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MAY 16, 1904.

WHOLE No. 3090.

TO-DAY.

HARRIET PRESCOTT SPOFFORD. Upon John Ruskin's writing desk A slab of chalcopied lay, And on it, cut in careful script, The word "To-day."

Honored of all, a wondrous man, And held a prophet in his way, He let "To-morrow" bide its time, And used "To-day."

Upon the tablet of the will How good to write, the self-same way, Putting to-morrow's uses by, The word "To-day!"

Blue Laws Upheld.

The Philadelphia Ledger, of May 12, announces that "Judge Martin's recent decision that a man who bought a cigar on Sunday to obtain evidence of violation of the Sunday laws was guilty of violating those laws himself was reversed yesterday by the Supreme Court sitting at Pittsburg." This decision will add new vigor to the agitation of the Sunday question in Pennsylvania.

Sunday Baseball to be Carried Higher.

The clergymen, of Brooklyn, through a committee, on May 4, asked District Attorney Clark to appeal from the decision of Judge Gaynor of the Supreme Court to the Appellate Division, in order to secure a final settlement of the baseball issue. The committee which waited upon District Attorney Clark urged that the case be not dropped, and declared that they represented a large body of church people who were eager to see baseball suppressed on Sunday. Among other things they said: "We believe that the result of Justice Gaynor's decision is important enough to the community, in so far as it concerns its peace and religious repose on the Sabbath, to warrant you in appealing to the Appellate Division." District Attorney Clark replied that his personal inclination was to "let the matter stand as Justice Gaynor had placed it," but that in deference to the wishes expressed by the clergymen he would proceed to make the appeal. He said he recognized that there was a divided sentiment in the community, and still more debatable ground concerning the Sunday law, and that he would make the appeal with the purpose of securing a final settlement of the legal issues involved. As the RECORDER has said, frequently, this step is a desirable one. Very few cases, under the Sunday laws of the various States, ever reach the highest courts, and since final decisions must rest there, although public opinion in its divided state may represent various extremes of thought it is desirable that representative cases should be settled in courts

of last appeal. Later. It is now said that Justice Gaynor's decision "was not a test case, that it is necessary to abandon that case, collect entirely new evidence and make a new case." It is therefore announced that when the next game is played on Sunday, "there will be legally efficient ministers on hand to gather evidence." It is proposed to make new arrests when such facts are gathered, and so present a case that it will become a representative one, and then carry it to the Court of Appeals.

A Supreme Court Decision in North Carolina.

An important decision from the Supreme Court of North Carolina, concerning contracts made on Sunday, is just at hand. It was handed down by Hon. Walter Clark, Chief Justice. The case was one in which a bargain, made for the sale of property on Sunday, was repudiated by the owner of a farm, under the claim that a Sunday contract was illegal. Justice Clark's decision, after quoting precedents, cites the fact that the law of North Carolina "merely provides that on the Lord's Day, commonly called Sunday, no tradesman, artificer, planter, laborer or other person shall \* \* \* do or exercise any labor, business or work of his ordinary calling \* \* \* shall forfeit and pay one dollar." Justice Clark logically and wisely declares that Sunday legislation cannot be a part of the law of the land on religious grounds, and that no one can be compelled to observe Sunday for religious reasons, since such compulsion would be contrary to the constitution of the United States. In support of his decision he reviews the history of Sunday legislation from the year 321, A. D., quoting from Lewis' "History of Sunday Legislation," and other authorities. He traces Sunday legislation to the United States, including the Colonial legislation before the establishment of the national government, and declares that it would be against the laws of common honesty, and hypocritical, for any court to assume that the moral sense of the community is shocked by compelling a man to keep an honest contract because it was made on Sunday, such contract not being specifically forbidden by the statute. His report shows wide learning touching similar cases. The closing paragraph is as follows: "To sum up the whole matter, the validity, in the courts, of any act done on Sunday, depends not upon religious views, but upon the statute of each particular state, and our statute only forbidding 'labor, work, or business of one's ordinary calling' does not invalidate a contract, as here, which was not an act done as a part of the plaintiff's usual business or calling. Bishop, Contracts, Section 538, and cases cited. As was said in State v. Ricketts, supra: 'What religion

and morality permit or forbid to be done on Sunday is not within our province to decide.'" While previous decisions have sustained the validity of contracts made on Sunday, in many States, the present opinion from Justice Clark is one of the most valuable we have seen, because of his careful examination of the whole case and the logical and learned way in which the opinion is put forth. In view of it, we call again the attention of the reader to the fact that such decisions are taking the question of Sunday legislation from the realm of religion, and making it a part of political economy. The thoughtful friends of Sunday observance must be grateful for such decisions from the highest judicial authority in the land, since they help to clarify the situation, and push public attention toward the fundamental issues which the Sunday problem now includes.

Two Views of Sunday Baseball.

The New York Times of May 3, publishes the following from a correspondent: "Last year, during a Sunday baseball controversy in one of the Western cities, the Mayor was waited upon by a committee of ministers, urging him, of course, to prohibit ball playing on the Sabbath. The Mayor listened to their arguments, and in replying said: "I was waited upon yesterday, gentlemen, by another committee urging me to stop Sunday baseball—a committee of saloon keepers, who complained that Sunday baseball hurt their business." While the saloon keepers are guarded in their expressions concerning the relation of Sunday observance to their business, it is well known that their business is strengthened, and that the liquor trade is fostered, by days of leisure. The complaint contained in the above citation from the Times indicates that they desire the whole day to themselves, and prefer to have the crowds of leisure people left in the city, rather than drawn to the outskirts, or to the country. The incident is more than a passing item of news. It shows how deeply the liquor traffic is entrenched in Sunday as a holiday. Since Sunday is the frequently recurring holiday of the masses, the liquor traffic is vitally interested in whatever affects leisure on that day. While there is nothing in common between the clergyman who wished the Mayor of a Western city to prohibit baseball on Sunday, and the saloons who wish the same thing, the fact that these extreme interests unite to oppose a given form of holidayism, is deeply significant. It arises from the illogical and unfortunate situation brought about by the present form of Sunday legislation, and the general lack of religious regard for the day. The agitation of the Sunday question is growing in Philadelphia with the opening of springtime, as well as in New York. What is called "Sunday racing on the speedway



in Fairmount Park," has become prominent, and is being opposed by the clergymen of that city. It is said that representatives of 150 Protestant churches of Philadelphia gathered in a public meeting, on May 2, to protest against the driving on the speedway, and other forms of Sunday desecration. All agitation, which holds public attention to the question of Sunday and Sunday laws, is valuable, not so much for immediate results as for securing larger information and more careful consideration of all the features involved. Up to this time but few men have given the question careful consideration, and the majority of men have done little more than note the passing of current events touching the matter. But larger issues are involved, issues vital in many respects. We must repeat what the RECORDER has said before, that the evolution of the Sunday question is carrying the question of Sunday legislation into the domain of political economy, and farther away from the domain of religion each year.

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#### The Reign of Lawlessness.

The natural, inevitable consequences of blind and unbridled greed for both capital and labor, the real fruits of the lawlessness practiced by both employer and employee in our modern industrial conflict are shown vividly in an article on the labor struggle in Colorado in the May McClure's by Ray Stannard Baker. Mr. Baker writes the story of this industrial war under the heading "The Reign of Lawlessness." It almost might be called a reign of terror for the citizen of Colorado. Clearly, concisely, Mr. Baker describes the conditions leading up to the great miner's strike in Colorado. Loss of life, suppression of free speech, ruination of business, destruction of property, violation of law, prostitution of justice, corruption of law-making bodies and public officials, finally in sections the absolute break-down of democracy and reversion to military despotism are all graphically pictured as the fruits of the lawlessness which both parties to the struggle have practiced. Capital and labor in Colorado have both sowed the wind and are reaping the whirlwind. The garnering of such a harvest may well stop thinking men. Disregard and contempt of law bring government without law, despotism or anarchy. Out of all this have grown bitterness, hatreds and distrust which are rendering a great state, and the heaviest part of the burden falls not on lawless capital nor on lawless labor, but on the honest, hard-working, respectable American citizens, who apparently innocent victims, are yet in part responsible for such conditions through their own failure to better them. One appalling feature of the situation is the partisanship of courts and public officials in the controversy. Reviewing this, Mr. Baker puts the timely question "Are we then becoming so much unionists, so much corporationists that we forget we are American citizens? Are our own private or class interests absorbing our allegiance so strongly that we forget our broad, state and civic duties?" Getting down to fundamental principles, the condition in Colorado is that the people have broken the law and are being punished for it. "In the long run the law gets itself executed, inevitably, mercilessly; if not by the ordinary machinery of the civic officials, then by the extraordinary machinery of martial rule." Lawlessness is not cheap and perhaps the cost and punishment it has entailed will be sufficient to shake the people of Colorado and of the country from their indolent indifference. Mr. Baker's vigorous article will certainly do its part in that arousing.

With the opening of May and the terrific battle on the River Yalu between the Japanese and the Russians, on Sunday, May 1—the second epoch in the war between Russia and Japan was introduced. For weeks the world had been led to think that Russia had an immense force on the Manchurian side of the Yalu, and was prepared to make the crossing of the river by the Japanese extremely difficult, if not impossible. The exactly contrary result came. Through a fierce fight, in which great losses were suffered on both sides, the Russians were driven from their position and the Japanese forces entered Manchuria, crossing the Yalu in a triumphant, though bloody, victory. Almost at the same time new operations against the Russian stronghold, Port Arthur, succeeded in landing Japanese forces on both sides the peninsula above the Port, in apparently securing the control of the railroad, and cutting off this most important point from all connection with the interior of Manchuria and with Russia. Meanwhile the channel to Port Arthur had been securely closed by the sinking of ships, so that the few remaining battle ships of the Russians at Port Arthur were made helpless. As the days of May have passed, the Japanese following the retreating Russian forces, one surprise after another has been heralded. Strongholds, at which it had been announced the Russians would contest the passage of the Japanese, have been given up, until at the present writing (May 12) the whole Russian force is retreating and the Japanese are in control of Southern Manchuria. There seems no ground for believing that this retreat of the Russians is for strategic purposes. They are not creating a trap into which the Japanese can be drawn, and the keenness with which the Japanese have carried on the war precludes the thought that they can be drawn into any ordinary trap. Only one explanation appears. Russia is too weak to venture further fighting in Manchuria. How weak the great empire is, outside of Manchuria, because of unpreparedness, the unrest of the people, the political and social problems with which she has to meet, the danger of an up-rising of the Manchurians and of China generally, we may not say, but that the weaknesses indicated, and others of which the western world may not know, are greater than Russia has yet revealed or the world has suspected, there can be little doubt. It is too early to prophesy, but the fact remains that within the first three months of the war Japan is master of the seas, and, up to date, is equally in ascendancy on the land. Russia is in full retreat. Japan has the inspiration of repeated success. Beyond this time must reveal.

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#### Health and Alcoholic Drinks.

ASIDE from all considerations touching the moral and social side of temperance reform, there is a gratifying increase of interest on the part of the medical profession concerning the effects of alcohol upon health and life. The British Medical Association has asked "every registered physician in Great Britain to sign a petition for compulsory study of the laws of health, including elementary instruction on the nature and effects of alcohol." Fifteen thousand physicians have already signed this petition, in view of the serious physical and moral degeneracy and disease which result because the laws of hygiene are broken and vitality is destroyed through the use of alcohol. These men recognize that a large share of the results which appeal to their practice are due to the use of alcohol

and the almost universal ignorance concerning its nature and properties. These results include both mind and body, and necessarily affect moral character, and cultivate the most debasing and destructive influences in society. These British physicians also insist upon the necessity of this compulsory instruction "at an early age." The fact that in France, Germany, Great Britain and other European countries, centuries of indulgence have brought about these results, as compared with the briefer period of our national existence, is of double interest. The situation in Europe shows that while, through climatic and other influences, the worst results may have come there more slowly than they are coming in America, that in any case equally serious or worse results are assured in this country. It is also claimed that European physicians have been led to a consideration of the question because of the good results already attained in America through similar instruction and through the agitation of temperance reform along moral and social lines. Everyone must see that when medical men become advocates of temperance and total abstinence, from a professional standpoint that much permanent good will be gained.

#### AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.  
CHAPTER I.

The Messianic idea in Judaism and the Second Coming-of-Christ idea in Christianity combine to form one of the most influential lines of thought in the history of these two systems of religion. The persistency with which these ideas have held their place, through many phases of experience and numberless changes in circumstances and surroundings, forbids us to cast them aside as meaningless or valueless. On the contrary, Adventism means so much to both Judaism and Christianity that Christians are bound to study it until its full content and deepest meaning are reached. From the time of Christ until now, much has been lost, and central truths have been obscured because traditional lines of interpretation have been followed slavishly, and the question has been treated polemically and dogmatically, to the exclusion of historic explanations and arguments. In the articles which these lines introduce polemic features and traditional interpretations will be rigorously excluded. The question is to be considered in the light of history, alone, as far as such consideration is possible. The purpose of the writer is to set forth facts, not to bring forward new interpretations, nor to open any new field for debate. In this way he hopes to aid the reader toward a better knowledge of the facts of history, and to a larger conception and a clearer understanding of the higher spiritual nature of Christ's Presence and Kingdom, and of the work of the Holy Spirit as an essential factor in the Presence and Coming of Christ.

#### PERSONAL EXPERIENCE.

Personal experience has been a large factor in the study of Adventism, by the writer. As a boy of eight years he heard many things said in 1844 about "the end of the world," although his parents were not Adventists. When he was about twelve years of age it came in his way to save the life of a child from drowning, under circumstances which put his own life in peril. Because of that experience a certain book came to him as a "memento of bravery." It was "Apocalyptic Sketches" by Rev. John Cumming of Scotland, published in 1849. The book represented the Advent movement in England and Scotland, which antedated or was the counterpart of the

Millerite movement in the United States. While that book added nothing of value toward a clear understanding of the Book of Revelation, it deepened interest and wonder in those mysterious symbols, and their association with the Judgment and the end of the world.

A few years later a tent meeting, inaugurated by the early Seventh-day Adventists, was held in Berlin, Wis., near the home of the writer. The preaching, and the exposition of Daniel and Revelation, were essentially the same as those which created the Millerite Movement. The writer became an eager listener, and accepted the leading features of Adventism as then presented, with boyish enthusiasm and devotion. This led to prolonged Bible study along the narrow traditional lines laid down by Mr. Miller and his successors, and for a few years the writer was praised by his Adventist friends as a champion polemist on themes connected with Adventism. Disputation—with sharp commendation by friends, and condemnation by enemies—was the bane of nearly all discussions of the Advent question at that time. Truth was obscured, and good feeling was often sacrificed by such disputations. Men meant well in so doing, but the method was crass and illogical, and often illiberal and unjust.

