



Sunday law or no Sunday law, but rather, it has dealt with certain minor features, many of which are quite local, connected with the city of Boston. The Defender—organ of the New England Protective League—for February, says: "As we review the many issues which confront us, on every side, after nine years of study of the problem and a survey of many fields, we conclude that there never was a time when right views of this question should be so circulated, and telling arguments presented." In the same connection the Defender declares that materialistic thought, pleasure seeking, money worship, etc., are steadily increasing, and that "a popular writer assures us that there is no obligation whatever connected with the attendance of the House of God upon the Lord's Day." In its March issue the Defender says that three years ago there were fourteen bills before the Legislature of Massachusetts seeking to modify the present Sunday law, and that the present Legislature "is making a record in the number and character of its Sunday, or Lord's Day, bills." There are now four bills before the Legislature seeking to nullify present legislation concerning the closing hours of saloons on all days of the week, including Sunday. There are five bills seeking to make hunting and fishing legal upon Sunday. "Three sporting bills" are also in hand. The substance of these bills is that nothing in the existing laws "shall be held to prohibit on the Lord's Day such harmless recreation or sport not otherwise forbidden by law as does not trespass upon private rights, or disturb public peace or public worship." Bills are also in hand touching the matter of "charitable entertainments" upon Sunday. There are "two labor bills" pertaining to the loading and unloading of vessels on Sunday. A hearing upon Sunday bills before the "Probate and Chancery Committee" in Massachusetts State House was held on February 19. Another hearing was announced for March 10, and the Defender warns its readers to "watch for other days." These items will give our readers a general view of the nature of the Sunday law struggle at the present time in Massachusetts.

The struggle in New York State is so largely political and so closely identified with the saloon interests, in many ways, that it lacks even the minor features of a religious movement, which appear in the state of Massachusetts, for in that state the defenders of Sunday occupy moderately religious grounds. New York City is the center of the Sunday law agitation in that state, although the situation in other cities has many features in common with that in New York. The political complexion of party issues in the state, in this Presidential Year, gives form and vigor to the Sunday law struggle. Neither party dares espouse the side of the saloon without reserve; neither does either party dare to openly antagonize that interest. In inelegant but expressive phrase, both parties "are between the devil and the deep sea," and each strives to manipulate the Sunday question so that it shall present the least danger or the most possible benefit to party issues in the coming campaign. As a whole, for many years, the Sunday law of the state of New York has been infringed upon steadily, while

the attitude of the representatives of the country districts in the Legislature has been to avoid such action as would openly favor the direct destruction of Sunday legislation, while winking at the almost universal disregard of the law, both by saloons and by business interests. The agitation in that state has reached a point where the fundamental issue seems more nearly in sight than in Massachusetts. Still, little can be prophesied while the political elements are so prominent a feature.

Our readers have been kept informed concerning the execution of the ancient Sunday law of Pennsylvania, in the city of Philadelphia, during the past year. The persecution which was carried on so successfully, for a time, was suddenly closed a few weeks since in consequence of judicial decisions, which made the spies sent out to secure violations of the law, criminal, as well as those who sold goods at their instigation. The Sabbath Committee of Philadelphia disclaims the charge that it was responsible for this persecution, while public opinion holds it to be actually responsible, though it may have seemed to carry on its work through indirect agencies. At the late session of the Christian Education Convention, in Philadelphia, a general account of which is found on another page, the Philadelphia Sabbath Association scattered a leaflet in which it seeks to defend itself in the matter of the Sunday law persecutions, and to insist upon the necessity of executing the Sunday law in the interests of Christian people who desire a quiet Sunday. In that leaflet occurs the following reference to an expected struggle in the Legislature: "The Legislature of Pennsylvania will at its next session be the scene of the hottest battle ever waged on this vital issue, with which stands or falls all that we hold dear as Christian citizens. God save the Commonwealth from the devastating ruin of a wide-open Sunday! For the sake of the little children, whose character and principles are being molded by what they observe round about them on every hand, a deep, heartfelt reverence for God's Holy Day must by all means be maintained, as of the utmost moment for the safety and welfare of the state." Of these three states, in which the Sunday law is now prominent, it would seem that Pennsylvania is logically nearer to the final and fundamental issue than either of the other states. However this may be, the situation in these states—which finds some counterpart in several other states—shows that we have entered fully upon a period of agitation which, sooner or later, will lead to a struggle over the ultimate question, Shall there be any mandatory legislation concerning business and recreation on Sunday? The evolution of Sunday legislation, for the last three hundred years, and the prevalent theories concerning the Sabbath question, show that the only feasible ground for such legislation is permissive legislation, protecting each employed person in the right to one day of rest in each week, as against the present laws, which compel idleness on the part of all on a specific day.

#### SOCIALISM.

The most important items in investigating any question, especially in the earlier stages

of its history, are definitions. Much is gained when a system of thought is clearly defined, and there is corresponding loss and confusion when it is not clearly defined. The word "socialism" includes any theory or system of social organization which would abolish, entirely or in a great part, the individual effort and competition on which modern society rests, and substitute for it co-operative action, which would introduce an equal distribution of the products of labor, and would make land and capital, as the instruments and means of production, the joint possession of the members of the community or state. To this general definition should be added the definition given by John Stuart Mill, the highest authority on such questions among English writers of the last century. Mr. Mill says:

"What is characteristic of Socialism is the joint ownership by all the members of the community of the instruments and means of production; which carries with it the consequence that the division of the produce among the body of owners must be a public act performed according to rules laid down by the community."

Professor Woolsey says of Socialism, "While it may admit the State's right to property over against another State, it does away with all ownership on the part of the members of the State, of things that do not perish in the using, or of their own labor in creating material products."

