and the whirling snow that filled the air felt like a shower of cambric needles. Uncle Abram set out early for the far-off cow barn. His kind heart couldn't bear ito have what he called "the critters" suffer. He was well wrapped up, and set off at a good pace with the pails in one hand and the lantern swinging in the other.

sped softly down the stairs and out of the house, and took the woodpath with feet that tingled so to get out of Aunt Harriet's eyesight that they never stopped to feel how cold it was.

And oh, but it was cold! It kept growing very dusky, too, and she thought of bears and wolves and other dreadful creatures, but there was no use in going any way but forward, so she floundered on. Suddenly she gave a sharp scream that changed into a cry of joy, for just in front of her stood Uncle Abram, red-faced and snowy and very much surprised to see a puffing, panting, bluenosed little girl in the middle of his forest path. This "short cut" to his big cattle barn was one he had slashed out for his own use, and few other people ever attempted it.

"Bless my soul-a-body!" he exclaimed as he begun to be sure that it was really his own little Margery and not some Red Riding- the pastor a very pleasant and profitable hood out of a fairy-book. "Where did you come from?"

"Here's — something — to keep—the bossy -warm!" she panted, letting the awkward bundle fall at his feet.

"Bless your soul-a-body!" he cried again, heartily, catching it up quick out of the "Who ever let you come out like snow. this? I've wrapped the bossy all up warm in some hav—but I declare for't! Long 88 vou've brought this all the way, I'm going to do him up in it! You just turn round in your tracks, little one, and make for home, and come I'll go and fix up the little critter, and be back and ketch up with ye! You won't be afraid, will ve!"

they both went in different directions. It place he might wish to go, that he might wasn't very long before he was back as he enjoy a much-needed rest. His labors for the said, and even with his big cans and his lan- past weeks have been such as to take him tern, they made quick time going home. She | from home in all kinds of weather. Many noticed that ne kept laughing to himself all of the calls upon his time and rest have the way, but he wouldn't tell her any reason been from others than our own people. He except that he was so glad the bears hadn't has surely denied himself the rest he eaten her. He laughed even when they went needed and has done the work of two men. in at the door and found Aunt Harriet much | We realize that it is not only our prayers had only just missed and was calling every- needs where. He laughed in the morning when he came down to breakfast, and finally invited them all-Johnny and Aunt Harriet and Mar-"see the little new bossy."

When they got to the barn he was not the only one that was laughing, for there was a comical little red calf, with very long legs and a very bumpy forehead, wearing a most dandyish-looking blue "swallow-tail" with brass buttons, its fore legs stuck gracefully through the sleeves of the coat, while the narrow blue tails swayed first on one side of his back and then on the other.

"That's what-she-fetched-to-wraphim in!" gurgled Uncle Abram, holding his sides. "I made up my mind you should see it!"

"Better call him 'Dandy," said Aunt Har riet. "Do' know's I ever see a four-legged calf wearing a swallow-tail before.

"Keep it on him, Uncle Abram!" shouted Johnny, capering about in huge delight. "I'll get all the other boys up here to see the show. Say, he'll live now, fast enough, won't he?'

"Depends-on whether you're a gentleman!" said Uncle Abram, gruffly.

"Oh, he is-he will be!" said Margery, sweetly. "He knows now I tried to make up tion, come and see our beautiful country. to him for breaking his hockey stick."-The Congregationalist and Christian World.

# Our Reading Room.

WEST EDMESTON, N. Y.-The Lord is still blessing us here. Evangelist J. G. Burdick closed his labors with us January 31, and we are rejoicing over a good work accomplished. The pastor is still holding occa sional meetings. Since our last writing five have made their offerings to the church. Two of these are a young man and wife, former members of the Watson church: one other is a woman, who is a convert to the Sabbath, and now brings her family of children into our Sabbath-school. The remaining two are a grandson and a grandmother, ages 12 and 70 (about) respectively, both making their offerings by baptism. A few more will probably join later.

On the evening of February 4, the good people of West Edmeston and vicinity gave donation visit. Many of the friends from Leonardsville, Unadilla Forks, Brookfield and South Brookfield were present, and some who could not come sent their gifts. About 175 people took supper, the committees doing their work nobly. The donation amounted to \$106.50, and the good-will which they showed cannot be estimated. It is the earnest prayer of pastor and wife that the Lord may richly bless all of these dear friends, not only in the things of this world, but better still, in the things of the world to A. C. D., JR.

GENTRY, Ark.-Sabbath, Feb. 14, our society voted to give our pastor a short leave "No indeed," cried Margery, joyfully, and of absence and pay his expenses to any frightened at not finding Margery, whom she but also our own personal help which he pathy.

> The cold weather has not passed us by; we have had an unusually wet, cloudy winter. It is pleasant at present writing, but very muddy. Our society is still growing. It was remarked lately by one who knows, that no one of our large Eastern churches has a larger Sabbath-school than ours. The condition of the weather makes little difference in the attendance at the Sabbath-day services, even though the majority of our people live some distance from the village.

> The Young People's Society is in a good, healthy, flourishing condition, many of the young people of the town attending, and some few take part. We have adopted the pledge with a new constitution, and hope that our society may take in added strength.

> Our town is having quite a boom this winter and spring; many nice residences are being built and more to follow; also several new business buildings will be built in the near future. The water works for the town are being constructed and will soon be completed.

> There is plenty of work here for good mechanics, especially carpenters.

You are thinking of changing your loca T. B. D.

FEBRUARY 20.

SALEM, W. VA.-The revival work begun in January by Pastor Witter, is still bearing fruit, although the special meetings closed at the end of the month.

The subjects presented by the pastor during the meetings were especially well-chosen, both as to their application to his congregations, and their relation to each other. His sermons came as living messages fresh from a living God. The prominent theme through them all was Jesus Christ the all-sufficient and personal Saviour. Last Sabbath, February 21, occurred the regular Quarterly Meeting, at which time four candidates were received into the church.

