### TABLE OF CONTENTS.

EDITORIALS .- What Have You Gai ed ? Value of Divine Ideals; Divine and Yet of Us; Highest, But Not Impracticable; Herbert Spencer : A Backward Look — 908 ; Abroad ; National Resources; The True Measure Of Life: The Religious Education Asso lation; Effacing Denominational Lines; Tunneling Out of Libby Prison.....

The Sh dow of the Blue Lave on Christmas .... Historical Sketch of the American Sabbath 

Nebraska Letter..... Tithing ..... Mis ions - Paragraphs ; Summerville, Mo.; From G. Velthuysen. Sr

A Little Parable, Poetry...... WOMAN'S WORK.—Permanence. Poetry; Par-agraph; "To the "shut Ins." Poetry; A. Thought For Motters; Peggy's "Thumb" Lunch; to Conquer Worry; Never Let Him

### Our Own Poetry

Fhe Cultured Cow.

Archlishop's Birthplace . H STORY AND BIOSBAPHY .- General Conf rence -Fourth Session, 1804

What A Foy Can Do. Poetry. YOUNG PEO L+'s WONK-The T ansforma-Drunkenness in Milwaukee. Baby's Logic, Poetry. CHILDREN'S PAGE.-F ed Englehardt's Baby. Roetry ; A Chipmunk's Adventure ; The Most Expert Divers in the World OUB READING ROOM-Paragra h.

'	Carrie Clarke Pierce		18
	Ac ording to His Folly Thanatopsis Poetry		
	MANRIAGES		
•	DEATHS	به • • • • • • • • • • • • • • • • • • •	
	SABRATH-SCHOOL LENSON		14
;	The Heritage, Poetry		
	All For Jesus		

# The Sabbath Recorder

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

## JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTIONS.

Per Year Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrenrages are paid, except at the option of the publisher. ADDRESS

All communications, whether on business or for publication, should be addressed to THE SAB BATH RECORDER, Plainfield, N. J.



### THE SABBATH VISITOR. Published weekly, under the auspices of the tabbath School Board, by the American Sabbath Tract Society. at PLAINFIELD, NEW JERSEY. TERMA Ten copies or upwards, per copy ...... CORRESPONDENCE Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HAT: BEVED COUTH & QUATTER

HELPING HAND IN BIBLE SCHOOL WOBE.

A quarterly, containing carefully prepared helps in the International Lemona. Conducted by The vabbath School Board. Price 25 cents a copy per

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and de-It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all Price fifty cents per year. Subscriptions should be sent to Rev. O. U. Whitford, Weste ly R. I.; sermon and editorial matter to Rev. O. D. Sherman, Alfred, N. Y.

## DE BOODSCHAPPER.

A 20 PAGE BELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. ......75 cents per year ubscription price...

PUBLISHED BY

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

# ALFRED UNIVERSITY

### **One Hundred Thousand Dollar** Centennial Fund.

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

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

Proposed Centennial Fund ... Amount needed, June 1, 1903...... ...\$26,564 00 Hon. R. M. Tutte, Hornellsville, N. Y. Mrs. R. M. Tuttle.

A. B. Cottrell, Alfred N. Y. 

Winter Term Milton College.

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

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

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

In the School of Music the following rourses are taught : Pianoforte, Viulin, Viola, Violoncello, Elementary and Chorus Siuging, Voice Culture, and Musical Theory.

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

Club boarding, \$1.40 per week; boardng in private families, \$8 per week, including room rent and use of furniture. For further information, address the

REV. W. C. DALAND. D. D., President, r Prof. A. E. WELCTOED, A. H., Beginner

# Salem College..

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

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

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

Seventh-day Baptist Bureau

of Employment and Correspondence. President-C. B. HULL, 271 66th St., C icago, Ill. Vice-President-W. H. GREENMAN, Milton Junc-

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

ASSOCIATIONAL SECRETARIES.

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

Davis, Milton, Wis F. R. Saunders, Hammond, La. Under control of General Conference, Denomina

tional in scope and purpose. Inclose Stamp for Reply.

Communications should be addressed to W. M. Davis, Secretary, 511 W. 63d St. Chicago, Ill

### Business Directory

### Plainfield, N. J. MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas. REV. A. H. LEWIS, Cor Sec., Plainfield, N. J. A. L. TITSWORTH, Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N J. the second First-day of each month. at 2.15 P. M THE SEVENTH-DAY BAPTIST MEMORIAL FUND. J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWOBTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited Prompt payment of all obligations requested. TTY M. STILLMAN, VV . COUNSELOB AT LAW, Aupreme Court Commissioner. etc. New York City. CABBATH SCHOOL BOARD. George B. Shaw, -President 511 Central Avenue, Plainfield, N. J. Frank L. Greene, Treasurer, 490 Vanderbilt Ave. Brooklyn, N. Y Corliss F. Randolph. Rec. Sec., 185 North Ninth St., Newark, N. J. John H. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y. Vice-Presidents : E. E. Whitford, 471 Tompkins Ave., Brooklyn, N. Y. ; Rev. I. L. Cottrell, Leon ardaville, N. Y. ; Rev. A. E. Main, Alfred, N. Y. M. H. Van Horn, Salem, W. Va.; Rev. H. D. Clark, Do 'ge Center, Miun.; Rev. G. H. F. Ran-dolph, Fouke, Ark. TTERBERT G. WHIPPLE. COUNSELOE AT LAW. St. Paul Building, 220 Broadway C. CHIPMAN, ABCHITECT. 220 Broadway St. Paul Bufiding, TARRY W. PRENTICE, D. D. S.,

" The Northport," 76 West 108d Street. LFRED CAR' YLP PRENTICE, M. D., A 155 West 46th Street. Honrs: #-10 A. M. 1-2; 6-8 P.-M. S. ROGERS Special Agent.

MUTUAL BAREFIT LAPE INS. CO., 127 Broadway

Scientific.

## Utica, N. Y.

TR. S. C. MAXSUN. Office 11 Genere Street

Jan 4. 1904

Alfred, N: Y. OBREST M. BABCOCK. REAL ESTATE BROKER. Faime, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold. LFRED UNIVERSITY.

Seen I Semester, 68th Year, Begins Feb. 8, 1901.

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

# PREPARATION FOR COLLEGE. TEACHERS TAAINING CLASS Berl P. Sounders, A. M., Prin.

NEVENTH-DAY BAPTIST EDUCATION 80-E. M. TOMLINSON, President, Alfred, N. Y. BURDICK, Corresponding Secretary, . A. BAGAS, Recording Secretary, Alfred,

A. B. KENYON, Treasurer Alfred, N. Y. Regular quarterly meetings in February, May, August, and November: at the call of the Pres

### Westerly, R. I.

FTTHE SEVENTH-DAY BAPTIST MISSION -ARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. A. S. BABCOOK, Recording Secretary, Rockville. R. I.

O. U. WHITFORD, Corresponding Secretary Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. T · regular meetings of the Board of managers are held the third Wednesdays in January April,

tury, and October DOARD OF PULPIT SUPPLY AND MINIS-

Ŋ TERIAL EMPLOYMENT. IRA B. CRANDALL, President, Westerly, R. I.

O. I J. WHITFORD, Corresponding Secretary, West FRANK HILL. Recording Secretary, Ashaway, R.1.

Associational Secretary, Annaway, R.1. Associational Secretaries: Stephen Bacock, Eastern, 344 W. 88d Street, New York City Dr. A. C. Davis, Central West E meston, N Y.; W. C. Whitford, Western Alfred, N Y; U. S. Griffin, North-Western, Nortonville, Kans.; F J. Ehret, South-Eastern, Salem, W va.; W. R. Potter, South-Western, Hammond La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employ-

The Board will not obtrude information, help or advice upon any church or persons, but giveit when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed minis-ters in their respective Associations, and give whatever aid and counsel they can.

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

### Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 24-29, 1904.

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

R-v. L. A. Platts, D. D., Milt n, Wis., Cor. Sec. Prof. W. C. Whitford Alfred, N. Y., Treasurer. These officers, together with Rev. A. H. Lewis, D. '. Cor. Sec., Tract Society; Rev. O. I'. Whit ford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick Cor. Sec., Education Society, constitute the Executive Committee of the Conlerence

### Milton Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President. MRs. S. J. CLARKE, Milton, Wis. Vice-Pres., MRS. J. B. MORTON, Milton, Wis., MRS. W. C. DALAND, Milton. Wis. Cor. Sec., MAR NETTIE WEST, MILLUL JUNCtion, Wis. MBs J. H. BABCOCK, Milton, Wis. Treasurer, MRS. L. A. PLATTS, Milton, Wis. Editor of Woman's rage Men. HENRY M. MAXSON. 661 W. 7th St. Plainfield, N. J. Secretary, Eastern Association, MES. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association. MR. G. H. TRAYNER, Nalem, W. Va. Contra Association, MRs. T. J VAN HOBN, Brookfield, N. Y Western association, MISS AGNES L. ROGERS, Belmont, N. Y. South-Westers Association MBF G. H. F. RANDOLPH, Fouke, Ark. North Western Association MEs. A. E. WHITFORD Milton Wis.

### Chicago, Ill.

DENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW, Room 711 Continental Nat'l Bank Bidg.,

918 LaSalle Ht Tel. Main 2940 (bicago, Ill TOUNG PEOPLE'S PERMANENT COM-MITTEE.

I. B. Kelly' President, Milton, Wis. Miss Misnah Sherburne Secretary, 801 Oakley

Boulevard, Chicago, Ill L. C. Randolnh, Editor of Young People's Page, Alfred N Y

Mrs Henry M. Maxaon, Gineral Junior Superin-tendent, Pisinfield, N. J.

J. Dwight Clarke, Treasurer, Milton, Wie, Annociational Secretaries O A. Bond, Aber-deen, W. Va. I., Gertrude Stillman, Achaway, R. I.; Ethel A. Haven, Jeonardaville, N.Y. R'arr A. Rurdick, Alfred, N.Y.: C.U. Parker, Chicago, HI.; C.U. Van Hors, Genery, Art.

STAN TINT

VOLUME 60. No. 2

### FORGIVENESS.

JOHN GREENLEAF WHITTIER. My heart was heavy, for its trust had been Abused, its kindness answered with foul wrong ; So turning gloomily from my fellow men. One summer Sabhath day I strolled among The green mounds of the village burial place ; Where, pondering how all human love and hate Find one sad level, and how, soon or late, Wronged and wrongdoer, each with meekened face, And cold hands folded over a still heart, Pass the green threshold of our common grave, Whither all footsteps tend, whence none depart,

A wed for myself, and pitying my race. Our common sorrow, like a mighty wave, Swept all my pride away, and trembling I forgave!

### \*\*\*

WITHIN a few weeks, two different The Unfolding girls have spoken to the writer of their changed opinions concernof Truth.

mon, but the conclusions drawn from them. and the final results, are not always the best Criticism and new interpretation of Scrip | spiritual. What then? ture, and of credal expressions, the dangers of misunderstandings and wrong conclusions on the part of students and their friends are increased. The developments which attend the first twenty-five years of life, in intel lectual and spiritual things, as in physical life, are normal and unavoidable, but, like physical development, intellectual, theological and ethical evolution involves dangers and mistakes. Oue of the girls referred to above said: "I wonder how I could ever entertained such anthropomorphic have of God." The other said: "I cannot think of many things in the Bible as I used to, nor believe what I did when I was a child." The changed opinions of which these girls spoke, and concerning which their friends have expressed fears, were normal, mav but, as in physical development, disease and disastrous results supervene, if care is lacking and proper treatment is not given, so in mental and spiritual experiences. Some general principles must be considered in all such cases.

sitive to the laws of evolution touching it who is to have any comprehensive grasp of opinions and character. College life increases Christianity. and intensifies such evolution. To smother inquiry is likely to produce the disaster of FROM the simplest conceptions of blind revolt against all faith, or the equally Narrower and childhood to the ripest philosophy Broader Faith of manhood truth runs, and disastrous result of stagnated thought and Alike Good. atrophied conscience. Much will be gained honest faith and honest doubt when the fact is recognized that the natural are both to be commended; faith, because it course for each individual, as for the whole accepts much; doubt, because it seeks more. race of men, is from the less to the greater, The highest and the lowest are in essential from the concrete to the abstract, from the accord, and obedient reverence and love, even material to the spiritual, from the simple in the midst of doubt, are acceptable to God. anthropomorphic, to the larger and more A few days ago the mother of one of the spiritual. The Bible illustrates this fact writer's grandchildren asked advice concernbeautifully and completely. All teaching ing a volume which places the Bible before the ing theological ideas, Biblical in- concerning that Book, and all interpretation child's mind in a series of stories, with illusterpretation, etc., as the result of their work of it, from the pulpit, in the Sabbath-school, trations. As a whole the volume was a good in college. Such experiences are not uncom- the home and the college, must proceed with one, although full of that authropomorphism this truth in view. When such guidance is which the college girl half deplored. Children given to the evolution of conceptions, ideas will listen to Old Testament stories with The unfolding of conceptions, the devel- and faith in young people, highest and best delight, and will receive through them impresopment of tendencies and opinions from less results are attained. Parents, physicians sions of God which in their substance are corto greater, from narrower to broader is nor- and friends watch the unfolding of physical rect. God is everywhere present. God does mal and desirable, but care must be taken life from childhood to manhood and woman- take care of the good, and he does punish evilby young people, and by their friends, lest bood with all the care that science, love and doers. A person is back of the universe, and theseunfoldings be misinterpreted, and worse experience can command. Childhood must the universe is one of moral order. The inresults follow. At the present time, when more give place to adult life by passing through complete pictures must be finished by wise orless of Biblical and theological study comes those physical changes where dangers lurk parents and thoughtful teachers as much as into the college experiences of thoughtful and mistakes or neglect plant the seeds of possible, at each stage of the education and men and women, along the lines of Higher sad harvests. It is not otherwise in matters experience of children. Beyond that, their own unfolding from kindergarten to college, and on to riper years and old age, must do the rest. Hence we say, Walk open eyed and THERE is a difference too wide to ence. Let the spirit of willing obedience guide. kindergarten, with his first free Be content to lay aside such problems as you hand drawing, and the finished cannot solve now, for solution by and by. That man is rich who has many, many things unsolved now because they are too great for his present attainments, but which are laid aside for coming days. Much of the joy of

THE method by which we come to of anthropomorphism, of which one of the young ladies spoke, finds

3

Kindergarten measure between the boy of five in open-hearted toward truth and God's pres-Precedes College, artist of forty-five; but the efforts of the boy of five are the natural and necessary beginning for the fluished product of forty years later. The last could not be without the first. and each succeeding generation must go through the same experience. Earth-life is heaven will come through the solution of that like school-life. Every student who reaches which earth cannot know. True faith unfolds higher things must pass through the lower from kindergarten to college, from college to grades. The Bible is built on this plan. He old age, from old age to heaven and endless who does not know the Old Testament can. unfolding. not understand the New, for it is the natural expansion and unfolding of the Old. Old Testament facts and principles are the roots and Anthropomor- know God, the whole question bulbs from which New Testament doctrines phism. and practices grow. Old Testament ideas form not only the foundations, but a goodly ample illustration in the Bible. Herein is one part of the structure, which we call the edifice great value of that book. In the Old Testaof Christian thought. Christ, in his person, ment God is often represented as though he and through the kingdom which he has in- were one like ourselves, and constantly with ABSOLUTE repression of devel- troduced, is a fulfillment of Old Testament us in the world. Only thus could men grasp any Guidance. Net opment touching intellectual and prophecy. From the point of view of ena- actual conception of him then, and the same Repression. "spiritual things is neither possible bling one to understand the New Testament, is true now. This idea is fundamental to nor desirable. Active, inquiring the Old Testament has a most important all religion. God's presence and power in the minds and conscientions souls are most sen- part in religious education. ()ne must study world among men, with us, is the only possi.



WHOLE NO. 3072

JANUARY 11, 1904.

建立我们在外外到了我们们还有些 网络花花带

ble beginning of religion. His omniscience (Amos 5:2), the doom of Babylon (Is. 14: acknowledgment of one who has been listenin ways so common to human experience and Amos: human needs, so like one of us, only higher and better than we. Otherwise the race in its childhood could not have found him. nor could we now feel his hand in the darkness nor hear his voice in the storm, if he was not unfolded to us first through anthropomorphic forms. That we rise above these gradually. and come to think of God more as the Eternal Spirit, the First-Great Causes. The Infinite Intelligence, in whatever way we may seek to comprehend or apprehend him, is both natur al and desirable. Nor do such changed con ceptions indicate that our first ones were wrong; they were incomplete, that is all. But the child of the greatest philosopher, of the parents who have risen above all forms of anthropomorphism, must begin where its parents began. If he finds the road to higher conceptions shorter than his ancestors did so much the better. but he must travel it as they did. The same is true of the different races of men, and of the different grades of civilization and religious development Through all such experiences we must not condemn the incomplete as wrong, nor the auestioning child as a doubter, nor the unfolding college student as unorthodox. Christ anthropomorphism.

The Old Testament In Literature.

\_ 18

THE literary criticism of later years has given new meaning and added intense interest to the Old Testament from a purely literary

standpoint. This conception does not rob it of any of its spiritual beauty, but, on the con tray, enhances its value, because the book better understood when thus studied. We are learning that poetry, history, and the deeper philosophy of life find full expression in the Old Testament, and that this expression takes books of the Old Testament, which we have been wont to think of as prose, and sometimes as prosy, are full of beauty, while the richness and value. more distinctly poetical books are rich with thoughts too little known. One reason why people of the Western World have not appre- The Prophets enduring forms of poetry. The not entered into the high poetic conceptions that the poetical beauty which appears in the beauty will appear more fully. For example, this from Lam. 1:1:

> How doth the city sit solitary, That was full of people.

She is become as a widow. That was great among the nations.

'Is it nothing to you. O ye that page by? Behold and see if there be any sorrow

Like unto my sorrow.

and omnipresence are a part of this conception. 4ff), the doom of Egypt (Ez k. 82:17-82), ing to the promises of Jebovah. He who can His guidance in human history and destiny ought to be printed in our Bibles in verse read these Scriptures in public as their conis also fundamental to all religious develop- form. An example of poetic eloquence, is struction demands is an orator, and he who ment. Hence the Old Testament presents him found in the first two chapters of the Book of does not read them thus robs them of beauty

> Thus saith Jehoyah. For three transgressions of Damascus. Yea for four. I will not turn away the punishment thereof

Isaiah abounds in such examples. In 5:25

we find this refrain: For all this, His anger is not turned away, But his haud is stretched out still.

In Isaiah's oration on the Assyrian, where the promise of immediate deliverance merges into the picture of the future. the beauty of the rhythmic eloquence is prominent: (11)

The spirit of Jehovah shall rest upon him. The spirit of wisdom and understanding.