#### COMMUNISM.

The word Communism describes a certain movement in social circles which arose in Europe about the middle of the last century, the fundamental thought in which is closely allied to the idea of Socialism given above. The central thought in Communism proposes to abolish private ownership touching all property, and to vest all rights relative to property in the State. The State is to control production and distribution. This control is to cover all the products of industry, and in part or in whole—logically it must be in whole—this system denies the right of an individual to control either his labor or its products. It also involves the idea that each individual must be guided and controlled by the State as to what he shall do, in the matter of labor or otherwise, and that whatever the State conceives to be for its highest good, shall determine the action of the individual, without regard to his own personal good or his personal rights. In a word, Communism would totally destroy private property and private enterprise.

A few examples along this line are found in the United States. Some of these were imported from France under the head of Fourierism, in the earlier part of the last century. The Oneida community at Oneida, N. Y., is another illustration. Brook Farm in New England is another. The writer was familiar with a Fourierite community at Ceresco, Wisconsin. It was established there about 1840 or 1845. The history of each of those efforts and of all similar efforts has been brief, and their failure as practical enterprises, has been strongly marked. Reasons for that failure will be given in a future article.

#### NIHILISM.

Nihilism is the lowest and most destructive form of these notions concerning social re-organization. This was, at first, a social movement beginning in Russia, and its prom-

inent point of attack was the customary forms concerning marriage, and its war upon the general authority as represented in social customs and in government. Its favorite motto was "The Tyranny of Custom." It proposed to murder the family and the State. It began about 1840 and was brought into special prominence by Turgeneff about 1860. Fundamentally, Nihilism believes in nothing. It is purely negative and practically destructive to the existing order of things. It has been represented by various parties, especially in Russia, and has developed various destructive tendencies, including the murder of the Czar in 1881. It rejoices in calling itself "The Land and Freedom Party." It will be seen at a glance that not a few fundamental ideas are common to Socialism, Communism and Nihilism; Nihilism being the lowest and Socialism the highest conception. Nihilism, usually under the name, however, of Communism, is most strongly marked in the United States by the Haymarket Riots in Chicago. The reader will already apprehend that Anarchism and Nihilism are practically synonymous terms. Anarchism is another name for the movement which proposes to destroy all government, to break up the existing order of things, and instead of private ownership, personal rights, and good order, to plunge the world into Anarchy and destruction.

#### CHRISTIAN SOCIALISM.

Christian Socialism as a movement began in England about 1850. It was represented by men of the highest type, Charles Kingsley, Frederick D. Maurice, Thomas Hughes, and men of that stamp. It was not the discovery of a new idea, nor an unfamiliar truth. It was, rather, an attempt to indicate the true way of escaping from the imperfections and ruinous tendencies of Socialism, Communism and Nihilism, which were so strongly felt at that time in Europe. Its principles are these: 1. Christianity ought to be directly applied to the ordinary business of life in order to secure the just rights of all individuals and of the community from a Christian standpoint. The leaders in this movement, named above, believed that the present system of competition should give place to some form of co-operative associations both in the production and distribution of property in order that all men "might work together as brothers." 2. That any outward change in the life of the individual laborer, such as is aimed at in most of the socialistic schemes, would not be sufficient to settle the labor question; but that there must be an inner change, brought about by the education and elevation of each individual through the influence of Christianity. In securing this elevation the aid of the State should never be invoked, other than to remove all hostile legislation.

By comparing the above systems our readers will see that Christian Socialism is the application of the principles of Christianity to the social and economic questions of the world. It does not propose to destroy the existing order of things, nor to destroy private ownership, nor in any sense to rebel against society or government. It offers the principles of Christianity as the essential solvent of the various social problems which confront the world, and Christian ethics as marking the lines of action which should be followed.

It does not seek the enforcement of these principles by civil law, much less does it pro-

pose to entrust their enforcement to the mob rule of the anarchist, or the tyranny of majorities, expressed in any way. This outline view of four phases of the Sociological question will prepare the way for some further consideration which we hope to give in our next issue.

#### RUSSIA AND JAPAN.

The rapidity with which the conflict between Japan and Russia has gone forward, is almost unparalleled, but greater than this rapidity has been the revelation of the preparedness of Japan for the struggle, and the unpreparedness of Russia. It is yet too early to prophesy concerning the length of the war, or as to final results. But no observer of the situation can doubt that the weakness of Russia is much greater than the world has supposed. She represents a vast territory, much of which is so unproductive, and so nearly impassable for armies that the extent of her empire is a source of weakness. Corresponding ignorance prevails among her people. Her armies are more nearly impressed, men who are compelled to fight, than they are volunteers whose patriotism leads them to fight. We have spoken in a former issue of the religious and political elements of unrest that pervade the empire. When it is remembered that the seat of war is 5,388 miles from the Russian capital,—the distance across our own continent from New York to San Francisco is 3,250 miles, and this distance is covered by American trains in 106 hours, while the Russian trains between Moscow and Port Arthur consume about two weeks—and a single track railroad, hastily built and poorly equipped, is the only means of communication, the weakness of Russia is yet more apparent. That railroad is interrupted by Lake Baikal, which must be crossed upon the ice in the winter season, or by ferry in the comparatively brief summer, for a distance of sixty miles or more. This increases the weakness of Russia in any event, and especially in the case of such a war.

Our readers already understand that for two centuries Russia has been hoping to secure better maritime facilities by securing an open seaport on the Atlantic, or the Pacific Ocean. Port Arthur is her only hope of open, and constant communication by way of the Pacific. Since the war began Port Arthur has been only a point for Russian reverses, and at this writing it seems probable that it will fall into the hands of the Japanese within a brief period. All told, the indications are that the war will develop widespread and permanent elements of weakness in Russia of which the world has not hitherto been cognizant, and which Russia has carefully covered.