#### A LARGER HORIZON.

During his preparatory and collegiate studies, the writer's field of vision grew larger. Later, a study of the first chapters of Genesis, in the Hebrew, the study of comparative theology, and of ancient religious systems, led to the rejection of Adventist views. It must be confessed, however, that he had not found any adequate source nor explanation of Adventism as a system of thought. He was convinced that, with no little of truth, it had incorporated fundamental errors. But these incomplete views, in a greater or less degree, were held by all Christians, and the Adventists did little more than carry them fully out, along prevalent lines of interpretation and of traditional faith. The writer did not then see, nor does he now see, how the general notions concerning the Coming of Christ and cognate themes, which have been held by Protestants can be held consistently, without reaching the main conclusions of Adventism. Therefore did the writer place Adventism on the list of questions to be re-examined. His scheme of study included a careful observation of the evolution of Adventism in the United States, the history of similar movements since the third century of the Christian era, the study of Adventism at the time of Christ, and during the New Testament period, the Messianic ideas of the Jews, and the characteristics of Apocalyptic literature, Jewish and Christian. Concerning that literature, little of value was found until 1889, when the writer was permitted to enjoy the literary treasures of the British Museum, London, which placed important facts in his hands. Continued investigations have brought him to the point where he desires to place before all who are interested—this ought to include every Christian—the results of his investigations. These will be stated as briefly as is consistent with clearness. Historic facts and literary characteristics are the two points on which conclusions will be based. There is nothing polemic in what is to be said; much less is there any attack on Adventism, or any opposition to Adventists. The purpose is to add light, not to promote controversy. Facts of history are not matters for debate. Literary criticism must be tested by documentary evidence. All conclusions must abide the arbitration of time and experience, the support of facts, and the logic of

events. Those who will not study Adventism from the standpoint of history and in the light of Apocalyptic literature, will continue to invent new fancies and to wander in the maze of increasing mysteries created by tradition, new guesses, and continued re-adjustments falsely called "interpretations." In speaking of Daniel and Revelation as Apocalyptic literature, the writer raises no question as to their right to a place in the Sacred Scripture. They belong with Inspired Books but their character and content demand a form of interpretation in keeping with their historic setting and their literary structure. The same is true of each group of books which make up the Sacred Word—for example the Wisdom Books, the Prophetic Books, etc. We do not raise the question of Inspiration, but of interpretation.

(To be continued.)

#### NOTICE.

After May 17 the Editor of the RECORDER will be absent from his desk for several weeks attending the Associations. Mr. Hiscox will act as office editor in addition to his abundant duties as Business Manager. Under such circumstances our readers cannot expect a full treatment of current events.

#### TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 8, at 2.15 P. M., President J. Frank Hubbard in the chair. Members present, J. F. Hubbard, Stephen Babcock, D. E. Titsworth, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, G. B. Shaw, Corliss F. Randolph, W. C. Hubbard, F. L. Greene, E. F. Loofboro, J. A. Hubbard, O. S. Rogers, J. M. Titsworth, A. L. Titsworth and Business Manager John Hiscox.

Visitor, H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw. Minutes of the last meeting were read.

The Supervisory Committee reported the installation of the Linotype, and that it was giving satisfaction. They also reported all bills paid at the Publishing House.

The Treasurer presented statement of receipts and disbursements since the last meeting.

The committee on revising the constitution reported progress.

The committee on program for the annual meeting presented the following report.

Your committee, appointed to make suggestions to the Program Committee of Conference concerning the interests of the Tract Society to be considered at Nortonville, met on the evening after the last Board Meeting and decided to send to the Conference Committee the following suggestions for the afternoon of Sixth Day, August 26, 1904:

1. Address, The Relation of the American Sabbath Tract Society to our Denominational Life and Work, by the Corresponding Secretary, A. H. Lewis.

2. Addresses, The Business Interests of the Tract Society: (a). From the Standpoint of the Treasurer, by the Treasurer, F. J. Hubbard; (b). From the Standpoint of the Publishing House, by the Business Manager, John Hiscox.

3. Open Parliament.

Although the Committee is not certain that its power extends to the making of appointments, we have ventured to name the speakers as above. These suggestions have been forwarded to the

Corresponding Secretary of the General Conference, with the understanding that any minor details may be arranged by consultation or correspondence hereafter.

A. H. LEWIS,  
D. E. TITSWORTH,  
GEO. B. SHAW.

Report adopted.

Correspondence was received from Sec. O. U. Whitford, concerning the work in California, and enclosing correspondence from Chas. D. Coon, President of the Seventh-day Baptist Pacific Coast Association. Pursuant thereto it was voted that the Corresponding Secretary be requested to notify Secretary Whitford that we have received no communication from President Coon, but that we will co-operate with the Missionary Society in continuing the services of Rev. J. T. Davis, on the Pacific Coast to Jan. 1, 1905, on the present basis.

Voted, That the Corresponding Secretary request Bro. Davis to make monthly reports to the Board of the work, and the names secured to whom literature may be sent.

Correspondence was received from Rev. A. P. Ashurst and Mrs. M. G. Townsend.

Correspondence from Benj. F. Langworthy was received relating to the will of Edward W. Burdick, of West Hallock, Ill., and enclosing bill for services rendered. On motion the bill was ordered paid and it was voted to request Mr. Langworthy to continue to protect our interests in the matter.

Correspondence was received from B. F. Rogers relating to the subject matter of his address to be presented before the Western Association.

Time was given for the reading of the annual report by the Corresponding Secretary and on motion the report was adopted as the report of the Board to the Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Rec. Secy.

#### HAVE YOU READ—?

"No, I haven't read the 'Loom of Life.' Have you? You read all the new books, did you say? Then you have read 'Genesis,' the only really new book there ever was. Oh! haven't you? Then, perhaps, you have read that very old book, 'Job.' Haven't you? Oh, it is fine! It is better than 'Faust.' Perhaps you like books of travel. Have you ever read 'The Journeys of Abraham,' or 'The Trip of the Israelites,' or 'The Voyages of Paul?' No? Do you like biographies of successful men? Have you read 'The Life of Joseph,' or 'The Life and Death of Moses, the Great Organizer,' or 'The Life of the Great Soldier, Joshua?' You haven't? Maybe you like stories. Have you ever read that wonderful story of Gideon and the Midianites, or the story of the fall of Jericho? Oh, that's thrilling! The story of Ruth is very beautiful. Have you read it? So also is the story of Esther. Or did you ever read that of Daniel and the three kings? Have you ever read that sweetest story ever told, the story of the Babe of Bethlehem? or the saddest of all stories, the story of Calvary? or that most gloriously triumphant story the world has ever read, 'The First Eastern Morn'?'—*Sunday School Times.*

This hour is mine, with its present duty; the next is God's and when it comes, his presence will come with it.



## THE ALBION CHURCH.

### Installation of Rev. T. J. Van Horn as Pastor. Sketch and History of the Church.

Rev. Theodore J. Van Horn was installed as pastor of the Albion (Wisconsin) Church, Sabbath day, May 7, with the following program of services:

SINGING—"Awake and Sing the Song" . . . . . Congregation  
 INVOCATION . . . . . Pres. W. C. Daland, Milton  
 READING SCRIPTURE AND PRAYER, Rev. L. A. Platts, Milton  
 ANTHEM—"Praise the Lord" . . . . . Choir  
 INSTALLATION SERMON . . . . . Pres. W. C. Daland  
 COMMENDATION OF NEW PASTOR TO THE CARE OF THE  
 CHURCH . . . . . Prof. E. B. Shaw, Milton  
 COMMITTING CHURCH TO CARE OF PASTOR,  
 —Rev. O. S. Mills, Pastor Rock River Church  
 WELCOME TO PASTOR IN BEHALF OF CHURCH,  
 —B. I. Jeffrey, Church Clerk  
 RESPONSE . . . . . Rev. T. J. Van Horn  
 CLOSING SONG—"Onward, Christian Soldiers,"  
 —Congregation  
 BENECTION . . . . . Rev. T. J. Van Horn

It was originally planned that Rev. George J. Crandall, pastor of the Milton Junction church, should be moderator, but the weather was so stormy that he was unable to make the journey from Milton Junction.

Mr. Jeffrey's welcome to the pastor was as follows:

"Bro. Van Horn, you have been warmly commended to the care of the church, and the church has been fittingly committed to your care. In behalf of the church, I now extend a hearty welcome to its pastorate. We welcome you to our homes, to our hearts, to our joys and our sorrows, and we trust that this new relation will prove pleasant and profitable to us all. May He who hears the bleating of the flocks on the hillside, and who tempereth the wind to the shorn lamb, make this union strong to do His will, that you, as an under-shepherd, and we as a needy flock, may be enriched by His grace. Mr. Jeffrey then presented Mr. Van Horn to the church as their new pastor, who in a few well chosen words assured the church that his words were but a feeble expression of the gratitude he owed to them for their hearty reception, and expressed the hope that the good work thus begun would go on.

President Daland, in his sermon, spoke substantially as follows:

Text: "What hast thou in the house?" II Kings, 4: 2.

Theme: "The Gospel of Counting Resources."

Jesus taught the use of means at hand, even though inadequate to the desired end. He said to the man with the withered hand, "Stretch forth thine hand;" to the impotent man, "Take up thy bed and walk;" to the blind man, "Go, wash in the pool of Siloam;" though in each case the ability was lacking for the completion of the act commanded, or the means naturally inefficient for the purpose. But if the sufferer in any case had been unwilling to do, or at least to try to do, what he was asked to do, the result, we may suppose, would not have been attained.

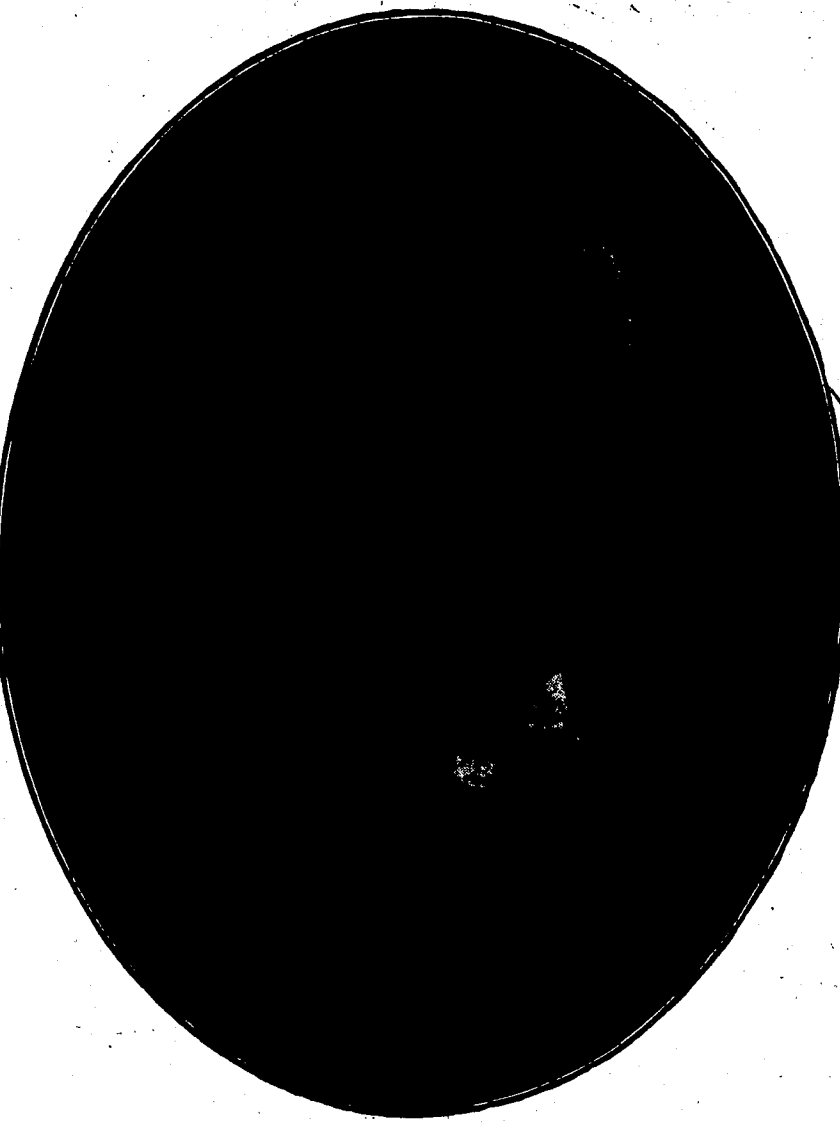
God wishes us to use what resources we have, and, if we are unwilling to do this, He may not increase our powers by His own acts.

A woman in sore distress and poverty came to the man of God for assistance. His reply was a question. He asked what resources she had, "What hast thou in the house?" "Thine handmaid hath not anything in the house, save a pot of oil." The injunction then was to

make use of that slender resource, which, under the hand of God, was so multiplied that prosperity and deliverance came to the poor widow's house.

This teaching is directly opposed to a too common habit, that of neglecting what we have, and doing nothing, vainly sighing for resources that are denied us. The most common excuse for inaction is, "If I had this or that, if I were in this or that condition, then I would do such and such things and could succeed!

From such thoughts God turns our minds and asks us, "What hast thou in the house?" Perhaps we shall find in ourselves, in our homes, in our village, in our church, in our humble and obscure lot in life, the pot of oil which God can multiply to our success, or to our souls' eternal welfare.



REV. T. J. VAN HORN.

I. Human resources are to be used. Some reason contrariwise, but God's teaching agrees with this principle. Those faithful to the powers at their command are entrusted with higher and nobler powers. This principle is applicable (a) to our personal life and character; (b) in the service of God; (c) in church work; and (d) in the work of our denominational enterprises.

II. These resources are useless without divine power. If the widow had tried to fill many vessels with the oil she possessed, without the divine assistance, the effort would have been in vain. So the divine power, the work of the Holy Spirit, is necessary (a) to the beginning of a Christian life; (b) to the continuance and growth of that life, and (c) to the propagation of the Christian life in the world.

III. Faith is the means whereby the divine power is obtained. The widow believed the message of God through his prophet, and acted upon it in faith, whereupon the miraculous result followed, that brought salvation and prosperity to her household. So faith (a) is necessary to action; (b) is proved by action, and (c) determines the activity of the divine power.

In conclusion, let us, each one for himself, see what we have in ourselves, in our possessions, in our relationships in life, in our circumstances, for God's service. Let every pastor and church see what they have "in the house," what the resources at hand are for the glory of God. Then let us believe God and his promises. Let us have faith that the divine power can use these resources. Lastly, let us show by our action, by our lives, our words and our deeds, the reality of that faith which will bring salvation, success to all our righteous plans, and full fruition to all our hopes and longings.