The spirit of counsel and might. The spirit of knowledge and of the fear of Jehovah

The wolf shall dwell with the lamb,

And the leopard shall lie down with the kid. And the calf and the young lion and the fatling to And a little child shall lead them.

And the cow and the bear shall feed.

Their young ones shall lie down together,

And the lion shall eat straw like the ox.

Many similar instances occur. Much of the fifty-fifth chapter is poetry, and the wonderful power of that divine offer of mercy is in no small measure due to the rare poetic beauty of is the supremely beautiful conception of all its presentation. If any one with the rhythm of the Psalms in his mind will read the fifty third of Isaiah, he will find it difficult to decide whether the tender pathos of that wonderful description is expressed in Hebrew prose or poetry.

We need not take space to speak of the Psalms. Even among secular scholars they death or that anything unusual had occurred, have established the pre-eminence of Hebrew I found myself in a building more beautiful lyric. Those who take least thought of the than any I had ever seen. I compared it at literary beauty of the Old Testament have once to the National Library building at recognized the majesty of the Nineteenth Washington, which is the most beautiful Psalm, the tenderness of the Twenty-third, building I have ever seen. Delicate arches, the grandeur of the Ninetieth, the glory of the pillars beautiful in symmetry, ceilings indeon forms of great literary beauty. Seen thus, 103d and the exultant joy of the 150th. To scribable as to architecture and harmony of the devout child of God the literary power and color. floors as white as purest marble, and beauty of the Bible add much to its spiritual great crowds of happy people. They all

formers of the first class, and of Oriental peoples. The language in which hence orator-poets. No one may consider poetry is first born has delicate shades of himself familiar with the literature of elotions (chapters 1, 2); the second, the ar- delight. I felt sure that this was heaven. "Wherewith shall I come before Jehovah?" said, 'That is my name. He added, 'I am is the question of the defendant. The majes- not compelled to stay in this place, but I arbitrators. As a text, Micah 6: 8 has a questions and to direct them in this their profound spiritual value. Read in its literary new home.' Continuing, he said, 'As you setting, it has beauty and added power. The come in here your clothing comes to you as dramatic prophecy that follows (6:9-7:20) though it were a part of your being. It is is even more striking, and the stirring closing given of God, and he makes no mistakes. This dirge form is often used by the proph- words, "Who is a God like unto thee?" find Therefore, as you see, everybody is clothed

and divests them of power.

THE greatest Hebrew orator is Isaiah. He belongs with the world's masters of eloquence. His sermon on national greatness

Isalah is the Master (chapters 2-4) has a winning introduction. exquisite appeal, passages of passion, striking refrains, a remarkable passage of scorn, and closes with a promise drawn in finest imagery. The sermon on Judah's sins and God's abiding anger (chapters 5 and 9: 8-10: 4) opens with a parable of rare beauty, enumerates the national sins with tremendous power, indicates God's anger in striking pictures, and reaches the closing climax with a description of the Assyrian army (5: 26-30), vivid, picturesque, awful. For sustained power, logical precision, touches of tenderness, passion of eloquence and beauty of description, the Assyrian oration (10: 5-12: 6) is Isaiah's masterpiece. To know the Divine Word, as literature, is a duty, a source of power, and an unmeasured

pleasure.

I repeat it as memory retains the picture. My friend is a man of few words, but of strong faith. He is ready to go hence when the Master calls him, trusting confidingly in divine love. This is what he told me "While sleeping, without any thought of

looked alike, and all seemed alike happy, only there were adults and children mingling pro-ORATORY is one of the higher and miscuously. Expressions of joy and good. will were everywhere. People were dancing. ciated this more fully is because they have were orators. Old Testament prophets were re. gliding about or leaping up with expressions such as we associate with the highest physical strength and happiness.

"A man, large as to stature and of noble meaning and finished forms of expression quence who has not studied the finest of mein, was surrounded by people who were which can never be wholly transferred to any these orations. Amos has two powerful dis- conversing with him, and asking questions, other language. Every Hebrewscholar knows courses, the first on the judgment of the na- to answer which questions seemed his special many parts of the Old Testament cannot be raignment of Israel (chapters 2. 3). Micah Juining the group which pressed around the as fully expressed in English as it is in the obtains a remarkable rhetorical effect in his whom I have described, I came near and original Hebrew. If, however, the effort to dramatic prophecies (chapters 6, 7). Jeho- said to him, 'When on earth, I used to think translate shall be so made as to arrange the vah summons the mountains to hear his con- that the first one whom I should meet in English words after the Hebrew conception, troversy with the people. The pathetic cry, heaven would be St. Peter.' He smiled, and tic answer, "He bath showed thee, O man, most enjoy it, since these newcomers, like what is good," is the reply of the mountain yourself, need some one to answer their many ets with marked effect. The doom of Israel their full meaning when read as the grateful alike and beautifully. You will remain in

### THE VISION MY FRIEND HAD OF THE "MANY MANSIONS." A. H. LEWIS.

### AMAL 1901

this massion for 25 years. You will not be full tide without any such nourishment."

which you hear so much is all in perfect harimpulse, to begin as one voice, and to end in itual life will never lose that uplifting and the same way. Weariness, pain, sorrow, disstage of your existence in heaven.

"'At the end of 25 years you'will pass to a second mansion. which will be more beautiful than this, exceeding it in the elements of delight and glory. You will find no children there, for those who are children here will have passed on to adult life. Childhood in heaven does not extend beyond this first mansion. As time goes by, or what we call periods, after the manner of speaking with after 25 years, pass to the second mansion, and so on through 25 succeeding mansions, each more beautiful than this. In each of these mansions you will spend a period equal | The paper is entitled : "Alfred Universityto 25 years. Leaving the 25th mansion you will pass through a series of 25 mansions more. in each of which you will spend a brief period equivalent to one year of time on earth. Having reached that point you will be prepared for full entrance into eternity, in which there is neither memory of periods, nor of time. but where all is endless, and where happiness finds perfection. Life in these mansions is the gradual preparation of each redeemed one coming from earth. Passing through them, he becomes fitted for perfected immortal life.'

"'You will not care to seek after your friends as vou did on earth. and yet your communion with them will be complete and satisfying, in all that makes for joy, purity and peace.""

My friend told me this story of his dream, prefacing it with this remark, "The question of heaven is all clear to me-now. I have seen it and am content." I sought to learn if any special experience, as of conversation or reading, had immediately preceded the time of this vision. My friend was temporarily ill. but there had been no special reason why his mind should have turned in this direction. He had been much accustomed to think of heaven, to find pleasure in the pictures which appear in the Bible telling of the bliss which awaits the redeemed. He is a man of all or sect others most unlikely to be moved by a fancy. He is in no sense sentimental. He has none ranks of that reform which has made the of those superficial traits which are associated educational institutions of to-day cosmopoliwith wild ecstasy or "gush." My explana- tan." tion of the case is simple. The Master, finding his soul in such a state as made it easy to reveal, through the vision, truths concerning sweeter and truer because Prof. William C. the jove that await him and all who believe Kenvon. Prof. Jonathan Allen. Prof. James in Christ, gave him this experience to Marvin, Prof. William A. Rogers, Prof. Darius strengthen faith and fulfill, in part, even R. Ford and many others laid the foundations now, the hopes which grasp things yet to be for Alfred University, broad and deep in revealed.

# 

We walk closer to the borderland, whether When in '61 the nation's life was threaten conscious of the length of time, for time is in health or in sickness, than we are wont to ed by disunion, Alfred University was made not measured in beaven as you have been realize; and when the spiritual vision is made a recruiting station, where her sons donned accustomed to measure it on earth. Your clear, the spiritual hearing acute and the soul the 'blue' and hastened to the nation's rescue. clothing will be as new at the end of the 25 sensitive to influences from the other side, Halls deserted of students were emptied by vears as now, for there is neither dust nor sometimes in what we call day dreams, and the country's call to arms. wear. Everything is eternally new. You will again in visions of the night, we catch glimpses "It is not strange that the sons of such a know nothing of fatigue or pain. You will of the future, akin to the revelations which college have filled reformers' seats in the neither eat nor drink, for life is sustained at came to the beloved disciples on the mount United States Senate, in the House of Repreof transfiguration. My friend told me the sentatives, on Supreme Court Benches, and "'Note the voices of the people. They all story of this vision an hour ago. His face in State Legislatures; and that the daughters have voices, eyes and ears. Each has power lighted up with joy as though he lived again of such a college have graced the great platto see, feel, speak and enjoy. Each voice is in that mansion where weariness and earth forms of the nation with the clarion voices of perfect as to harmony. Every one sings, stains are all unknown. He is recovering from reform; or that in the rank and file of life ten and each one equally well. The music of the temporary illness in connection with thousand grateful sons and daughters, large which this vision came, and soon will go back hearted, clear sighted and public spirited, mony, and they who sing are moved by one to daily duties. But I am sure that his spir-promoted every good cause. "The wide usefulness of Alfred to the poor -blessing which came to him as he slept, and has been made possible by endowments given appointment, are unknown. This is the first surely my own life will be enriched from this by friends of the university, as well as by the time forward, as I recall the satisfaction that simple, economical and frugal policy of the was echoed in every word, and the peace of institution itself. soul which seemed to attend while my friend · \* · **\*** ~ told. in simple way, how the Master had thus "Jonathan Allen, for twenty-six years Al revealed to him a glimpse of the "many manred's loved and revered President, was wont sions" which He has gone to prepare for his o say that 'The only misfortune that could children befall a boy was to be born rich.""

PLAINFIELD, Feb. 28, 1900.

### ALFRED UNIVERSITY.

A sheet re-printed from the Sunshine Bulfirst gift of \$5,000 by the late Thomas B. which you were familiar on earth, you will, letin for Dec. 1903, has come to our table, Stillman, to the present time, and commends which contains a fine notice of Alfred Univer- the plan of securing endowments in small sity and its President, with appropriate pic- sums from many persons. tures. We clip from this sheet the following. Of the Sunshine scholarship it says: "Most gratifying of all is the 'Sunshine' scholarship An Institution of Learning with Unique Points recently founded. and which demonstrates the of Interest-Sunshine Scholarship." interest of so many Sunshiners in this philanthropic work. The interest only on these en-"Before 1836 no college in America was dowments is applied on tuition.'

organized on sufficiently broad co-educational In closing, the article says: "President lines to grant women equal privileges in all Davis is not only an executive officer and edurespects with men. Alfred adopted this platcator. but he is a broad and thorough stuform and has led the way in a most notable dent of the great economic, social and religious reform, until to-day even the old New England | questions of the day. colleges are sufficiently transformed to admit "He has a strong, inspiring influence upon women to their graduate departments.

"Alfred was founded by the rugged pioneers great power for good to all who come under who came from 'Down East,' from homes of its instruction. culture and refinement. They were God-fear-"He was a member of the College Council of ing and honest: they knew the value of learnthe University of New York State. 1896ing and brought to the wilderness the touch 1900 of nature that kindles a love of learning. It He is a member of the National Educationwas not strange, therefore, that Alfred was al Association and the National Religious the nursery of reform.

"It was the poor boys' and poor girls' col and pleasing lecturer on educational, economlege. Students came, often on foot, from ic. social and religious themes, and his serfarms and villages of Western New-York and vices for such lectures are in constant de-Northern Pennsylvania. The spirit of democmand." racy and equality was the ruling ideal for women as well as for men. HIS CONTRIBUTION. "A basic principle in this reform movement Prof. Blackie told the following story on was religious toleration and Christian union himself. He was accosted by a dirty little Alfred has ever been the college of the people bootblack with his "Shine your boots, sir?" and the friend of the poor of whatever name The professor was impressed by the filthiness of the boy's face

"Coeducational, nonsectarian, she led the "I don't want a shine, my lad," said he. 'But if you go and wash your face, I'll give vou sixpence.' "A' richt. sir." was the lad's reply. Then

made his ablutions. Returning he held out "The world is richer and life is brighter and his hand for the money. "Well, my lad," said the professor, "you have earned your sixpence. Here it is.' "I dinna want it, auld chap," returned the boy, with a lordly air. "Ye can keep it an' get yer hair cut!" moral, vocial and political reform, 

The paper gives a somewhat full outline of the endowment of the university from the

voung people and is making the university a

Educational Association. He is a popular

he went over to a neighboring fountain and

# THE CHICAGO CHURCH.

# **Ordination of Pastor Wayland D. Wilcox.**

having passed a resolution asking Pastor laying on of hands. Prayer offered by Rev. S. Wayland D. Wilcox to agcept a call to ordi- H. Babcock. nation to the Gospel Ministry, invitations were sent to the churches of the Southern man. Wisconsin quarterly meeting and the Farina and West Hallock churches to appoint delegates to a council to convene with the Chicago ministry, Rev. F. E. Peterson. church on Sabbath afternoon, Dec. 19, 1903. to examine the candidate and, if thought advisable. to set him apart for the sacred call. ing of a minister of Christ.

§ []

### THE CALL.

WHEREAS, Our pastor, Wayland D. Wilcox, for nearly a year and one half, has shown his fitness for the high office of a minister, by his sound and eloquent sermons and by a Godly and consistent life; and

WHEREAS, We as a church desire to assure him of our confidence in him, and also to aid him in completing his education. during which time we believe that he can serve the church and fill the high calling to which he has given his life better as an ordained minister ; therefore

Resolved, That the Seventh-day Baptist church of Chicago requests him to accept the call of the church to be ordained a minister of Christ's Gospel, that a council be called, and the ordination occur on Sabbath-day. December 19, 1903, at 2 P. M., the regular services of the church.

At two o'clock on the day appointed th meeting was opened by prayer by Rev. F. E Peterson, and a song by the congregation after which the Moderator of the church. Dr. A. S Burdick, called a list of the churches, and the following delegates responded:

Milton-Dr. L A. Platts, President W. C Daland.

Walworth-Rov. M. G. Stillman.

Albion-Rev. S. H. Babcock.

West Hallock-Ray, F. E. Peterson

Chicago-Dr. O. E Larkin, Mr. Ira J. Ordway. Dr. O. U. Whitford, Dr. A. H. Lewis and Rev. Mr. Tolbert being present, were asked to join the council.

The council was organized by the election of Dr. L. A. Platts as President and Dr. O. E. Larkin as Secretary.

The President asked Dr. O. U. Whitford to conduct the examination

In reply to questions by Dr. Whitford and others the candidate gave his views upon the following topics:

His conversion and call to the Gospel ministry.

The nature and attributes of God.

The nature and character of Christ and the need of a redeemer.

Man's relation to God. His nature and

His views of the Scripture as the Word of God: its authority and inspiration.

The Sabbath.

The nature of the church: its work, ord nances and discipline.

The future state of man.

Heaven and hell.

After the examination the candidate re tired, and, on motion of Dr. Whitford, it was resolved, that the answers of the candidate were satisfactory and that the Council proaccording to the following program

Ordination sermon, by Dr. W. C. Daland. Text: And I, if I be lifted up from the earth will draw all men unto me. Theme; The of the Seventh-day Baptist church of Chicago, Scandinavian topgue, and was not edifying attractive personality of Christ.

The Chicago Seventh-day Baptist church, ... Consecration prayer, accompanied by the

Charge to the candidate. Rev. M. G. Still-

Charge to the church, Dr. O. U. Whitford. Right hand of fellowship on behalf of the

Address - "The Relation of Pastor and Church to the Denomination"-Dr. A. H. Lewis.

- Benediction by the candidate.
- L A. PLATTS. D. D., Pres O. E. LARKIN, M. D., Sec.
  - WAYLAND D. WILCOX.

Mr. Wilcox was born in Coventry, R. I., Nov. 15 1875. His parents are John D. and Ellen E Wilcox. After graduating from the grammar school in Providence, R. I., he worked as clerk in a real estate office and studied book keeping and business methods at an evening business college. Later he was employed as bookkeeper in several business offices. The close confinement was detrimental to his health, so he left the city and worked on the old homestead farm, and taught school winters. In the fall of 1897 he entered Alfred Academy. While Rev. L C Randolph was holding revival services at Alfred, Mr. Wilcox accepted Christ and, after a study of the Sabbath question. Christ's Sabbath, and joined the First Alfred Seventh-day Baptist church. He



quartet sent out from Alfred. From January of the late Phineas C. Stillman, of Alfred, was to September of 1900 he was employed by the Missionary Society as missionary pastor of the Otselic.-Lincklaen, and Preston, N. Y., churches. He was granted a license to preach by the Alfred church. From October, 1900, to June, 1901, he was assistant pastor of the Westerly (R I.) church. He married Faith M Lyon of Richburg, N. Y., July 31, 1901, and returned to the Otselic, Linckleen, and Preston churches. He became pastor of the Chicago church July 1. 1902, and is now pur- devoted to the study of the International ceed to the ordination, which was conducted suing a collegiate course in Lewis Institute. in connection with his pastoral work.

HISTORY OF THE CHURCH.

for only twenty years have elapsed since its to us.

From 1882 to 1891, the general missionaries for the North-West employed by the Missionary Society, were acting pastors of the church: O. U. Whitford, and after him. Rev. J. W. Morton were located in Chicago. and the church contributed to their support. April 18 1891, "L C. Randolph and F. E. Peterson, students in the Baptist Theological Seminary at Morgan Park, Ill, were chosen to perform the pastoral duties of the church as far as they were qualified to do so." At this time the church had become self-supporting, and it has been blessed, financially, so as to maintain that position. Its pastors have been L C. Randolph, F. E Peterson, M. B. Kelly and W. D. Wilcox, the present incumbent. The church has never required the full time of its pastors, for some part of their time was needed for school and missionary work. The present pastor is doing full college work besides attending to pastoral duties. The church has always acted upon the principle that it is a part of its duty; to help young men who were preparing for the ministry. Another mission of the church has been to provide a church home for students and others who seek the opportunities afforded in this western metropolis for education and business. About twenty-five such persons have attended our services during the present year.