We do not need at this time to do more than call attention to the preparedness of Japan, to the vigor with which she has pushed the conflict, to the advantages she has in point of intelligence, patriotism, quickness and skill on the part of her people. We sincerely hope that some influence, or many influences combined, will bring a speedy end to the conflict, and that out of it better things will come for Russia, Japan, and the world, but it is certain that the surprises which have already come are to be supplemented by still others, whether the conflict be long continued or brought to a close at an early day. Every student of the political situation of Europe

and Asia must also see the possibility—we hope it need not be said the probability—that several European nations may be involved should affairs take an unfortunate turn at any time. Norway and Sweden which block the way of Russia so far as securing an open port on the Atlantic is concerned, and the traditional "balance of power" between Russia, Germany, England and France, are possible factors of great moment at the present time. By way of her possessions in India and in view of the expedition which England has sent to Thibet, coupled with the Turkish question and the minor question of Bulgaria and other small principalities in and about the Black Sea, the problem has as many unknown quantities as some of those which puzzled the brains of our readers in the advanced algebra class. Whatever comes, commercial interests will be a permanent and a large factor in the relations of the United States, while these, and political adjustment and re-adjustment will abound in Europe and Asia. Just now there is a lull in the reports from the scene of war, but the coming of spring weather will be likely to witness a renewal of operations, and perhaps some decisive battles before the season is far advanced.

#### THE RELIGIOUS EDUCATION ASSOCIATION CONVENTION.

The Religious Education Association held its second annual convention in Philadelphia, March 2-4. Four hundred persons registered as delegates, and two of the evening sessions had attendance of between two and three thousand persons each. The delegates were from many states, New England sending the greatest proportion of representatives. Educational institutions made a better showing, in point of delegates, than either Sunday-schools or churches. The number of Quakers present from Philadelphia and vicinity was noticeable.

The sessions were held in a variety of places, including the Academy of Music and the great Baptist Temple, with the First Baptist church as headquarters. Afternoon meetings of the seventeen departments of the Association were held, some holding one session, and some two. Simultaneous meetings were held in a dozen different places. These meetings were naturally small in attendance, with the exception of the Sunday-school section. The papers and addresses, however, were by men and women of high standing in the religious and educational world, and many of them were permanent contributions to the themes treated. Departmental sessions were held upon the general topics, "Universities and Colleges," "Theological Seminaries," "Churches and Pastors," "Sunday-schools," "Secondary Public Schools," "Elementary Public Schools," "Private Schools," "Teacher Training," "Christian Associations," "Young People's Societies," "The Home," "Libraries," "The Press," "Correspondence Instruction," "Summer Assemblies," "Religious Art and Music," "The Council of Religious Education."

The Sunday-school sessions proved to be conservative, constructive, and harmonious. There was little disagreement expressed and none of that was acrimonious. Some of the most conservative leaders in the international work were present, and after-



Missions.

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

WE believe in the thorough indoctrination of our children and young people in the tenets of our denomination. They should thoroughly know the reasons why we are a separate religious people—why we are Seventh-day Baptists. Our young people should have and give a better reason for being Seventh-day Baptists than they were brought up to be so. A good and right bringing up of a child is very important, but when he becomes a man he should know and give the reasons for the faith that is in him, and for which he stands. He should be able from the Bible to show why he is a Baptist—that immersion is the only baptism taught in the Scriptures. He should so understand the Biblical and historical reasons for keeping the Seventh-day of the week for the Sabbath that he can show to others that it is the Sabbath of Jehovah; of the Fourth Commandment of the Decalogue; of the Bible; the only Sabbath that the apostles and Jesus Christ our Saviour kept, and that it was never changed or abrogated by them. Our young people should not only be able to give the Biblical reasons for the Seventh-day Sabbath, as it is sometimes called, but be able to give the history of how Sunday became to be observed as a Sabbath. Now we ask how many of the young men and women in our homes, and in our Sabbath-schools and churches, can do it? We hope there are more than we think there are. We fear that a large majority of our young people, and of the parents, too, would not pass examination. To be indoctrinated in the Sabbath truth means more than to be thoroughly taught it. It means to so inbed it in the heart and consciences of our children and young people that they will be true, faithful, conscientious, spiritual observers of the Sabbath. That they will not loosely keep it, and not from any worldly and social consideration forsake it. Why do we emphasize this thorough indoctrination of our children and young people in the doctrine of baptism and of the Sabbath, and leave out other important Christian doctrines? Not that we do not recognize other important and fundamental Christian truths and their relation to a Christian life, but because (1) they are the truths for which we stand, and make us a distinct and separate people, and (2) we greatly need such an indoctrination.

Why do we say we greatly need such an indoctrination of our young people? Because the fact is there are too many of our children and young people woefully ignorant of the reasons and arguments for the Bible Sabbath—the seventh day of the week, and too many who do not have a Sabbath conscience. This is apparent when we look over and around and see how many are, from social affiliation, from business and worldly consideration, forsaking the Sabbath of their fathers and mothers and of the Bible. Some of these keep Sunday more as a holiday than as a Sabbath, and perhaps more of them have gone over to no-Sabbathism. We can count family after family where the parents were staunch Seventh-day Baptists but some of their children and grandchildren have left the Sabbath, and some families where not a child or a grandchild keep the Sabbath. We need such a process of thorough indoctrination in order to save and hold our children and young people

to the Sabbath and to ourselves. We might say hold them to religion and spiritual life, for no Sabbath means no religion, no God; loose Sabbath observance and Sabbath-breaking, no spiritual life and piety.