Professor Shaw, in his "commendation of the new Pastor to the care of the Church," said in substance as follows:

I have no apologies to make to-day, for myself, for the church at Albion, or for the new pastor. To be sure, I can not speak these words as impressively or as effectively, as, for instance, Arthur E. Main, dean of our Theological Seminary could speak them; the new pastor is not as eloquent a preacher as, for example, A. H. Lewis is, and the church here does not furnish as fine a parsonage and pay as large a salary, as, let us say, the church at Westery does. We are what we are, and with that let us be content, striving, however, continually to be our best, and remembering that in each one of us there is unlimited room for growth and improvement. So then I have no apologies to make when I commend to the Albion Seventh-day Baptist Church, my former schoolmate, classmate, friend, and brother, the Rev. Theodore J. Van Horn.

I commend him to you as a man, a man among men, to be received and treated as a man by men. Speak no words to his back that you would not speak to his face. Praise him not unless he deserves it. Flatter him never. Reveal to him in kindness his mistakes. Treat him not as a child, but as a man, and in a manly way. I commend him to you as a leader, as your leader. I do not mean a leader in athletics, although he may share your sports if he chooses to. Nor as a leader in politics, though I trust he will take his place with you in discharging his duties as a citizen of this State. Nor as a leader in the business enterprises which you as a community may be promoting, though he may make for himself a place in these things.

I mean your leader in religious thought and work, in denominational matters, in missionary efforts, in social and moral reforms. Possibly some of you have been soldiers in the United States Army. Possibly you have seen the time when you doubted the wisdom of your general in some line of action, but loyalty to the cause and to the country kept you in the ranks. Your pastor is your leader, chosen by you, and your loyalty will keep you working by his side so long as he is your leader.

I commend him to you as a counselor, an advisor. Make your pastor your confidant, you can trust him, and possibly his experience in the world may enable him to help you. You may not in the end follow his advice always, but it can not harm you, nay, it certainly will help you, as individuals, to make of your new pastor a trusted confidant.

I commend him to your sympathy, especially in these first days of your acquaintance. Imagine yourselves for a moment in his place, almost among strangers, trying to take up the work so well done, so nobly carried on so many

years by your former pastor, Elder S. H. Babcock; put yourselves in his place, and then you will receive and treat your new pastor with great sympathy.

I commend him to your loving care. Because he is to be your leader it does not follow that he is to do all the work, or bear the brunt of the battle. True soldiers do not let the leader go on to meet the enemy alone, they rally around him, and watch for his safety with loving care, placing themselves gladly between him and peril.

I commend him to your generosity. I know from the four weeks that I have been with you that you are a generous people, generous in your kindness, generous in your praise, generous in your pleasant words and smiles, generous in your hospitality, generous to one's failings, generous with your means, generous in the efforts you make to attend the church services, generous in the time you give to church work. I commend him to your generosity.

The relation of pastor to people is a very dear, a very close, a very helpful relation, but withal a very delicate relation, subject to all the annoyances and frictions of life. The success of this relationship depends quite as much upon the people as upon the pastor; and of this I am certain, if this new relationship upon which you are entering to-day, is not a success, it will not be the fault of your pastor, and I am also confident from the spirit which I have seen during the last month, and which I see manifested here this morning, that these words of commendation are not needed, that this charge to you is but an echo of your own best convictions and determinations, and in this spirit the church here is destined to continue its good work and influence among the people, lifting them up to better and nobler things, and bringing honor and praise and glory to the Lord our God, which may He grant in Jesus' name. Amen.

Committing the church to the care of the pastor, Rev. O. S. Mills spoke substantially as follows:

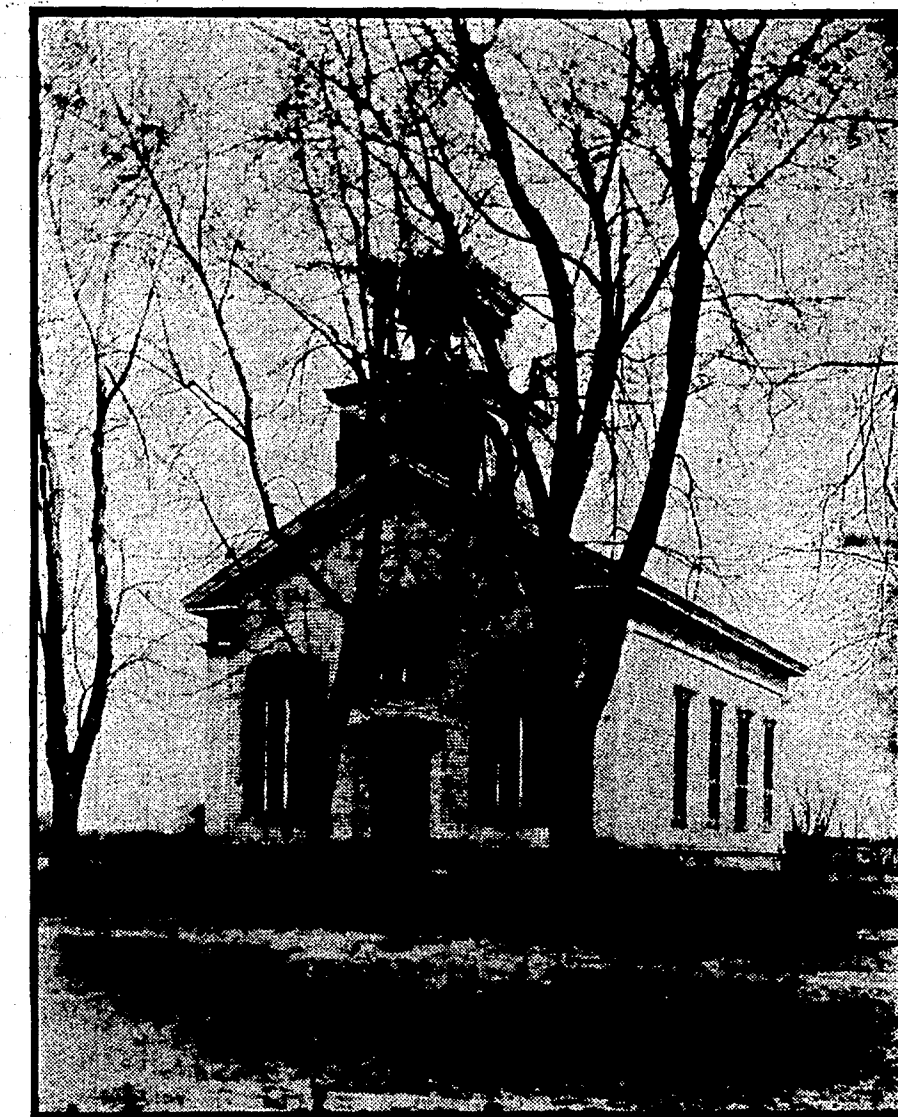
My dear Brother, it is now my privilege to commit to your care as pastor the Seventh-day Baptist Church, of Albion, Wis. Having known somewhat of your work with other churches, I do this the more gladly. And I congratulate this church in having secured the services of yourself and your most estimable wife.

We trust you already have a keen sense of the responsibility of this position. In the eyes of the world, a church is very much like its pastor, and in a large sense, he does represent his church, for he is their leader and example. You, my brother, are to be a leader and example of Christly living in this community, in your relations with society, the church, and the home. Strive to be a model Christian, husband and father. While few may call you father, your family will be large, and you are to give kind and fatherly watch care and counsel to all these children of this household of faith.

We live in a time when the different departments of church work are many. The principles of division of labor, as illustrated in our great manufacturing establishments, are being applied to some extent in church work. The pastor is a sort of foreman in all the different departments. And some churches seem to ex-

pect him, or his wife, to be the chief operator, as well, in each department. Therefore, lest he be allowed insufficient time for study and meditation, the pastor needs to seek to apply methods by which much of the work expected of the pastor may be done by lay members, especially his young people, remembering that the best leader is he who secures the most and best work from others.

The chief work of the pastor is the preaching of the gospel, "the power of God unto salvation for everyone that believeth." And in the preparation of his sermons he needs much time. He should make them as strong and practical as possible; fill them with gospel truth and loyalty. Think little of preaching to please the people, but "study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Reprove and rebuke with all gentleness. And remember always, from whence cometh your help. Spend much time in meditation and prayer.



THE ALBION (WIS.) CHURCH.

And may your work here be very pleasant and greatly blessed of the Lord in the upbuilding of the church in the salvation of many souls.

Be thou faithful in the discharge of every duty and the Lord himself will take care of the results, to whom we will give all the glory. Amen.

REV. T. J. VAN HORN.

Theodore Julian Van Horn, the youngest son of Ai and Rachael Loofboro Van Horn, was born July 19, 1857, at Welton, Iowa. His boyhood was spent on the open rolling prairies of Eastern Iowa, dividing his days between duties on the farm and attendance at the district school. Until he attained his majority, his education was limited to such knowledge as could be gained thus supplemented by a year at high school. At this time, failing health demanded a change of scene, and nine months were spent "roughing it" in the Far West. Three months of this experience were spent entirely beneath the open sky, without the shelter of a roof. This vigorous campaign laid the foundation for a strong, vigorous constitution, which served him well in the strenuous years which followed.

School teaching, with occasional returns to work upon the farm, prepared him for college, which he entered at Milton, Wis., in the au-

tumn of 1884, in his twenty-eighth year. He worked his way through college, graduating in June, 1888, when his studies were interrupted again by filial duties. He gave tender ministrations to father and mother during the long and painful illness which ended in their deaths. Then followed a year as principal of Walworth (Wis.) High School. After this he entered the Baptist Union Theological Seminary, at Morgan Park, Chicago, in 1890. While a student here he was a member of the famous "original" quartette of college boys who spent their vacation in successful evangelistic work, and were the pioneers of the student evangelistic movement.

From the University of Chicago he was graduated in 1893, and entered home missionary work in Southern Illinois and Kentucky. Twice he has been called by the Seventh-day Baptist Missionary Society to labor on the foreign field in China, and each time the Lord has made plain His will that he should remain in this country. Five years were spent in the South, which included a year of city mission work in Louisville, Ky.

In January, 1897, he assumed the pastorate of the Southampton Seventh-day Baptist Church at West Hallock, Ill., where he served for three years. While laboring at West Hallock, he was married, July 19, 1898, to Miss Harriett Wells Carpenter, daughter of Mr. and Mrs. George B. Carpenter, of Ashaway, R. I. They have one daughter, now four and a half years old. Accepting a call to the Second Brookfield Seventh-day Baptist Church, at Brookfield, N. Y., he entered upon his labors there in November, 1899, and for four and one-half years has been their faithful under-shepherd.

#### HISTORICAL SKETCH OF CHURCH.

B. I. Jeffrey.

In 1843 there was in the village of Albion, a population of thirty, but no store or place of business, and no church. Now there are two churches, the Seventh-day Baptist, and the Seventh-day Adventist, with a total membership of about 230, three stores, one blacksmith shop, a post office and a finely equipped academy, occupying three handsome brick buildings, and a beautiful campus. The population of the village is now one hundred and fifty.

The Dane County Seventh-day Baptist Church was organized January 22, 1843, in the following manner: A committee appointed by the Seventh-day Baptist Church of Milton met with the people of Albion at the home of Jesse Saunders and organized a church. A discourse was delivered by Elder Stillman Coon, and James Weed was chosen by the church to receive the right-hand of fellowship, which was given by Elder Daniel Babcock. The first action of the church thus organized, was to adopt Articles of Faith embracing the Holy Trinity, the Inspirations of the Holy Scriptures, both New and Old Testaments, perpetuity of the Ten Commandments, immersion as the only mode of baptism, the resurrection of the dead, and eternal reward and punishment. Then followed the Articles of Covenant, to which were appended the names of twenty-nine persons. Of these, Dr. Amos W. Coon, the last survivor, passed to the life beyond at Dodge Centre, Minn., April 13, 1904.

The name of the church was changed to that of the Seventh-day Baptist church, of Albion, February 21, 1847. There have been added to the church since its organization, 849 persons, making the whole membership 878, a little (Continued on Page 316.)



## Missions.

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

### FROM THE FIELDS.

HEBRON, PA.

Bro. G. P. Kenyon is the missionary pastor of the two Hebron churches. He preaches Sabbath morning at the First Hebron Church and Sabbath afternoon at the Hebron Centre Church. They are four or five miles apart. The congregations have been rather small the past severe winter. Some of our people there are aged and others not in good health. What are left of these churches are faithful in holding up the banner of Christ and in the keeping of the commandments of God. The Hebron Centre Church used to hold the Sabbath services and the Sabbath school in the school house, but they built them a small, but beautiful stone meeting-house by their own labor and means. This shows their interest and faithfulness. The two churches have lost by death some of their best members. Bro. Kenyon is an earnest and faithful pastor, and a good minister for a large country community.

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HARTSVILLE, N. Y.

The missionary pastor of the Hartsville church is Henry N. Jordan, a theological student at Alfred University. He has been lately ordained by the church to the gospel ministry. The religious interest of the church is good. The severity of the winter and sickness have prevented the people somewhat in attendance to the church appointments and in doing what they otherwise would have done. Elder Hiram Burdick, the aged and veteran minister who had done so much to build up that church in years past, and in many labors of reform, and whose home was close to the meeting house, has gone to his Heavenly home. He will be greatly missed in the neighborhood, and in the Western Association. He was a good man, an able preacher, and was a power in the temperance and other reforms. He was alive to every work that would uplift men and make society purer and better. Pastor Jordan reports twelve sermons the past quarter, visits sixteen and congregations averaging thirty-three.

RICHBURG, N. Y.

Bro. H. C. Van Horn served the church as pastor during the quarter ending March 31. He reports 14 sermons; average congregations, 41; visits, 80. Mr. Van Horn resigned as pastor of the Richburg church and is now the assistant pastor of the Hornellsville church, assisting Dr. Main, the pastor, in the preaching and in pastoral work. Bro. Van Horn did excellent work at Richburg, building up the church in various ways. A new parsonage was purchased, repairs were made on the meeting house and the horse sheds, and new life and increased activity were manifest in the membership of the church and in the Sabbath School. The church is now being supplied by Rev. O. D. Sherman of Alfred, N. Y.

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PORTVILLE, N. Y.

The Portville church has been supplied by Bro. A. J. C. Bond during the past quarter, while pursuing his theological studies in Alfred University. He reports 12 sermons in the quarter; congregations averaging 32; prayer meetings held, 13; visits made, 75; joined the church by letter, 2. Mr. Bond is giving the people good sermons, and is winning their confidence and hearty co-operation.

FROM MRS. M. G. TOWNSEND.