Far more important than the numerical and financial standing of a church is its spirit and consecration. A few extracts from the church records may be of interest. These give a glimpse of the progress which led up to church organization: "The family of Ira J. Ordway came to this city in March, 1871, previous to and in the same year of the great fire." He says: "Soon after coming to this was a member of the first student evangelistic city I learned that Mrs. Ellsworth, daughter a Seventh-day Baptist. So far as I knowshe was the only one of our people living here at that time. Mrs. Mary E. Post, mother of Dr. G. W. Post of Chicago, Dr. Charles Post of Alfred, and Dr. Clark Post of Barron, Wis., had lived in the city previously. A few other Seventh-day Baptists had resided here at various times, but no organization had been effected. On Sabbath-day we attended the noon meetings at Farwell Hall, which were Lesson. Through Dr. A. H. Lewis, who came to the city on a visit, we learned of a Seventhday Adventist church on West Erie street. It is not a difficult task to write the history The service was usually conducted in the

## 

organisation, It was organised Sept. 8 1888. by Rev. O U. Whitford, general miesionary for the North-West, whose headquarters were in Chicago.-The following twelve names are those of the charter members: Rev. O. U. Whitford, Ellen A. Whitford. Phoebe Covey, \*Ella Covey, \*Carrie Clark Pierce, D. Ette Randolph, J. N. Burno, Phoebe Burno, Ira J. Ordway, "Eliza C. Ordway, Mary E Ordway, O. Eugene Larkin. The shows that five have transferred their membership to the church above.

C. E Crandall and his wife joined by letter, Nov. 24, following the organization within two months thereafter. Five years later, in 1888. the families of G. W. Post and C. B. Hull and others joined the church, making its first substantial gain. The present membership is 94. 24 of whom are non-resident.

## PARADES POM

"In the year after the fire, Mrs. R. W Crumb came to the city. In the course of two or three years Mrs. Davis, mother of Mrs. C. B. Hull and Mrs. J N Burno, deceased, and two or three other families, moved to this city. In June, 1875, Elder James Bailey, of precious memory, came to the city in the interest of the Tract Society, and organized a Bible Class Each sting that bids nor sit no and a Woman's Auxiliary Tract Society. The Bible Class was at first held at private homes, Learn. nor account the pang but was soon moved to Farwell Hall. in order that its members might attend the noon meetings.

This same year Rev. L. E. Livermore and Rev. E M Dunn attended the Baptist Theological Seminary then located in the city. Elder Livermore spent Sabbaths with the church at Walworth, and Elder Dunn remained in the city and taught our Bible Class. The Bible Class was continued until the Sabbath Mission School was organized March 25. 1882. The plan originated with N.O. Moore, who. before his conversion to the Sabbath, was connected with the Railroad Mission on State street, and was thoroughly acquainted the scope of this work:

"This Sabbath School is an experiment in of its kind in the world at the present time. Sabbath-keepers, both Seventh-day Baptists and Seventh-day Adventists, have their own respective schools in connection with their several churches, where only the children of Sabbath-keepers attend, but, nowhere, as we know, is there any effort made to gather in the children of a certain class (Jewish) of the poor and degraded in the crowded portions of our cities. To reach with the blessings of the Gospel of Jesus Christ the children and, through them, the parents and homes of this peculiar and neglected class of our city population is the grand object and aim of this Sabbath-school. The accomplishment of this work, though beset with difficulties, is no great a task as might appear at first glance. We find a readier access to these parents and their homes than the Sunday-school worker finds, because we go to them with religious teachings for their children upon their own Sabbath-day. . . It is in the providence of God that we have this opportunity to do good, hence our opening remark that the school is an experiment is hardly just, for none of God's work is ever an experiment. It is never lost work to teach and preach the Gospel to the poor whom we always have with us in the city."

From the foregoing it would seem that this church had its conception in a band of workers who previously had maintained Sabbath worship for years, and who had success fully carried on a mission school for Jewish church was deeply interested in and benefited by the denominational Council held in this city in 1893. The Student Evangelist movement originated in this church in 1892.

### A MIRROR.

EDWIN HENRY KEEN. Unly the waters that in stillness lie Reflect the unbroken image of the sky Only the tranquil soul can truly show The look of Heaven in the life below. -Ou look

unalterable condition of spiritual power. | bought." Loging ourselves in God.-Wharton.

# 

FROM "RABBI Grow old along w The best is yet to b of life, for which the fi Our times are in his Who saith. "A who Youth shows but hal'; trust

Then welcome each That turns earth's Be our joys three p Strive, and hol 1 ch throe

For thence,—a para Which comforts wa Shall life succeed in that it seen What I aspired to And was not, com 3 Drute I might have

"The flat side of the net is placed on the ground, the net being drawn straight to its So take and use thy work. full length. Then from each side of it a wing Amend what flaws may lurk, What strain o' the stuff, what warpings past the aim ! net is extended from the open end, flaring out My times be in thy hand 1 until the outer extremities are four feet apart, Perfect the cup as planned ! Let age approve of youth, and death complete thesame the wing nets being six feet long, thus form--Robert Browning. ing a three sided inclosure, with a wide open-KANSAS QUAIL TRAPPING. ing narrowing down to the entrance to the

"I was at one of those queer little country trap. "When the trap is thus set, the quail gathstores in southern Kansas." said a New York man, "and a native came in with a wagon erer fixes deftly in the main net, about midwith mission work, especially among children. load of quail, in which there must have been way of its length, a clump of prairie bushes The following extract from his pen pictures 500 of the little game birds, says the New skillfully arranging about the mouth of the York Sun. Coming from the East, where a wing nets, likewise, a similar clump of foliage "The trapper then remounts his horse. bag of a dozen quail would be considered by a new direction, and is probably the only one the sportsmen a sufficient reward for a hard which is trained to do the stalking of the day's hunt, I was surprised to see such a quail so that they will be kept moving on. collection of the birds as that, and told the but always in the direction of the trap. The horse is guided to the spot where the quail, native so. "Yes," said he, "Oh, them ain't so many located by the dogs, are lying in the tall when you come to think that I had to take grass

nigh a week in gettin' 'em together. Quail is other.

"They are so skeerce this fall, Captain," unsuspecting birds don't fear the horse, but scurry ahead, the horse moping along behind them, or at the one side or the other of After some argument the bargain was made "The horse presses them so close that they at last make a dive for what they suppose is a protecting clump of bushes near by-the convenient clump arranged at the entrance birds go further into them, and find them-"Doesn't seem so, does it?" replied the selves in the inclosure, with another clump of bushes just ahead of them.

said he, turning to the storekeeper, "that I'll they don't want to be trampled upon, so they have to tax you 50 cents a dozen for these." and closed at 50 cents a dozen for the lot-50 them, as the keeping of them moving in the cents a dozen for the plumpest, choicest quail direction of the trap makes necessary. I had ever looked at. When the native got his money and departed, I couldn't help expressing more surprise: and I said to the storekeeper that it didn't seem to me that quail could be very scarce in a country where of the wing nets by the quail trapper. The you could go out and bring down, in even a horse trails them to the bushes, and the week's hunting, a bag of quail like that.

storekeeper. "Quail are scarce in this country, though, just the same, as you would know if you had ever been through here when they were plentiful.

at all. There isn't the mark of a shot on one

"The quail are taken from the net alive. of those birds. "That man who sold them to me is a solid and when the birds were plentiful it was no and reputable citizen. He says he can't see | trick at all for a trapper to gather 300 in a what in the world is the reason quail are get- day. children under trying circumstances. The ting so scarce, and he honestly believes what "Yes." said the storekeeper, with a sorrowhe says. There are hundreds more just like ful shake of the head, "quail are getting him. They lament the growing scarcity of scarce, and no mistake, in southern Kansas. quail in southern Kansas, and wonder what and you can't make the quail gatherers see the reason for it. And the serious part of it can be the reason. "Five years ago a man like this one didn't is that it's putting the price of 'em way up to think anything at all of going out and getting 50 cents a dozen, when I used to get the pick 200 or 300 quail a day. He didn't have any of the prairie for 35 cents!"

of his bird dogs in with him to-day, though he has some fine ones; but that horse he had to his wagon is perhaps the best quail stalking horse in southern Kanas. He stalked Know thyself and then forget thyself is the the most of those seventy dozen quail I just

"When he goes after quail he takes a net

an an ann an an ann an ann an ann ann a
BEN EZRA."
DEN GENN
ith me i
ie,
irst was made ;
e hand
ole I planned.'',
d: we all, nor be afraid!
날랐다. 방문에 있는 것이 있는 것이 많은 것이야 않고 했다.
rebuff
smoothness rough,
or staud but go l
arts pain l
eap the strain ;
: dare, never grudge the
, uare, never Brunke one
zoha
nile it mocks,—
ms to fail ;
be,
orta me :
t-mould-not-aint-i'-the-

under his arm. mounts his horse and. accompanied by a couple of his bird dogs, trained for the work, rides to the prairie until the dogs have located a covey of quail, which they do without ever flushing a bird. When they come to a stand, the quail gatherer easily calculates the spot where the quails are, and he dismounts and ties up his dogs.

"Selecting the most favorable ground for his purpose, he sets his trap. This trap is a semi-circular net, from six to eight feet long. One end of it is closed, and it is kept in its form by light wire arches placed at intervals along its length

"The knowing animal walks slowly, and, gettin' powerful skeerce for some reason or apparently without any aim, and comes to the place where the little Bob Whites are. The

"They crowd into the entrance of the bag net to get to those bushes. Then they are the trapper's game. As he dismounts and "But this lot wasn't got by even a week's hurries to the net the quail, now alarmed. hunting. They weren't got by any hunting | run on into the net and huddle there helpless -a whole covey taken at a single netting.

TO-MORROW

PERCY BYSSHE SHELLEY Where art thou, heloved, To-morrow? When young and eld, and strong and weak. Rich and poor, through joy and sorrow, Thy excet smiles we ever seck. In t y place-abl well-a-day l We find the thing we fied-To-day,

# NERR BURGARS STORAD

# Missions

By O. U. WEITFORD, Cor. Secretary, Westerly, R. I. IT is denominational to take and help support our own publications. If we refuse to seems to me that Seventh-day Baptist par- educated together in our own schools. From take our own denominational paper and publications and take those of another denomi- sponsibility upon them to put before them our | help and strengthen our young people in the nation on the plea that they are cheaper, paper and publications that they may be in- denominational faith, to make them interwhat do we do? We take away our influence and money from our own cause and give tional. them to another people who are our opposers. That certainly is very undenominational. Are there any among us doing that? What, shall we not take any other religious paper or papers than our own? Yes, take all the religious papers we desire and are able to take, but never to the exclusion of our own, on the plea of cheapness or any other plea. To be truly denominational is to take our own paper and publications first, and if we can afford others and desire them, take them. But to take religious papers and publications to the exclusion of our own for any reason is not only undenominational in spirit and practice but is suicidal to the life, growth and success of the denomination. is crippling our own cause and strengthening that of another people. It is like taking the bread out of the mouths of our children and putting it into the mouths of those who are our opposers and would like to see us go down and out.

BUT the result of such a suicidal course does not stop there. This furnishing of religious reading in our families antagonistic to our own and to the exclusion of our own to save a few cents, or for any other reason, is educating our families in the views and doctrines of another people, and is interesting them in the spirit and the work of another denomination. The reading of a family has great power in the molding and making of the family. Can you make the children and it and work, the workers and the leaders of young people of a Seventh-day Baptist family good, staunch and true Seventh-day Bap. tists by giving them Methodist papers and publications chiefly, or entirely? Such a course will surely educate them right away road that will lead them to Sabbath apostasy and into the ranks of another people. If our children from such a procedure and under such influences go away from the Sabbath and the denomination, who is to blame? Such a course has led some of our young people in the past not only to Sabbath apostasy and the renunciation of our cause, but to the denunciation of our people.

publications of other denominations at all, as much as their desire and means will allow. is able financially, to do it? We must say tific and technical schools which we have not, such a family is in a very low religious and to prepare themselves for their chosen life spiritual condition. It must be worldly from work. But in their academic and collegiate the center to the circumference, through and training I say let them take it by all means knowledge of our cause and our enterprises, enth-day Baptist stuff and ran successfully The first call is from your secular business,

the purpose chiefly to instruct, inform, and ences. All honor to them. But in denomiinterest our people, young, middle aged, and national work they will feel the loss of the acold, in our views which make us a denomina- quaintance and fellowship and the bond of tion, and in our denominational work. It sympathy which those have who have been ents, owe it to their children, a duty and re- the above reasons we firmly believe that to structed in our cause and become denomina- ested and efficient workers in our cause, we

ANOTHER evidence of being denominational is to be interested in our denominational schools and in doing what we can in supporting and enlarging them. This we can do: 1. By giving or bequeathing money for their support and endowment. Some of our people are doing it, and we hope the number of such will increase every year. 2. By patronizing our own schools. We can never build up our own schools and make them what we wish them to be in strength, in breadth, and infacilities, by patronizing other schools. It is taking from them the money and the students they should have. It is giving them instead of encouragement and support, discouragement and a cold shoulder. If we send our young people to our own schools, they become acquainted with one another: become united in denominational interests, come in contact with our teachers and leaders; come in touch with our denominational spirit and work, and are strengthened and built up in the denominational faith. Being trained in our own schools, they become eventually our earnest workers and able leaders. To educate them in the schools of other denominations is to bring them into school and social associations, under influence and affiliations that weaken their denominational faith and interest, and in some instances, as we all know, draw some entirely away from us. They become better acquainted with the spirsome other denomination, than those of their own, and are susceptible to their influence and molding power; hence become educated from us. We all know what strength, unity and power it is to a denomination to have from us. It is surely putting them on the its leaders and workers educated together. They will have such a bond of sympathy, spirit, interest, and purpose as will make them a tower of strength to their people. But says some one, would you not have our young people go to other schools of better, wider and greater facilities than our own, or that we can hope to have, that they may have their superior advantages and training? Some of them in our own country and in other countries have a world-wide reputa-Bur suppose a family does not take the tion and influence. Certainly, just as far and and does not take any at all of our own, and They will have to attend professional, scien- homes and churches. through. The children are left, so far as home in our own schools as far as possible, that roof of the house of Simon the tanner at Joplife and influence go, to grow up in religious they may be imbued with our own spirit and pa, the Spirit said unto him, "Behold three ignorance, and in ignorance certainly of the purpose as a people and come in touch, sym- men seek thee." He hastens down to the spirit, purpose, views and mission of our own | pathy and acquaintance with our own young | door and finds three messengers from Cornepeople. There are a good many children and people, with whom they are to be fellow work- lius the Roman centurion; and he straightyoung people among us who do not know ers. There are some among us who have re- way accompanies the messengers to Cornemuch, if anything, about our work, and our ceived their entire collegiate and professional lius at Cæsarea. This historic incident will serve interests as a people. Hence they are not training outside of ourselves, and are as de- for a parable to illustrate the three callers at interested in our denominational work. Our nominational and loyal to our cause as any the door of many of my readers at the New pulpits should at least give them some among us. They were made of the true Sev. Year.

should educate them and they should educate themselves as far as they can in our own schools.

WHAT a seeking and earnest effort there is now among our churches and needy fields to obtain pastors and workers. If all our ministers unemployed among us were employed in some of these fields we would not have enough to meet the demand and need. There are five fields that are without missionary pastors. There are three strong churches without pastors now, and four churches whose pastors have resigned, whose resignation will soon take effect. Where are these churches to secure pastors? If the pastors who have resigned their pastorates should be employed there would be a lack. Some of our pastors over churches will be called no doubt by the pastorless churches, and if they should accept, then those churches will be on the hunt for pastors. It looks now as if the pastor-seeking wave will go over the whole denomination. We have quite a number of young men in our colleges and our Theological School who are preparing for the Gospel ministry. Some of them are supplying churches while pursuing their studies. They should not be called from or leave their studies. They should stick to their preparatory work while they can. They will be better and more efficient workers for it, and be the kind of workers we need and want. In the meantime, what are the churches going to do? Well, they must not be too particular and fastidious. If they cannot get just the man they want-take the next best, or some good man. We fear that some of the churches will not do that but employ some First-day minister as a supply and wait and wait. We do not deem that to be the best course. It would be detrimental to the church, and to our cause as a people. Would it not be a good thing for us if our homes and our churches were so spiritual that out of them shall come strong and able young men who will prepare themselves and enter the Gospel ministry instead of entering the overcrowded professions? Would it not be well for us to give up our worldliness and our worldly amusements and pleasure seeking, that sap spirituality, and seek that higher life which will give birth to the Gospel ministry in our

When the Apostle Peter was praying on the

but our paper and our publications are for the gauntlet of alluring and tempting influ- No matter what your daily occupation may

### THREE CALLS AT NEW YEAR'S. THEODORE L. CUYLER.

be-whether it is commercial, or professional, number of husbands may spend an occasionor mechanical, or agricultural, yet, if you are al hour in the right sort of club-room to a Christian, you must regard it as your "call- their own advantage, yet in an immense numing" in which to serve your Master. Jeaus ber of cases, club life is the deadly foe of do-Christ called George Williams (the founder of mestic enjoyment, of home influence and of the first Young Men's Christian Association,) | devotional meetings. when he was a young merchant's clerk in London, just as truly as he called Charles H.

mighty winner of souls in the pulpit. Christ in it. Bible-religion is never to be School. Christian parents-remember that folded up and put away on Sabbath night; your Almighty Father in heaven has apit must be your apparel all through the pointed you to be teacher in a school that week; and you are bound to keep it clean. To a conscientious man or woman secular | week, and never has any vacations. Your affairs are sacred. Paul was serving his most effective teaching there will not be in Lord with his tent-needle as truly as with the special religious instruction you attempt. his tongue. A rather loud spoken and pretentious church member came into a shoe- children. Home-preaching saves quite as shop and inquired, "How much religion have | many souls as all our pulpits; and a godless. you got here to day?" "Enough," replied prayerless home is too often only a first the shoemaker, as he hammered away at his stage in the journey towards hell! lanstone. "enough to make good, honest shoes-glory to God!" George Herbert's vou in the doorway? It is the messenger of familiar verse is:

Teach me, my God and King, In all things thee to see, And what I do in anything To do it as for thee.

business this year, there are some things heart to the service of your Redeemer? The that it behooves you to practice. One of command of Jesus is "follow me." That them is a strenuous devotion to your work. means that you shall let him lead you, and Our Master was never idle, notice how often have his way with you throughout this comthe word "straightway" occurs to describe ing year. Jesus asks you to give him the his promptness. Punctuality is a Christian best you have-the firstlings of your flock, duty; but never to be in such haste to get | the fattest in your stalls, and the finest of to your business as to neglect prayer or your wheat. "When I get any money," said your morning meal in God's Word. Hem Erasmus, "I buy books; if any is left, I buy the day with a stout seam of prayer, so that clothes." Thus spoke the great scholar who it will not ravel out. Common honesty is cared more to clothe his mind than his too uncommon. A scrupulously honest man body. If you are lavish of your money will not only pay his just debts on time, but or your time, or your labor for anybody, let rash and reckless operations. In these times with his atoning blood. Choose your field of hot competition, the snare of American of labor for the opening year, and then let no business life is the temptation to rash vent- storm or heat keep you from it. Work for ures that are often sadly like gambling. Slow souls! Determine to win somebody to Jesus! profits, my friend, are more likely to be solid We read much about the "next revival. and sure. If you are an employer, make the Let the next revival with you be a quickening Golden Rule the rule of all your dealings with + of your faith and your holy zeal to do good those who work for you; if an employee, re- As Peter on the housetop, and Paul on the member that you have a Master in heaven road to Damascus, were not disobedient who is not limited to just so many hours a to their heavenly visions, so do you be day, and honest wages demand honest work. promptly obedient to every voice of Christ. As God shall prosper you this year, see to it. Perhaps another messenger may be sent that self-indulgence or extravagance does for you or me before the twelve-month is not rob the Lord's contribution boxes. | ended. No matter; if God sends him, it is Above all, do not let Mammon dislodge Jesus all right. If this is to be the year of our Christ, or the pressure of your business break | home-going, let it be the best, the holiest and your sweet and strong and devout fellow- the happiest. Let us be found at our Masship with your Lord and Saviour.