Who should do this work of indoctrination? The home, the church and Sabbath-school. The parents should not only conscientiously, truly and spiritually keep the Sabbath, but should be so versed in the reasons for keeping the seventh-day of the week for the Sabbath, as to teach and establish their children in the Sabbath truth. They should so ground the Sabbath in the minds, hearts and consciences of their children by example and precept, that there will be no inclination or tendency, for any consideration, of their forsaking the Sabbath of Jehovah. The Sabbath truth in all its lines should be thoroughly taught in our Sabbath-schools and taught and preached from our pulpits. How often is Sabbath truth taught in our Sabbath-schools? Once in a year, or a quarter, or not at all? How is it? We would not unduly emphasize it or make it a hobby in our Sabbath-schools, but we should give it in our Sabbath-school instruction its due importance to us as a people and to the religion of Jesus Christ. We honestly think from observation that the instruction in Sabbath truth in our Sabbath-schools is sadly neglected. What shall we say of the pulpit? Are our pastors and ministers teaching and preaching Sabbath truth and Sabbath observance in their different and varied phases as often as they should to their congregations? Is it a sermon on the Sabbath question once in a year, or a quarter, or not at all? Of course, we are not ashamed of Sabbath truth, we are not fearful of offending others with the truth of God. Our people need instruction from the pulpit in Sabbath truth, they need to be confirmed and strengthened in it. Our consciences need to be enlightened, made keen and responsive to the right observance of the Sabbath. Perhaps we need some reform in the manner of keeping the Sabbath. Our pulpits can do much in helping us in these lines. Would it do us any harm if we were more aggressive in the teaching and preaching of the Sabbath truth, in the home, in the church and in the Sabbath-school? Is it our duty only to be on the defensive in regard to it? We believe, to more firmly establish our people, young and old, in Sabbath truth, to lead them to a higher and more conscientious Sabbath-observance, to keep and hold our young people to the Sabbath, and to advance Sabbath truth in the world, we need to have it taught and preached more frequently than it is from our pulpits.

MISSIONS AND THE WAR IN THE EAST.

The war between Russia and Japan is being watched with interest, not only in commercial and political, but in religious, circles. Japan has recently emerged from paganism and is not yet nominally Christian, but is eager for advancement in intellectual and spiritual as well as in material things. She has taken the best that the Western nations can offer, and some of her leading statesmen—including the naval commander in the victory at Port Arthur—are intelligent Christian men. Russia is medieval and only nominally Christian. She has failed to educate

her masses, refuses them liberty of speech and of religion, and grinds them down under commercial, judicial and political oppression. Russia is at least two centuries behind Japan, and is chiefly characterized by brute force and governmental machinery.

Thus far the progress of the war has been in favor of the Japanese, who have sunk several Russian warships and have landed a large number of troops in Korea.

The missionaries in Japan, Korea and Manchuria are reported safe. Those in Japan will probably suffer only from the general excitement of the people, and the hindrances which come in war time.

In Korea, where the Presbyterians and Methodists have most of the workers, the missions are likely to suffer, as it is expected that the country will be the principal battlefield. In Manchuria, where the Irish and Scotch Presbyterians are laboring, the presence of the Russian troops will be a disturbing factor.

The "Powers" have agreed to Secretary Hay's note limiting the field of conflict and guaranteeing the integrity of China. We believe that the outcome of the war will be for the advancement of the Kingdom of God, but it is time for Christians to pray for the missionaries and native Christians in these mission fields.—The Missionary Times.

TREASURER'S REPORT.

For the month of February, 1904. GEO. H. UTTER, Treasurer.

Table with columns for account type (Debit, Credit) and amounts. Includes entries for Mrs. M. C. Parker, Mrs. G. W. Stillman, etc.

Table with columns for account type (Debit, Credit) and amounts. Includes entries for G. H. Fitz Randolph, George Seeley, John H. Wolfe, etc.

E. and O. E. GEO. H. UTTER, Treasurer.

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

THE AFTERGLOW.

Long lines of light and one red fiery glow Burn where the regal sun hath sunk from sight; Throbbing athwart the broad horizon flow Long lines of light.

They send a glory through the coming night, As hostage for the day that darkens slow. An earnest of the morn's more kingly light.

So when the sunset claims us and we go, Happy if, worn with labor and with fight, We leave above our ashes lying low Long lines of light.

THE Housekeeper's Alliance of Philadelphia has undertaken to solve the problem of domestic employment, by forming a Household Employment Bureau under a new plan that shall serve alike housekeeper and maid and shall be of mutual benefit to both. The movement is considered an important one and the plan has received favorable commendation both in private circles and through the press. The whole scheme will be devoid of sentiment and run on a strictly business basis like any other mercantile enterprise. Three hundred and fifty well-known Philadelphia women have been appointed honorary vice-presidents, with the expectation that with so many centers of interest, the plan will become widely extended. It has been decided that a uniform fee of fifty cents shall be charged for those desiring employment and those seeking an employe, and men as well as women can avail themselves of the Bureau. It is purposed to secure office quarters in the center of the retail district of Philadelphia, that the office may not only be well known but conveniently situated. They will seek to interest all the best households of the city in the plan as well as all those wishing employment. The officials will be in touch with all parts of the city where possible employes can be reached, with immigration bureaus and other sources of supply. All applicants for employment shall be thoroughly investigated as to character, honesty and ability so that the employer shall run no risk of being deceived. No attempt shall be made to improve the condition of domestic service as it is believed that when the matter is fully systematized these questions will settle themselves. They plan to bring together the employer and the employe and to fit one to the other. They consider the matter one of regulation and adjustment. They aim not only to obtain servants but such servants as they can vouch for. A competent woman, familiar with the work, has been secured as manager of the Bureau, and the work of organization has been so rapidly pushed that it is probable that they will have secured an office and be ready for business in a very short time. Booklets, explaining the methods of the work, are now in press and will be widely circulated for the benefit of all interested persons. While efforts have been previously made in the way of employment agencies, this is the first united effort of housekeepers, on any large scale, to grapple with the question of domestic service. A similar plan has met with success in Europe and a recent enterprise of like nature, though on a smaller scale, has been in operation in New York for several months. It is thought by those in a position to know, that there are many American girls who would enter domestic service if they could find just the right place. To such, this Bureau will be a great boon. The managers

are also considering sending to the parish priests of various European countries and through them hope to obtain a supply of good girls, to aid in meeting the demand which for some time has been much greater than the supply. These girls can be brought into the country as servants, without violating the Contract Law of our country which prohibits the importing of unskilled laborers. The development of the plan will be watched with interest.

WOMAN'S BOARD REPORT.