Leaving Milton April 7, with a weather outlook for early spring and newspaper reports that the high water was lowering, I started for Ohio. On my way I visited my daughter at Clinton, spending one Sabbath with her. In Chicago I found a dear old friend with whom I worked side by side during those historic and memorable days of the crusade against the saloon, and as she told me of her loved ones living, who had taken up the reform she so earnestly and enthusiastically believed would prevail, I could not but think how through the decades the motto she gave to the Woman's Christian Temperance Union, "Woman, great is thy faith; even so, be it done unto thee," was being brought to pass and her own sons helping to do it. The hours passed all too swiftly as I told her of the prominent incidents which had occurred in my own life, and she was especially interested in the facts pertaining to my belief in the unchanged Sabbath; of the Student-Evangelistic movement which like a pebble thrown into water, the circles of truth increase until they reach the shore of the blessed eternity; asking many questions as to their relation to Adventist methods, and with candor and interest accepted literature published on the subject of Sabbath Reform, and said it is a great subject involving great things for the people of earth.

With high water first and a hot box second, the train reached Holgate nearer eleven than nine p. m., the scheduled time, but members of my former home and neighbors of more than a score of years, and young people for whom I built play houses for them and my own wee tots a dozen years or more ago, were waiting patiently the arrival of the iron horse, and be assured the welcome was hearty and the response none less so. Many changes have come and old comrades who were brave and true to their faith and the light which they had attained have passed out of sight and younger ones occupy their places. After a hand-shake all around and exchange of mutual congratulations or condolence, I set about looking after our own denominational interests, and only one or part of one family remains of the Seventh-day Baptist interests of five years ago. Removals and other causes has reduced the number, although help from the Missionary Board and Evangelistic Committee has been duly and generously extended during the years, Rev. J. G. Burdick having held a series of meetings and occasionally visited the place. I urged a relationship with the Jackson Centre or Chicago churches, but a long planned removal from Holgate, hoping to go where church privileges and conditions would be better and more helpful was presented as more preferable to uniting with either of the churches named. I assisted them in the study of the Bible School lesson, and held prayer services in their home, the only available place at present for them, and gave them plenty of literature to use. I sowed at close range in personal visits and heart-to-heart talks what Sabbath reform seed I could; and broad cast in distribution of literature, and my faith is that according to God's promise my word shall not return unto me void, and that the time is not far distant when the seeds of Seventh-day Baptist faith and practice which have been sown by the Student-Evangelistic movement and faithful services rendered by our pastors and evangelists will spring forth and bear fruit.

Very many serious questions on the subject were asked me by men and women who think, and concessions were made, to many pagan institutions adopted and practiced by people that some

way some day will be done away with, the greatest obstacles being business interests, habits, and associations. As if the Lord could not or would not fulfill his promise that whosoever hath left houses or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive a hundred fold and shall inherit everlasting life. But the leaven is working, and sooner or later will manifest itself in the conscientious consecration of the few who will stand for and practice an unbroken law.

The weather has been very cold and backward, much rain and some snow has fallen, and many more days cloudy than days of sunshine. I shall leave here next week for Shelby county, unless providentially detained.

HOLGATE, Ohio, April 29, 1904.

### A LONG FOUR MINUTES.

An interesting example of dramatic appeal to human experience during a trial and a conclusive test of the appeal closed a case that had been before a Western court for a number of years. As the case is reported in the *Kansas City Journal*, the plaintiff was suing a railway for damage to a building that had been set on fire, it was alleged by a spark from a locomotive.

The counsel for the railroad based his defense on the ground that, since the fire was seen by employes on the train and the train was in the station only four minutes, the fire must have been set before the engine pulled into the station. Four minutes, he maintained, were not long enough for a fire to start and get under way.

The lawyer for the plaintiff made this argument: "If a fellow is sitting on a sofa holding a girl's hand, the time travels like an express train. But if you dump a lot of sparks on the pine roof of a dry building in the summer time, four minutes is ample to settle the fate of the structure, in spite of all efforts to save it."

There were some incredulous smiles. The attorney took out his watch, and handing it to the foreman of the jury, requested him to announce when four minutes were up.

The jurymen leaned over and looked at the watch. Then they got tired and settled back in their seats. The foreman of the jury lowered his hand as the signal for the beginning of the four minutes and rested it on his knee. The attorney shifted his feet a few times and sat down. The judge looked at the clock, then out of the window.

A deputy marshal put his head in at the door to see what was the matter and waited the result of the curious scene. Nearly every man in the room had his watch out and was studying the face of it. The speaker was sacrificing four minutes of his time, but he knew they were well invested.

At last the foreman of the jury announced that the four minutes had expired, and handed the watch back to the lawyer. To every man in the room the time had seemed twice as long. After the case the judge said it seemed like fifteen minutes. The wearisome suspense had the effect on the jury that the lawyer had intended. It was an immediate object lesson, a striking exposition of how much might happen in four minutes.

The jury found that the defendant's engine had ample time to fire the building and the fire had enough time to get under way and make a blaze that the men on the train could see, and they brought in a verdict for the plaintiff of something over fourteen thousand dollars, the full value of the building.

He lives not who lives not in earnest.

## Woman's Work.

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

### IF I CAN LIVE.

HELEN HUNT.

If I can live  
To make some pale face brighter and to give  
A second lustre to some tear-dimmed eye,  
Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some way-worn soul in passing by;

If I can lend

A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare  
Perhaps of much that seemeth dear and fair,  
To us on earth, will not have been in vain.

The purest joy,  
Most near to heaven, far from earth's alloy,  
Is bidding clouds give way to sun and shine,  
And 't will be well  
If on that day of days the angels tell  
Of me, "She did her best for one of thine."

WHEN force of circumstances has taken us into lower New York on the days of the landing of Italian immigrants, and we have seen the hundreds of helpless people, strangers in a strange land, a sense of their utter loneliness has been brought to us in a very forcible manner. Women, struggling to keep track of their children, men striving to hold the few pieces of baggage that have come with them from the homeland, all present a picture of struggling, seething humanity that is beyond description.

Many a time we have heard of the abuses practiced on these new-comers to our shores and the discomforts to which they have been subjected, and it was with a feeling of almost personal relief that we learned recently of a Society for the Protection of Italian Immigrants in New York. This society meets every Italian steamer at Ellis Island and by means of agents and guides sees that every immigrant is safely located. Under the old plan and before this society began its work, the cost of getting from Ellis Island to New York was from \$2.50 to \$5 for each person, the money of course going into the pocket of this self-appointed agent. Under the present plan, the cost of transportation has been reduced to thirty-seven cents. Two hundred thousand Italians are landing in New York every year and each one is taken to a respectable boarding house or to his place of destination, if he already has work, by means of this organization.

Through a system of co-operation with Italy, money is often sent to this Society to be given to these immigrants when they arrive. This relieves them of all danger of loss during the journey and it is the proud boast of the society that of the \$10,000 that has been sent in this way, not one dollar has ever gone into wrong hands. A remarkable record for any organization. A labor bureau is connected with the Society and strong efforts are made to get the Italians out of the city and to locate them on farms. The officers of the New York Society are men and women who are well and favorably known for charitable work of a most practical nature. Similar protective organizations exist in Florence and Rome and others will probably be formed in the near future in Genoa, Naples and Venice.

### WOMAN'S BOARD—RECEIPTS.

Previously reported. . . . \$1,033 55  
Received in April, as follows:  
Adams Centre, N. Y., Ladies' Aid Society, \$2.00; Tract Society, \$1.50; Education Student at Alfred, \$1.00; Board Expenses, \$5.00; \$9.50

Alfred Station, N. Y., Woman's Evangelical Society, Tract Society, \$6.00; Missionary Society, \$6.95; Crofoot Home, 25 cents. 14 18  
Daytona, Fla., Mrs. Lucy G. Langworthy, unappropriated, \$5; thank offering box of Mrs. William H. Langworthy, discovered several years after her death \$1.33. 6 33  
Milton, Wis., Ladies' Benevolent Society for the Linotype. 5 00  
North Loup, Neb., Woman's Missionary Society, Tract Society, \$5.00, Missionary Society, \$5.00. 10 00  
Nile, N. Y., Ladies' Aid Society, unappropriated. 10 00  
Plainfield, N. J., Woman's Society for Christian Work—Mrs. George H. Babcock's pledge for Dr. Palmberg's work in China. 75 00  
Welton, Iowa, Woman's Benevolent Society, unappropriated. 5 00  
Westerly, R. I., Ladies' Aid Society, Scholarship, Alfred. 25 00—185 51  
Total to April 30, 1904. . . . \$1,219 06  
Mrs. L. A. PLATTS, Treas.

### THE TENTH GIVERS.

MRS. J. W. MOULTON.

(Printed by Request.)

It was one Sunday afternoon late in October. Abner an' I had been to meetin', an' had listened to as powerful sermon as ye seldom hear. The minister had two texts.

One was, "Bring ye all the tithes into the storehouse."

The other was most like it: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty."

I always make it a p'int to remember the texts.

Abner is deacon of Altonville's church, an' has been for more than twenty years.

I'm his wife,—Mary Snow my name is,—but I scarcely ever call him Deacon; not 'cause I don't want him to be one, but 'cause men are curious creeters, an' 'taint best they should feel they was any better than their wives is.

We are father an' mother of as three promisin' children as ye seldom see, though I say it as shouldn't.

Frank is the oldest boy. He got through college last year, an' now he is principle of a high school out in Illinoy.

Charles, the next one, is a bookkeeper in a store in Boston, with a prospect of risin'.

An' Mary has jest begun her first term of teachin' school at Ossipee Lake, 'bout ten miles from where we live.

Now, Abner an' I had denied our two selves considerable to give the children good schoolin', an' when Mary graduated last June, Abner sez to me,—

"After we git the mortgage paid off we'll take life a little easier; won't we, mother?"

Abner was a carpenter most of the time; but we had considerable of a farm, 'nough to raise all our garden stuff an' apples an' corn an' pertaters.

We keep a cow an' horse, an' I had upwards of fifty hens.

I remember jest plain as day where we set that Sunday afternoon. 'Twas a little coolish, an' Abner had built a fire in the settin'-room fireplace.

I set by the front window lookin' over the Sunday-school lesson for next Sunday.

An' Abner had set there in front of that fireplace for upwards of twenty-five minutes. He held the *Congregationalist* in his hand upside down.

That sermon was the cause of it, I knew.

I'd been on the p'int of speakin' 'bout that sermon as much as six or seven times while I set there, but I kept still a hopin' the seed was a takin' root in Abner's heart.

After a seed is sowed, ye can't help it any by puttern' with it.

Now, I'd been lookin' forward all my married life, thirty odd year, to the time when we could give somethin' to the heathen.

I tell ye why. When I was a little girl, not more than nine or ten, a missionary lady from India was a callin' on my mother, and she said to my mother, "You must send this little girl to India, sometime." Then my mother put her hand on my head an' said, "I wish she was ready to go now."

An' my little heart seemed to fill right up full of love for the heathen, an' if I had had the world, I should have given it to that missionary lady to take back to India with her.

I shall never forget the feelin's I felt that day, And I've loved the heathen from that day to this.

Now, we all have our crosses; 'spose it is best for us. Mine was that we couldn't give more to the heathen. I felt we'd give our own children good schoolin', an' we ought to begin to help them children a settin' in darkness in heathen lands.

Though I should have begun before if I had had my way about it.

Abner never felt the way I did on the m'ssionary subject.

Maybe his mother didn't put her hand on h's head an' wish he could go to the heathen.

Abner never said a word agin my givin' to our church, an' he always give tewnty-five dollars a year for the minister's pay, an' sometimes, too, when we hadn't a whole white tab'cloth in the house.

But, as I said, I see by the looks of that paper that Abner was a thinkin' 'bout that sermon.

When he was goin' to meetin' that mornin' Abner sez, "We hain't hed sech a field of corn for a good while, an' we shall have a lot of apples an' pertaters to sell this fall."

Now, that sermon an' what Abner said seemed kinder related, an' Abner was a figurin' out the relationship.

I wish ye could have heard that sermon.

The minister made it jest as plain as day we should give a tenth of all our income to the Lord.

Sez he: "The nine tenths will go further if we give the one tenth. It is one of God's laws, an' we shall grow more spiritual if we give it. I know of a lot of folks as have tried it, an' I never knew a business man or a profession'l man or a farmer that didn't get along better by givin' that tenth." Sez he, "There are thousands a tryin' it to-day, an' they all like it."

"The tith is the Lord's. We owe it to him; an' if we give to the church, the poor, an' the heathen, we pay the Lord that way."

Sez he again: "Ef ye are in debt, ye'll pay the debt easier ef ye pay the tenth debt fust. Men have told me so, an' I believe it 'cause I've tried it."

An' he did speak so beautiful 'bout how much better we should feel; we should love one another better, love the church an' heathen better ef we was a givin' them something.

His words sunk very deep in my heart, very, but I didn't know jest how Abner took 'em.

Pretty soon Abner laid down his paper an' sez he,—

"Mother, I don't jest see how it can be done!"

Now, jest as soon as he said mother in that tender kind of a way, I knew it would be done.



But I kept back my gladness an' s'prise, an' sez I, "What can't be done, father?"

"Why, how can we give a tenth of all we've got to the Lord an' pay off that mortgage? No, it can't be done."

Sez I, "The minister didn't say we must give a tenth of the old place, the cow an' the hens, but kinder 'vised us to try the plan, an' lay by a tenth of all we earn for the Lord's work at home an' abroad."

"But we've got to pay off that mortgage this year," sez he, "an' my overcoat is dreadful worn; an' mother, I'd laid out to git ye a new dress 'bout Christmas time."

When he spoke 'bout the dress I jest got up an' went over an' stood behind his chair an' smoothed his hair.

I wanted to kiss him, but we'd been so busy a lookin' after our children all our lives that we'd kinder got out the notion of kissin', 'cept when we was going off somewhere.

I had to wipe my glasses two or three times while I stood there, I felt such tender feelin's for Abner.

Now, I hadn't a whole new dress for goin' eight years. An' this was the tenth winter Abner had worn that overcoat.

We'd both spoke 'bout that overcoat, an' had laid out he must have a new one that winter.

As I say, I stood there a smoothin' Abner's hair an' a prayin' when this idee came to me, an' sez I,—

"Father, let's try that tenth plan this year.

"We'll have two boxes. In one of 'em we'll put a tenth of all the money we git, an' in t'other we'll put all the money we can save from our livin' to pay off the mortgage. We'll call one 'The Tenth Box,' t'other, 'The Mortgage Box.' An' we won't open the boxes till a year from now, an' then see ef we can't afford to give the tenth.

"I'll fix up your overcoat, sponge it an' line it new, an' I'll color my dress agin, an' we'll git along this winter.

"Father, I should like to try that tenth plan dreadful well."

Abner didn't say nuthin' for much as two minutes; then he riz up, turned around, an' took me right into his long, lovin' arms and kissed me.