Two of these were young men, one a husband and father, the fourth a lady convert to the Sabbath, who comes from the Christian church. The testimony meeting preceding the communion service will long be remembered by all who were present. The first to testify was a "Junior" who had found Christ the night before at her home, when her father and mother knelt with her in prayer. The night previous a playmate of hers had come to Christ, at her home, with none but the family present. Each of these girls is the fisrt-born of her parents, each has a younger brother. God bless the children. The testimony of many others was given, not only with deep feeling but with strong purpose of heart to live for the Master. It is the prevailing opinion that the Salem church never enjoyed a more prosperous condition spiritually. (Can a church prosper except it prospers spiritually?) There may be different reasons for this condition. No one can fail to recognize the abiding and increasing influences of the College. A common and obstinate enemy may have helped to unite the Christian manhood of the congregation. Elder Witter has won a place in the hearts of the people which gives him the power to lead them. He always tries to lead to higher things, and

better Christian living.

Just now his little babe is dangerously ill and in this he and his wife have our sym-A. J. C. B. FEB. 23, 1903

WHEREAS. It has pleased our Heavenly Father to re-WHEREAS. The members of the society feel that they

move from her earthly home at Gentry, Ark., Mrs. Celestia N. Eaglesfield, a former and esteemed member of our Ladies' Aid Society, at Berlin, Wisconsin, and have lost a true friend, whose life among us was one of faithfulness and quiet devotion, Resolved, That we hereby extend our heartfelt sym-

pathy to the bereaved family in this their hour of sorrow.

In behalf of the Ladies' Aid Society. MISS SARAH BURWELL, MRS. MARK MAY. Com. MRS. G. B. SAXTON, MISS LAURA GILBERT. MRS. E. B. HILL.

BERLIN, Wis., Feb. 12, 1903. THE CHURCH AT TALENT, OREGON.

At a meeting of the few remaining members of the Talent church, in the latter part of last September, it was unanimously agreed that the church organization be dissolved, and that all members be given letters to unite with other churches of like faith. This step was not taken without prayerful consideration. It seemed to be the only way to do, as there were only five resident members remaining, and they are intending to remove to some other society of our people.

MRS. W. H. HURLEY, Church Clerk. FEBRUARY 14, 1903.

**RESOLUTIONS OF RESPECT.** 

## THE SABBATH RECORDER.

## MARRIAGES.

STEVENS-GOLDEN.-At the residence of the groom's brother, Alfred, N. Y., Feb. 24, 1903, by the Rev. L. C. Randolph, Archie Hamilton Stevens and Nellie Blanche Golden, both of Alfred

SPENCER.-LEWIS.-At the home of the bride's parents. Rev Dr. and Mrs. A H. Lewis, in Plainfield, N. J. February 24, 1903, Eva Minnette Lewis and Bennett William Spencer, of Milwaukee, Wisconsin, the bride's father officiating. The mother of the bride, although an invalid, was able to witness the ceremony.

## DEATHS.

Nor upon us or ours the solemn angels The funeral anthem is a glad evangel, The good die not,

God calls our loved ones, but we lose not wholly

What He has wiven What He nas wiven. They live on earth in thought and deed as truly —Whittier As in His heaven.

CRANDALL.-Ira Babcock Crandall was born in the town of Alfred, N. Y., Feb. 10, 1822, and died of pneumonia at his home in the same village Feb. 12, 1903.

He was one of nine children born to Judge Clark and Amelia Vincent Crandall, only two of whom now remain, Mrs. Mary E. Post, of Chicago, and Mrs. Amanda M. Burdick. of Alfred. Oct. 8, 1846, Mr. Crandall was married to Harriet L. Nye, who died May 21, 1891. Three children were born to them, two of whom are living; Mrs. Helen M. Crandall, of Alfred and Mrs. Velma K. Handlin, of Seymour, Iowa. Mr. Crandall was baptized in young manhood, and joined the First Alfred church of which he has since remained a loving member He had a deep interest in its progress and in the advancement of all good causes associated therewith, particularly the University, on whose board of trustees he served longer than any other man. He was kind and genial. Although 81 years of age, his face was young and his greeting was cheery. On another page is a biographical article prepared by Pres. Davis. Services at the home, conducted by the pastor and Pres. Davis. L. C. R.

CRANDALL.-Mrs. Lucinda Crandall, daughter of George and Huldah Blivin Sisson, and wife of Dea. Ira S. Crandall, was born in Alfred, N. Y. Sept. 15, 1836 and died in Wellsville, N. Y. Feb. 16, 1903.

She was united in marriage with Peter Stetzel, July 1 1866, who died in Nov. 1873; to them were born two daughters, Mrs. Jennie Stetzel West and Mrs. Anna Lee, both of Wellsville, N. Y. Dec. 5, 1878 she was united in marriage with Mr. Crandall, and to them was born one daughter, Frances Pearl Crandall, who, with the other sister's husband, kindred and friends are called to mourn the loss of an ever-devoted wife, mother and friend. Her life work has been a quiet and efficient home ministry, in which she has rendered faithful and ever helpful service in the every day duties and affairs of life. In the passing years of labor, cares and responsi bility she sought and found a friend and helper in the Lord Jesus Christ, put him on by baptism-administered by Eld. Joshua Clark-and united with the Seventh-day Baptist church, of Wellsville, Feb. 15, 1890. She con tinued in its membership keeping the faith, and her covenant with the Lord's people until translated from the church militant to the church triumphant. "Them also which sleep in Jesus will God bring with him." S. B.

COOPER.-Sylvia A. Hemphill Cooper was born in the town of Alfred, N. Y., Oct. 23, 1842, and died of cancer, at the home of her son Herbert, Feb. 22, 1903.