The Woman's Board met at the home of Mrs. J. B. Morton, Milton, Wis., March 1, 1904.

Members present, Mrs. Clarke, Mrs. Morton, Mrs. Platts, Mrs. A. E. Whitford, Mrs. Babcock.

Visitor, Mrs. A. D. Burdick. Mrs. Clarke opened the meeting by reading the 4th chapter of Micah, and Mrs. Platts offered prayer. Minutes of last meeting were read and approved.

The Treasurer's report was read and adopted.

Mrs. Townsend's monthly statement was presented.

The Board voted to advance to Mrs. Townsend \$5 for her use in traveling expenses.

Resolutions on the death of Mrs. Wait were presented by the committee having the matter in charge and were adopted by the Board.

Mrs. Platts read letters from three societies.

The reading of these letters was of especial interest because of expressions of faith and confidence in the work the Board is doing, and because of contributions on apportionments.

Mrs. S. J. CLARKE, Pres.

Mrs. J. H. BABCOCK, Rec. Sec.

WOMAN'S BOARD—TREASURER'S REPORT.

Receipts in February, 1904.

Table with columns for item and amount. Includes entries for Phenix, R. I., Miss Josephine Stillman, Phenix, R. I., Mrs. D. C. Babcock, Gentry, Ark., Ladies' Aid Society, etc.

Total \$127 50 Milton, Wis., February 29, 1904. Mrs. L. A. PLATTS, Treasurer.

In the receipts for January, as published in the RECORDER of February 15, Board Expense was twice printed Building Expenses.

RESOLUTIONS OF RESPECT.

Resolved, That the death of our sister, Dr. P. J. B. Wait, brings grief to every heart in the Woman's Board, and a keen sense of personal loss;

That we acknowledge with gratitude the eminent ability with which she has many times served the Board—ability which has been recognized in other bodies of women by her appointment to positions of responsibility, in all of which she distinctively honored the body of which she was the representative;

That words fail to express our appreciation of the generosity—couched in terms of kindest sympathy and courtesy—with which she invariably responded to every request of the Board, whether for addresses at our anniversaries or for time and effort given in attendance upon meetings of other bodies;





veloped, in his department of the RECORDER, as well as others, both in print and by private correspondence. They are all good, if you build on the right foundation.

I am sorry to be told that in our eastern churches at least, if not in the west, card-playing and dancing are common, and that spiritual life is waning. I believe that this is owing to the decline of faith in the presence and power of the Holy Spirit. The effort to force ourselves into a happy frame of mind will not be sufficient. We need to put it in our heart with the Spirit to get permanent success. There is no objection to reorganizing our societies, if we can do it without any disadvantage to our faith and heart-life re-organization. A lady wrote to the editor of a secular paper to know what new entertainments they could get up, or what they could do to get up a new interest in their Sabbath-School. Then she named over all the entertainments she could think of, which they had tried. The editor replied that he thought a revival of religion would be the next thing. Sometimes "The children of this world are in their generation wiser than the children of light." I have known them to use better judgment than some church people do. If you say "Physician, heal yourself," I can only say that I am trying hard to get into a more spiritual frame of mind, and to study the Bible as carefully as I can, and ask for the divine presence, or the indwelling of the Holy Spirit; and would recommend the same to all others. Yours fraternally,

W. H. ERNST.

#### SEMI-ANNUAL CONVENTION.

The semi-annual convention of the churches of the Western Association was held with the Second Alfred church, Feb. 26-28, 1904. The attendance from the churches was not as large as we had hoped to see. The sermons, addresses, papers and discussions were good and were listened to with close attention.

The Friday afternoon and Sunday forenoon sessions were devoted to papers and discussions on giving. In a paper on "Tithing, its Financial and Spiritual Benefits to the Individual," E. D. VanHorn briefly reviewed the law of tithing; showed how the giving of at least a tenth of one's income would spiritually benefit the giver, and said that one should not be influenced to give because of any financial benefits that might result to himself, but he should give because of his love to God and to humanity.

Willard D. Burdick, in a paper on "Tithing, its Financial and Spiritual Benefits to the Church and the Denomination," said that of the two elements of the tithe, the moral and the legal, the former is taught in the New Testament, and the Christian is to devote a fixed part of his income to the Lord's work. This may be one-tenth or several tenths. Such giving would benefit our churches spiritually, and would win others to the Lord and his Sabbath. Our offering would be doubled—perhaps several times increased—we could get out of debt and have money in the Lord's treasury to carry on the work he wants us to do.

Sunday morning, Prof. W. C. Whitford read an excellent paper on "Systematic Giving." The key-note for systematic giving is 1 Cor. 16: 12. The plan of giving weekly is much easier; it brings the desired money, encourages small givers, promotes the spiritual life

of the church and aids in the benevolent work of the denomination. The most important point is that given as conducive to spiritual life. Some of the points made in the discussion of these papers were: We should begin with the young to teach systematic giving, as they are the most teachable. Tithing is a good basis for giving, but many should give much more than one-tenth of their income. If you are in doubt as to what is included in your income, give the Lord the benefit of the doubt. There are young men among us studying for the ministry who could earn several times more than they can expect to obtain in the ministry; they are not moved by the mercenary spirit. If we are to have educated ministers we must support them, and this can best be done by systematic giving. All our money should be held subject to the call of God. Inasmuch as the financial question is of great interest to us denominationally, these papers were requested for publication in the SABBATH RECORDER.

Evangelistic services were held each night. On the evening before the Sabbath, Pres. Davis preached from the text, "Let this mind be in you which was also in Christ Jesus." We forcibly showed how desirable it is to have in us the mind of Christ, as is seen in Christ's loyalty to God and his laws; his standard of morality; his unselfish service. Christ's ideal of glorification was realized in his death on the cross, by which life is possible to us.

Rev. H. C. VanHorn, on the evening after the Sabbath, spoke from the text, "He that saith he abideth in him ought himself also to walk even as he walked." We must learn the principles of Christ's life, and pattern our lives after his life thus discovered. In his life were purity that was tempted and tried, humility that led him to serve, obedience to the will of God.