Then we both cried a little out of love an' sympathy, an' thankfulness 'cause Abner an' I thought so much of each other.

When ye begin to give ye begin to love.

Then Abner sez, "Mary, ye've been a good wife to me, an' as good a mother to the children as ever lived, an' I'll bet ye have your way this year, seein' we ain't agoin' to open the boxes for a year; an' ef we hain't got 'nough for the mortgage we'll take some of the tenth money."

Then we both set down an' sung,—

"Rock of ages, cleft for me,"

and, "I love thy kingdom, Lord."

Abner an' I used to sing real well. Always sung in the choir till the children got big 'nough to take our places.

Now, I jest wish I could tell ye the way we prospered that fust tenth year.

It did beat all. An' we was so happy together, Abner an' I, seemed as ef we'd jest got married.

An' I lay it all to that Tenth Box.

We sold fifty dollars' worth of apples an' pears that fall.

An' Abner had work most all of that year.

Seemed as ef everybody wanted some little carpenterin' done that winter.

Then that winter Abner an' I had a s'prise. Ye can't guess what it was, so I'll tell ye. It was a Christmas box.

It came from Boston. Charles an' Mary was home Thanksgivin', an' I 'spect they put their heads together an' writ to Frank, an' jest laid out to s'prise their father and nife.

We didn't say anything to them 'bout our two boxes, but they couldn't help seein' 'em, 'cause we kept 'em in the settin' room—cupboard. Well, that Christmas box was the fust one we ever had.

The fust thing we saw when we took the cover off was a real nice, handsome, brown overcoat for Abner; then some all wool underclothin' for me an' Abner, the fust-boughten ones we ever had, an' as pretty a black dress as ye ever see, trimmins an' buttons an' all. Four new handkerchiefs for Abner an' four for me, an' a pair of kid gloves for me, the fust I'd had sinse I was married, an' a pair of mittens for Abner, jest a match for his overcoat.

That box altogether must cost nigh on to forty dollars, near's we could calculate.

Wall, we laughed an' we cried over that box. Then Abner read a few verses an' we had a "Thank-offerin' meetin'" all to ourselves.

And such a prosperous summer as we did have that year; that cow of ourn, seemed as ef she give twice as much milk as before, an' the hens never laid any better. (I had the egg an' butter money.) I used to talk to the cows an' hens 'bout our two boxes, an' seemed as ef they tried to do their level best.

Then that summer a lady from New York hired one of my front rooms, an' give me one dollar a week for it an' fifty cents for the washin', an' I saved all that for the two boxes.

Them boxes seemed very near to us, very. Abner an' I used to heft 'em every little while; sometimes one was heaviest, sometimes t'other. But almost afore we knew it October had come agin.

We was glad to have it, 'cause Abner an' I both had got considerable anxious 'bout them boxes.

We was some agitated when we set down to open the boxes.

We took the tenth box fust an' began to count, an' we counted an' counted, an' jest think of it, we had sixty-three dollars in that box! An' w'd paid jest the same to the minister, 'cause Abner said 'twas a necessary expense. (He'd always give that without the tenth box, an' he always should.)

Then we opened the mortgage box an' found in that seventy-three dollars, and our mortgage wasn't but seventy-five.

Then Abner sez, "We shan't have to take much out of our tenth box for the mortgage, shall we mother?"

I looked at him kinder s'prised, an' sez I, "Abner, jest think of all our marcies this past year,—the apples, the Christmas box, that bran' new overcoat, an' how them hens have laid."

Then we opened the mortgage box an' found in that seventy-three dollars, and our mortgage wasn't but seventy-five.

Then Abner sez, "We shan't have to take much out of our tenth box for the mortgage, shall we mother?"

I looked at him kinder s'prised, an' sez I, "Abner, jest think of all our marcies this past year,—the apples, the Christmas box, that bran' new overcoat, an' how them hens have laid."

Then we both set still for as much as three minutes. I knew the Lord was a talkin' to Abner, an' sometimes a wife sez more ef she don't say anything.

I want't going to say anything more anyway.

But pretty soon Abner took five dollars out of the mortgage box an' put in the tenth box, an' sez,—

"Spose you'd even up this way, wouldn't ye, mother?"

"Yes," sez I; "we've had good measure, and our barns are filled with plenty this year."

An' then I patted his hand; I was so glad. "We'll let the rest of the mortgage go till next year," sez I.

The next evenin' we took the money over to the minister's house an' told him what we'd done, an' asked him what we'd better do with the money.

We did have such a comfortin', upliftin' talk with that man an' his wife.

We liked them fust rate, an' they seemed to like Abner an' I.

He seemed surprised cause we'd minded his sermon, an' real pleased too, I thought by the way he looked.

He 'vised us 'bout the money an' we went home.

Wa-a-l, the next Sunday we had another powerful sermon on givin'. The text was,—

"Give, an' it shall be given unto you; good measure, pressed down, shaken together, an' runnin' over, shall men give unto your bosom. For with the same measure ye mete withal it shall be measured to you again."

I think I said amen in my heart as much as ten times durin' that sermon.

Then he told what Abner an' I had done, but didn't call no names. Abner liked that sermon fust rate, I could see by the way he set in pew.

After the minister got through his sermon, sez he,—

"Ain't there ten persons here this mornin' that'll try this tenth plan one year?"

We all waited a minute, an' Widow Cummins riz up.

She did plain sewin' for a livin', and went out a doin' housework a few weeks every year. We all knew she hadn't anything but what she earned, an' had hard work some months to pay her rent.

Then the squire riz up,—he was the richest man in the church, so folks said,—an' they kept on risin' till there was fifteen of them.

'Course Abner an' I riz up too.

Then the minister sez,—

"Next year 'bout this time we'll meet here an' open our boxes, an' count our money."

Now, I can't begin to tell ye of the prosperity of Altonville's church that year.

It was truly amazin'.

We never found it so easy to git the minister's salary as we did that year.

Abner an' I kept a given' an' savin', an' the more we give the more we had to save.

Why! we put upwards of one hundred dollars in the bank that year, an' give to our church an' otherwise one hundred an' twenty-six dollars.

We Tenth Givers seemed to love each other jest like brothers an' sisters.

There wan't nothin' we wouldn't do for each other.

That was a pretty short year with all of us, 'cause we was servin' the Lord with gladness.

It didn't seem more'n six months when we met to open them boxes.

We were all there 'cept Widow Cummins.

She had died in the winter with pneumonia. She took cold a settin' up with the Mason children when they was sick with the measles.

Her box was there, an' in it a slip of paper that said on it, "My mite, seventy-five dollars for Foreign Missions."

It seemed she'd been savin' that money to git into the Old Ladies' Home over in Willowdale. But she had gone into her mansion that Jesus

had been gittin' ready for her while she was a settin' up with poor sick people.

She had gone where her dear Lord had got the rent all paid for her, an' where she wouldn't have to sew or do housework any more.

Wa-a-l, 'bout the money. When we come to count it all together we found we'd got eight hundred dollars for missions.

We was all dreadful took back, 'cause that was two hundred dollars more'n we'd ever paid our minister.

W'd found it pretty hard to git his six hundred dollars some years.

Then Deacon Haskel (he was one of the Tenth Givers) riz up; an' sez he,—

"I move we pay our minister eight hundred dollars next year."

I wish you could have heard them a-mens.

There wan't no need to vote the way them a-mens sounded.

An' the minister was so took back with surprise an' gladness, he shed tears right there if that meetin'.

Then we sung,—

"Blest be the tie that binds  
Our hearts in Christian love."

An' there wan't a dry eye in that room, as I could see.

We closed that meetin' with the blessedest prayer meetin' we'd had for years.

That was five years ago.

Now we pay our minister a thousand dollars a year, an' give pretty near as much as that every year for missions.

An' we've built a parsonage, an' are sendin' two young men to school so they can be missionaries.

An' a good many have jined the Tenth Givers, an' 'tain't long after they jine the Tenth Givers before they jine the church.

When ye begin to give ye begin to love.  
Ye can't give to the Lord 'thout lovin' him.

It's jest as natural as for a mother to love her children.

An' ef ye love the Lord ye'll want to give him the very best ye've got.

Abner an' I enjoy givin' so much, guess we'd sell some of our furniture we don't use ef we couldn't git the money any other way.

We've larnt and read a lot 'bout missions the past five years.

One thing,—"Love never picks out a two-cent piece from a handful of silver to put in the collection box."

Another thing,—"Ye must give quick and cheerful like; the Lord don't like money that sticks to your fingers."

An' that lovin' an' givin' is just as nigh related as husband an' wife.

Abner an' I mean to keep on honorin' the Lord with our substance.

We know we shall love him all the better ef we do.

An' we know, too, it's more blessed to give than receive, 'cause Abner an' I have both felt it.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests, also, some more of the truth of God, and sweeps it into the treasury of life.

God is light. God is a sun. Paul says, "God hath shined in our hearts to give the light." Just as the sun shines its beautiful, life-giving light on, and into our earth, so God shines into our heart the light of his glory, of his love. Our heart is meant to have that light filling and gladdening it all the day. It can have it, because it is written, "Thy sun shall no more go down forever." God's love shines on us without ceasing.

## Publisher's Corner.

The publisher desires to say just a word to our kind contributors. According to tradition, some of the world's best and brightest authors and editors were very illegible penmen. Horace Greeley's writings were said to have resembled more than anything else the tracks of a hen in a muddy barnyard, and that only one compositor on the New York *Tribune* could read his writing, and he often was completely at sea.

But Horace Greeley lived before the days of the Linotype, and now, if he were alive, he would either hire a stenographer, improve his writing, or have his effusions consigned to the waste basket. Nowadays, the "copy" that goes to a linotype operator must be so carefully written or typewritten that the operator is not compelled to unravel mysteries of composition that would prove worthy the effort of a Sherlock Holmes.

What we mean is simply this: In order to make use of contributions sent to the RECORDER it will be necessary to have them carefully written, all proper names and places printed legibly, and ink or typewriter used in every case. When manuscript reaches us in such a shape that we have to entirely rewrite it, it not only takes valuable time, but often delays the publication of such matter. The Publication House does not desire to be too exacting in such matters, but if the one Linotype is to do all our work it is absolutely necessary that the copy must be in first-class shape.

## ATTENTION C. E. S.

It is thought by many that we young people should take hold of other definite lines of work, and one, that has been suggested, and that is very practical, is, that we pay for a scholarship in each of our three colleges. This can be done by paying \$75.00 per year, \$25.00 for each school. What do you think about it? The Permanent Committee would like to hear from each local society before they decide. Are you in favor of increasing our contributions sufficient to take up this new work? Please discuss this matter in your business meeting right away, take a vote upon it, and have your secretary send the result to my address at your earliest convenience. Let the live worker, and lover of the RECORDER, who reads this bring the matter before his society.

M. B. KELLY.

MILTON, Wis., May 9, 1904.

## ALFRED THEOLOGICAL SEMINARY.

The seminary has again been favored by the visit and instruction of a non-resident speaker, the Rev. T. J. Van Horn of Albion, Wis. He spoke plainly, earnestly, and loyally upon the essential value of Bible-study to the minister; and of biblical preaching to the people. Growing acquaintance and increasing personal interest are not the least of the benefits that come to us from such visits and addresses.

Delegates to and from Associations are hereby cordially invited to stop at Alfred between the Central and Western Conventions, and address the members of the Seminary.

Students and teachers, by voluntary labor, have recently greatly improved the Seminary grounds and still further improvements are contemplated.

Just now the weather is almost ideal.

ARTHUR E. MAIN, Dean.

May 6, 1904.

## Our Reading Room.

DE RUYTER, N. Y.

The long, cold winter is over, the bright glad days of spring have come, and we are all busy in the home, on the farm or in the school, and we are glad to say, in the church, also.—The muddy roads are drying up and more can come to church and Sabbath School. Some are already talking of attending the Association at Brookfield. The women have been busy raising funds to paint the parsonage, so as to correspond with the newly-painted church adjacent, and "The Sun-shine Committee" are now holding a very successful "Rummage Sale" at the home of Mrs. Marie S. Williams, to raise funds to place large windows in the parsonage. So we are all busy with the season's work and the work of the Lord, and hope to receive the approval and blessing of our Heavenly Father.

L. R. S.

## SOUTH EASTERN ASSOCIATION.

The following program will be presented at the session to be held with the Ritchie Church, at Berea, W. Va., May 19-22.

FIFTH DAY—MORNING.

- 10.00. Devotional Exercises, and Report of the Executive Committee.
- 10.20. Address of Moderator, M. Berkley Davis.
- 10.40. Introductory Sermon, G. Ames Brissey.
- 11.15. Communications from Churches.

AFTERNOON.

- 2.00. Communications from Sister Associations.
- Report of delegate to Sister Associations.
- Appointment of Standing Committees.
- 3.00. Sabbath-school Hour, Lucien D. Lowther.

SIXTH DAY—MORNING.

- 9.45. Devotional Services, Samuel A. Ford.
- 10.00. Woman's Hour, Mrs. Rena Trainer.
- 11.00. Sermon, Delegate.

AFTERNOON.

- 2.00. Devotional Services, Erlo Sutton.
- 2.15. Educational Hour, conducted by Theo. L. Gardner.
- 3.15. Young People's Hour, O. Austin Bond.

EVENING.

- 7.45. Prayer and Conference Meeting.
- SABBATH—MORNING.
- 10.00. Sermon.
- 11.00. Sabbath School, Superintendent, Ritchie Sabbath School.

AFTERNOON.

- 2.00. Praise Service, Okey J. Davis.
- 2.15. Missionary Society's Hour, O. U. Whitford.
- 3.15. Tract Society's Hour, A. H. Lewis.

EVENING.

- 7.45. Devotional Service.
- 8.00. Sermon, Delegate.
- FIRST DAY—MORNING.
- 9.00. Praise Service.
- 9.30. Business, Report of Committees.
- 10.30. Sermon, Delegate.

AFTERNOON.

- 2.00. Sermon, Delegate.
- 2.45. Unfinished Business.
- Adjournment.

## O, THAT WE TWO WERE MAYING.

CHARLES KINGSLEY.

O, that we two were maying  
Down the stream of the soft, spring breeze,  
Like children with violets playing  
In the shade of the whispering trees.

O, that we two sat dreaming  
On the sward of some sheep trimm'd down,  
Watching the white mist streaming  
Over river, and mead, and town.

O, that we two lay sleeping  
In our nest in the churchyard sod,  
With our limbs at rest on the quiet earth's breast,  
And our souls at home with God.



### Young People's Work.

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

JERUSALEM, PALESTINE, April 18, 1904.  
*My dear children:*—Although I have been busy, as busy as I ever was in my life, and have not taken any time to write for publication, I will send you a few lines. It seems like a long time since I left home, and I shall have many things to tell you, although it takes too long to write them. This is the beginning of the "World's Fourth Sunday School Convention," but we have been having a continual convention filled with meetings, lectures, etc., ever since we left America.