doorway of the New Year summons you to your domestic duties. To women and chil- the American Friend. dren home occupies the major part of the twenty-four hours; but to quite too many men it is only an eating-house and a dormitory. (Such husbands might scorn to rob. their creditors, and yet they make no ecruple to rob their wives and children of their society and their loving care. God created the home-not the clubhouse. While a limited Cash in treasury December

If you want to save your children, anchor them to their home: and in order to do this. Sourgeon to be the prince of British preach- make it bright, cheery and attractive. Sweeters. He called William E Dodge and Morris en it with love. Consecrate it as a dwelling-K. Jesup to employ their money and influ- | place for Christ. I know of some wives ence for Christ as he summoned Dwight L. | whose piety shines in a maternal prayer-Moody to quit a shoe store and become a meeting, but it smokes terribly in their own houses. Too much of the religious instruc-Every station in life is sacred that has tion of children is delegated to the Bible is open for seven days and nights in every but in what you are all the time before your

Who is the third messenger that salutes your Saviour who summons you to a fresh and hearty enlistment in his service. The errand of the three men from Cæsarea was to invite Peter to go on a mission of personal Christian work. He obeyed and started at In order to carry your religion into your once. Are there no calls at the door of your will not risk the interest of his creditors by it be for him who purchased heaven for you

WISE PRECAUTION. The day was warm, although rainy, and when the sexton started to close the window behind the Widow Johnson, she beckoned to him and shook her head. "W'at for you shutting dot winder. Mr. ter's work when the summoner calls us with Brown?" she demanded, pre-emptorily. The second messenger who stands in the the message, "Come up hither and behold "Don't vou know de air is sufficienting in dis the things that shall be hereafter!"-From church?" The sexton gazed at her with a look on his

> TREASURE For the month GRO. H. LITTER. Treasurer. THE SEVENT interesting a linear

۰ ۱	DI	C		٦	े २१		P(	N	D.	T				б. . Л							
	÷		đ				b	÷.		Ľ.	1	19				-					
	-			σι				64	9 3 3 3	4	<b>,</b>										
O	U	n	t	W	<b>,1</b>	tľ											1	2			
	-1		Y	l	34	F	T	M	T	1	4	18		0		B	Y	2	lo	C	
İ	)	). 14				21							1			1					

<b>Da.</b>	
<b>, 1903 .</b>	

10.00	Churches:		
	Milton Junction, Wis:	aria Antonio di	
	China Missions		
	M. B. Kelly's salary		
	Alfred, N. Y	. 30.95	
	Debt 2 m		an a
	General fund		
14 - 14 -	Crofoot home. Shanghai	23 54 11 00	
	Second Westerly, Niantic, R. I	7 15 2 00	
	Plainfield, N. J. Hartsville, N. Y.	12 30	
	Hartsville, N. Y	3 72 23 92	
		IO 00 25 00	
	Milton, Wis. Shiloh, N. J.	16 25	
-	Hammond, La Farina, III.	4 80	
	First Genesee, N. Y.	17 48	
	Chicago, Ill.	0.00	
	Sabbath-schools: Rockville, R. I.	10 00	
	Farina, Ill	15 11	
;	Christian Endeavor Society at Dodge Center, Minn. Woman's Executive Board.	1 10 23 <b>59</b>	
	Mr. and Mrs. Elias Ayers, Milton Junction, Wis.	6 50	
	Nettie J. Coon, Milton Junction, Wis	2 00 5 00	
1	Mr. and Mrs. E. D. VanHorn, Alfred, N. Y Angeline Abbey, Erie. Pa	2 50 5 00	v
	F. W. Kenyon, Nortonville, Kan.	5 00	•
	Abby W. Berry, Independence, N. Y., Gold Coast Mrs. Anna L. Ware, Andover, N. Y., debt	10 00*	
	Young People's Permanent Committee:		•
·	Dr. Palmborg's salary		
	General fund	150 00	• • •
	Collection at South-Western Association	1 36 7 17	
	C. H. West, Farina, Ill	10 00 75	i <b>n</b> i
	Subscriptions for the Pulpit:		
ŀ	Per: Rev. O. U. Whitford	13 35	
	Per Recorder office	I 00	
	Income from Permanent funds	626 50 4 00	· · · · · · · · ·
	Mrs. M. C. Parker, Chicago-Gold Coast	1 00	<b>o</b> * * ***
		\$2,962 76	
	CR.	•	
	O. U. Whitford, account of salary.	\$ 100 00	· •
-	D. H. Davis, account of salary	25 00	•
	M. B. Kelly, salary and traveling expenses in November, 1903.	. 62 80	• • • • • • • • • • • • • • • • • • •
	November, 1903. M. B. Kelly, salary and traveling expenses in December, 1903.	64 14	
	A. J. C. Bond, labor at Salemville, Pa	20 60	
	Cash in treasury Dec. 31, 1903:		•
	China Mission	·	•
	Available for current expenses 1,726 65-	2,690 82	•
		\$2,962 76	w *
	E. & O. E.	*** .	
•	GEO. H. UTTER, Tr	eksurer.	
	COMPLACENCY.	<b>,</b>	· · · · ·
	I'm worried sometimes in a terrible way		
1	. By the things that the other folks do. The faults that I note all about me each day	•	
	Are enough to make any one blue	•	•

Are enough to make any one blue I have my own weaknesses, let us be fair-

Some trifling defects which crop out here and there, But nothing at all that would ever compare With the things that the other folks do.

And yet it is sometimes a comfort to think Of the things that the other folks do. Of reform I have frequently been on the brink-A leaf I'd turn over anew, Were it not for the fact (very candid to be) That the things for which people have criticised me Seem quite unimportant whenever I see The things that the other folks do.

-Washington Star.

old face in which obstinacy and the respect due to a bank account were mingled.

"De minister tol' me to close dis winder." he whispered. "It's a chill day. Miss Johnson, an' I reckon he don't intend any lambs gwine to be los' from dis fold by carelesences while dere's an oberhanging debt on dis church." 行行。特别总是这个行行

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

LOVE'S TRIBUTE. (To the memory of Mrs. Lucie E. C. Main.) ANNIE L. HOLBERTON.

Ab I can it he that I no more shall meet her.

Dear echoolmate of my youth And life long friend whose voice no more will greet me With words of friendship's truth ?

- Though seldom met, 'twas joy to know her presence Her earthly home still blessed. To feel that som-times memory's fond treasure
- A thought of me possessed, The soul that overflowed with love for others
- Was in itself a joy, And in the near beyond of love immortal Has passed the world's alloy.
- God bless and comfort with his peace unfailing, Her cherished ones bereft! The precious memory of her life's sweet blessing
- A priceless boon, is left.

Like hers, oh, may our hearts expand with sunshine, Although the shadows fall. And may we have the joy supreme to meet her Where light discloses all

A TRIAL of women inspectors of immigration is again being made in New York. Lastspring several women were appointed to meet the incoming ships with a view to rendering aid to women coming to this country. After a three months' trial, the experiment was by some pronounced a failure and the services of the women inspectors were discontinued. Those interested in the project were not inclined to accept the verdict of failure and hoped for another trial under more favorable circumstances. Mr. Cortelyou, Secretary of the Department of Commerce and Labor, has recent ly appointed three women, one of them trained nurse, to act in the capacity of inspectready at work there, and it is admitted that the plan is working satisfactorily. These for the old, searching out and keeping a watch on the young girls till they are is considered by many the most efficient | sends thread.' the matter has been again taken up is a poem: cause for congratulation.

### WOMAN'S BOARD.

### Receipts for December.

Milton, Wis::
Mrs. S. J. Clarke, for Mrs. Townsend's work \$ 1 00 Mrs. H. Vine Clarke, for Jacob Bakker mission 3 00 Mrs. M. G. Townsend, ½ collection on So. Ill. field 9 98
Akron, N. Y., Mrs. S. A. B. Gillings:
For Recorder subscription
Peninsula, Ohio, Miss Frances E. Stillman:
Home or foreign missions
Berlin, Wis., Ladies' Aid Society:
M. F. Bailey, Scholarship, Milton College 5 00
<b>\$ 38 98</b>
MRS. L. A. PLATTS, Treasurer.
MILTON, WIS., Dec. 31, 1903.
"GET THY SPINDLE AND THY DISTAFF READY, AND GOD WILL SEND THEE FLAX."

MRS. REBECCA E. H. WHERLER.

seen, perchance, the linen wheels which were in Good Housekeeping for November. He is up; go to work; be something; stand for once found in almost every home, and on educated in the street, at the game, in the something; fill your place in the universe. which the good mother spun the yarn for the postoffice, and in the schoolroom, as certain. Instead of whining around, exciting only pity household linen. Patiently she wrought, car- ly as in your household. The next bigger and contempt, face about and make someing little for the fashion and frivolity of the boy whom he adores because he is big and thing of yourself. Reach up to the stature of world. "seeking wool and flax, working will- strong takes a hand in the boy's molding. a strong, ennobling manhood, to the beauty ingly with her hands, looking well to the ways Every association he forms leaves some trace and strength of a superb womanhood. of her household, doing good, and not evil, upon him, for good or for ill. You cannot ... There is nothing the matter with you. all the days of her life."

ago laid by the spindle and the distaff.

Looking over the treasures of other days,

flood of memories from the past. Thoughts will not be shocked, nor censorious; that she came of the one who fashioned this, whose life was devoted to good works, but whose hands have long been dust. To day in a dis- couraged and invited to the home, and as tant Western city is a beautiful building-The they share the boy's pursuits, the mother Woman's Christian Home,-founded by this may be quietly observant, and see where she frail woman with a few consecrated workers. can help; she can do much to prevent the as-Through their influence many homeless ones cendancy of an unprincipled lac, and her are made happy to-day, many saved from a doors should be shut against one who is unlife of sin and shame. They wrought well, clean in speech and behavior. Under God, and God sent the needed help to carry on the the mother holds her boy's life in her hand. work.

good. only to keep our eves and ears open to find opinions, accepts his modes of thought, and work. The humble flax plant has become a aims to be as much like him as he can. A power. Thousands of factories all over the father is as sacredly bound to be his world are weaving it into beautiful fabrics | boy's chum and comrade as to be his tutor and the old linen wheel is a thing of the past. and governor, and to provide forthim food There are willing hands to day who feel that and clothing. If a father keep pace with the they can do but little, and sometimes grow boy, suiting his long steps to the shorter ors in the port of New York. They are al. discouraged. For such the writer sends this, ones, there will be small danger that the little thinking the example of this feeble woman fellow will make a serious blunder in choosing may stimulate others, and may help them to his associates. women board the incoming steamers and go see that it is the little things that count, and among the women, looking after and caring that from the small beginnings may come great things.

in safe and friendly hands. This plan us, remembering that "For a web begun, God of it is that his unhappiness is not confined

Dear friend, I give thee violets, And for my fee The fragrant secret of thy life Disclose to me.

Reach down on patient cords to me

Thy briming cup Of wise, sweet thoughts, that I may drink And thus toil up,

To where thou art so meekly high

So far away. I can tut kins my eager hands

To thee to-day.

Or, if I may not reach so high, Then he it so:

If I may sit beside thy feet. 'Twill not be low,

And listening soft. my soul may catch In some far sense. The tuneful impulse of a life Serene, intense.

LEONARDSVILLE, N. Y.

### WIN YOUR BOY'S CONFIDENCE.

Some of our younger readers have never | playmate does, writes Margaret E. Sangster, | you unpopular. Quit your whining; brace

Some of these wheels and still mend emong swim, "He must be guarded and tooked ont the attic treasures of "Auld Lang Syne?" for, and you must know whom he walks and Others have been brought from "the dimness talks with, whom he plays with, who sits beand the dust," newly painted and be-ribboned, side him at school. He will not be specially and occupy a place in the parlor or on the burt by a lad who eats with his knife, but a porch. The good, old-fashioned mothers long lad who is profane, or immodest, or furtive, may do him irreparable it jury.

Far more than she prizes pearls and diathe writer found a linen apron made more monds should a mother prize her boy's conthan a score of years ago. On it, painted in fidence. Not merely when he is a little golden-India ink, is a distaff and spindle, a flax plant | haired cherub should she give him herself at with its pretty buds and blossoms and under the bedtime hour, for a nightly chat, but these the motto at the beginning of this arti- when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel A slight thing, you may say, to call up a that be can tell her everything and that she will understand and advise.

His friends of every degree should be en-

Nor is the father free from obligation. All around us are opportunities for doing | boy's father epitomizes to him the whole story God's gifts are boundless and we have of manhood. A boy reflects his father's

The person who whines is undoubtedly of Let us take up the work, the duty nearest all men the most miserable. And the worst to himself but destroys the pleasure of those means for checking the importation of girls | The gifted poetess, May Riley Smith, wrote | who are compelled to listen to his constant for unlawful purposes, and the fact that of this woman on her birthday the following railings against the unkind Fate that pursues him night and day.

> Selfishness and the need of proper employment are generally the cause of this disagreeable habit-for it is really only a bad habit, which may be overcome by the most inveterate whiner. Let him think of others and cease to regard himself as the only one who has worries and troubles and he will find that he has really very little cause for complaint. The happiest people are those who seldom think of themselves.

> "The whiner is generally an idle person or a lazy one," says Medical Talk. "What he needs is to be set to work-at real hard work -mental or physical. Some work that will interest him and engage his whole attention. and he will not have time to whine.

"Get the whine out of your voice or it will stop the development and growth of your body. It will narrow and shrink your mind. Whoever does not impress your child, his It will drive away your friends; it will make throw him into the gulf and bid him sink or Just quit your whining and go to work."

### WHINING.

## Infisiony and Blography Conducted by the Committee on Denominational His tory of the General Conterauce.

GENERAL CONFERENCE-FOURTH SESSION, 1804 (Continued from last week.)

The Sabbatarian Baptist Church at Brookfield, under the pastoral care of the Rev. Henry Clarke, unto their beloved elders, messengers, and brethren composing the General Conference

"Respected friends and dear brethren, as on situation is so remote, our settlement somewhat new, and having been building a meeting-house, which straightens our circumstances so much that it is not convenient for us to send messengers, therefore, we take this opportunity of addressing a letter unto you.

"It is with much regret we learn that the churches, professing to be of the same faith and order with us, have not mutually agreed in the method of our Conferences and of send ing out preachers. We conceive it of great consequence that a General Meeting or Con ference shall get up a Constitution, agreed on, that each church may be well informed in the terms of fellowship in our churches. The report of last Conference, by its committee we approve of in full, and, if there were added thereto, on the same principles, to make the duties of the Conference and also the duties of the several churches more explicit, it would be well. When we consider the worth o souls, the cause of God, the freedom of our National Constitution, and the favorable opportunities God, in his good providence. it giving us, we lament that no method has been hit on of sending out preachers of our order. While almost every other sect in religion has its preachers to and fro, teaching the people to break God's positive command we, as a people, are, in a manner, silent in re spect to our belief on the subject of the Sab bath. Is not our neglect a crime? We would not wish to censure other denominations, but if the Sabbath is held a bar to fellowship. should we not contend earnestly for the faith? Solong as God's moral character is man, and Deacon Daniel Babcock and Josthe same, and man an accountable being, it eph Stillman were sent to aid, and the ordinais of importance to his people to observe his tion effected. law, and we may be justly despised of God and man, if we do not exert ourselves in the great revival sprung up under his pastoral cause of truth. More speculative ideas in religion, and especially in mysterious points, as original sin, personal election, final perseverance, universal salvation, and the like. may be borne with, while those who hold them are really comformed to God's law and gospel, and are not too impetuous; but when a person breaks a known command of God. Nathan V, Varnum, Oiver P., and Hamilit is sin, as saith the Apostle: 'For sin is the ton. Hull." transgression of the law,' and if we fellowship such, are we not partakers of the crime? We | again: have cause to believe that could a suitable person be sent out to preach, and spread the the last year's Conference draft or explanabooks written on the Sabbath, it would tion of by its committee, of the rights and greatly tend to the cause of truth, for truth rules of said Conference, it is, this day voted beareth away all things, and will stand when in Conference, that there be a committee apwill sometime hear to reason. Could we find approbation of the several churches in fellowa man of our order, who could, by sound doc- ship, and the following brethren were chosen: trine, both exhort and convince the gainsay- Deacons. David Ayars, Abraham Dunham, souis.

what more encouraging than last year. We churches :

boos God has been a good work among us Many seems wakeped, and some have come an appearance of a revival. we can give:

"The elders and memory from the Sabbatarian Baptiet Churches, met at Piecata way, State of New Jersey, the 21st day of October. 1804, Azree to y to y li sura asat. for the purpose of holding a General Meeting of "The following is as correct statement as the elders, messengers, and members from the several churches, situated in various parts of "Oue Elder and Pastor, two Deacons, deceased four, dismissed three, under dealing the United States of America. for the mutual edification and enlargement of acquaintance The letter from the Church at Petersburgh | and Christian fellowship throughout the sevstates "disapprobation of the present mode eral churches of our profession, being desir-Deacon James Greenman and William Sat- our religion, and being sensible of the neces sity of stirring up one another to a remem-This Church makes request for the assist brance of the great privileges and enjoyance of the Conference, "in ordaining brother | ments we are favored with. both civil and re-William Satterlee," "The subject being ligious: that we may bear in mind a feeling taken up it is the opinion of the members sense of that gratitude and thankfulness we present that the request could not be con- owe to the supreme Author of our being, the ceded to consistently, therefore it is under- object, and the ultimate end of all our hope stood and directed that Conference Clerk and future enjoyments, have thought proper write an answer to said church, signifying to propose and recommend to the consideration of the several churches, in the faith and the same. The above action reads oddly in the light fellowship of our religion:

forward to own his name, and there is guite four, added five. Total seventy-seven." of holding General Conference." Messengers, ous to be useful to each other in the duties of

of history, by which is seen the man, who was "To hold a circular General Meeting, yearthus, at thirty-nine years of age, in the prime ly, at such times and places as may seem convenient, to be agreed upon and appointed of manhood and the full vigor of his powers, refused ordination, because of an impediment annually, for the ensuing year, by the mesin his speech, and the consequent embarrasssengers who may compose the General Meetment, especially before strange audiences. aping for the time being. proving himself, in after years, one of the "It is to be understood that all things most original, apt, and effective preachers transacted in such General Meeting be done the denomination has produced-Bunyon-by way of advice, counsel, recommendation. ike in the aptness and beauty of his allegor- and by no means to effect or alter the govical illustrations; the coming missionary, for | ernment or discipline of the churches in their whom they were praying and seeking: the individual capacity; but that each enjoy its planter and waterer of churches. Does this own mode of discipline as to it may seem action go to show that even General Confer- most agreeable to the Word of God; and ences are not infallible, or that they not in- that each enurch desirous of holding an Anfrequently become "circumlocution offices," nual Meeting will appoint its time and place where all the machinery is invented, arfor such meeting as it may think proper, and ranged, and geared with especial reference whenever the General Meeting is held at any church where there is an Annual Meeting, it and how best not to do? is thought to be most proper for both to be The church, thus repulsed by the General holden at the same time.