She was the second in a family of twelve children, and the third to depart this life. Mrs. Cooper's two children. Herbert H. Cooper and Mrs. Frank G. Place, both of Al fred, survive to cherish the memory of a loving mother. She was baptized in the spring of 1893 by Rev. L. C. Rogers, and joined the Second Alfred church of which she was a faithful member at the time of her death. She was a most loving and faithful mother; and, in turn, she has been cared for with constant tenderness in her days of weakness and pain. She has been affected with a cancer for several years, but did not let anyone know about it for some time, thinking she did not want to make trouble and expense, and that an operation probably could not effect a permanent cure. It was not until this Fall that the fact became generally known and in the meanwhile she has gone on her way with heroic good cheer, thinking of the welfare of others, as has been her wont through her lifetime. Her religious life was not demonstrative, but it was deep. The peace and calmness which she showed in the severe trials of pain and sorrow were an inspiration to all who knew her. Services were conducted at Second Alfred church by Pastor Randolph. Text, Rev. 14:13.

bath-day, Feb. 14, 1903.

SAUNDERS.—Dr. Henry Perry Saunders, the son of Clark | tion gathered to pay the tribute of love, packing the and Sarah Rogers Saunders, was born on the homechurch up stairs and down. He was a clean and stead near Potter Hill, R. I., on Sabbath-day, Nov. heroic standard-bearer for the banner of the cross, and 24, 1821. He died at his home in Alfred. on Sabhe died with his face toward victory. He was the eleventh victim of the typhoid fever epidemic at Cornell, He was the youngest of ten children and the last t where he was a student in Agriculture. He had high depart this life. May 20, 1847, he was married to Miss ideals of a farmer's work, and has been his father's com-Mary A. Crandall, and their beautiful love story has panion, having been interested in planning and executbeen continued for over fifty-five years. To them have ing all the improvements on the place for the past ten been born four children, all of whom were present to years. His parents were looking forward to his being pay the tribute of love to his memory; Irving, Sarah the main stay of their declining days, and this entire Eveline (Mrs. W. S. Bonham), Henry Wilson and Luen section of country sympathizes with them in their sore Cuyler. Of the twelve grandchildren, eleven are living. bereavement. In the funeral sermon, Pastor Randolph. and there is one great-grandchild. In the services at the taking as his text, Numbers 23:10, called attention to home Feb. 17, the pastor was assisted by Pres. Davis the triumphant testimony of this life to the glorious and Doctor Gamble, both former pastors. The pastor's Gospel. He called on the living to "close up the ranks," text was from Rev. 21:16. He spoke of Dr. Saunders and, inspired by the example of the fallen hero, press as a well-balanced man, combining strength and sweetforward to victory. L. C. R. ness, conscientiousness and affection; and outlined the three-fold love story of his life, love for God, home and WHEREAS, It has pleased God in his all-wise provihumanity. Pres. Davis spoke very appreciatively of his dence to remove from our Sabbath-school, one so young services in behalf of the University. The splendid tribute and full of promise, transferring him to the larger and of Dr. Gamble to the friend and brother whom he had more advanced school above, therefore, known so well will be found in the memorial sketch on Resolved, That we will as a Sabbath-school of the

another page. Second Alfred church, tenderly cherish the name and CRANDALL.-At his home in the town of Andover, N. Y., memory of our dear brother, Charles S. Langworthy, Feb. 7, 1903, George W. Crandall, in the 88th year who gave himself so early in life to Bible study and to of his age. the service of Christ and the church, a-life though brief, Mr. Crandall was one of the oldest residents of the yet full of hope and promise to the whole community in ommunity in which he lived and was a brother to the which he lived.

late Nelson R. Crandall, of Independence, N. Y. Funeral services were held in the Seventh-day Baptist church at Independence, Feb. 10, 1903.

ROBINSON.—In the town of Alfred, N. Y., Feb. 15, 1903, of pneumonia, Leon Winfred, only child of William J. and Nettie Smith Robinson, aged 26 days. Matt. 19:14.

Rollins.—Wm. H. Rollins was born in East Hamilton N.Y. March 6, 1857, and died in West Edmeston, N. Y. Feb. 14, 1903.

Mr. Rollins met death suddenly from heart failure. He leaves a wife, one brother, one son and two daughters, besides many friends. Funeral service was conducted by the writer. Text, Christ's words, "I am the Way. the Truth and the Life." Interment at Brookfield, N.Y.

Jan. 10, 1841, and died at her home in Peoria, Ill. Jan. 7, 1903.

She was married Aug. 11, 1861, to Albertus Potter, who survives. She united with the West Hallock Seventhday Baptist church in 1877, of which she has since been a faithful member. She was of a cheerful, sunny temperment and was greatly esteemed and loved. "She hath the stricken family.] done what she could." F. E. P.

SPICER.—John Green Spicer, died at his home in West Hallock, Ill., Feb. 9, 1903.

Further notice will be found on another page. F. E. P.

WHEREAS, The Infinite Father, in his wisdom and love. has called to his heavenly home one of our members, our dearly beloved and esteemed brother, John G. Spicer, society, we deeply deplore the loss of one so faithful and efficient and willing in all good works. That we hereby record our appreciation of his sterling, manly, and Christian character, of his zealous labors in behalf of the

Last summer at the Conference at Ashaway church and all her interests, and of his marked influence Mr. David E. Titsworth said "Do not be in our community for God. afraid to promise to give to the Lord's treas-Resolved, That in behalf of the church, Sabbathschool, and friends, we extend to the bereaved family | ury; He will furnish the means. Take him at our sincere and heartfelt sympathy in their sorrow, and his word, and see if it is not true." Inspired in our prayers commend them unto the comfort of the by this speech and by my interest in the work Holy Spirit, and the consolations of the religion of doubled my pledge to the Theological Christ, which the departed one so much loved. School in spite of the fact that I had resigned my position and did not know where I should Com. be employed the next year.

F. E. PETTERSON,	)
E. E. HAKES,	}
MRS. LILLIE AYERS,	J

W. HALLOCK, Ill., Feb. 21, 1903.

LANGWORTHY.—Charles Steven Langworthy, named for his two grandfathers, was born in the town of fred, N. Y., Jan. 1, 1881.