There never was such a cruise before. Since leaving Caifa, we have climbed Mt. Ebal, and encamped at Shiloh. To-morrow we shall see Jordan and the Dead Sea. I shall be more glad to see my native land and people, and above all our dear home circle, than I ever was before. How happy you ought to be in that beautiful village of Alfred, in that wonderful country of America. The degradation of these people I shall never forget. You know I want all of you boys to think for yourselves what is right and do it because it is right. Then you will not have to waste any time doing wrong and being sorry about it afterwards.

Your loving father,  
 L. C. RANDOLPH.

### DOES EDUCATION CONTRIBUTE TO HAPPINESS?

Webster, in defining happiness, says perfect happiness or pleasure unalloyed with pain is not attainable in this life. Many people, however, seem to be perfectly happy for short periods of time. Some think themselves happy if they are comfortable, i. e., free from pain of body or mind; others feel miserable or discontented unless they are enjoying lively sensation of pleasure. If we say that a happy person lives in harmony with God and his fellow men, we must conclude that knowledge of God contributes to happiness. But God reveals himself in an infinite number of ways, and we must study to understand them. The North American Indians believed that after death they would be happy in the Happy Hunting Grounds in everlasting feasting and hunting.

The child is happy, apparently perfectly happy, with his new toy. Soon he becomes tired and says "I wish I were something bigger; something strong, like Samson." The little bit of infinity which we call his mind longs for growth, for development. This development leads to increased power; we call it education. With the increased power comes another brief period of happiness.

A group of workmen desired the help of a good man, who was also a good workman. He said he could not bear to work with them unless they would give up their vile and profane talk. They gladly complied with his request for the sake of his assistance. Before, they had thought themselves happy. Don't you suppose they began to feel that there was something beyond them, something higher? We call this education. Their horizon was enlarged a little, they were not quite so far down in the valley. But alas, what a vast force would be needed to lift them to the hill tops, and how easily they might walk here themselves if they only wanted to!

It seems so strange that some young people living in a University town where a good education is so easily within reach, should not value it. Instead of wearing their old clothes and

making every sacrifice, if need be, so that they may use their opportunity for study, they let it pass by unheeded. They do not care enough for an education to work hard for it. They also need to be lifted up to the hill top where their horizon will be enlarged.

Education increases the number of interests a person may have, and therefore, the chances of enjoyment. A laborer told a minister that he wanted to get from the sermon something to think about during the week. Thus he would not be lonely and would have a noble companionship while his hands were occupied. In this way his happiness is increased. How foolish to waste energy in being lonely, when there is so much to do and to enjoy in this world. People waste time and more in useless amusements because they have not the education which leads them to higher enjoyment. Education and wholesome interests might have kept them from evil companions.

Anyone may have a good education if he will. If he really cannot attend school very much, there are many other ways of becoming educated. The determination to succeed is the crucial point. A well-known preacher says, "In our day, books are so cheap that a man may every year add a hundred volumes to his library for the price which his tobacco and his beer would cost." Who would not gladly go without other luxuries, such as candy or coffee or things to eat between meals and thereby gain something to lift him from the mechanical drudgery of the day. A good book takes one away from bad companions, and gives him the close companionship of a good and fine-thinking man; while his body is resting, his mind is working and growing."

When it is possible to buy a Bible, for a very small sum, an encyclopedia up to date for \$1.50, a 50-volume library of good books for \$5.00, a set of Shakespeare for \$3.00, who needs to lack an education? Addresses where the above may be obtained would be gladly furnished upon receipt of a return or double postal card. A year's subscription to the SABBATH RECORDER or to any good magazine would furnish not a little valuable reading if used right. MRS. R.

### FROM JERUSALEM.

*Dear Young People:*—From the City of our Great King we send you a few words of greeting, at the request of the editor of this page. We have found the journey full of interest. It has furnished us food for thought, to sit where Demosthenes sent forth his wonderful orations, to walk in some of the courts where Paul, the great apostle, gave utterance to those mighty gospel truths in Athens, Ephesus and Malta. While the memory of heroes gone, and the reviewing of the utterances of the wise and noble of other days moves us with longing for higher living, there comes to the soul a sense of sickness when we recognize the fact that in far too large a sense the people of these countries are living upon the glories of the dead past. The ruins speak of the glory of the long ago, but look where we will there is no evidence of a rising from the dead past into a progressive present, nothing looking toward a future, glory-crowned with possibilities and achievements is to be seen, save in missions planted here and there for the promulgation of gospel truth, and in the schools that have been built in various sections, as a result of American and English benevolence.

In these there is dawning a new day. Here is a field being occupied by consecrated and devoted workers. Beloved of the Lord, you who are feeling the pulse of a strong life and the push

of a new and progressive country, whose glory is not in the dead past but in achievements yet to be gained, let me urge upon you the importance of so fully laying by in store words of truth and righteousness, that the spirit of the dear Master shall prepare you for the many fields in which you may sow, and, under God, reap, in the up-lifting of humanity. Such enduring power ought to come to each traveler through this land, either in person or through the eyes and hearts of those who have looked up on these scenes. As we tread the streets where the Son of Righteousness shed the glory of His personal light, we are made to feel that the night has truly settled here. Longing Judaism and suffering Mahomedanism are truly eager for the day to dawn. As the dear Saviour stood upon the summit of the mountain from which He was overlooking the city, and there passed through His mind all the future history of that city in whose behalf He suffered, what wonder that He cried out, "Oh, Jerusalem, Jerusalem, how oft would I have gathered your children together as a hen gathereth her chickens under her wings and ye would not; behold your house is left unto you desolate." Great indeed is the desolation, yet who doubts but that God wills the enlightening of this people, through the influence of His spirit. Ye are His witnesses, yea, an "epistle known and read of all men." May that reading be to the glory of His name and the salvation of His people. E. A. W.

### GENTRY, (ARK.) C. E. SOCIETY.

A few weeks ago, by an arrangement of the prayer meeting committee, several members of the society, accompanied by the Sabbath School Orchestra, assisted Pastor Hurley in his regular appointment at Bloomfield. In the evening the Society had charge of the entire service, under the leadership of Dea. A. E. Sanford, of Dodge Centre, Minn. At another time the regular meeting was held at the home of D. E. Maxson, for the benefit of Mrs. Loretta Hoffman, an aged sister who is unable to attend services of any kind. "Grandma Hoffman" is one of the shut-in ones and expressed, with flowing tears, her appreciation and gratitude for this loving remembrance by the young people. All who were in attendance received a great blessing.

One Sabbath afternoon a few of the singers met at the home of an aged couple and sang a number of gospel songs. All the meetings are well attended. COR. SEC.

**CORRECTION.**—The article on "The Quiet Hour" in this column for May 2, was written by Miss Cecil Crandall, of West Hallock, Ill.

"THERE is a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation; talk to us in the best words they can choose and with thanks if we listen to them. And this society, because it is so numerous and so gentle and can be kept waiting round for us all day long, not to grant audience but to gain it, kings and statesmen lingering patiently in those narrow ante-rooms, our book-case shelves, we make no account of that company—perhaps never listen to a word they would say, all day long! Will you go and gossip with your housemaid or your stable-boy when you may talk with queens and kings; all the while this eternal court is open to you with its society wide as the world, the chosen, the mighty, of every place and time? Into that you may enter always, in that you may take fellowship and rank according to your wish; from that, you can never be outcast but by your own fault.

### Children's Page.

#### SWEET AND LOW.

LORD TENNYSON.  
 Sweet and low, sweet and low,  
 Wind of the western sea,  
 Low, low, breathe and blow,  
 Wind of the western sea!  
 Over the rolling waters go,  
 Come from the dropping moon and blow,  
 Blow him again to me;  
 While my little one, while my pretty one, sleeps.  
 Sleep and rest, sleep and rest,  
 Father will come to thee soon;  
 Rest, rest, on mother's breast,  
 Father will come to thee soon;  
 Father will come to his babe in the nest,  
 Silver tails all out of the west  
 Under the silver moon:  
 Sleep, my little one, sleep, my pretty one, sleep.

#### THE LITTLE GREEN CUCUMBER.

This is the story of a little green cucumber plant.

It was born with a number of brothers and sisters, and it was the worst of the batch, very much the worst.

The brothers and sisters were rude and strong, and they crowded and pushed so that the little plant could not get room to grow. This is why it was straggling and delicate.

When planting-out time came, the gardener pulled this little plant out from the rest, and said: "You ain't up to much; I shall chuck you out on the rubbish heap."

And he chucked it out on the rubbish heap and forgot all about it.

The little green cucumber plant heaved a deep sigh, and lay very still. There was a moisture on its leaves, and it felt very, very sad indeed.

Two days afterwards another gardener came along that way. He wanted a cucumber plant very badly for a lady in whose garden he worked. He had been to a nursery to try and buy some, but everybody wanted to grow cucumbers that year, and every plant was already sold.

When you want a thing very badly that want opens your eyes. And when your eyes are open you can see things.

This gardener saw that little cucumber plant lying on the rubbish heap, and he said:

"Why, you're a cucumber plant! But you don't look up to much."

Just because he wanted a cucumber plant so very much he thought he would take this one to the garden and give it a chance.

"If there's any grow in it, it will grow there," he said.

He was a good gardener, and loved his work. He loved all the green things that he handled, too.

The touch of his fingers sent a thrill through all the leaves of the little green cucumber plant. It was glad to leave the rubbish heap, but when it was taken into the pretty garden that belonged to a little box of a house all covered with ivy and roses, it fairly blushed with shame to think it was no bigger and no stronger. It sighed deeply and said:

"I wish I could grow; I would if I could, but I don't know if I can."

It would have been full of the sweetest content in these beautiful surroundings, only for the great wish to grow.

"What a miserable little plant!" said a voice above it. "Gardener, couldn't you have got something better than this for the cucumber bed?"

"No, ma'am, I couldn't. All the plants were sold, so it was this or nothing. I'd a mind to

try it. You never know what things can do till once they get a chance."

The lady shook her head, and went back to the house.

"I am only a miserable little object, and just 'better than nothing,'" moaned the cucumber plant, and it looked withered and drooping when the gardener came to give it its water supper last thing.

The still night soothed it, and all the dreaming garden was so full of hope that the little cucumber plant breathed in some of it while the stars shone and twinkled mysteriously. Higher than them all, the moon climbed into the sky; and he grinned to himself with a very knowing look as he said, "We shall see what we shall see!"

In the morning the little cucumber plant was all beady with dew. When the sun began to drink this dew, the little cucumber plant looked up to the big hot sun, and said:

"Please, sun, warm me, grow me, for I cannot grow myself."

And the big hot sun sent his rays right to the heart of the little plant, and it began to swell.

"Please, sir, blow me over and grow me, for I cannot grow myself," sighed the little cucumber plant.

And the soft airs crept up and into the little cucumber plant, and kissed all her leaves till they trembled with joy.

"Please, silver dews, sink into me and grow me, for I cannot grow myself, gently breathed the little cucumber plant.

And the silver dews sank down to her very roots, and filled them with moisture. And because she knew that she could not grow herself, and that only by opening her very own being to the sun, air and moisture could she be grown, the little plant swelled and increased.

Leaf after leaf opened out, and at last—oh, marvel of marvels! oh, joy of joys! a little green cucumber appeared. It was no bigger than a caterpillar at first, but it swelled and swelled.

How proud was the plant when one morning the gardener stood by its bed, and, pushing his cap from his brow, stared hard, scratching his head the while.

"That beats me!" he cried; "blest if that little green cucumber plant from the rubbish heap hasn't been and growed a cucumber!"

"What are you staring at, Jones? You seem to be struck all of a heap," said the voice of the lady's husband behind him.

"That I be, sir. Look there!"

The very pleasant gentleman came round to his side, and bent down over the bed.

"Dear me, a cucumber! Well, it is a cucumber plant, isn't it? What else did you expect to grow?"

The gardener scratched his head harder than ever, and looked puzzled.

"If you'd ha' see'd that plant, sir, when I picked it up from the rubbish heap, you wouldn't ha' thought it could ha' growed anything. But there, I desay ignorant folks chucks lots o' things away as'd do fine enough if they only got the chance I gave that little plant."

The gentleman tip-toed across the damp lawn, and called to his wife.

"My dear, there is actually a small cucumber in process of growth on the plant you despised. Come and look, but be sure you put on your goloshes, for the grass is wet."

She came, and looked, but she was so surprised and excited about the coming of the little green cucumber that she quite forgot her goloshes.

It was little and it was green, but the sun, and the air, and the dew helped it to grow, as they had helped the plant, until the day came when it was cut by the gardener, and laid amongst leaves on a china dish on the lunch table.

"Delicious!" said the lady, when she put the first bit into her mouth.

"And all your own growing!" her husband exclaimed. "My dear, it is a great thing to be able to grow—own cucumbers."

"A great thing," assented the lady.

Which really seemed—mind I say seemed—as if it were really not so wise as the little green cucumber plant itself, which had turned to the sun, the air, and the dew, and cried.

"Please grow me!"

And now you ask, was the cucumber plant sorry when they cut her child cucumber and carried it into the house?

And I answer—

It was the proudest moment of her life.

That night the moon overhead grinned harder than ever, and said:

"We shall see what we shall see!"

It was just as if she knew a secret that nobody else did.

Early in the morning a blossom fell, and a new little cucumber was born. The sun, and the air, and the dew were present at its birth, and they entered into it at once so that it swelled and grew.

The cucumber plant had grown so big that it covered all the bed. When the moon came out in the sky, the big plant looked up into her face, and she looked down upon the big plant. But she did not grin any longer; she just shined. And the big green cucumber plant felt glad through every root and leaf of her.

"How many cucumbers did you say there were?" asked the lady of her husband, when he came in from visiting the garden one morning.

"My dear, I have counted six, actually six, very fine ones!"

And that is the end of the story.—*Little Folks.*

### RELIGIOUS ATMOSPHERE.

Why did your doctor send you away to the hills? It was to get a change of air. That is it. He wanted you to get some of that mountain breeze into your wasted lungs; he knew that if he could get you away into that bracing ozone it would be better than all the pills and mixtures. The air of the hills is a tonic. Talk of appetite—why, you never knew what it was until you went among the mountains; then the provisions vanished, and the bread ran short. The atmosphere ought to be an element in your religion. A religion without atmosphere is like a picture without perspective—dull, flat, uninteresting because unnatural. We are afraid to be natural in our religious life. Why is it that so many Christian people seem to be so bloodless, lifeless, atrophied in their character? It is simply want of air. They have no mountains in their creed; \* \* \* they live contentedly in the plains of thought and life, and never have any anxiety as to what is on the top of the other side of the hill.—*Rev. Walter A. Mursell.*

If memory is strong, surely hope is stronger still. Out of the dark woods has come that ineffable, faint, tremulous green, each day swelling its delicate crescendo into secure and beneficent foliage; out of that sun-covered bank violets are thrusting up their leaves; in the lately frozen pond, fish are darting and making quiet circles of delight; rehabilitation, restitution, restoration—this is the song of spring.