Conference, applied to the "Mother Church" "As the comfort and usefulness of society at Hopkinton for aid. Aid was granted Elders Abraham Coon and Matthew Stillmust depend upon regularity of proceeding, and attention to good order, it is recommended that such General Meeting be conducted by a moderator, clerk, and such other officers as from time to time may appear Immediately following his ordination. needful, to be appointed, occasionly, by mutual consent, or the free vote of elders, messengers, and members then sitting.

labors, some over a hundred being added soon to the Church, and, in a few years, the membership was increased from one hundred "In all matters that require a vote of the General Meeting, it is meant that each church and seventy-nine to four hundred and fortyhas one vote only in deciding any question, seven. The first person baptized by him "bethough every several member has equal libercame the honored mother of four ministers of ty to speak, in an orderly way, in all matters the Seventh day Baptist denominationof deliberation. "It is considered incumbent on such General Meeting to hear and attend to all ques-

tions that concern the welfare of the church-The constitutional question came es, to give counsel and advice, as times and circumstances may require.

"As we entertain a sympathizing sense of "Whereas, there is some objection against the state of our scattered brethren in distant parts of our country, whose situation affords but little opportunity of hearing the gospel preached by ministers of our profession, by reason whereof some important duties are our mistaken ideas will fail; for mankind pointed to revise or make a new draft for the too much neglected, it is therefore recommended to the consideration of brethren composing the churches of our Union, to use their endeavors to compose a general mode that may meet their approbation. as near as may ers, he might, with the help of God, do much James Greenman, and Joseph Stillman, and be, to be agreed to at our next yearly Genergood. We pray God to direct you in all your brethren Jacob West, Lewis Titeworth. Wil- al Meeting, and that the mensengers be deliberations for his glory and the good of liam Satterlee, Joseph Potter, James Dunn, authorized to concede to such variations in and Joel Dann. The committee presented form as may be considered by the G-neral "The present state of our church is some- the following draft to be sent out to the tended." (Ro be Continued.)

### Children's Page NE HALL THE BELLIGERANTS.

Fast asleep on his rug, undisturbed by the games. Lay the pet of our nursers-Sir James Fits James, All his toilet complete to a gay necktle bow. While his musical breathing was measured and low.

Soon the door swung ajar, when who should march thro?

But his terrible enemy Roderick Dhu. Fitz James sprung erect at such insolence bold And the plume that he waved was a sight to behold

As he spit forth his rage Sir Roderick howled, The children all screamed and Nurse Margery scowled, And Papa rushed in with the poker, and Mama Cried, "Now Mrs. Wiggs and her cabbage patch drama."

Tommy seized the intruder by both his front feet-And went dancing him off in a hurried retreat. While Faith, Bess, and the kitten agreed Rod'rick Dhu Was the very worst dog that they ever knew. SUSIE CANFIELD HALL.

Scio, N. Y.

### DIXIE'S SWEET STORY. HULDAH LERRICK.

heap in her special fence corner in the "far merry laugh, much of her sorrow disapclear." sobbing out the hot anger and bitter peared. grief of her aching heart. The first school for years held near her home was opened that day on Rindy's Run, and she could not go. Her brothers Budd and Lee were going, but great comfort. Under the pawpaw trees that Dixie must stay and work in the field.

her father in reply to her pleadings. "Some | tion of her log-cabin home. There was even body must make the crap."

It never occurred to him to work himsel His wife and children did all the labor and he enjoyed the results.

"You Dixie, quit yerfussin'," said her moth er, sharply. "Taint no use fer gals to git larnin'. If they-uns kin keep hus, 'n spin, 'n weave, let alone makin' a crap, hits all they uns be called to know."

Poor Dixie! She so longed to know how to read. A year ago, at the first meeting she had ever attended, the preacher read out of a thing called a book. It was the sweetest story she had ever heard. She could repeat toil, "toting" water, hunting eggs, driving it now. word for word:

only begotton Son, that whoseever believeth field. Then came happy days spent in the on him, should not perish, but have everlast- open air, and with the friends dearer to her ing life."

Eagerly she had listened to hear more of this sweet story, but the preacher gave to his lished her playhouse, safe beyond the deideas of God. Dixie's heart had been hungering ever since to know more, and here was the way to knowledge closed to her.

rhododendrons in the uncleared forest be heads. Their faces were marked with poke- here." yond, as if they longed to comfort the pros- berry juice, and most comical faces they were. their pink loveliness through her tears and something that drew forth all the repressed God's love to them who know him not. face.

caressing them with tender touch. "You be other mountain mother, "She had nuthin' And many a night she spun or carded wool sorry for me-'case I'm only a gal'n can't else to gin her gals, so she gin 'em names." never git no larnin'. O! I wonder if in all the wide world thar's gals as kin go to skule, and linsey-woolsey, after the same style as light of the hearth-fire, for there were no 'n git larnin'! I wonder if hit tells 'bout Dixie, and as her mother and grandmother as lamps or candles in her home. you, you prettys, in them things they call well. Large-waisted, short and scant-skirted At Sabbath-school Dixie learned more of books!"

perching above the little downcast head, he with a wooden skewer. In a rude barn were for the "love that gave Jesus to die." In an was sorry for her, too. Moreover, he and she from the horses by a greater number of pegs, Light that dispelled the gloom from her dwn.

# A CONTRACTOR DE LA CONTRA

known to one other only. Had she not moneyte playing with her treasures, then the discovered only yesterday the place where went to her work, hoeing corn all the long he and his sober-colored mate were building day.

chattering away like mad, though a big nut book. stowed away in one cheek impeded his utter-Dixie Capps was huddled, a disconsolate could laugh, and heartily, too. And in that know so much.

She felt so much better that she sat up and turned to her other friends of the fence corner. These were dumb ones, but still of filled the little triangle was a tiny playhouse, "Hit's all I can do to spare the boys," said made of sticks, chinked with mud, in imitathe "cob" chimney, covered with clay. In the house were Dixie's dolls, grotesque objects made by herself. She had never seen a toy, but all the starved instincts of her child-heart went into these poor playthings. With a dull fragment of a knife she had laboriously wrought them out, and kept them hidden school-and here-at Big Forks-near her from every one in the "far" field.

Few were the moments that she could steal from her never-ending round of work to play with them, so they were all the more precious to her. When scarcely more than a babe herself she had entered upon her heritage of cows, washing dishes, carding wool, until last "God so loved the world that he gave his year she was promoted to work in the cornthan any human beings, the flowers, birds and wild-wood creatures. Then she estab. school is for all. We want all to come." hearers only his own wild fancies and uncouth structive fingers of her younger brothers and Dixie, joyfully. sisters.

their nest? And had she not watched the. The weeks passed and the six-weeks' school wonderful weaving; and had gone close, quite came to its close. The boys knew but little close, and the birds were not one bit afraid? | more at its end than they had at the begin-And here came another friend, Chippy Squir. ning. The teacher could barely read and rel, scurrying along the zigzag rails, and taught his pupils but little beyond spelling stopping so suddenly in front of Dixie that he from the old Webster's blue-backed speller. almost went heels over head. There he sat, The boys could not read a word when it was bolt upright, his tail bushy with indignation, over; could only spell a few pages of the old

Dixie was sure that she could have learned ance and gave him a "mumpy" appearance. to read if she had gone, and she carried the And out of his burrow close by peered Mr. old speller off to her play-house and poured Ground Hog's sharp nose and sly eyes, as if over it every moment she could get. She he wanted to know what all this fuss was coaxed her brothers to tell her the words about. In his frantic scoldings Chippy they knew and somehow taught herself to dropped his nut squarely on Mr. Ground read. But she kept her knowledge to herself,-Hog's nose. Then Dixie discovered that she for her parents thought it wrong for a girl to One never-to-be-forgotten day Dixie found a stranger in her home when she came from the field. Such a one she had never seen; such beautiful clothes as she wore: such shoes! Dixie-never had worn a shoe, while her mother was barefooted nearly all the time. But the lady's face was more beautiful than all the rest. It was the first face that had ever smiled at the child, and at the very look all the pent-up devotion of D xie's hungry heart went out to her. She lingered shyly outside the door listening to that sweet voice talking to her parents, content to gaze at the face that so attracted her. But what did she hear? "A school! A -home? A school to last nine months! A

school for girls as well as boys!" Dixie could not restrain her delight. She ran into the house, her face flushed and eager, and caught the laly's hand.

go?" she cried. The stranger looked down into the pleading little face, and drew the child to her, hugging her close.

"Why, certainly, dear," she said. "The "O, it sounds like my sweet story !" cried

"What do you mean, dear?" asked the No one but Dixie could see any differ. stranger, gently. Dixie repeated her one bit ence in those queer dolls, or any beauty of God's Word. Tears filled the lady's eves A great mass of crimson flowers pressed either. They were made of corncobs, with as she said, softly, "Yes, child, it is because through the fence from the dense thicket of sticks for arms and legs, and walnuts for of that sweet story that the school is sent

And she told them of the American Missiontrate little figure. Dixie caught a glimpse of But Dixie saw in Hallie Lou Maria's visage ary Association and its work in telling of drew them down against her flushed, wet love of her nature; while in Samanthy Jane | Happy times were in store for Dixie. Matilda's was that that called for her utmost though she had to rise at "early chicken "You care-you . prettys!" she sobbed, severity and sternness. She was like that crow," to do her tasks in time for school. until after "late chicken crow," with her book They were dressed in scraps of home-spun open before her, working and studying by the dresses; tiny, three-cornered shawls and limp her "sweet story," and it grow more precious And again, sobs choked her utterance. A sun-bonnets. Their wisps of corn-silk hair as these years passed. Now, a woman, she has red bird flashed through the thicket, and, were drawn back in a "pug" and fastened been constrained by it to give her own life poured out his soul in glad song. Dixie Dixie's horses and cattle, made out of corn- isolated mountain district she is now telling looked up, smiling through her fears. He stalks, with peg legs, the cows only differing the story, bringing into darkened lives the had a secret together, a precious secret, representing horns. Divisionaliat and Christian World

"O! Are you sure-can girls go? Can I

# Noung Reople's Work. LESTER C. RANDOLPH, Editor, Alfred, N.Y.

A THE COM STREET, STREE Love.

Paper read by Minnie R. Green, of Mora, Minn., at th Semi-Annual Meeting held at New Auburn. Minn., and regested for publication.

In selecting a subject I chose one which includes all others. "But now these three remaineth, faith, hope, love, but the greatest of these is love." 1 Cor. 13: 13.

"God so loved the world that He gave His only begotten-Son that whosoever believeth on Him might not perish but have everlasting life." Was ever such love shown before? Was ever such love shown since? When we think of Jesus' lowly life on earth, then only can we realize His great love for the suffering world.

> "Love for all, and can it be? Can I hope it is for mewho strayed so long ago Strayed so far and fell so low; , the disubedient child Wayward, passionate and wild I, who left my father's home. In forbidden paths to roam. who spurned his loving hold who would not be controlled who would not hear his call, . the wilful prodigal, To my father can I go At his feet myself I'll throw. In his house there yet may be Place—a servant's place for me. See! my father waiting stands. See ! he reaches out his hands : God is love ! I know, I feel; Love for me ! yes, even me."

God has endowed us with a love to be cultivated and controlled; but if we allow it to en the burden, and how they will ever be become centered on worldly things we lose the blessing. "Love suffereth long and is say unkind things, but beareth all things with patience. What noble examples the Bible gives us: Stephen, the first Christian seemed happy but me. I was just thinking how last dving effort, "Father, forgive them, for shall, but her deed will not be forgotten. they know not what they do." Who of us has not seen a mother weeping and praying for a wayward child, or a wife enduring the abuse of a drunken husband, hoping and praying that he may be reclaimed?

But sometimes a parent's love will fail us, and even if it does not, it cannot go with us stitches, help mother. into the deep recesses of the heart, it cannot go with us through the long, dark valley. law of love. Jesus Christ Himself said, "A comfort us in the things that we can love one another." He never asks impossinothing. One day a minister came to the hearts. Love is the fruit of the Spirit, envy prison and asked to see him. He was given the work of the flesh. Love is the impulse of permission, but was told, "It would do you a new heart, envy the product of the carnal to the prison and labored with this wicked the friendless, the fatherless, and the brokenwas not aloue in the dark valley. What prompts our missionaries to leave ing love and devotion of his wife.

I sm personally acquainted with a faithful. home and friends to lace a world of danger? Ab, it is love for those poor sonis who self-secrificing minister of the Gospel, who are in darkness. Such is as wonderful a love was once a waif in New York City. A young as we find in this vale of tears. "Love en- man of the Y. M. C. A. took him, gave him a. vieth not, and seeketh not her own." "Be- bath and supper, and kept him until hefound loved, if God so loved us, we ought also 'to a suitable home. Did it pay? Perhaps not in dollars and cents to the young man, but. love one another." It is so easy for us to love some people, in Heaven's appraisal it will be a star in his

who are kind and pleasant, and we find their crown. Did it pay the world at large? Yes, company very faschiating. We say: "O, indeed! He is shedding a light in the city, it's easy to obey Christ's new command- where he is pastor. ment." But all too soon we come in contact But at times God seems far away. We feel with a pessimistic sort of a person, one who our weakness. trials come thick and fast. has become soured on the world, one who and seem greater than we can bear, and says anything but the pleasant thing. It's we murmur, "This is God's love." Yet, in hard, so hard then. With some people it be- after years, we look back through a mist of comes a fixed habit to be pleasant in all sur- tears and say. "It was well." We do not roundings. always see the reason, but we will not tire in God's love is not partial. He loves us all the good work, for

alike. He knows what some of our smiles "God knows the way, He holds the key. He guides us with unerring hand, cost. and I am sure he rewards us according Sometime with tearless eves we'll see, to our effort. To some he has given one tal-And there, up there, we'll understand." ent. to others more: but we all can make the "Lo! I am with you always, even unto the same effort, even if results don't show. Some ends of the earth." He doesn't say, in prosof us have an unruly tongue, a hasty temper perity, happiness, virtue, goodness, but an envious heart, but if we try, never fear. 'always."

"It is easy enough to be pleasant, When life flows by like a -ong, But the man worth while Is the man who will smile When everything goes wrong. For the test of the heart is trouble. And it always comes with the years, But the smile that is worth the praises of earth Is the smile that shin es through tears."

Love is always thinking of a kind word or offender? "We have all sinned and come a kind act. How a few kind words will light short of the glory of God." If we could only remember this would we be so harsh—but we remembered. When, as a young lady, I left are mortal my childhood's home for good, to go among 'Who are you to sit in judgment on the saying or the kind." Love does not fly into a passion and strangers, my heart was heavy. Not being With a finger raised and ready to determine right or accustomed to strangers, I held myself aloof, wrong ' and thought them cold. I thought every one Who are you to weigh the motions of another's thought or act-In solemn contemplation wrapping fancy into fact ? martyr; Paul, the sacrificing missionary, and can I endure it, when a pleasant lady (it was Who are you to scent the evil? Is your impulse free Jesus, the greatest example of suffering love in a crowd) came to me, introduced herself from grudge? s the world a little better for the judgment that you the world has ever known. His faith never and said a few kind words. Do you think judge?' faltered. He never uttered a complaining they are forgotten? No. I can see the face Of course, we see our side of the story and word, but even on the cross he cried in His vet. I never met her again, perhaps never bitter feelings result. Are we not all bound

> The eye that cheers with its kindly glance, 'T is the arm round a neighbor cast ; The hand that points to a Hope beyond, 'T is love that endures to the last.'