He was the eldest of a family of six children born to Before the end of the month I was unex-William H. and Sarah Briggs Langworthy, of whom pectedly appointed to a position at double four daughters remain. He was baptized and joined my former salary. During the summer the the Second Alfred church at 12 years of age. He was salary attached to this position had been social and winning in his manner, but knew how to say | raised nearly one hundred and fifty dollars. no. One of his chums says of him: "I have been with him from boyhood up, and I never knew him to do a I have simply given you the facts, and you mean thing, or say an unclean word." Some idea of the may put your own interpretation upon them. universal esteem in which this young man of twenty-A SEVENTH-DAY BAPTIST. two was held may be suggested by the great congrega-

L. C. R.

L. C. R.

A. C. D., JR.

Resolved, That we deeply sympathize with his parents and sisters in their irreparable loss, and commend them to the tender watchcare of him who seeth the end from the beginning, therefore, in his wisdom doeth all things well.

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Résolved, That a copy of these resolutions be presented to the family and they be spread on the minutes of the school and published in the SABBATH RECORDER. B. F. ROGERS, Com.

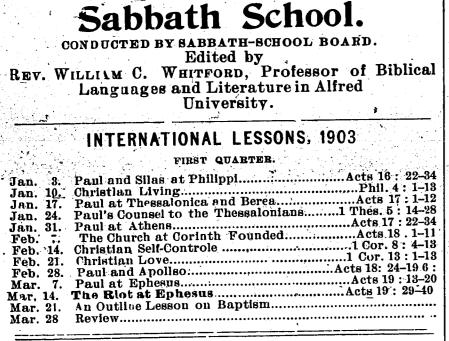
[The editor of the RECORDER regrets that that he is not able to supply the date of the death of Charles Langworthy, which does not appear in the above notice. We have also in hand a preamble and resolution which we presume were adopted by the Y. P. S. C. E. of the Second Alfred church, but the paper has neither POTTER.-Lovicy Witter Potter, daughter of Josiah and date nor locality mentioned, and is unsigned except by Sibyl Witter, was born in the town of Alfred, N. Y., the word Committee. It bears high testimony to the Christian character and work of "Charles Langworthy," and speaks of him as one who, when asked to perform any duty in connection with the Endeavor Society, was accustomed to say "I will do the best I can." It also indicates that the Society attended the burial services in a body, and sent words of sympathy and regard to

> TINGLEY.-In Plainfield, N. J., Feb. 18, 1903, Jacob S. Tingley, in the 86th year of his age.

He was the son of Squire and Ruth Smalley Tingley. Bro. Tingley was born in Washington Valley and has always lived in or near Plainfield. When past middle life, he accepted Christ as his Saviour and began keeping the Sabbath. In 1872 he united with the Plainfield Seventh-day Baptist church of which he was a member Resolved, That, as a church, Sabbath-school, and at the time of his death. He leaves a widow and a daughter, Mrs. Edward Chappelle. G. B. S.

#### AN EXPERIENCE.

Early in September I paid my pledge for the year in full, thinking that I would be sure of that before my money was all spent.



THE RIOT AT EPHESUS.

#### LESSON TEXT-Acts 19: 29-40.

#### For Sabbath-day, March 14, 1903.

Golden Text.-The Lord preserveth the faithful.-Psalms 31 : 23.

#### INTRODUCTION.

For our lesson this week we study the incident that hastened Paul's departure from Ephesus. He had how ever already decided to go, and had for some time been longing to re-visit the churches of Macedonia which had been founded five years before, and the church at Corinth also concerning which he was particularly anxious. The First Epistle to the Corinthians was written about passover time, and the riot probably occurred a few days later.

The accuracy of Luke's statements in this chapter have been strikingly confirmed by modern investigations. Ephesus of all the cities of Asia was most devoted to the worship of Diana, or Artemis; images of this goddess sitting in a little niche or shrine were in great demand; the officers who had charge of the an nual festival in honor of this goddess were called Asiarchs.

The references in the Acts to Paul's doings and plans are confirmed and corroborated by the Epistles. For through Macedonia on his way to Achaia and thence proceeding further. and in Acts 19:21 Luke tells us of Paul's plan to pass through Macedonia and Achaia and thence go to Jerusalem.

TIME.—Probably in April or May of the year 57.

PLACE.-Ephesus.

PERSONS.-Paul and his companions Ga ius and Aristarchus; the disciples; the Jews, Alexander in particular; The Apostle was no coward and was ready to face the makers of shrines, Demetrius in particular; the Asiarchs and the town clerk; the mob.

OUTLINE:

1. The Confusion in the Theatre. v. 29-32.

2. Alexander's Futile attempt. v. 33, 34. 3. The Town Clerk Quiets the Tumult. v. 35-40.

NOTES

21. Now after these things, etc. Paul's general principles in his missionary enterprise are illustrated in this verse. He was continually thinking of new fields, and | charge of the public games of the province celebrated those situated in places of greatest importance in view | each year in honor of the gods and of the Roman Emof their natural advantages that would tend to the peror. They were men of prominence and of wealth as tablished; he was anxious to remain on friendly terms disposed toward Paul. Probably they looked upon him with the church at Jerusalem, and that there might be as a philosopher urging men to a righteous manner of no division between the Jewish and Gentile Christians. | life. 1 must also see Rome. We note from Rom. 1: 13 that Paul cherished the thought of going to Rome for a long | gives us a graphic picture of a howling mob, the greater time before he actually reached that city.

22. Erastus is also mentioned in 2 Tim. 4: 20. He gether. probably is not the same as the Erastus mentioned in | Rom. 16:23. He himself stayed in Asia. Very likely | tude. The reading of the margin of the Revised Version working outside of the city of Ephesus a good share of is probably to be preferred. "And some of the multithis short time that he remained.

than the rendering of King James' Version. The time of associates of Paul in undertaking to bring the worship the riot led by Demetrius is only loosely connected with of the goddess Diana into disrepute. The Jews realized that of the burning of the books.