## THE ALBION CHURCH.

(Continued from Page 309.)

over thirty times the constituent membership. There have been dismissed by letter and by ex-communication and by death, 678 persons, leaving the present membership 200. The church has had eleven pastors, the time of service being an average of a little over five and one half years each. For the first two years the church had no pastor. It was supplied with preaching by Elders Stillman Coon and Daniel Babcock, and licentiate O. P. Hull. The pastors have been as follows: O. P. Hull, six years; Zuriel Campbell, one year and five months; Stillman Coon, nine months; Varnum Hull, four years and six months; Amos W. Coon, one year and six months; Thomas E. Babcock, nine years and four months; Joshua Clarke, five years and five months; J. E. N. Backus, four years and six months; Simeon H. Babcock, twelve years; William H. Ernst, two years and six months; E. A. Witter, six years. Besides these regular pastors, a number of persons have served during the interim of successive pastorates. These supplies were quite unlike as to length of time, extending over periods, varying from one or two months to a year. Among the names of those supplying may be mentioned, Stillman Coon, Daniel Babcock, Zuriel Campbell, A. W. Coon, Thomas R. Williams, Niel A. Perry, C. M. Lewis, T. E. Babcock, H. Hull, A. B. Burdick, A. R. Cornwall, Lebbeus Cottrell, J. T. Davis, S. H. Babcock, A. C. Burdick, E. B. Shaw.

At the first regular business meeting of the church James Weed was ordained to the office of deacon. He and Alvin Ayers, who had been previously ordained at Milton, were chosen to serve the church in that capacity. Since the choosing of the above named, the church has called to the office of deacon, Samuel Burdick, Joseph A. Potter, Prentice C. Maine, John Webster, D. W. Wells, Charles Hubbell, Arza Coon, S. H. Babcock, A. B. Lawton, B. F. Randolph, S. R. Potter, G. H. Lilly, T. B. Collins, G. W. Babcock, Moses Crosley, M. J. Babcock, G. E. Crosley; of these S. R. Potter, G. W. Babcock, G. E. Crosley, M. J. Babcock, and Moses Crosley are at present serving the church as its deacons.

Rev. O. P. Hull was ordained to the gospel ministry by this church, Feb. 23, 1845, and entered upon the duties of his pastorate, June 6, 1845. During his term of service of six years, 140 were added to the membership of the church.

Rev. Zuriel Campbell began his pastoral labors June 19, 1851, and served in that capacity one year and five months, during which time the church was encouraged to take action relative to securing land and building a meeting house, and a committee consisting of Thomas F. West, Aden Burdick, and David M. Stillman, was appointed, with instructions to secure a suitable lot and build a meeting house at a cost not to exceed \$500. Not being able to secure a suitable location, nor to raise funds, the matter was dropped until 1861, when it was revived, and the Albion Seventh-day Baptist Religious Society took the matter in hand, secured a good location and built a house, at a cost of about \$1,000. This house was formally dedicated to the work of the Master Aug. 16, 1863, Rev. O. P. Hull preaching the dedicatory sermon. Public meetings were held, for the first few years at the homes of Jesse Saunders and Duty J. Green, but when the buildings of Albion Academy were finished, the church held its services in the Chapel

of that institution until the meeting house was completed. On March 6, 1853, Amos W. Coon was called to ordination and to the pastorate of the church. He was ordained June 3 of the same year, and immediately entered upon his pastoral labors and continued in that relation for one year and five months. There were no additions during his administration.

Rev. Stillman Coon served the church as pastor from June 11, 1854, to April 1, 1855, during which time there were no additions.

On April 1, 1855, Rev. Thomas E. Babcock was called to the pastorate, which position he filled for nine years and four months. Under his administration there were 204 additions to the church.

On March 5, 1864, Rev. Joshua Clarke entered upon his work as pastor. His labors extended over a period of five years and nine months. Two hundred and seven were added to the membership during that time.

Rev. J. E. N. Backus began his pastoral labors on Feb. 17, 1871, and served the church in that relation for a period of four years and six months. During his administration 38 were added to the membership.

On Oct. 16, 1875, Rev. Varnum Hull accepted the pastoral care of the church. His labors as pastor extended over a period of four years and three months. During this pastorate 80 names were added to the church roll.

Rev. Simeon H. Babcock was called to take the pastoral care of the church, Nov. 2, 1879, and began his labors Jan. 1, 1880. His services extended over a period of six years. Fifty were added to the membership.

Rev. Joshua Clarke was recalled to the pastorate Nov. 2, 1887, and entered upon his labors Jan. 1, 1888, but owing to the ill health of his wife, who remained in Alfred, N. Y., he was obliged to resign Aug. 1, of the same year.

On Jan. 1, 1889, Rev. W. H. Ernst entered upon the pastoral care of the church, and continued in that relation for two years and three months. During this pastorate 15 were added to the membership.

Rev. E. A. Witter was called to the pastorate July 7, 1891, and took up the work on Dec. 1, of the same year. His administration extended over a period of six years, during which time the membership was augmented by 56 names.

Oct. 7, 1897, Rev. S. H. Babcock was recalled and entered upon his pastoral labors March 1, 1898, and continued in this relation for a period of six years. Fifty-four were added to the membership.

Since the organization of the church it has called out and ordained to the office of deacon, nine men and six to the Gospel ministry. Of the former, five are still living and four are serving the church, one having accepted the Seventh-day Advent faith and hence was dismissed from this church. Of the latter, four are still living, but only two are in active service. Present membership as stated above, 200.

## REV. AMOS W. COON.

Amos West Coon, second son among ten children born to Geo. S. and Electa West Coon, was born in Alfred, Allegany County, N. Y., May 13, 1817. When he was a small boy, his parents moved to Rensselaer County, where they remained until 1831, when he returned to Alfred. When about seventeen years of age, Amos professed faith in Christ and was baptized into the fellowship of the Second Alfred Church, by Rev. Walter B. Gillette. Following this, he be-

came exceedingly anxious to secure an education, and was one of the few to start the select school which has since developed into Alfred University.

I have copied the following from his private papers: "In the fall of 1835, while on a visit to Rensselaer County, I fell in with one Bethuel Church, and induced him to come to Alfred and teach a select school, which he agreed to do on the following conditions: That I secure twenty subscribers at \$3 a head, and provide a suitable room. This was found to be quite difficult to do, and with all other hindrances, one leading citizen said to me, 'Young man I guess you can learn in a district school yet.' But nineteen pupils were found, and also a room in Orson Green's chamber, on the condition that I would have it plastered. Luke Green and several other gentlemen offered to furnish the material. Phineas Stillman, Maxson Stillman and Silas Stillman offered to help in the work. I mixed the mortar and served as 'hod man,' and in less than three weeks the room was ready for use. Mr. Church was an excellent teacher. He taught us to look into the cause of things. The term ended with thirty-seven students, and was a grand success. Thus began what is now known as Alfred University. The next fall a new building was erected, and James R. Irish was engaged to teach. I attended this school four summers and taught each winter in various school districts. I also taught in the select school. In 1840 I was married to Martha Landphere, Elder Irish performing the ceremony.

"The next fall, with several other families, we moved to Albion, Wis., where I taught school in the winter and bought forty acres of land. We were among the constituent members of the Albion Seventh-day Baptist Church. In 1845, we returned to Alfred and was induced and assisted by President Kenyon to complete my education. I also received some aid from our Educational Board. I was graduated in 1850 with the degree of A. M. Following this I was engaged to take charge of Milton Academy, where I taught for two years. I also served one term as county school commissioner. May 3, 1853, I was called to ordination in the Gospel ministry, and became the pastor of the Albion church. During my second year I accepted a call to the Scott Seventh-day Baptist Church, where we enjoyed a gracious revival. Some eighty were converted. My wife and only son died at this place. Some years after I married Miss Louise House. To us were born three children, Rena May, Whitford and Josie."

Here the diary ends. But we learn from other sources, that Brother Coon was pastor also of the Berlin, (N. Y.) church, and did some missionary work in Central New York and in Pennsylvania. During this work his wife died and he soon became so feeble that he retired from public service. Later on he moved to Alfred, where he was married to Miss Emza Randolph, of West Virginia. Soon after her death, he came to Dodge Centre, living with his daughter, Josie, (Mrs. O. S. Mills) until her death in February, 1901. Since then he has resided in various homes, the last being that of Mrs. Lula Ellis, where he died of old age, April 13, 1904. He leaves one son, Whitford, of West Pittston, Pa., and three sisters, Mrs. Allen, of Austin, Minn., Mrs. Burdick, of California, and one sister in Wisconsin. Services were held in the Seventh-day Baptist Church, conducted by the pastor, who used the text selected by Bro. Coon, Pa. 72: 20, "The prayers of David, the son of

Jesse, are ended." Thus closes a long and useful career of one of the Lord's faithful ones.

G. W. L.

QUARTET WORK IN THE WEST.  
FINANCIAL STATEMENT.

RECEIPTS.	
Cash on hand, May 1, 1903	\$55 00
A friend	100 00
Chicago Church	44 00
Mrs. A. S. Maxson	25 00
Dell Rapids Society	58 07
Milton Church	6 80
Woman's Board	15 00
Total	\$303 87

DISBURSEMENTS.	
Expenses, quartet, Milton to Coloma and return	\$18 43
Salary and expenses, quartet in South Dakota	207 73
Transportation of tent, Milton to Dell Rapids and return	12 47
Total	\$238 63

Balance in treasury \$65.24  
If there are any churches or communities in the West where quartet work is desired this summer, please correspond with the undersigned as early as possible. Funds are needed to carry on this work.

Do not wait till the summer vacation before you ask for a quartet, or send in your contribution.  
M. B. KELLY.

## RESOLUTIONS OF RESPECT.

Whereas, Our Loving Heavenly Father has in his infinite wisdom called our beloved brother and sister, Dea. Daniel Hakes, and his wife, Mary D. Hakes, to their eternal rest, therefore be it

Resolved, That we, the remaining members of the South Hampton Seventh-day Baptist Church and Society, of which they were constituent members, do hereby express our sorrow and deep sense of loss; that we hereby record our appreciation of their worth in Christian character, and their noble example of righteousness, and of usefulness throughout a long life of service in their church and community; and that we also extend to their children and near relatives our heartfelt sympathy.

F. E. PETERSON,  
MRS. M. A. BALLOR,  
M. B. VARS,  
Committee.

## RESOLUTIONS OF RESPECT.

Adopted by the Ladies' Aid Society, of Lost Creek, W. Va.

Whereas, God in his infinite wisdom has seen fit to remove from us our beloved sister and co-worker, Mrs. Rebecca Bond, therefore, be it

Resolved, That we, the members of the Ladies' Aid Society, of the Seventh-day Baptist Church, of Lost Creek, W. Va., each feel a keen sense of personal loss; that while we bow in humble submission to the will of Him whom she loved and so faithfully served we rejoice that she has left us such a beautiful example of Christian cheerfulness, and loyalty to the church and all its branches; that we extend to the bereaved family our sympathy in their great sorrow.  
May 4, 1904.

## MARRIAGES.

AYERS-RANDOLPH.—At the Seventh-day Baptist Church in Plainfield, N. J., on the evening of May 12, 1904, by Rev. A. H. Lewis, assisted by Rev. George B. Shaw, Hobart Bentley Ayers, of Bellevue, Pa., and Bessy Mae Fitz Randolph, of Plainfield.

## DEATHS.

COON.—In Dodge Centre, Minn., April 13, 1904, of old age, Rev. Amos West Coon, in the 87th year of his age. See fuller notice elsewhere. G. W. L.

COON.—In the city of New York, May 4, 1904, after a brief illness, Samuel Hubbard Coon, in the 52d year of his age.

Mr. Coon was the son of La Fayette Coon, and was born in Ashaway, R. I., Sept. 3, 1852. In 1858, his parents came to Wisconsin and settled near Utica, in Dane County, where he resided until 18 years of age. He attended school several years at Albion Academy, and learned the printer's trade with Rev. J. E. N. Backus, on the Sabbath-school Gem. When the SABBATH RECORDER was established at Alfred, he was employed by the manager of the office, remaining about ten years. From there he went into newspaper work in Wellsville, Olean and Salamanca. About ten years ago he entered the employ of the American Press Association, in New York, where he remained until removed by death. In December, 1902, he was married to Miss Elizabeth Condon, who with an infant daughter survive him. An aged father and mother, and two brothers with their families, mourn his sudden departure. When a young man, at Utica, he experienced religion and became a member of the Seventh-day Baptist church of that place. Later, he worshipped with other denominations, though his heart still clung to the faith in which he was reared. His remains were brought to the home of his brother, Geo. W. Coon, in Milton Junction, where funeral services were conducted by the writer, assisted by Rev. G. J. Crandall, and Rev. T. W. North, of the M. E. Church. L. A. P.

DAVIS.—In West Hallock, Ill., May 4, 1904, Margaret Ayers Davis.

Sister Davis was the daughter of Jonathan and Emma Davis Ayers. She was born Sept. 26, 1824, in Shiloh, N. J. When 14 years of age she united with the Shiloh Seventh-day Baptist Church. Coming to Illinois in 1850, she joined the West Hallock Church, of which she remained a faithful member till death. She was a woman of strong convictions, and was loyal to her church and to duty. She suffered much the last three years of her life. Funeral services were held at the church Sabbath morning, May 11. F. E. P.

ELLISON.—Miss Theresa Ellison was born in Windsor, Mass., March 26, 1821, and died near Leonardsville, in the town of Brookfield, N. Y., May 2, 1904.

She was one of eight children born to Stephen and Sinai Ellison. In the year 1832, she with her parents removed to Herkimer, where they resided until 1841, when they removed to Brookfield. She was a tailoress by trade and sewed for many families. A cripple from early childhood, and deprived of many pleasures enjoyed by others, she was nevertheless bright and cheerful and always welcome in the many homes she visited. Sister Ellison embraced the Sabbath and united with the First Brookfield Seventh-day Baptist Church thirty-eight years ago, and has been a loved and honored member ever since. She loved life and enjoyed living though she had passed the eighty-third anniversary of her birth. But she said she felt she was ready when the Lord should call. Her last days were spent at the home of her niece, Mrs. Clarke (Brown) Bassett. Interment was made in the family lot at Leonardsville. I. L. C.