Forgive -- Christ forgave greater wrong Wind up the tangled thread for baby than any of us will ever be called upon to forbrother, pick up grandmother's dropped give. "Forgive and ye shall be forgiven." How can we expect that God will forgive us our many sins if we cannot forgive others? A lady once said to me, with a resigned martyr-like look on her face, "I forgave her years ago, but I can never forget the way she used me." Call that forgiveness! I never wish to be forgiven in such a manner. No! we must let time erase it all. and we must forget it in the way we once looked at it. Any of us can forgive, if the offender comes to us and humbly begs our forgiveness; and When but a child, the little girl with whom spoke to one another, although meeting

All through the Bible we are taught the But there is a love that will go with us and new commandment I give unto you, that ye only tell our God. A hardened criminal was bilities of us; all his commands are easy, unsentenced to be hauged. He apparently cared less we let envy and jealousy corrode our no good." Day after day the minister came mind. Love is as pitiful as God, it comforts man, and one day his eyes were opened, he hearted. It does not say, "They have made don't you think when one does, it makes us beheld the light and cried, "What shall I do | their bed, let them lie in it;" or, "I told you | feel humbled and as though we must be forto be saved?" The way was plain. "Follow so.". It does not jeer at one less fortunate. given also? But we find it very hard sometimes me." The minister stayed with him until his Nov sooner would death wed life, than such a to forgive one who we know does not wish last awful morning on earth, walked with thing be possible. Love will cover up anoth- for it, and is working evil against us all the him up to the scaffold, stood by him and er's faults. Frances E. Willard took her time. It is still harder to see that we are in clasped his hand, while the dark hood that cloak from her own shoulders and covered a the wrong. How much happier we are if we shuts out the earthly sunlight forever, was put | degraded woman lying in the gutter, and put | settle our difficulties and are forgiven. on, and even was near him when the horrible to shame her friends who passed by, and trap was sprung. The minister had gone as would not even look on a fallen woman. O, I had always played and I had a flerce quarfar as he could, but God took him up, and he where is the charity we all need to-day! relon the last day of school, and all through What rescued John G. Woolley? The untir that long, long summer vacation we never

# CALE AND REPART OF THE REPART OF

I often wonder. "Are we as Christians charitable enough?" Of course, we may become too lax and excuse anything, but do we make allowance for others' sin. and sometimes don't we make a big thing if some little church discipline is violated, and tell it to another, instead of having a talk with the

for the same place? God's house is a home of peace, and how impossible it will be for us to enter into the pearly gates with hatred envy and malice in our hearts.

nearly every day. How I longed to say, made to secure a crowd or to produce excite. he so completely throws soul and body into "Hello, Inez!" And afterward she told me ment, both of which are often damaging to this work. For a special bleesing upon this she wanted just as much to say, "Hello, Min- such meetings, and as often explain the "re- our chosen and efficient evangelist, we ought nie," but pride prevented. The first week of action" period which has thrown such dis. al! to pray. Concerning his special sermons. school, in marching, we accidentally pushed credit on modern evangelism. As to the need on amusements, temperance and the Sabagainst one another, and both asked to be of these special efforts in most of our churches bath, we may write later. excused in the same instant. The ice was one must be very obtuse to prevailing condibroken; and we talked it all over, and found tions to oppose them. There are at least actually nothing to have become angry over. three very strong reasons for holding such We both resolved then and there that never gatherings occasionally under special leaders. again would we allow ourselves to become so foolishly angry as not to speak to a gelists, either by nature or practice. Neither person. It taught us both lessons we never do we believe they could be, except to a very have forgotten. I think we never find any limited extent, in these days of specialists and enjoyment or pleasure in our anger, even expert labor. We regard it as dangerous for though we know we have not been used just such workers to conduct public revival right, for these things will surely, sometimes, | efforts, as for a "pill" doctor to attempt surhaunt us with regret. When God calls a gery. You may say this shows a lack of dear one from us, and we look upon the still, faith. But they are not made for that kind cold features, there it is we remember all the of work. They are simply, as Paul says, little tender acts of love, the gentle ways, and the thousand endearments lavished upon us. position indeed. Preachers are classified in As we gaze upon the still features with eyes | the Word, as are lawyers and doctors by the that see not, and our hearts breaking, all the world. See Eph. 4: 11; 1 Cor. 12: 28. hasty words and the unkind actions come heard groan and pour the unavailing tear, more deep, more bitter, because unheard and unavailing. Let us then strew flowers, nature's beauties, around the loved ones, and console our broken spirits by these tender | trained evangelist fills this place, and his tributes of regret and love, and, as we turn away, let us take warning by this bitterness, henceforth to be more faithful to the living.

We have to be treated thus. The world is made better by just these sad experiences. God has to touch our hard hearts, to refine and mold us for his work and final kingdom. that looks beyond the trivial things of life, the love that lifts a fallen brother, the longsuffering love, the forgiving love.

**REVIVAL AT DODGE CENTRE.** Editor Young People's Page :

in internet - dat

You ask me to report to your department concerning our recent revival under the supervision of our evangelist, Bro. Kelly: I most Bro. Kelly with us last winter, but duties in has been so efficient in their own case. Of other places prevented until too late for this course this is not saying but that private con- Whitford, 1855-1858; Nathan Rogers, 1855-1858; J. R. Irish farming region. The interest and zeal, how. versions ("hand picked") may be made at 1855-1858, 1859-1860, 1861-1862; P. L. Berry, 1856-1858; Nathan ever, did not die out. Hence early this any time, and these often make some of our autumn arrangements were again made, not. | best workers. But it is certainly the height treasury by two successive poor crops. On converts, as many would never be reached. Friday evening, Nov. 27, following the revival | We are all creatures of influence. What others at Cartwright, Wis., Bro. Kelly began a series do tells on us. Becoming a Christian is no of meetings which closed Dec 22, 1903, with exception to this law. Better have a "re very gratifying results. Fifteen have already action" if we must (?) after a special effort, united with the church by baptism and others rather than "lukewarm" action; as we learn are seriously considering that step. Four from Rev. 3: 15, 16. whom have been living for years in a back- work no one need have any doubts. He comeliden condition. Almost the entire church | bines in nature and methods, logic and prohas been wonderfully aroused to new life. found thought with tenderness and sympa-Some who have felt too weak to talk about thy, as only few do. While he has time and their religion have showed marked interest in place for tears and touching incidents which attendance and attention. Before and after stir the emotions, it was very conspicuous the meetings about \$85 were raised for de here how arduously he labored to arouse nominational work. These results were se deep thought in his hearers. In this he was cured mostly by night meetings (except on successful, and because of this we believe the Sabbath) as meetings in the day time seemed work will be the more lasting. Tears and eximpracticable in the scattered farming com- citement are proper when expressive of sorrow munity. While everyone was publicly invited for sin, but by many they are used to the to attend, and while many from outside our damage of the hearer. Unr only fear for Bro. own people regularly responded, and took Kelly is that unless he can have more rest be-

# 

The great majority of pastors are not evan-"pastors and teachers"-a very important

2. As all must admit, there is much truth thronging back to us, and we utter the un. in the adage, even in spiritual things, that "a new broom sweeps clean." And if there is any place in church work where special attractions are necessary it is in revival work, in these days of spiritual apathy. The born and work should cast no reflection on, nor be any embarrassment to, the faithful pastor, who not only prepares the way for these efforts and agreeably and efficiently assists in them, but follows them by work and sermons, for which he may be eminently qualified. More than this, the evangelist can often give much God help us all to have more love-the love needed sermons on delicate questions, that might be unwise for the pastor to introduce, but when so introduced, the pastor can safely and profitably follow them up by additional sermons. Any thoughtful pastor will appreciate this point.

3. The great majority of Christians have been converted in such public. protracted efforts, mostly by those especially endowed for gladly respond. It will be remembered by that work. And churches owe it to their chil-RECORDER readers that we planned to have dren and neighbors to provide for them what withstanding the crippled condition of our of folly to rely on this sort of work for all Burdick, 1861-1862; John Maxson, 1861-1863; Jason B. Wells,

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLI-CATIONS AND SABBATH REFURM WORK.

Prepared by Arthur L. Titsworth, Recording Secretary, and presented as the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902. (Continued from last week

The business transactions of the Society At present, the various branches of the work

have been conducted by an Executive Board, composed of the officers and directors, elected by the Society at its annual sessions. Board meetings were held in New York City, Plainfield, N. J., and New Market, N J., from 1843 to 1858; Alfred Center, N.Y., 1858-1861; D Ruyter, N. Y., 1861 ; Leonardsville, N. Y., 1862–1881 ; Plainfield, N. J., 1881–1902 of the Board are under the supervision of the following standing committees: Advisory, a consulting committee for the work of the Corresponding Secretary ; Supervisory, having an oversight of the work of the Publish. ing House; Distribution of Literature, having in charge the dissemination of tracts and publications; Auditing, for the examination and verification of accounts. OFFICERS AND THEIR TERMS OF SERVICE.

Presidents-Lucius Crandall, 1843-1846; Nathan V. Hull, 1846–1858; J. R. Irish, 1858–1859, 1860–1863; Jonathan Allen, 1859-1860; Amos B. Spaulding, 1861-1862, 1863-1879; Julius M. Todd, 1879-1881; Isaac D. Titsworth, 1881-1883; Charles Potter, Jr., 1883-1899; J. Frank Hubbard, 1900-1902

Vice-Presidents-J. P. Labagh, 1843-1844; David Dunn, 1843-1851; Alfred Stillman, 1843-1851; George B. Utter, 1844-1848, 1856-1858; Wm. M. Fahnestock, 1846-1851; Paul Stillman, 1848-1852; Wm. M. Jones, 1850-1851; O. P. Hull, 1850-1851; Geo. E. Tomlinson, 1851-1856, 1861-1863, 1870-1876; Abram D. Titsworth, 1851-1857; Sherman S. Griswold, 1851-1857; Amos B. Spaulding, 1851-1857, 1862-1863; Jared Kenyon, 1851-1857; Varnum Hull, 1851-1857; Isaac D. Titsworth, 1852-1857, 1876-1880; B. W. Rogers, 1852-1853; W. M. Rogers, 1853-1860; James Bailey, 1853-1854; Charles Maxson, 1854-1856; Nicholas Rogers, 1855-1856; J. Croffut, 1855-1857; J. P. Hunting, 1855-1857; J V. Hull, 1858-1860, 1870-1881; A. B. Burdick, 1857-1860; Jonathan Allen, 1858-1859, 1860-1861; John Maxson, 1860-1861; D. D. Wells, 1860-1861; Charles M. Lewis, 1860-1861; Stephen 1862-1863; Julius M. Todd, 1863-1874, 1876-1879; Alexander Campbell, 1863-1866; Geo. B. Clarke, 1863-1871, 1873-1875; Milton W. St. John, 1863-1865, 1874-1876; N. L. Burdick, 1865-1867; Ephraim Maxson, 1866-1870, 1871-1872; James Summerbell, 1867-1868; Chauncey V. Hibbard, 1868-1870, 1879-1881; Asa B. Prentice, 1870-1902; Joshua Clarke, 1870-1878; Nathan Wardner, 1870-1873; Sands C. Maxson, 1871-1873; J. Delos Rogers, 1872-1873; A. Herbert Lewis, 1873-1881; Lester C. Rogers, 1874-1877, 1889 1900; A. C. Rogers, 1875-1877; Benj. F. Langworthy, 1876-1881; Anthony Hakes, 1876-1877; Carrol D. Potter, 1877have united on verbal statement, two of As to Bro. Kelly's adaptability for this 1878, 1880-1881; Charles Potter, Jr., 1881-1883; Benj. F. Langworthy, 1881-1883; S. H. Babcock, 1881-1883; Lucius R. Swinney, 1881-1883; Isaac D. Titsworth, 1883-1895; Leander E. Livermore, 1883-1888, 1896 1902; Nathan Wardner, 1883-1890; Samuel D. Davis, 1886-1902; Wardner C. Titsworth, 1888 1889; Geo. H. Babcock, 1889 1894; E. B. Saunders, 1900-1902; David H. Titsworth, 1894-1902; S. I. Lee, 1894-1898; J. Frank Hubbard. 1896-1900; Geo. M. Cottrell, 1898-1902.

Treasurers-Thomas B. Stillman, 1843-1862; Ephraim Maxson, 1862-1866; J. Bennett Clarke, 1866-1867, 1868-1870; Chauncey V. Hibbard, 1867-1868 ; Milton W. St. John, 1870-1873 ; Julius M. Todd, 1873-1874 : Stephen Burdick, 1874-1881; J. Frank Hubbard, 1881-1896; J. Dennison Spicer, 1896-1901 ; Frank J. Hubbard, 1901-1902.

Corresponding Secretaries-Paul Stillman, 1843-1848: George B. Utter, 1843-1844, 1848-1856; Halsey H. Baker, 1856-1858 : David R. Stillman, 1858-1860; Jason B. Wells, 1870 ; J. Bennett .Clarke, 1870-1881 ; Geo. H. Babcock, 1881part in the work, yet no special effort was tween his efforts, he may break down, because Frank & Peterson, 1893-1895; A. Herbert Lewis, 1895-1996.

# 

Yours for the cause.

G. W. LEWIS.

## HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD

ordian Secretarite-T. W. Stillman, Ika-1847; Thes. B. Brown, 1847-1854 : Halacy H. Baker, 1854-1836 : Isaac : Dunn, 1856-1858; William A. Rogers, 1858-1860; Barton ( Stillman, 1860-1861 ; Ransom T. Stillman, 1861-1862, 1874-1875 ; J. P. Hunting, 1862-1864 ; James Summerbell, 1864-1867 ; Bennett Clarke, 1867-1868 ; Lester C. Rogern, 1868-1879 Stephen Burdick, 1875-1874; Edwin Whitford, 1875-1881 Leander R. Livermore, 1881-1883; Rarl P. Saunders, 1883-1884 ; Jos. M. Titsworth, 1884-1885 ; Judson G. Burdick, 1885-1886 : David E. Titsworth, 1886 1890 ; Arthur L. Titsworth, 1890-1902.

Assistant Recording Secretary-William M. Stillman 1802-1002.

(To be continued.)

Our Reading Room.

LEONARDSVILLE, N. Y .- On Sabbath day the pastor preached a sermon appropriate for the "Christmas tide." After the close of the services he falled the trustees forward and gave to them and the congregation, the pleasing intelligence that a church debt of six hundred and fifty dollars had been raised the Women's Benevolent Society, paying one hundred and sixty dollars toward it. Mr Cottrell deserves the thanks of the church and society. He has worked earnestly and faith fully for this object. Instead of the usua Christmas exercises, the Juniors gave invitations to the children in town who are "les fortunate than themselves," to attend a lit tle party in the church parlors. A tree was well filled with toys, candy and clothing. One little boy said, "I never had such a good time in my life." The Juniors all enjoyed it and felt that it is "more blessed to give than to receive."

The children of the primary department the Sabbath school were made happy also by some little gifts. The Christmas music on Sabbath was fine. "The First Christmas' was beautifully rendered.

Mr. Roy Cottrell, of Brooklyn, and Arthur of Colgate, are spending the holidays at the parsonage.

Miss Sarah R becca Babcock is home from school at Alfred spending the Christmas vacation. Miss BlancheCrandall was unable to come because she is suffering from an attack of measles. Mr. George Clark, of Plainfield is another welcome guest in Leonardsville. The sudden death of the wife of Deacon Bui dick last week, brought sorrow to many hearts. We learn that Pator VanHorn ha offered his resignation to the Brookfield church. He and his estimable wife have many friends on this side of the hill who will regret **W**. their departure.

## THE BOBBIN-MILL.

Charlie Crosthwaite lived at the Bobbin mill. Now the Bobbin-mill was at the head of a long. twisting, narrow lane, deeply cut with ruts made by the carts going to the mill. By the side of the road was a jolly little mountain-stream that splashed and prattled. and sparkled, and helped to turn the great creaking wheel that worked the machinery.

Charlie used to watch the men chop up the wood into proper shapes, and then make them into reels, or bobbins, as they called them. He liked the click-clack of the old machinery and the nice tidy little reels made out of the rough wood.

Charlie generally played behind the mill where there was a waterfall. Fancy having a real, true waterfall to play by 1 And at the side of the fall was a deep pool and a lovely cave. This was a splendid place to play roh. Coox-WHEELER-At the home of the bride's parents. bers and pirates, and savages, and all sorts 

THE TABBARE RECORDER.

deep pool."

GROUX-WAGEB-In Berlin, N. Y. Dec. 28, 1908. by But father used to answer. Rev. E. H. Socwell, Mr. Charles Groux and Miss WTut. tut! mother. The boy mustn't be Stella Wager, both of Berlin. coddled. He must learn to look after him-WOMLY-CLAHKE-At the residence of Mr. and Mrs. J. Murray Maxson cousins of the bride, 516 W. Monroe self." street, Chicago, Ill., Dec. 81, 1908, by Rev. Wayland It was a beautiful spring day, after many D. Wilcox, Melvan Ladran Twoinly of Anderson, Indiana. and Grace Amie Clarke of Chicago.

hours of ceaseless rain. The stream was very VHITFORD—BURDICK—At the home of the bride's parents full of water, and the fall sounded quite angry in Albion, Wise, and by Rev. S. H. Bahcock, Oct 22. 1908, Mr. Harold E. Whitford and Miss Maude C. looked black and ugly, and silent. Charlie Burdick, all of Albion. WHITFORD-NANTEE-At Hornelleville, N. Y.; Dic. 29, 1903, by Pres. R. C. Davis, assisted by Dean A. E. stood at the top of the fall watching the un happy scraps of wood and refuse that were Main. Dr. Edwin Whitford, of Westerly, R. I., and being swept along whether they would or not Miss Vernie Santee of Hornellsville. Suddenly he was startled by a little fright. DEATHS. ened cry. He looked up, and there, being carried along in the middle of the stream. LLIS-Jerrie P. Allis was born at Broadalbin. New was a little lamb. The poor little creature York, August 7, 1835. He was called home from Plainfield, N. J., Dec. 81, 1903. was not yet drowned, but in a minute it must August 1, 1858, he was married to Farrezina M. St. be carried over the rocks and be dashed ohn at Leonardsville, N. Y. She, with two children. down, down into the deep pool beneath. Dr. J. A. Allis and Mrs. N. E. Lewis, survive him. His

as it, dashed down. The pool at the foot last illness was brief. From an insignificant wound on Charlie did not stop a moment. He

one finger made by a table fork, used in removing a cork, blood poisoning ensued, followed by erysipelas. But though summoned suddenly he was ready, the The little white body was coming nearer readiness of many years of Christian faith and life. He and near, but, alas! it must miss Charlie's united with the Seventh-day Baptist church of Plainfield March 2, 1888, by letter, from a Free-will Baptist church, eager fingers. In his anxiety he stretched furof which he became a member in early life, and remained ther, further! He felt the soft, wet fleece be a worthy and honored member until called to the ween his fingers, grasped it quickly, and then Lhurch of the First-Born, in Heaven. Bro. Allis was a ound that he too was struggling in the wa veteran of the Civil War, baving enlisted as a private in the 114th N. Y. Infantry, Aug. 8, 1862. He served in Charlie could remember nothing more but a the Gulf Department and in the Shenandoah Valley. Was in engagements at Fort Brisland, Sabine Cross Roads, Pleasant Hill, Port Hudson, Cane River Crossing, and Mansura Plains in Lu., at Winchester, Fisher's Hill, Cedar Creek. New Market, and Sandy Hook, in Virginia. He was mustered out June 8, 1865, as First Lieutenant. "There, now, that's fin-1" said the docbut "Acting Captain." Such a record is best evidence of trustfulness and abilivy as a sold er; back of the soldier was the Chris ian man. Farewell services were held on Sabbath afternoon, Jan. 2, 1904, in which his Charlie drank, and tried to speak, but his pastor, Rev. Geo. B. Shaw, Rev. L. E. Livermore, an asvoice sounded very funny to himself. sociate veteran in the Grand Army, and the editor of the "How's the lamb?" he murmured. RECORDOR took part. On p. 18 will be found an arti-"Bless the lad," said the stranger: "he's cle which appeared in the RECORDER of March 5, 1900, under the theme : "The Vision My Friend Had of the hinking of the lamb! Well, I declare!" "Many Mansions." At that time it appeared without But Charlie's mother told him that the any clue as to whom the experience came. It is reamb was being cared for in the kitchen, and printed now, as Bro. Allis' last message to those who wait a little while before they enter into the joy of the Then Charlie looked wonderingly at the larger life in the Father's House, "Where the Many langiona Be." When you have read of his experience may your faith and hope be as calm and clear as his lothes, but he had a kindly face. was when he said : "The question of heaven is all clear to me now. I have seen it and am content."

crouched down on the bank, and then leant as far as he could over the stream. confused buzzing din in his ears till he sud with his mother, the doctor and a stranger standing by his bedside. stranger. He was dressed in very rough

was getting warm and dry.

deply found himself in his own little warm bed tor: "drink some of this." And he put a cup to his mouth with something warm in it.