Sunday night Dr. Main preached from the words, "Thou shalt love thy neighbor as thyself." Jesus is the most practical and most exacting teacher the world has ever known. There is more law on Calvary than on Sinai. To be neighborly, keep the Golden Rule. Put yourselves in the place of others. Be ready to lend a helping hand to those who need assistance. Don't render evil for evil. Feast the poor and neglected. Be forgiving. Be charitable. Keep stumbling blocks out of the neighbor's way. Render service. Love is a living, energizing power that moves us to do. God promises us grace and truth to help us love our neighbor.

Dr. Gamble was unable to be with us on Sabbath morning because of poor health, and Rev. Willard D. Burdick preached from the words, "Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times." We should discern the signs of the times as they pertain to our spiritual interests and the extension of Christ's kingdom. The materialistic, commercial, pleasure loving tendencies of the age threaten the spiritual life and usefulness of Seventh-day Baptists. Business, housefurnishings, dress, entertainment, etc., take much of our money that should be given to the Lord's work. Some leave our homes without religion. Some in our churches are quite indifferent to religious work, but at the same time are active in social affairs. Many are indifferent to distinctive denominational work. There are not enough ministers to supply our pulpits, and

not enough money to carry on the work already begun. There are indeed, many favorable signs, but wisdom directs us to look also at the unfavorable signs; take warning, seek a higher spiritual life; enter more earnestly into the work of making known the truths of God.

Following the Sabbath morning service the Sabbath-school lesson, (Matt. 7: 21-20) was discussed topically: "Hearers of the Word," A. J. C. Bond; "Doers of the Word," Mrs. Mary Burdick.

Sabbath afternoon and Sunday afternoon were devoted to the work of young people. Dr. Main gave seven reasons why "the older church members need the help of the young people:

1. There is a great deal of work to be done.
2. Hopefulness is an important factor in work. The nature of youth is hopefulness.
3. Young people are progressive.
4. They are likely to have up-to-date methods.
5. That we may get better acquainted and be mutually helpful.
6. That we may keep young, or grow younger.
7. Young people should use the Christian Endeavor Society and other meetings as helps to the activities of the church.

Rev. L. C. Randolph in answering the question, "What are the young people to do?" urged that they be set to work at things in line with the home and the church; that they improve every opportunity for public prayer and testimony; and gave us examples of good work for young people, the Baraca class, and student's prayer-meetings at Alfred. The Associational Christian Endeavor secretary, Starr A. Burdick, also gave a report on Sabbath afternoon, and Eugene Davis led in the prayer-meeting.

On Sunday afternoon the papers and discussions were on the general theme, "How to make our committees more efficient." The following papers were read: "Prayer-meeting Committee," Blanche Saunders; "Lookout Committee," Agnes Whitford; "Finance Committee," A. E. Webster; "Junior Committee," Mrs. W. D. Burdick. An interesting discussion followed these papers. After the evening sermons excellent conference meetings were conducted by Brethren Walter Green, Alva Bond and Dr. Main.

The semi-annual convention met with the Second Alfred Church for its first session when Brother Peterson was pastor of the church. But few of the speakers at that first meeting were with us at this session. While we missed them we were thankful that God still has faithful messengers among us to sound forth his never changing truths.

H. N. JORDAN, *President.*

WILLARD D. BURDICK, *Secretary, pro tem.*

THE Puritans have been conquered on their own soil by invading armies. One hundred years ago almost the entire population of New England was of pure English descent. To-day the children of the Puritans in their greatest stronghold are a dwindling minority. Invaders from continental Europe, with allies from Ireland, have taken it over. Our democratic government may be an evolution of the Puritan's idea, but it would have been as abhorrent to him as an absolute monarch. The remnant of Puritan laws are being surely swept off our statute books.—Congregationalist.

## Our Reading Room.

ADAMS CENTRE, N. Y.—Our weather has moderated for a time, and we are taking advantage of it by having several social gatherings. On the evening of Feb. 13 a combined pound-party and musical social met at our Pastor's. Each person was asked to represent some song and it afforded much interest to solve them. The following program was rendered: Song; Quotations on Music; solo, "Always in the Way," Roy Greene; solo, "Face to Face," Mrs. Miller, Morristown, N. Y.; solo, "Happy Childhood," Anna Gurley; duet, Miss Janie Whitford and Roy Greene; reading, "Historical Sketch of East Hampton," Miss Viola Davis; duet, "Maybe," Misses Snell and McGraine; solo, "Little Boy in Blue," Mrs. Miller; song, "God be With You." Objects, representing terms in music, were displayed to test the knowledge of the learned and unlearned. The attendance was about seventy-five.

Mission Day was observed here by a union meeting of the ladies of the First-day and Seventh-day Baptist churches. An interesting and appropriate program was given.

On Sunday, Feb. 21, about thirty friends gathered at the home of Mr. and Mrs. Clayton Langworthy, five miles distant from our village. The day was pleasantly spent in visiting and playing games. Some of the gentlemen deserve mention for their original way of serving pie.

The Mission Study Circle held its regular meeting on Feb. 22. A paper on "Topsy-Turvy ways in China," brought out many peculiar characteristics of the Chinese, which are just the reverse of our ways. Another paper was also given on the "Beginning of Medical Work in China," which work we realize is one of that country's great needs. A lesson from the Catechism is assigned for each meeting. It is hoped that many more of the ladies will attend these studies and make the benefit theirs, for the knowledge of a country and its people increases our interest and our desire that they might have the light that we have, even Jesus.