24. Who made silver shrines of Diana. Miniatures of between Jews and Christians. the temple with an image of the goddess within, or 34. But when they preached he was a Jew. They a niche or grotto. These shrines were purchased in | that he would say something in regard to their goddess; great numbers and presented in the temple as an act of | at any rate they would take no chances. It is very worship, and also carried by travelers upon their jour- | unlikely that this Alexander is the same as the one menneys, or set up in the homes of the purchasers. Diana | tioned in 2 Tim. 4:14.

is the Latin name of the goddess who by the Greeks was called Artemis. Brought no little business to the craftsmen. We are to understand that Demetrius was a vince. Had quieted the people. He may have done no manufacturer of these shrines by the wholesale, and that more than beckon with his hand for silence as did Alexhe gave employment to a great number of workmen.

was engaged probably in carving or otherwise in the shows them that they were making a great ado over a finishing the shrines. There were various classes of matter concerning which there was no question, and so workmen who handled the raw material before it came acting very foolishly. Is temple-keeper of the great to him. All these were financially interested in the Diana. The townclerk says, Everybody knows that manufacture of the shrines. By this business we have this city has the privilege of guarding and caring for the our wealth. His appeal was primarily to their selfish interests. Here as at Philippi the real objection of the heathen to the work of Paul and his companions was to their tradition. Possibly the tradition had its origin because it took money out of the pockets of some. The shrine-makers were like the masters of the demoniac in their opinion of the material of which the image was girl who saw that their hope of gain was gone.

26. Not alone at Lphesus, but almost throughout all Asia, etc. Here is a testimony from the enemies of Christianity to the wide extent of this new religion. Hath turned away much people. That is, from the service of Artemis and other gods and goddesses of the Greeks. They are no gods, that are made with hands. Compare Paul's own words in 1 Cor. 8:4. See note on Lesson VII. of this quarter.

27. And not only is there danger that this our trade come into disrepute. Demetrius is very crafty in making his hearers feel that they are actuated by religious and patriotic motives rather than especially by the fear of losing money for themselves. The temple of the great goddess Diana, Considered one of the seven wonders of the world. Whom all Asia and the world worshipeth. There is some ground for this sweeping assertion, for offerings were brought to this temple from Greece and from the East.

28. Filled with wrath. Against Paul and the Christ

29. And the city was filled with confusion. Very likely the mob marched around the city seeking for recruits before they went to the theater. The theater was the recognized place for public assemblies. Having seized Gaius and Aristarchus. We do not know whether they met these men by chance in the street or whether they looked them up. They evidently took them because they were companions of Paul and probably because they could not find Paul himself. Aristarchus is mentioned subsequently in chapter 27: 2, and in the example in 1 Cor. 16: 5, 6 Paul speaks of passing | Epistles. We know nothing of Gaius beyond what is said here. The name occurs elsewhere in the New Testament, but it is a very common name and there is no reason to suppose that this man is intended in the other passages. The presence of these two Macedonians as helpers of Paul in Ephesus would lead us to think that a part of the commercial machinery of the the Macedonian churches were strong and vigorous.

30. Paul was minded to enter in unto the people. danger for the sake of his friends. Perhaps also he saw in this concourse of people an audience to which he might give reasons for his teaching and thus preach the go-pel. His fellow-Christians showed him that he could sel, and if one took the slightest advantage not serve Gaius and Aristarchus by endangering his. own life, and that very likely they were not in as much danger as he would be if he entered the theater. The disciples. This is a common name for the Christians in counsel was at once called in, the lawyers the Acts.

31. Certain also of the Asiarchs. These officers had furtherance of the Gospel; he was ready to go back over | they had to pay a part if not all the expenses of the the ground that he had previously traversed that he games out of their own pockets. The Asiarche here the merchants' dividends lessening. The might thereby strengthen the churches which he had es- mentioned, although heathens to be sure, were very well

portion of which did not know why they had come to-

'33. And they brought Alexander out of the multitude instructed Alexander." The motive of the Jews | calling in their lawyers, presented their cases 23. And about that time. This is more accurate was evidently to clear themselves of all responsibility as before a fellow-merchant, who understood that the people would have difficulty in distinguishing

simply an image of the goddess represented as seated in would not listen to him at all. Perhaps they thought

35. The townclerk. Or recorder, the chief official of the city, next in authority to the proconsul of the Proander; but the mob recognized his authority. "He asks 25. With the workmen of like occupation. Demetrius the people to let reason take the place of passion, and temple of Diana, and that we esteem this privilege a great honor. Which fell down from Jupiter. According in the fall of some meteorite. The heathen writers differ made: cedar, the wood of the vine, gold or ebony.

> reasonable excuse. 37. For ye have brought, etc. One rash thing that they had done was to seize the two companions of Paul when they had done nothing evil. Robbers of temples. This is much better than "robbers of churches" in King James' Version, for that is not only an inaccurate translation, but also does not make sense in an age when there were no church buildings.

> 38. The coarts are open. The appropriate course for them to pursue was to bring an action at law against those who seemed to be injuring their business rather than to raise a riot. And there are proconsuls. The plural is used indefinitely; there was but one proconsul ruling at a time. They might appeal from the local courts to the proconsul of the province.

> 39. But if they seek anything about other matters. If there were any matters of public concern not to be settled by private suits at law between individuals, these could appropriately be settled by the lawful public assembly of the people, and not by a mob.

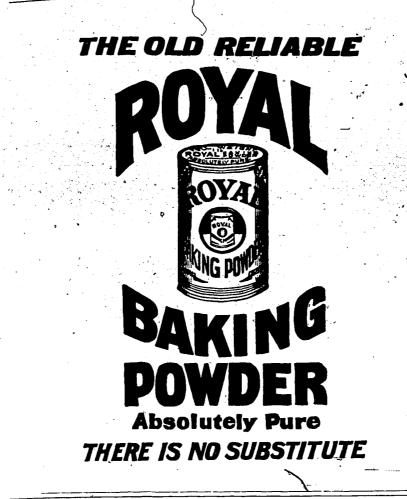
40. For indeed we are in danger, etc. This coolheaded man adds another argument for calmness on the part of the people, namely, that they would themselves be in danger of having their liberties abridged by the ever-watchful Roman authorities if they were so careless as to stir up a riot, especially when there was no apparent reason for it.