"He's wanting to know who I am," he said smiling. "I found you and my little lamb struggling in the water together, and had you out in no time, both of you, with my shepherd's crook. I saw you try to save the wee lambie, and jolly plucky 'twas too; and I

She was born June 15, 1852, at Crystal Lake, Marquette county, Wis. In 1856 she came with her parents shouted to you, but you did not hear, for the to Northfield, Minn., and later moved to Trenton. Freeborn county. April 25, 1867, she was married to stream was making such a noise." Charles R Hutchins of Alden, Minn. To them were born It was some days before Charlie was quite five children, three of whom are now living. This sister well again. He used to sit by the fire in the experienced religion at an early age and united with the kitchen, and the little lamb lavin a basket at Trenton Seventh-day Baptist church. Upon removal to his feet. Every other minute he would call Nebraska she transferred her membership to the North out some news about the lamb to his mother. Loup church and later to Calamus, Neb. After a resi "On mother, the lamb is trying to drink dence of twenty-two years in Nebraska, the family some milk!" Or, "On mother, the lamb is moved to Oregon, where they remained five years. On trying to play with my finger." account of failing health, this sister moved with her The kind shepherd said that, as Charlie had family to Dodge Centre. Minn., in 1900. She passed to saved the lamb's life, he should have the little the church triumphant, after a lingering illness, caused creature for his very own. So the lamb was by a diseased heart. The patience and Christian forticalled Drisy, hecause she was so white, and tude exhibited by this sister during these months of she becameso fond of Charlie that she wanted suffering was little short of marvelous. Services were to follow him everywhere, even to school and held at the home on Monday, Dec. 24, conducted by the to church, and seemed quite unhappy when pastor, Rev. G. W. Lewis, assisted by Rev. M. B Kelly.

he was away.-Little Folks. G. W. L.

These little ones were buried in one cashet. The Descon and Mrs. C. G Wheeler of Nurtonville, Kaness. parents have the sympathy of all in their burns manage. on Dec. 94. 1908, by Ber Gen. W. Hills, Mr. Elam P. 

Charlie's mother used to ray sometimes:

# "It is not safe for the child to play by that

## MARRIAGES

CENTREDON-FARLEY-At the residence of the bride's brother, R. A. Farley, Alfred, N. Y., Nov. 25, 1903, by Pastor L. () Bandolph, Mr. Robert Crittendon and Miss Ellen Farley, both of ShingleH ouse, Pa

A. H L. HUTCHINS-Ather home in Dodge Centre, December 12. 1903. of dropsy, Mrs. Ada M Hutchins, in the 51st year of her age.

STILLMAN-In Eulalia. Potter county, Pa., Dec. 18 1908 Hazel Irene, aged 2 years 8 months; also, Dec. 28 1908, Fern, aged 4 veam 8 months, only children of Lewis and Alta-Clair Stillman.

# Sabbath School.

CONDUCTED BY SABBATH-SUBOOL BOARD. Edited by

REV. WILLIAM C. WEITFORD, Professor of Biblic Linguages and Literature in Alfred University.

### **INTERNATIONAL LESSONS. 1904.** FIRST QUARTER.

알랫물론은 경험적인 것이 지지 않는 것 같아. 지지 않는 것 같은 것 같		2
Jan. 2. The Boyhood of Jeaus	Luke 2: 40-5	2
Jan9. The Preaching of John the Baptist	.Matt 8: 1-1	2
Jan. 16. Baptism and Temptation of Jesus	t. 8: 18-14: 1	1
Jan. 23. Jesus R-jected at Nazareth	Luke 4: 16-3	0.1
Jan. 80. Jeaus Calis Four Disciples	Luke 5: 1-1	1
Feb. 6. A Sabbath in Capernaum	Mørk 1: 21-3	4
Feb 13. Jeaus Forgives Sins	Mark 2-1-1	2
Feb. 20. Jesus and the Sabbath	Intt. 12: 1.13	3
Feb. 27. Hearers and Doers of the WordM	att. 7: 21-2	91
Mch. 5. Josus Calmy the Storm	Anrk 4: 35-4	<b>1</b> =1
Mch. 12. Death of John the Baptist	Matt. 14.1.	2
Mch. 19. Jesus Feeds the Five Thou sandM	att. 14: 18-29	<u>s</u> [
M h. 26. Review		

### LESSON IV.-JESUS REJECTED AT NAZARETH

## LESSON TEXT.-Luke 4: 16-30

### For Sabbath-day, January 23, 1904.

Golden Text.-He came unto his own and his own received his uot.-John 1: 11.

### INTRODUCTION

The greater part of the doings of the first year of our Lord's ministry are omitted by the writers of the first threeGospels. None of the Evangelists tried to make a full history of Jesus' ministry. They tell of such savings or events as seem to them well suited to bring out the great fact of God's love for- the world manifest in the person of his Son.

After his baptism Jesus visited Cana of Galilee, and turned the water into wine at the wedding feast. He went to Capernaum also; but the chief work of the early months of his ministry was in Judea. There seem to have been no very gratifying results of the eight months or so that Jesus spent in Judea, and this may be the reason that the Synoptists pass them over in silence.

The incident of our leston is evidently not exactly at the beginning of the Galilean ministry; for Jesus had already taught in various places (v. 14, 15) and had done miracles (v. 23). Some students have the opinion that this rejection of Jesus at Nazareth is the same as that recorded in Matthew 13 and Mark 6, and that Luke has placed it too early in his narrative. This is not. however, completely established. That Jesus should go a second time to Nazareth after he had been once rejected is not at all improbable

For the connection between last week's lesson and this see the Daily Readings.

TIME-Probably near the beginning of our Lord's Galilean ministry; very likely in December of the year A. D. 27.

PLACE.-Nazareth

PERSONS — Jesus and the people of Nazareth.

**OUTLINE** :

1. Jesus Proclaims the Gospel at Nazareth.

2. Jesus Reproves the Men of Nazareth for their Unbelief. v. 23-27.

3. The Men of Nazareth Rejected Jesus. v. 28-30. NOTE

16. And he came to Nazareth. Certainly he did no begin his work in Galilee in this village; but doubtless very early in this period he took the opportunity to give his own friends and neighbors an invitation to become cit zens of the kingdom which he preached. As his custom was. This clause may refer either to his habit of life before his baptism, or during his Galilean ministry. He was doubtless a regular attendant upon the synagogue service from his boyhood. It is not impossible that he was recognized as one qualified to teach in the synagogue even before his baptism. Certainly during his ministry he was habitually teaching in the synagogues. Stood up to read. Usually the ruler of the synagogue called upon some one who seemed to him competent to read the lesson assigned for the day. Very likely he called upon Jerus before he stood up,

17. And there was delivered unto him the book of the prophet Isaiah: It was customary in the synagogue service to read first from the Pentateuch and then from the prophets. Each book was in a separate roll. And found the place. It mems probable that Jesus made his ried away with rage that they attempted to kill him. owa selection ; al hough it is possible that this passage 80. Passing through the midst of them, etc. Not happened to be assigned for that day. 10. The spirit of the Lord is upon me, stc. Quoted Idignity and tailed to restrain him,

likely the prophet had in mind the year of Jubilee when each englaved Israelite had his liberty restored to him. and the land that had been sold went back to its original owners. Our Saviour shows tact in not quoting the last half of the 2d verse ("and the day of vengeance of

> was fulfilled in his coming to Nazareth. 20. To the attendant. This is much better than King James' version, "minister," for we are to think of an usher or janitor rather than an officiating clergyman Sat down. It was customary for the one who taught in the synagogue to sit. Eyes . . . were fastened on him. It is evident that they expected to hear him say something of importance. Perhaps their interest was aroused by reports of what he had done elsewhere and perhaps by his way of reading the Scripture.

> 22. And all bear him witness. . We can imagine that they said: "How excellent are these words!" They were much pleased with the beginning of his discourse about the kingdom of heaven that he was come to establish. Is not this Joseph's son? They were greatly surprised that one who had been brought up in their midst should speak with such eloquence, and then they began to think that his words implied that he was something greater than one of their fellow villagers could possibly be.

23. Parable. This word is used here in the sense of proverbial saving. Physician, heal thyself. If a man claims to be able to heal others he should testify to that claim by healing himself. Whatsoever we have heard done at Capernaum, etc. What the people meant is that if Jesus is really what his words imply, he should at once heal himmelf, that is, come out from his lowly and obscure condition, and show himself a great man and prophet of God by doing signs and wonders such as he had done at Capernaum. They knew him as Joseph's son and a carpenter. If he were some great one as, his words implied, they would like to see the evidence.

24. No prophet is acceptable in his own country. By this proverb Jesus explains to himself and to them why they are more unready to accept him than other people were. He goes on to show that they ought to accept him, and that in times past prophets who were not acepted in their own country were accepted abroad and | brought great blessings to those who did receive them. 25. Many widows in Israel. In contrast with the one widow at Zarephath. In the days of Elijah. See 1 Kings 17. When the heaven was shut up. A figurative | recognizing the fourth commandment as still

famine. Three years and six months. Compare James 5:17. The author of Kings says nothing about the six months. The variation is unimportant.

26. Unto none of them was Elijah sent. The implica tion is that he was not sent to them because they did not have faith to receive him.

Another incident with the same application. Naaman. the Syrian, a foreigner was healed from his leprosy because lepers in Israel were not cleansed because they put no trust in Elishs the prophet.

28. And they were all filled with wrath. They were angry because he seemed to demand their recognition of and especially because he taught that Gentiles were tance. They claim that the law of the Sabsometimes more acceptable to God than the chosen people:

29. And cast him torth out of the city. They not only could not tolerate his teaching, but would not tolerate might throw him down headlong. They were so car-

necessarily a miracle. "They were overa well by his calm

ONLY A BIT OF CHILDHOOD THROWN AWAY MAUD MOORE. 3+1-1-1-1-1-What did the baby go for? Sall LA Softly the summer night Fell like a benediction On the baby, shrouded white, Only two golden summers ! 'Twan not a life, we say "Only a bit of childhood. The great God threw away." Out on the dusky meadow Over the slumbering town. Out of the silent heaven Brightly the stars looked down. What did the baby go for? Flickered the dawning's flame 1. 6 10 Into the cottage window.

But never an answer came. What did the baby go for? Ob. thou shadow of death! Oh. thou angel! thou demon Icy of touch and breath! We cry to the sunl t heavens, And no voice answereth.

Will there ever come a morning When, with our tears all dried. Resting in fair green pastures The river of life beside. We shall know, beyond all doubting. Just why the baby died? Oh, thank God for the children !

Under the " sod of the valley The fairest of all away. Thank Him for those that leave us. Thank Him for those that stay.

WHERE CAN HELP BE FOUND?

The Commandments of the Decalogue were given for the guidance not only of the Israelites, but of all mankind. It is true they were first given by Moses to the Israelites as a prohibitive enactment against the prevailing sins of that people. For instance: they were prone to idolatry to the making and worship of graven images.

The first and second commandments strike a blow at these prevailing sins, and so on through the whole decalogue. Each command was instituted to counteract a specific violation. What was true of the Israelites has been true of all nations. Mankind is a unit as far as transgression of Divine law is concerned, and the Ten Commandments stand in their entirety as a prohibitive enactment against every known form of sin; sin both against God and man.

The Christian church acknowledge the binding force of these commands, and although given primarily to the Israelites, they are of universal and perpetual application. While expression to picture the lack of rain. This lack of rain binding under the Christian dispensation, so prevented the growing of the crops and so caused a that one day in seven is needed for physical, mental and spiritual rest, after six days of continuous toil, yet they will tell you that the original Sabbath observed by the Israelites has been transferred to the first day of the week, and that although they fail to conform 27. In the time of Elisha the Prophet. See 2 Kings 5. to the strict letter of the law, they are in reality keeping the Sabbath in spirit and are getting all the benefits that can accrue to he had faith to do as the prophet directed. The many those who are sticklers for the particular Seventh-day of the week. They regard the setting apart of one day in seven for rest as the important thing; whether that day falls him as some one to be classed with Elijah and Elisha. On Saturday or Sunday is of minor imporbath is fulfilled when, after six days of labor, rest on the seventh following is observed. They claim further that inasmuch as Sunday his presence any longer with them. Their pride was has been the universal day of rest for centuinjured, and they would not stop to test the teaching ries that the attempt made by Saubatarians that Jeans presented concerning himself. That they to institute again the Jewish Sabbath (as they call it) in opposition to the long established Sunday, is both foolish and futile and savors of Pharisaism and parrowness of 71077

## THE DELIGATION A THE STATISTICS TO THE THE

from les. 61:1, 2, freely from the Septuagint. The

prophet spoke to the distremed captives of the exile.

promising them restoration to their homeland and de-

liverance from their sorrows. Jeaus sees the Messianic

application of this passage, and speaks of the spiritual

deliverance for which he is come. With the passage from

Isa. 61 we have at the end of the verse two parallel

19. To proclaim the acceptable year of the Lord. The

time when all the circumstances conspire to make it pos-

sible for the people to receive the blessing which Jeho-

vah freely offers. From this phrase some have been led

to suppose that our Lord's ministry was but one year

long, but the language is certainly figurative. Very

our God") for it was not that part of the prophecy that

promises probably derived from Isa. 42: 7 and 58: 6.

A CHARACTER OF A

## 

would be in no wise commensurate with the other way." revolution and disturbance that would take place.

They also contend that the non-observance of the particular Seventh-day of the week cannot be regarded in the same light as the violation of the other laws of the decalogue. To steal, to kill, to bear false witness, to dis- all day and had never even heard of Christohonor father or mother, etc., violate moral obligations, which are fundamental and basal topher and his brothers get into trouble. for principles absolutely essential to the life and safety of any people. Yet, with all their harm to speak of; they form an important sophistical reasoning, they hold firmly to the part of the orchestra that lulls me to sleep sanctity of Sunday observance. They wonder that the old-fashioned Puritan Sunday no longer commands the respect it once had. |Katrina Katerpillar, dressed up in a brown They are alarmed at the increasing force and plush newmarket, who wriggled herself along is sweeping over the land disregarding all re- upon which Sir Toad was sitting. Sir Toad's spect for sacred time. They cannot appeal eves were open in a twinkling. He waited for to the law of God in defense of Sunday Miss Katrina to come nearer, but she sudobservance. The world outside of the church | denly made up her mind to go another way and the world inside of the church know that and fearing he should lose her. Sir Toad made such defense is untenable. What then is the a desperate grab that almost tumbled him Christian church going to do to save Sunday? off his perch. He did not succeed, and the Any institution that is as strongly entrenched | second attempt was no better, for Miss Kat in the Christian church as this Sunday is will rina was now wriggling away as fast as she seek some remedy to stay the onsweeping could. He tried once more, but by this time tide of worldliness and pleasure seeking. We the little plush newmarket was safe on the see no course for them to pursue except to top of some rag-weed. I would willingly have invoke the aid of civil law. Attempts have had her in Christopher's place, for she and her been and will continue to be made to revive relations have been eating my lettuce all old effete laws and enact new ones. But we summer, eating the smaller plants until they predict that these appeals and efforts to en- left nothing but the naked stump. Scarcely force civil law will suffer defeat. The tide is had Miss Katrina made her escape when an setting in too strongly to be overcome. Ugiy green worm dropped from the grape-Petty persecutions will only tend to make vine, and humping himself into half-hoops their position seem more ridiculous and ac began his travels. I guess he had never celerate the resistless tide of worldliness. heard of Sir Toad, perhaps, he had left his After Sunday has gone down and is swallowed eye glasses at home; anyway, the silly creaup in this vast vortex of Sabbathlessness, ture humped right up to Sir Toad, who then the church may come to her senses, and sucked him down with all possible disputch. in dust and ashes, cry to God for help and return again to the long neglected Sabbath of Jehovah. G. H. G.

- Mystic, Conn.

### SIR TOAD'S DINNER.

and half jumped, half tumbled upon a piece of satisfied, he popped off the stick and ambled wood so\_gray and moss-covered that it clumsily into some dried grass, where I afterlooked very much like Sir Toad's speckled ward found him curled up in the cutestroundcoat. He was such a big, fat fellow, with a ness among its roots. yellow satin vest and the brightest of eves! He puffed and blew on the little bellows under his chin. blinked and blinked, and in a few moments closed his eyes in such a benign was university preacher at Cornell for a few manner that you would say he was settling weeks, and during that time he not only gave himself for a nap; but that was not his pur- fine sermons, but provided his friends at the nose at all. Sir Toad (I knighted him be- university with many good stories. cause I consider him the most useful of my garden folk) had come out to get his dinner: he had only to wait a while and the dinner church. He had seen there a missionary would come to him.

the deepest of slumber. I saw him suddenly open his eyes, stretch his neck, cock his head excuses from a brother bishop who was pretoward a crack in the lower clapboard of the vented from coming to the synod because "his woodshed and stopped breathing-at least I diocese had gone to the dogs." fectly still. I looked down at the crack, but bishop was leboring among the Eskimos, could see nothing, and next, out came the north of Hudson Bay, He had built them a

## 

Furthermore the business and commercial black head of Christopher Cricket. He looked church with whales' ribs for rafters, covered interests of the world at large are so organ- about suspiciously to see if any enemies were with tanned walrus hide. ized and arranged that confusion and dis- near, and apparently satisfied with his sur-"It held eighty persons," said the missionorder would be the result of a change from vey, walked along the woodshed, chirping ary bishop, "and served its purpose well un-Sunday to Saturday, and the advantage to boarsely. "Take cire, Christopher; you're til in a bad time the dogs grew famished and be gained, or the good to be accomplished, getting into danger, you had better go the devoured the church!"

> Sir Toad gave a clumsy lurch and poor Miss Eakin, of Siam, told of a little native Christopher was gone. Where? Straight boy who died soon after he was converted to into his lordship's stomach: but you would the Christian belief. His mother was a heathnot have suspected it. for the next moment en, and it is usual in Siam for a bereaved Sir Toad was sitting as still as could be, with mother to make the air hideous with her lamclosed eyes; as though he had been napping entations. The little boy had been very happy in the thought of dving, and the mothpher Cricket. I am really sorry when Chriser could not but contrast-his experience with others. When his little body was laid in the they are such cheery little fellows and do no tomb and she had not shed a tear, a missionary asked if she did not feel his death. "Oh yes." she said. "but how can I weep when each night. know he is happy."