Washington's birthday was commemorated by a social at the home of Mr. and Mrs. W. T. Colton. No one could have been detained at home by inclement weather. "The heavens declared the glory of God; and the firmament showed his handiwork." At least fifty were present to enjoy the program which consisted of song, "Battle Hymn of the Republic"; Quotations on Washington; paper, "Life of Washington," Miss Allie Dealing; solo, "The Sword of Bunker Hill," Roy Greene; reading, "Washington's Birthday," Miss Clara Hull; solo, "Little Boy in Blue," Miss Janie Whitford; reading, "Kissed by Washington," Mrs. Anna Greene; song, "Star Spangled Banner." A. B. D.

FEB. 28, 1904.

GENTRY, ARK.—There has been comparatively little sickness among us this winter, but we have lost one member by death, Mabel Wheeler Huffman, who died Feb. 27. During the last two months four have joined the church. In 1903 twenty-two joined the church and seven members were lost, four by death and three who withdrew. We have had a very mild winter and all the fruit is getting an early start, and everything points to a prosperous year for our people here. Pastor

Hurley will stay with us another year, for which we are thankful. We feel that we have been blessed in many ways and that the good Lord will continue to care for His own.

MARCH 2, 1904.

MARLBORO (SHILOH) N. J.—The people of Marlboro have been blessed with a fairly good degree of health and prosperity during the winter. The usual verdict is that it has been one of the coldest winters on record. We certainly enjoy the present warm spring days. Farmers are talking of starting the plow.

The church appointments are all fairly well-attended with a good degree of interest. Our people are looking forward to the time when the association convenes with us this spring with bright anticipations. We hope to receive much inspiration and soul food from the different speakers. The church is just paying off the last dollar of its debt, and also raising money to put a new fence around the cemetery.

We hope the next move will be money to build horsesheds, for they are much needed. The most important social events so far this spring, have been the Tomlinson and Davis wedding, March 1, and the Annual "Men's Supper" March 2. The wedding brought out a large company of invited guests, and quite as many more who were not invited, but there was ample provision for all, and a general good time was enjoyed by all present. Among the guests was one who was married in the same parlor by Rev. David Clawson, great grandfather of the bride, in 1852. The writer greatly enjoyed the Annual Convention of the Religious Education Association, in Philadelphia, March 2-4.

N. M. M.

NILE, N. Y.—Our Sabbath-school voted at the close of last year to spend ten minutes each Sabbath in 1904 in the study of the supplemental lessons as given in the Helping Hand. Pastor and Mrs. W. D. Burdick were chosen to conduct this study. They alternate in conducting this study in the presence of the whole school. Excellent attention and interest are indicated and it seems as though the school passes to the study of the International Lessons in better condition to do good work. The last two Sabbaths of March are to be devoted to a review of the first eleven chapters of Genesis. Our Sabbath-school Superintendent, Dea. Charles R. Gardiner, and his family have removed to Alfred. We shall greatly miss them. This long and severe winter has kept many of the older members of the church from attending the Sabbath services. We hope to welcome them back when warmer weather comes.

COR.

HARTSVILLE, N. Y.—We are always glad to see items of news from other churches. It is much like getting a letter from home or from some absent friend, and always brings encouragement to us and helps us to remember that we are not alone. But the pleasure of receiving brings to mind our duty of giving. Not much, outside of routine affairs, occurs in our neighborhood. In spite of the cold, blustery winter and the deep snow, the regular church services have been well maintained. Prayer-meetings have not been held

for three months, owing largely to the difficulties encountered in getting to the church and the inability to use the sheds for shelter.

On Christmas eve the local school gave an entertainment in the church. An excellent program was carried out and the evening's enjoyment was enhanced by the customary Christmas tree and presents which were distributed, largely to the juvenile portion of the audience. Our Christian Endeavor Society is maintaining a good degree of interest in the prayer-meeting and Endeavor work. Last autumn the members decided to try having one meeting each month at which a literary program would be presented. We are sorry to note that Elder Hiram Burdick does not seem to gain in health as he gave evidence of doing two months ago. Although gradually failing, physically, his mind is clear. Elder Burdick has been one of the strong, sturdy pioneers to whom we owe much in religious and general reform work. Before closing we must not forget to mention the church social and donation held on Feb. 6, at the home of Dea. Daniel Whitford. A very pleasant social occasion was spent but not as many in attendance as would have been had not Mother nature given us a severe thunderstorm and general thaw about that time. About \$24 were realized for the benefit of church and pastor.

We are hoping, as soon as spring opens, to see some needed repairs made on the church. The Ladies' Aid Society have funds on hand to re-carpet a much-needed prayer-meeting room. And the Endeavor Society are ready to purchase a pulpit suite. We have great reasons to thank our Heavenly Father for his goodness and mercy. We need your remembrance in prayer that we may take courage and press on.

HENRY N. JORDAN.

#### WORDS.

JULIE CLOSSON KENLY.

Words are the glittering treasures of the tomb  
In which the ages lie. What ravishment  
Of mood and light and color and sweet scent  
Hides in the dusty lexicons, where bloom  
Star, sea, and sun names, all the glow and bloom  
Which eye has seen, and lips made eloquent—  
Beautiful words, serene or turbulent.  
The brilliant ravel from the Poet's loom!  
What keener pleasure can a craftsman know  
Than sorting, gloating, till the symbols grow  
Incarnate to his mind, and cease to be  
Mere threads of ink, but live and laugh and grieve,  
Quickened by his own soul, as when you see  
Dull drops flash prismatic in a rainbow weave!  
—The Century.

#### Literary Notes.

The Cosmopolitan for March opens with a finely illustrated article on "The Final Conquest of the Air." In point of historic information it gives an excellent picture of balloons and air-ships from 1783 to 1903. The facts and illustrations presented have special value at this time, since the problem of aerial navigation is here to stay until some more nearly final solution is reached. Not less valuable, although covering a different field of thought, is the article on "Socialism in Europe," which is second in the table of contents. The pictures of leading Socialists from Carl Marx to Wm. Liebknecht adorn the article. Excellent cuts, especially of faces, is a strong point in the Cosmopolitan. Irvington, New York. \$1.00 a year; 10 cents a number.