A good many years ago, in my early business life, when the merchants really existed as world,-I am sorry to say he is passing away now very rapidly—the merchants of my acquaintance were very intelligent, very tenacious of their own rights, and always "spoiling for a fight." Each had his favorite counof another, or if one thought that another was taking the slightest advantage of him, were set to work, and there was a first-class fight. That went on for some years. It was very good for the lawyers; but somehow the merchants began to find out that little by little the lawyers' fees were increasing and lawyers were getting the money and they were getting the experience. One day a bright merchant, whom I know very well, 32. The assembly was in contusion. Our author thought it time to put a stop to this sort of thing; and so there was organized in a quiet way, in the City of New York, what was called the Merchants' Court of Arbitration. One after another the merchants who had difficulties with their neighbors, instead of the matter a great deal better than the lawyers, and the result was that the lawyers' fees were lessened and the merchants' assets were increased. The lawyers have lost nothing by this chance. Instead of being the fighters in this mercantile community, they have become the peacemakers, and we hope they will continue to be such.

36. Seeing that these things cannot be gainsaid, etc. They were making a disturbance when there was no

### ECONOMIC FORCES WORKING FOR ARBITRA-TION.

JOHN CROSBY BROWN.



MARCH 2, 1903

the nations of the earth. They are now wak- est work on the Baltimore and Washington ing up to the fact that there is a small class telegraph line in the year 1843. The book in the community who are getting all the was discovered in the library of Thomas A. plunder; that is, the military and the naval | Edison, at Orange, N. J. men and the bulk of the people are bearing all the burdens. It is because the world has describes certain tests he had made, and come to realization that its burdens are be- makes the following interesting prophecy: coming intolerable that we business men are looking forward with a good deal of confidence and hope to what is taking place at The Hague as a new way out of the difficul- Atlantic. Startling as this may seem now, ty.

It seems to me most significant that this realized." movement for arbitration has come from Russia. Without in any way desiring to detract from the honor due to the Czar for the unspanned by a telegraph cable. We have manly and splendid work of his Rescript, we can see that there have been and are to-day forces at work in that kingdom which. sooner or later, will force him or some successor to this very step. All who have followed the course of the Russian Empire for the last twenty or thirty years, must have noticed some things which are very significant. A few years ago the financial world was much disturbed by a continual drain of gold from the financial centres of Europe to St. Petersburg. It was said to "fill up the war-chest," and all sorts of other reasons were given; but one day the world woke up to find that the finance minister of Russia was quietly preparing to reform and rearrange the domestic currency of Russia and put it into such condition that Russia could take her place among the financial nations of the world and be in a position to trade internationally on fair terms: and that has now been accomplished. Then again, little by little, the Russian debt has been refunded so that the burden upon the people, as far as interest is concerned, is much less than it was some years ago; and now Russia may be said to be, not in absolutely the highest credit in Europe, but in very good credit, and she can borrow at a rate of interest which is no discredit in any nation.

Another problem is before Russia. She has her great domain east of the mountains to occupy and to civilize. For this purpose Russia needs the help of the world. Every present utterance of the finance minister of Russia has been in favor of the removal of disabilities upon foreigners, and foreign capital into Russia for the development of her great country. Russia, financially and commercially speaking, is at the present time in 9:30. Business

the position of this country thirty years ago. She is holding out her hands inviting the capital of the world to come and help her develop her great trans-continental empire. She has wealth of land, she has material and mineral wealth; but she needs active capital to set that wealth to work and to give occupation to her people; and she knows-at any rate, the finance minister of Russia knows-that as long as the threat of war continues, capital will not flow into Russia to enable her to accomplish this beneficient work.

Such are some of the reasons, on the purely economic side, which lead us business men to look for the day, not far distant we hope, when the costly method of settling international difficulties by war will be replaced by others more rational and less expensive.

MORSE PREDICTED OCEAN TELEGRAPHY IN 1843. The Electrical Review, publishes the diary That is exactly what is taking place among | kept by Samuel F. B. Morse, during his earli

Under date of August 10, 1843, Mr. Morse

"The practical inference from this law is that a telegraphic communication on my plan may with certainty be established across the the time will come when this project will be

Commenting on this prophecy the Electrical Review says: "Today there is no ocean city. All are cordially invited. completed the first Pacific cable and have made a good start on the second: and Marconi has established communication across sixty years ago."-Phiadelphia Ledger.

## Special Notices.

	PR PR	OGRAM of the Semi-annual Meeting of th	
	Association to be held at Richburg, N. Y., Max		
	and 15	•	
	Subje	ct, "Christian Endeavor and Sabb	
	work."		
		SIXTH-DAY-AFTERNOON.	
	<b>2</b> :30.	Papers:	
		"Ideal Course of Bible Study for our	
		school." J. M. Mosher, Andover, N. Y	
		"Importance of Knowing What, Who	
·	•	and Why One is to Teach." Rev. Step	
		dick, Andover, N. Y.	
,		"How can One Come to Know What	
,		How, and Why One is to Teach?" A	
		Main Settlement.	
		EVENING.	
	7:30.	Evangelistic Service. Rev. G. P. Ken	
•		ron, Pa.	
		SABBATH MORNING.	
	10:30.	Service of Rededication of the Richburg	
		day Baptist church. Sermon. Dr. A.	
	,	Alfred.	
,	·	SABBATH AFTERNOON.	
	2:30	Sabbath-school Lesson.	
		The Sabbath-school a School. H. N	
		Hartsville.	
•		Value, Principles, and Methods of Grad	
) .		ars and Teachers. Rev. W. C. Whitfor	
).		Child Life and That Child's Life. P	
, .		Clark, Alfred.	
ť		Home Department. Miss Susie Burdi	
ľ		승규는 것은 것이 같은 것이 있는 것이 있는 것이 있는 것을 못했다.	
		EVENING.	
	7:30.	Evangelistic Service. Sermon. Rev. I	
		Little Genesee.	
•	Ι.	WIRST-DAV-MORNING	