The next person to pass our way was Miss Settle it in your heart, that it is the sum of all vour business and blessedness, to live in volume of the great wave of holidayism that a blade of grass that nodded over the stick God.-J. Wesley. Special Notices. THE next meeting of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin and Chicago, will be held with the Milton Junction Church, commencing Friday afternoon, Jan. 22, at 2 o'clock. The following is the program for the meeting : 1. A question for general discussion : "What are the Essential Characteristics of Denominational Life and Power ?" Rev. O. S. Mills to lead in the discussion. 2. Friday evening at 7:30 o'clock : "The Churches the Nerve-Centers of Denominational Life and Power.' By Rev. W. C. Daland. 3. Sabbath Morning at 10:30 o'clock: The Ministry (a) How Secured : (b) Their Characteristics. By Rev. L. A. Platts. 4. Sabbath afternoon at 3 o'clock: "A Knowledge of the Word of God in the Membership of the Churches. By Rev. W. D. Wilcox. 5. Evening after the Sabbath at 7:30 o'clock: "A Missionary Spirit and Work." By Rev. M. G. Stillman 6. Sunday morning at 10:30 o'clock : "Distinctive Doctrines." By Rev. S. H. Babcock. 7. Young People's Hour at 2:30 Sunday afternoon. GEO. J. CRANDALL. Sec. SEVENTH-DAY Baptists in Syracuse, N. Y., hold

abbath atternoon services at 2.30 o'clock, in the ha During the next five minutes several more on the second floor of the Lynch building, No.120 South garden folk caused Sir Toad to open his Salina street. All are cordially invited. 'possum" eves. Lilly Locust whizzed by SABBATH-KREPERS in Utica, N. Y., meet the third so fast that you could scarcely see her black Sabbath in each month at 2 P. Maat the home of Dr. and yellow petticoat. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bibleclass alternates with the various Sabbath-keepers in the For dessert Sir Toad caught a house fly.

Sir Toad hopped from under the woodshed, who came just a little too near, and seemingly city. All are cordially invited. SEVENTH-DAY BAPTIST SERVICES are held, regular ly, in Rochester, N. Y., every Sabbath, at 8 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Hornellsville OUICK WORK .Y. holds regular services in their new church, cor At one time Bishop Williams of Marguette West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.80. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath to come in and worship with us:

One he brought from Winnipeg, where he THE Seventh day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building had been attending the synod of the Canadian on Randolph street between State street and Wabash avenue. at 2 o'clock P. M. Strangers are most cordially bishop who had come a long journey, travel-W. D. WILCOX, Pastor, welcomed. When, to all appearances, Sir Toad was in ing for six weeks, most of the time by canoe 516 W. Monroe St. This missionary had brought messages and THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church. Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preschipg service at 11.80 A. M. A cordial welcome is extended to all supposed so, for his little bellows was per- He proceeded to explain that the brother visitors.

### HIS GAIN.

En Fomfrie Loorboro Cadin 1231 W. 984 Bu

TABLE OF CONTENTS.
EprroBala.—The Unfolding of Truth; Guid- ance, Not Bepremion; Kludergarten Pro- cedes College; Narrower and Broader Faith Alike Goud; Anthropomorphism; The Old Trutament in Literature; The Prophets Were
codes College: Narroyer and Broader Faith
Allke Goud; Anthropomorphism; The Old
Trutament in Literature; The Prophets Were Orators; Isalah is the Master
The Vision My Friend Han of the "Many Man
sions"
Alfred University 19
His Contribution
Chicago Church
From "Rabbi Ben Esra," Poetry 21
Kansas Quail Trapping
MISHIONS Paragraphs ; Three Calls at New
Year's; Treasurer's Report
Complacency, Poetry 23
Wise Precaution 28
WOMAN'S WORK - Love's Tribute Poetry;
Paragraph; omau's Board; "GetThy Spin-
dle and Thy Distaff Ready, and God Will Send Thee Flax''; Win Your Boy's Confidence;
Whining
HISTORY AND BIOGRAPHYGeneral Conference
-Fourth Session, 1804
Dixie's Sweet Story
YOUNG PROPLE'S WORK Love: Revival at
Dodge Center
Historical Sketch of the American Sabbath
Tract Society
OUR READING ROOM-Paragraph 29
MARRIAGES
DEATHS
SABRATH-SCHOOL LESSON Jesus Rejected at
Nasareth
"Only a Bit of Childhood Thrown Away, Poet- ry
Where Can Help be Found ?
Sir Toad's Dinner
His Ĝaln

# The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

### TERMS OF SUBSCRIPTIONS.

Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publish

ADDRE88

All communications, whether on business or for publication, should be addressed to THE SAB-BATH RECORDER, Plainfield, N. J.



## 

# EBLPING BAND IN DIBLE SCHOOL WORK. A quarterly, containing carefully propered bein a the International Lancons. Conducted by Th rabbath School Board. Price 25 crats a copy pe

Mar: atves cents a quarter. THE SABBATH VISITOR.

Published weekly, under the auspices of the tabbath School Board, by the American Sabbath Fract Society, at

> PLAINFIELD, NEW JERSEY. TERMO

ingle copies per year. Ten copies or upwards, per copy. CORRESPONDENCE

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTE-DAY BAPTIST MISSIONARY SOCIETY.

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

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

DE BOODSCHAPPER.

A 20 PAGE BELIGIOUS MONTHLY IN THE

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

PUBLISHED BY

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

# ALFRED UNIVERSITY.

### One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1986. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the Univer-sity. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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

Proposed Cantennial Fund. **\$100.000** ( Amount needed, June 1, 1903...... 

Jay Humphrey Stevens, Hornellsville, N. Y. 

# Winter Term Milton College. . . .

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

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

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

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

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

Club boarding, \$1.40 per week; board-ing in private families, \$5 per week, induding room reat and use of furniture.

- For further information. address the REV. W. C. DALAND. D. D., Freddent.
- er Prof. A. B. W/ECCFOED, A. H., Bestanor

# Salem College... ituated in the thriving town of BALBM. 14 alles west of Clarksburg, on the B. & O. Ry.

This school takes FRONT RANK among West Virginia echools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. special Teachers' Boview Classes each spring term, aside from the regular class work in the College Courses, No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention aceded from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with uo extra charges for the use thereof. STATE OERTIFICATES to graduates on same conlitions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

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

Send for Illustrated Catalogue to Theo. L. Gardiner. President. ALEM. WRAT VIRGINIA.

## Seventh-day Baptist Bureau of Employment and Correspondence.

President-C. B. HULL, 271 66th St., C. icago, Ill. Vice-Presiden -W. H. GREENMAN, Milton'June tion, Wis. Secretarles—W M. DAVIS, 511 West' 63d Street, Chicago, Ill.; MURRAY MAXSON, 517 West Mon-

roe St., Chicago, Ill. AGBOCIATIONAL SECRETABLES.

Wardner Davis, Salem, W. Va Corliss F. Randolph, 185 North 9th St., Newark

N. J. Dr. S. C. Maxson, 22 Grant St. Utica, N. Y. Prof. E. P. Saunders, Alfred, N. Y. W. K. Davis, Milton, Wis. F. R. Saunders, Hammond, La.

Inder control of General Conference, Denomina onal in scope and purpose Inclose Stamp for Reply.

Communications should be addressed to W. M Davis, Secretary, 511 W. 68d St. Chicago, Ill.

## Business Directory

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. 

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

FUND

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPE A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. STILLMAN, COUNSELOB AT

COUNSELOE AT LAW. Supreme Court Commissioner, etc.

### New York City. ABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue. Plainfield, N Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corliss F. Randolph. Rec. Sec., 185 North Ninth

St., Newark, N. J John B. Cottrell, Cor. Sec., 1097 Park Place. Brooklyn, N. Y.

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

HEBB It. Paul B	ERT G. WHIPPLE, COUNSELOB AT LAW, Suilding, 200 Broadway.
0. 01	HIPMAN, ADCEPTEOF, Suilding, S30 Broedway.
	T W. PRENTICE, D. D. S., The Northport," 78 West 166d Street.
<b>A</b> .185 \	West 46th Street. Hours: H-10 A. M. L-2; 6-6 P. M.
<b>J.</b>	OGERS Special Agent. MUTUAL Baseput Lors Ive. (10., of Novert, N. J., New, 13

erence.

## - Jun 11, 1004

### Utica, N. Y.

DR.R. C. MAXSON. Office 125 Geneses Street

Alfred. N. Y.

TOBREST.M. BABCOCK. REAL ESTATE BROKER.

Farms, Houses and Lots and Vacant Lots For Sale, Horses Bought and Sold?

LFRED UNIVERSITY.

A Second Semester, 68th Year, Begins (Feb. 8, 1901 For catalogue and information, address Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY.

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

NEVENTH-DAY BAPTIST EDUCATION BO-

CIETI: E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDKE, Corresponding Secretary, Independence, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y.

N. T. A. B. KENTON, Treasurer 'Alfred, N. Y. Bogular quarterly meetings in February, May, August, and November, at the call of the Pre-

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSION ABY SOCIETY.

WM. L. CLARKE, PERSIDENT, WESTERLY, B. A. S. BABCOCE, Recording-Secretary, Rockille, B. I.

O. U. WEITFORD, Corresponding Secretary Westerly, B. I. GROBGE H. UTTER, Treasurer, Westerly, R. B The regular meetings of the Board of managers are held the third Wednesdays in January, April,

uly, and October. TOARD OF PULPIT SUPPLY AND MINIS-

TERIAL EMPLOYMENT.

IBA B. ORANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

erly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Rastern, 344 W. 35d Street, New York City: Dr. A. C. Davis, Central West E meston, N Y.; W. C. Whitford, Western Alfred. N Y.; U. S Griffin, North-Western, Nortonville, Kans.; F J. Ehret, South-Eastern, Salem, W Va.; W. R. Potter, South-Western, Hammond La. The work of this Board is to help pestorless

The work of this Board is to help pastorless shurches in finding and obtaining pastors, and unemployed ministers among us to find employ-

ment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located

aear each other. The Associational Secretaries will keep the working force of the Board informed in regard to working force of the Board informed in regard to the pastorless churches and unemployed minis-ters in their respective Associations, and give whatever ald and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associa-tional Secretaries, will be strictly confidential

### Nortonville, Kans.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next Session to be held at Nortonville, Kans., August 24-29, 1904.

Dr. George W. Post, President, 1987 Washingion

Prof. E. P. Saunders, Alfred, N. Y., Rec. Sec. Rev. L. A. Platts, D. D., Milton, Wis., Cor. Sec. Prof. W. C. Whitford Alfred, N. Y., Treasurer. These officers, together with Rev. A. H. Lewis, D. M. Cor, Sec., Tract Society; Rev. O. I. Whit ford, D. D., Cor. Sec., Missionary Society, and Rev W. L. Burdick Cor. Sec., Education Society, constitute the Executive Committee of the Con-

Milton Wis.

VATOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, MRS. S. J. CLAREE, Milton, Wis. Vice-Pres., MRS. J. B. MORTON, Milton, Wis., MRS. W. C. DALAND, Milton, Wis. Cor. Sec., MES NETTIE WEST, MILOL JUDC-tion, Wis. Rec. Sec., MRS. J. H. BABCOCK, Milton, Wis. Treasurer, MRS. L. A. PLATTS, Milton, Wis.

Editor of Woman's Page. Mrs. HENRY M. MAXSON. 661 W. 7th St. Plainfield, N. J. Secretary, Eastern Association, Mrs. ANNA BANDOLPE, Plainfield, N. J. South-Eastern Association, MRS. G. H. TRAYNER, Salem, W. Va. Central Amociation, MRs. T. . VAN HORN, Brookfield, N. Y.

Western Association, Miss AGNES L. ROGERS, Belmont, N. Y. South-Western Association. Mae. G. H. F. RANDOLPE, Fonke, Ark. North-Western Association, Mas.

A. E WRITFORD Milton Wis. Chicago, III.

ENJAMIN F. LANGWOBTHY. ATTORNEY AND COUNSELOR AT LAW,

Boom 711 Continental Nat'l Bank Bldg., \$18 LaSalle St. Tel., Main 3940. Chicago, Ill

TOUNG PEOPLE'S PERMANENT COM-MITTRE.

M. R. Kelly President, Milton, Wis. Mms Misnah Sherburne Secretary, S01 Oakley Boulevard, Chicago, III. . C. Randolnh. Editor of Young People's Page, Alfred. N.Y.

Alred, N. T. Mrs Henry M. Maxann, General Junior Superin-tendent, Pleinfield, N. J. J. Dwicht Aarke, Treasurer, Milton, Wis, Ameriational Berritaries O. A. Bond, Aber-deen, W. Va.: L. Gertrude Stillman, Anhaway, R. J.: Brief A. Haven, Termariantic, N. Y.: Starr A. Burdek, Aller, Concept, Jr. S. Starr A. Burdek, Aller, Concept, Jr.



A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

的词母并如何开手,把使一定要要求是不可能。

VOLUME 60. No. 3

### THIS ONE THING I DO.

Blest is the man of high ideals. Who fails to-day, to-morrow, and for days to come But never lowers standards, nor surrenders to defea 'Till hand and foot ; till eye and ear ; ' Till vocal chord and tongue;

Till mind and heart are disciplined And all abilities of body and soul.

Are marshalled by the Will.

And move onward to the drum-beat of Perfection.

\*\*\*

For several years thoughtful men

**Topical Study** in the Sab bath-school.

the best methods in a work of such moment even though some teachers, with rare ability and futile. and long experience, may be able to approach such a standard. Both experience and philosophy indicate the need of more topical studies, as a means of instructing, influencing and developing moral and religious life in the pupils. The most difficult, as well as the most important, period in Sabbath-school training includes the pupils between twelve and twenty years of age. The problems which come to them during these developing years are distinctly topical, and may be met best through the discussion of questions and issues embodied in specific topics. The most pertinent and successful subjects for the pulpit are topical. The same is true of teaching in the Sabbath-school. Aims that are fitted for the pulpit are equally pertinent to the Sabbath-school class-room.

### 888

Iden.

CERTAINLY it would. But one lesson upon a pertinent theme taught according to the natural topical method is worth a dozen 'talks" which do little more than illustrate system is proof of hard work and devotion. would embody those questions touching life and duty that confront boys and girls who zone which is known to be both difficult and dangerous. Choose the theme first. Fit the No-LESSON can be powerful, for in- Scripture lesson to the theme. Such lessons struction even, much less for in- would often-perhaps always-be brief; no citing to action guided by a defi- more than a single text. Often this would be nite purpose, which is not charac gain, very great gain. Such lessons would timate of the power and value of the Sabbath-school as an important agency in the guidance and development of life, character and destiny. Its importance and value enti-

actions. Knowledge of facts in general, and teaching. Much less do they meet the deof abstract theories, has certain value, but it mands of a situation, in which the chief and is subordinate and unimportant when com- only worthy aim is to instruct children and pared with those forms of teaching which de- | young people-immortals-as to truth and velop purposes and incite to action along duty, and to arouse them to obedient acthe great lines of spiritual and ethical devel- tion. Duty and destiny both wait on Sabopment. Toward such development of pur- bath-school instruction. poses, habits, character, the Sabbath school should make all its work tend. Therefore, each lesson should be aimed toward a single It would have been considering the best purpose, and made to center around one Cost Labor. methods of teaching the truths leading idea. It should embody a distinct, contained in the Bible in the central, and practical truth, toward the illus-

Unity and

Sabbath-school. The importance of securing tration and enforcement of which all the weakness for want of method and directness. teaching should contribute. That central truth | That superintendents and teachers accomcannot be overestimated. Present methods should be clearly stated. All arguments, plish as much as they do in overcoming the permit something of topical treatment, but quotations and illustrations should be mar- topical defects which inhere in the present since the lesson for each week is fixed with- shaled for its enforcement, in each particular out primary reference to the topic, or topics, class, and as far as possible, on each scholar The writer has heard topical summaries of leswhich it may contain or suggest, a series of in the class. Generalizing and diffusiveness sons from the superintendent's desk in Plaintopics arranged logically, and fitted to the are fatal to best results in the Sabbath-school field, N. J., and elsewhere, many times, which immediate needs of those to be taught, can- teacher, as in the preacher. Such singleness were marvelously appropriate and effectnot be secured. In many cases the themes of aim and definiteness of purpose cannot be ive. But we believe that the average teacher which are contained in the lessons are so dis- gained without a definite topic. Strong would be aided almost beyond computation similar that no pertinent and unbroken thought, earnest feelings and logical deduc- if each lesson for the year were chosen so as to line of thought can be followed. All agree tions always assume the topical form with embody a series of appropriate topics for that teaching in the Sabbath-school ought the lawyer before a jury, the purposeful ora- classes of given grades. For example, let a to be fitted to the immediate needs of the tor before an audience, and the successful group of thoughtful men, women, parents, pupils. It is too much to hope or expect preacher before a congregation. These qual- teachers, and the like, select a logical and culthat all teachers will be able to draw from ities should always be present with the Sab- minative set of themes fitted for pupils from various and detached portions of Scripture bath-school lesson, and being present, the twelve to twenty years of age. Such a series such themes, and such combination of lesson will assume the topical form. If it is themes, as will meet the higher needs of pu- not thus molded, the teaching will be compils of various grades, ages and attainments, paratively, or wholly, ineffective, perfunctory have passed into the zone of unfolding life, a terized by unity and directness. Too many fit into young lives along practical lines. men fail as preachers for want of such unity | They would lead to the discussion of proband directness of thought. They may be lems common to those years of life, probeminent in goodness, and in scholarly at- lems with which young people must grapple, tainments, but unless the results of these and which parents and teachers ought to qualities are gathered up into sermons which aid them in settling. Such problems they are strong because of unity, and sharp be- must meet. Somewhere they will discuss cause of directness, their pulpit work will them, and few places, if any, are more favorable show more or less of failure. Method and for that discussion than the Sabbath-school. manner go far in all teaching, and no teacher | This is not written to condemn present methcan present a lesson with unity, directness ods, but to suggest such improvements as and nower unless that lesson is cast in a top- | topical lessons, well chosen, would certainly ical mold. The brief time allowed for the bring. We wish also to promote a higher es-Sabbath-school lesson makes it necessary THE topical lesson accords with that the best models and methods be adopted One Leading natural and powerful methods of Allextraneous and secondary matter should thought, especially of thoughts be eliminated, and diffusiveness should be that seek to secure action. The shunned as though it were a plague. Ramb dominant aim in Sabbath-school work should ling talks and abstract generalizations the it to the best methods which experience be to influence pupils as to purposes and before a class are unworthy the name of and consecration can secure.

## JANUARY 18, 1904.

WHOLE NO. 3073.