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MARCH 21, 1904.

WHOLE No. 3082.

SLEEP.

ELIZABETH BARRETT BROWNING.

Of all the thoughts of God that are borne inward unto souls afar, Among the psalmist's music deep, Now tell me if that any is, For gift or grace, surpassing this— "He giveth his beloved sleep?"

What would we give to our beloved? The hero's heart, to be unmoved— The poet's star tuned harp, to sweep— The patriot's voice, to teach and rouse— The monarch's crown, to light the brows? "He giveth his beloved sleep."

What do we give to our beloved? A little faith, all undiscovered— A little dust to sweep, And bitter memories, to make The whole earth blasted for our sake, "He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say, But have no tune to charm away, Sad dreams that through the eyelids creep; But never doleful dream again Shall break the happy slumber when "He giveth his beloved sleep."

O earth, so full of dreary noise! O men, with wailing in your voice! O delved gold, the wailer's heap! O strife, O curse, that o'er it fall! God strikes a silence through you all, And "giveth his beloved sleep."

His dew drops mutely on the hill, His cloud above it saileth still, Though on its slope men sow and reap; More softly than the dew is shed, Or cloud is floated overhead, "He giveth his beloved sleep."

For me, my heart, that erst did go Most like a tired child at a show, That sees through tears the mummies leap, Would now its wearied vision close, Would chide like on his love repose "Who "giveth his beloved sleep?"

It is a sort of pastime with some people to complain that the Church of Christ is not fulfilling its mission. That there is need of improvement in the work of the church, goes without saying, but in most respects it is that sort of need which inheres in all human undertakings. Unfinishedness and comparative imperfection are a part of all human experience. It is also true that many things which are for the best, come through the indirect influence of the church. Its immediate work sets in motion currents of influence which result in other organizations and in the accomplishment of many things which are for the good of the world that can be done better in this secondary way than by the direct efforts of the church. One of the largest duties of the church is to inspire men, as individuals and communities, with high aspirations and definite determinations in the matter of personal holiness, and in laboring for the good of men. Indifference, self-satisfaction and complacency are prevalent evils. It is the work of the Christian Church to break up indifference, and call self-complacency to ac-

count. That phase of Christ's teachings, in which he declares that He came not to bring peace, but to send a sword, needs fuller recognition than it has yet secured. Men need stirring up. They need to be entertained and instructed, but all entertainment and instruction which come within the province of the Church of Christ should have the immediate purpose of provoking right action. Inaction or partial action form a prevalent evil against which all friends of righteousness need to array themselves. It often happens that inaction and indifference are the most powerful forms of opposition. Many of the best enterprises in the world are killed by that form of opposition. If open opposition makes warfare on righteousness it is likely to strengthen the purpose of those who defend the truth, and so advance its interests. It must always be borne in mind that the mission of the church is to make constant warfare upon evil, and it must be recognized that indifference, stagnation and inaction on the part of the people who are good, or comparatively good, is one of the most efficient forms of evil.

MORMONISM

MORE than ever before in its history, Mormonism is being dissected, and the people of the United States are being compelled to give it careful attention. The Senate Committee, which is investigating the right of Senator Smoot, a Mormon Apostle, to continue in his place, has very wisely lifted the issue above its narrow political surroundings, and equally above local issues. During the past weeks the testimony which has been given by Smith, First President of the Church, and by Francis M. Lyman, who is the legitimate successor of Mr. Smith in the First Presidency, and others, has revealed the depth, offensiveness and vigor in the present position of the Mormons on the question of polygamy, which has been nominally at an end for a few years past. Since polygamy was made illegal there has been an outward appearance of obeying the law, but it is now certain by the testimony of these high officials that polygamous habits have gone forward without interruption. Both the men and the women who have given testimony openly declare the fact that the actual practice of polygamy has not ceased, although ostensibly polygamous marriages have not been made during the last few years. If the revelations which Mormonism is making on the witness stand do not result in the unseating of Senator Smoot, in a larger view on the part of the American people of the offensiveness and strength of polygamy, in Utah and elsewhere, and in an improved pub-

lic sentiment, if not in further national legislation, we shall be greatly disappointed. When a man like President Smith declares that he has five wives living, with whom he consorts as a husband, that he is the father of thirty or forty children, these various wives being mothers because of his relation to them, and when he declares his intention to continue in such relations, it is time for the American people to call a halt more forcible than they have yet done, and to see to it that this ungodly system, falsely called religion, is dealt with as modern civilization and the fundamental principles of social purity require. The case would have a parallel if any man equally high in political and business standing should announce himself as living in such social relations with five different women as only a husband has a right to live. That the Mormons claim personal opinions of a religious nature to justify such an outrage of decency and purity is no more reason why they should be exempt from condemnation than any man would be who should assert that in his opinion he had the right to enter into and continue such relations for other reasons. Every right thinking person must commend the Senate Committee for the thoroughness with which their work is being done and for the high ground which they have taken in this investigation.

SUNDAY CLOSING BY NATIONAL LAW.

BEGINNING with the appropriation made to the World's Fair in Chicago, all similar appropriations by the United States, since that time, have brought up the question of Sunday closing. In Chicago, by the manipulation of the courts, closing was not effected in any great degree. While more stringent efforts have been made to insure the closing on Sunday of the coming Exposition in St. Louis, it remains to be seen whether the law will be carried out or not. The third case came up by the consideration of a bill in the Senate on the 8th of February last, in which it is proposed to appropriate \$2,000,000 for the Lewis and Clark Centennial Exposition at Portland, Oregon, in 1905. An amendment to that bill was proposed as follows: "Sec. 27. That no machinery shall be operated on said exposition grounds on a Sunday for the purpose of display, and all places of amusement within the inclosure of the exposition grounds shall be closed on every Sunday during the period that such exposition shall be held. Provision shall be made by those having charge of the exposition grounds for the holding of devotional exercises and sacred concerts on the grounds

The Mission of Christ's Church.