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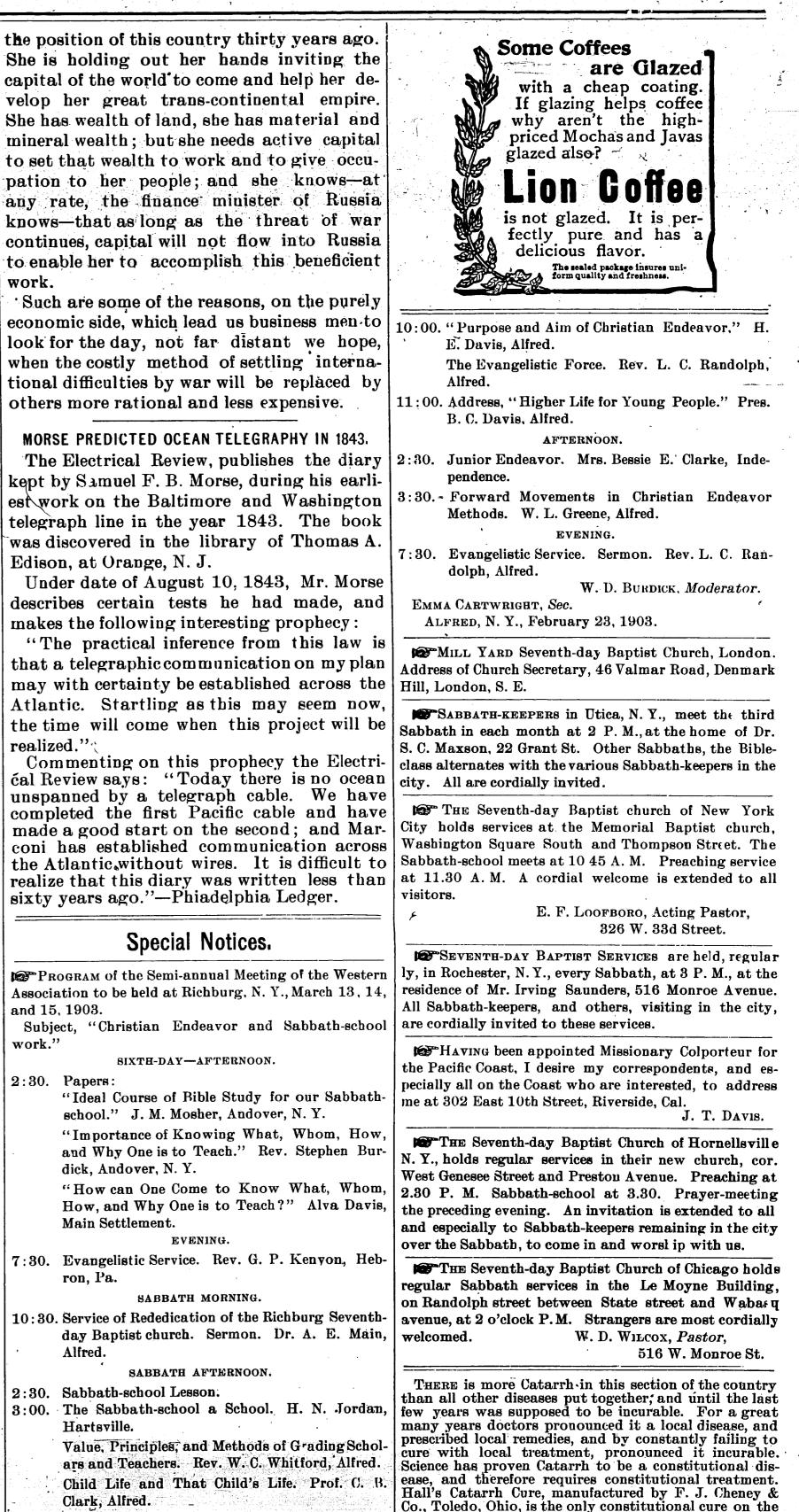
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E. Main,

ding Schold. Alfred. rof. C. B.

ick, Alfred.

D. B. Coon,



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## THE SABBATH RECORDER.

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JUDICIOUS diet and exercise will frequently improve a man's opinion of his neighbors.

()URSELVES possesses the virtue our neighbors lack—at least we think so.

# The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. W. B. MOSHER, Acting Business Manager

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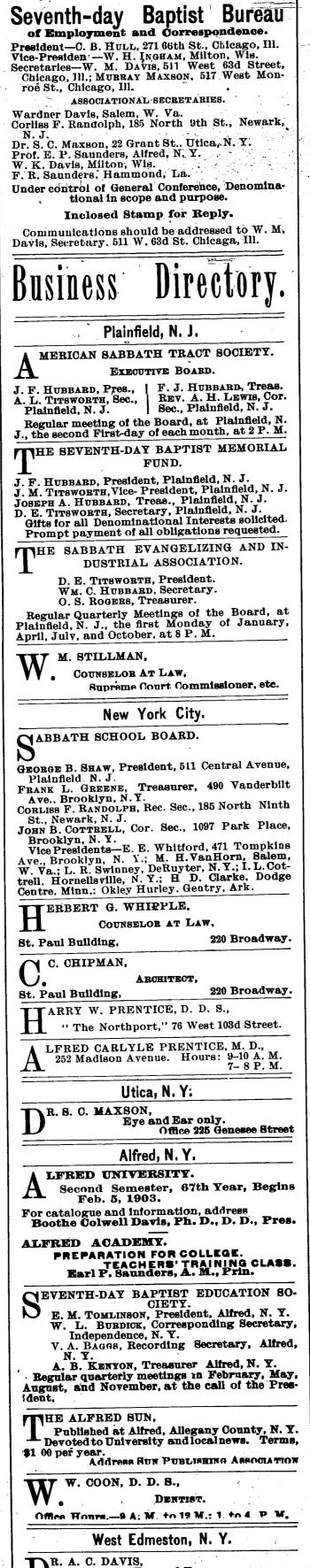
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VOLUME 59. No. 10.

#### TRUTH.

Men seek the Truth amid the shards of earth. And dig and delve for weary years in vain Among the creeds the schoolmen would explain, Forgetting that in God it has its birth,

And never can be found in all the dearth Of books and tomes which harry heart and brain And furnish of its grandeur scarce a grain.

Obscuring still, in clouds, its sterling worth. But look! "I am the Truth!" In Me 'tis found In all its forms of glory and of grace;

In Me, one with My Father, it is crowned, And in My life it holds a kingly place,

From whence it brightly shines, the world around, And reigns supreme in all the realms of space.

-Presbyterian Banner.

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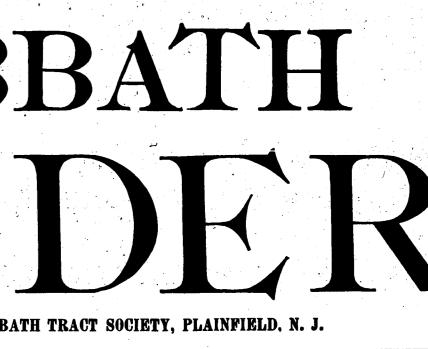
Experience in attempting to varnish some pieces of wood-work left. Leave no Brush Marks. taught the writer the value of so wielding the brush as to leave no

marks. Similar experiences which all our Believing In starts with the idea of believing or readers have had, carry valuable suggestions And Doing. not believing that it can be done. concerning the effacement of oneself, and of consciously, seek their own glory in the name steps by which a given thing can be accomof religion when they say, "I want God to do plished, nor to determine, at first, all the be done to vindicate their conception of what man or the men, who undertake a given work, in order that God may be glorified. Self should all disappear under the touch of that Church of Christ, as it goes on through the lines and determining farm boundaries from one is able to accomplish enough to guarantee surveyors, under the old territorial governgreatness in the sight of God, or give ground | ment of Wisconsin. The only records were for thrusting himself into the fore ground of meager, and often imperfect, "field notes." every trace of the larger tools from marble or been removed, in many instances.

MARCH 9, 1903.

wills should be swallowed up in the divine will, carriers must follow to determine distances. until each act and purpose finds beginning Patient search must be made for possible and end in the choices of the divine. That is monuments, indications, suggestions, or enough. It is sufficient that the kingdom of hints. Faith and perseverance accomplished heaven is extended a little by what you may the rest. The counterpart of such work in a be and do, that the reign of righteousness is | half-surveyed forest country, exists in Chrismade a little stronger in the hearts of men | tian experiences, reformatory work, and the because you have lived and wrought. Beyond fields of spiritual development, with this difthat, it is best that individuals and genera- ference, that the fundamental questions of tions be lost sight of in the development of the truth, duty and obligation are clearly deterkingdom, to be found, if at all, in the kingdom | mined in that highest of standards, the Word above when the books shall be opened, and of God. The purpose of these lines is to the redeemed gathered. Let the hand of your awaken in the heart of every reader, the conservice take care that no brush marks are viction that, having such a record, such

The possibility of doing any work | the knowledge of truth and high living, to holy attainments, and to abundant service. are within the reach of every one. Believe, Faith concerning anything we are then, with all your heart. Seek to attain personal choices and purposes in the service | to undertake is the first step toward success. | with all your strength. Trust in God. Push of Christ. Many people, consciously or un- Such faith need not be able to explain all the ahead. In our news columns last week, we thus and so for his own glory," when the real methods by which accomplishment shall be The Observ- noted the commencement of the facts are that they are anxious that it should secured. There must be in the mind of the same of Lent. Lenten season, with Ash Wednesday, March 4. The growth of in-God ought to do. (The temptation to this a conviction that the work ought to be ac- terest in that season, when coupled with its weakness-not to speak of it in stronger complished, that it can be accomplished, and history and the history of movements germane terms-is so great that Christians need to that they are the men to doit. These general to it, is of more than passing interest. For guard against it, constantly. Beyond the principles have widest application. They de- many centuries much the larger part of the few points in which God has revealed enough termine success or failure in individual life, Christian Church has observed the Lenten for us to know just what is for his glory, it is notable in the matter of individual duty season, which, from the highest standpoint, best for men not to assume the wisdom which | touching religious things, reformatory move- | is a season of retirement from worldly things, declares that such and such things ought to ments, and personal attainments in righte a time for self-examination, and repentance, be done in answer to their prayers and wishes, ousness. If the work to be done, and the for the renewal of consecration, and the puriattainments to be made, are especially diffiel fication of life. That it has not always been should be kept out of the consideration, when | cult, the requisite faith must be strong in its | thus, and that its higher character has not we pray, and the brush marks of selfishness grasp upon the single central thought that it been understood, is true. That in many inought to be done and can be done, while the stances it has descended to a meaningless Christ-like wisdom, which says, "Not my will, one thus believing, begins efforts with a wil- social custom, is also true. Nevertheless but thine be done." We must leave God to | lingness to test methods, discard old ones, | consciousness on the part of men that they determine what his will is, when we have fol- adopt new ones, recognize new elements as need the purifying and uplifting influences lowed his directions, and obeyed his Command- they may appear, and so push forward, of special seasons of devotion, has always exments in doing the work which he has clearly guided by faith. The writer remembers many isted, and has found expression in every form given to us. The sum of human effort in the days' experience as an assistant in running of religion. Some years ago the Evangelical Alliance attempted to unite non-liturgical centuries, is great; but no individual, and no the rude notes of the earliest government churches in the observance of the week of prayer, with the hope that general religious awakening would thus attend the opening of the year. After full trial that effort has falthe picture. As a stone-cutter polishes away Stakes and other monuments had decayed, len into disuse, one reason for which is found But in the fact that all social and commercial inand granite, leaving the finished surface when an initial corner had been located, what- fluences in life work against the development mirror-like, until it reflects the face that looks ever hindrances and difficulties might lie be- of religious thought at the opening of the upon it, so the work of the individual Chris- fore the surveyor, it was settled that from year. On the other hand, it is claimed that tian, and of each generation of those who that starting point, the remaining lines, the traditional season of Lent, with its hisserve the Master, should be left without trace angles, corners and boundaries, could be de- toric associations, tends to the development of selfishness, or the scars which personal termined. To do this, axe-men must go first, of religious thought more than any other ambitions and choices make. Individual cutting paths through the wilderness. Chain-period of the year. Probably the conscious



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divine "field notes," and being assured of divine help, all needful things pertaining to