JENNINGS.—At St. Charles, Ill., May 9, 1904, Mrs. J. Jennings, aged about 18 years.

Mrs. Jennings was a homeless girl who lived for a year or two in the home of Mr. E. H. Burdick, in Milton. During this time she experienced religion and was baptized in January, 1902, and united with the Seventh-day Baptist Church. She was a sincere Christian and remained faithful to Christ and the church until the last. L. A. P.

LANPHEAR.—At Plainfield, N. J., May 7, 1904, Mrs. Olive Lanphear, in the 88th year of her age.

Mrs. Lanphear's maiden name was Olive Steele Thrall. She was born at Hinsdale, Cattaraugus County, N. Y., May 27, 1816. In 1842 she was married to Dr. Paul Clarke, who died in 1858. Dr. and Mrs. Clarke had one child; a son Edwin, who died in early manhood. In 1865, she married Ethan Lanphear, who died in 1903. She removed from Hinsdale, to Nile, N. Y., about 1845, and from there to Plainfield, N. J., in 1867. During all these years Mrs. Lanphear has been a devout Christian woman, first as a Methodist and afterwards as a Seventh-day Baptist. She was baptized and became a member of the church at Plainfield, on Feb. 25, 1871, during the pastorate of Rev. Thomas R. Williams. She was ready to die, and there is little sadness in her departure. During the trying months of weakness and extreme age since her husband's death in January, 1903, she had lived in

the home of her niece, Mrs. F. A. Dunham, where she has had every comfort that love could give. The burial was at Nile, N. Y. G. W. L.

ROGERS.—In Tampa, Fla., April 17, 1904, Mary Hull Rogers, wife of C. Benedict Rogers, aged 60 years.

Mrs. Rogers was the only daughter of Herman and Nancy Crandall Hull, and was born in Preston, Chenango County, N. Y., March 27, 1844. In early life she gave her heart to the Saviour and lived a faithful Christian life until called to her great reward. She was ever loyal to her church and the people of her choice, though living the greater part of her life in isolation from Seventh-day Baptists. She was married to C. Benedict Rogers, of Plainfield, N. J., Sept. 18, 1867, living in Plainfield about three years and then removing to Florida. At the time of her death she was tenderly cared for in the hospitable home of Mrs. Rich in Tampa, where loving hands gladly administered to her comfort, until the Master called her to the mansions of the blessed. Her remains were brought by her sorrowing husband to Plainfield, N. J., where funeral services and burial took place, April 22, 1904. The services were conducted by L. E. Livermore, assisted by Dr. A. H. Lewis, the pastor of the Plainfield Church being unable to attend the service. "In thy presence is fulness of joy." L. E. L.

VINCENT.—At the home of her daughter, Mrs. Anna B. McClafferty, in Milton, Wis., May 3, 1904, Mrs. Clarissa B. Vincent, widow of the late Christopher Vincent, in the 84th year of her age.

Mrs. Vincent was the only daughter and oldest child of Amos and Anstice Clarke Burdick, and was born in the town of Alfred, N. Y., Dec. 13, 1820. Her father was a native of Westerly, R. I., and her mother was a daughter of Waite Clarke, of Brookfield, N. Y., who also came from Rhode Island stock. Of her father's family, Milo Burdick died at Alfred a number of years ago, William C. Burdick, well known to the readers of the RECORDER, died also at Alfred, a year and a half ago, and Silas C., the youngest and only surviving member of the family, still resides at the old homestead, in Alfred. Mrs. Vincent leaves, surviving her, one son and two daughters, with their families, all residing in Milton, one son having died in infancy. Her husband died 20 years or more ago. She was among the early graduates from Alfred University, and for a number of years was engaged in teaching. In 1849, she was married to Mr. Vincent, and with him came to Wisconsin, settling upon a farm in that portion of the town of Milton known as Rock River, which has been her home until a few months prior to her death. In early life she professed faith in Christ as a personal Saviour, and died in the peaceful triumphs of the Christian faith. L. A. P.

WILLIAMS.—Rhoda Ann Joslin, youngest daughter of George W. Joslin, and Rhoda Corey, was born in the town of Verona, Aug. 3, 1825, and died at New London, N. Y., April 27, 1904, from apoplexy.

On Oct. 16, 1845, she was married to Orrin Perry Williams, who died Oct. 30, 1900. To them were born eight children, four of whom are yet living—Frank H., Lillian I., Cora J. and Dr. Orrin DeVer Williams. She experienced religion and was baptized by Elder Lucius Crandall some fifty years ago, and joined the Verona Seventh-day Baptist Church, of which she was a faithful member and a devoted Christian worker. She will be greatly missed in the home, where her two daughters have so tenderly cared for her during the feebleness of her last years.

"And ye shall be gathered one by one."

L. D. B.

WOLFE.—At her home in Salemville, Pa., April 12, 1904, Lottie May Wolfe, daughter of A. D. and Naomi Wolfe, in the 15th year of her age.

She made a profession of religion early in life and united with the Seventh-day Baptist Church, at Salemville, Pa., April 1, 1900. From that date until her death, she was a devoted Christian. It was her chief delight to attend Sabbath school and other religious services. As long as her health would permit, she filled her place at the house of prayer, and was faithful in testifying for Jesus. Unlike many of her age, she was sober and thoughtful, always manifesting a regard for others. Her sweet disposition won for her a large number of friends. Funeral services were held at the Ger. Seventh-day Baptist Church, April 13, at 2 p. m., conducted by the writer, who was assisted by Rev. John King. Text: "And Thou shalt be Missed, because Thy Seat will be Empty." Isa. 20: 18. E. A. B.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1904.

SECOND QUARTER.	
April 2. Jesus Visits Tyre and Sidon.....	Mark 7: 24-37
April 9. Peter Confesses the Christ.....	Mark 8: 27-38
April 16. Jesus Transfigured.....	Mark 9: 2-13
April 23. The Mission of the Seventy.....	Luke 10: 1-16
April 30. Prayer and Fasting.....	Luke 11: 1-13
May 7. Watchfulness.....	Luke 12: 35-48
May 14. The Prodigal Son.....	Luke 15: 11-25
May 21. Jesus Teaches Humility.....	Mark 10: 35-44
May 28. The Passover.....	Matt. 26: 17-35
June 4. Christ's Trial Before Pilate.....	Mark 15: 1-19
June 11. Christ Crucified.....	Mark 15: 25-39
June 18. Christ Risen.....	Matt. 28: 1-15
June 25. Review.....	

### LESSON IX.—THE PASSOVER.

LESSON TEXT.—MATT. 26: 17-30.

For Sabbath-day, May 28, 1904.

Golden Text.—For even Christ our Passover is sacrificed for us.—1 Cor. 5: 7.

#### INTRODUCTION.

More than a third of the four Gospels is taken up with the record of the events and teachings connected with the last week of our Lord's ministry and with his resurrection.

After the prolonged journey from Galilee through Perea, concerning several incidents of which we have been studying in the past few weeks, Jesus came at length to Jerusalem, the goal of his journey. He entered the city in triumph, hailed with enthusiasm by the rejoicing multitudes. For an hour it seemed that the Jewish people had accepted their Messiah-King. But even as Jesus was thus drawing near in triumph to the Holy City, he wept over it; for he knew the hardness of heart of that people. The exalting multitude (probably coming from Galilee and other distant parts of the country to celebrate the feast) who cried, "Hosanna to the Son of David" soon found as did the five thousand who wished to make Jesus king in Galilee, that he was not just the sort of Messiah that they expected.

During the early part of the week Jesus taught in the temple, and successfully withstood in argument all who opposed him. The insidious questions of the Pharisees, the Herodians, and the Sadducees were answered with consummate skill. But his enemies were determined upon his death, and since they could not arrest him openly because of the multitudes who were favorably disposed toward him, they had recourse to stealth, and found Judas a convenient tool.

Our Saviour could have escaped if he wished; but he understood the situation and knew that he could triumph only through submitting himself to defeat and death.

Our present lesson has to do with the Passover supper that our Lord ate with his disciples, and at the close of which he instituted that significant ordinance which we call the Lord's Supper.

TIME.—The evening before the 15th of Nisan in the year 30. According to the traditional view on Thursday. Perhaps April 6.

PLACE.—At Bethany; and in the upper room in Jerusalem. Perhaps the house belonged to the parents of Mark.

PERSONS.—Jesus and his twelve disciples.

#### OUTLINE:

1. The Preparation for the Passover. v. 17-19.
2. The Pointing Out of the Traitor. v. 20-25.
3. The Institution of the Lord's Supper. v. 26-30.

#### NOTES.

17. On the first day of unleavened bread. That is, on the fourteenth day of Nisan, the day before the feast of the Passover, the day upon which the lamb was slain. This was not strictly one of the days of the feast of unleavened bread which lasted from the 15th to the 21st; but at length it came to be counted as the first day of unleavened bread as the leaven was put away from the house early in that day. *Where wilt thou that we make ready, etc.* They were thinking of securing the lamb and making the other preparations for the meal. That the disciples should eat the Passover with Jesus instead of with their own families is a significant indication of the close relation into which they had entered with him.

18. Go into the city to such a man. Matthew does not take time to tell us as do Mark and Luke concern-

ing the peculiar way in which they were to find the man and the house to which he desired them to go. We may imagine that this obscure reference to the place was to prevent Judas from betraying Jesus while at supper with his disciples. Luke tells us that Peter and John were the two sent. *The teacher saith, etc.* The form of this message may be taken as implying that the man to whom it was addressed was a disciple. We may not say surely, but very likely Jesus had already made arrangements to accept the hospitality of this house. *My time is at hand.* Probably, he refers to the time of his own suffering.

19. And the disciples did as Jesus appointed them. From Mark and Luke we learn that the room was already prepared for guests.

20. Now when even was come. The Passover meal was properly begun at sunset. Jesus and his disciples came to this city just before night. *Sitting at meat.* More literally, reclining. The practice of standing at the Passover meal had long ago given place to sitting, and that in turn to reclining. The word "meat" is used in the sense of food. It is not expressed in the Greek, but rather implied. A better expression would be "at table."

21. And as they were eating. Matthew omits the strife among the disciples recorded by Luke and the washing of feet recorded by John. *One of you shall betray me.* Literally, deliver me up. There is also the idea of treachery connected with this delivering up, and so the rendering "betray" is justified. It seems that Jesus mentions that he understands in regard to the plan to betray him, not particularly to point out the traitor, but rather to give Judas a chance to repent of his evil deed.

22. And they were exceeding sorrowful. Their grief was probably both from the fact that he was to be delivered up, and that one of them was to be the means of his undoing. *Is it I, Lord?* The form of the question in the Greek shows that a negative answer is expected. We might paraphrase. Surely it is not I, is it? Yet the very fact that they asked the question shows that each one was humbly doubtful of himself.

23. He that dipped his hand with me in the dish, the same shall betray me. At first sight this statement seems to be specifically to point out the traitor, but from the parallel passages it may be rather to show the enormity of his deed. The dish is that which contained the sauce of figs, dates, almonds, spice and vinegar, and into which each dipped his morsel of bread or meat. The treachery is heightened from the fact that one so near Jesus as to dip in the same dish should be his betrayer. Compare Psa. 41: 9.

24. The Son of man goeth even as it is written of him. The reference is evidently to the prophecy of Isa. 53, which was spoken originally of the Suffering Servant of Jehovah (the righteous remnant of Israel in captivity), but finds its truest fulfillment in the sufferings of our Lord. *But woe unto that man.* This is not intended as a malediction, but rather an exclamation in view of the great disaster that the traitor was to bring upon himself. Jesus did not invoke a curse upon his betrayer. *Good were it for that man if he had not been born.* All the blessings that he might have had during his life are more than counterbalanced by the evil consequences of this most despicable deed.

25. Answered and said. The word "answered" is used here as often not of definite reply to a question, but of taking part in conversation. *Is it I, Rabbi?* Judas asks precisely the same question as the others, and addresses Jesus with a title of great respect. It is possible that he thought that he had so carefully covered his treachery that Jesus could not know of it. At any rate he must ask the same question as the others in order that he may not be conspicuous. *Thou hast said.* That is, Yes. It seems more than likely that the others did not notice this answer, for according to John's account no one seems to know why Judas had gone out.

26. And as they were eating. The Lord's Supper is connected with the conclusion of the Passover meal. *Jesus took bread.* Of course, some of the unleavened bread that they had upon the table. *Blessed.* Jesus invoked a blessing upon the bread, giving thanks to God. *And break it.* It was the ordinary usage to break bread, rather than to cut it. *This is my body.* This clause has been the subject of the most violent controversy. To insist that it must be interpreted with the strictest literalness is however the height of absurdity. There is certainly a figure in the reference to the wine in some of the passages; for the cup is spoken of in place of the wine in the cup. While Jesus was still living there is a logical absurdity in supposing that the bread in his hand could really be a portion of his body.

We are to understand therefore that he meant that the bread represented his body.

27. And he took a cup. Not "the cup" as in King James' Version. The article is however expressed in the parallel passage in Luke. Some think that this taking of the cup and giving thanks, etc., was a definite part of the Passover Supper, but even if that is the case our Saviour now gave it a new significance entirely apart from its other meaning. *Drink ye all of it.* Each one was to share in this sacred cup. In spite of this plain teaching the Roman Catholic Church withholds the wine of the communion from the laity to guard against danger of spilling the precious blood of our Lord. Matthew does not mention the withdrawal of Judas. There is great difference of opinion as to whether Judas was present at the institution of the Lord's Supper, and so was included in the all that drank of the cup. Some think that he was present when the bread was broken, but went out before the giving of thanks over the cup.

28. For this is my blood of the new covenant. There is evidently a reference to Exod. 24: 7, 8; Jer. 31: 35-38 and other Old Testament passages. Moses sprinkled the people with the blood of the sacrifices as a symbol of their entering into a covenant with Jehovah to keep his law. Jeremiah spoke of the new covenant which was to be written on hearts instead of upon tables of stone. Jesus' own blood is the seal of this new covenant. *Which is poured out for many unto remission of sins.* Jesus' death is an atoning sacrifice. This sacrifice is however very unlike other sacrifices, and is to have its effect as the context shows only by a personal apprehension of Jesus on the part of each individual. Compare John 6.

29. I shall not henceforth drink of this fruit of the vine, etc. This is practically a word of farewell to Jesus to his disciples. No longer is he to join with them in celebrating feasts upon the earth. There is to come a time when they are to rejoice together when his kingdom is completely established. Then all things are to be made new. The word translated "new" is not that which is ordinarily used to speak of new wine. It suggests rather the new order of things when Jesus can have with his disciples a better and more complete fellowship than when he was with them in the flesh.

30. And when they had sung a hymn. At the conclusion of the Passover meal Psalms 115-118 were sung. We may imagine that Jesus and his disciples followed the regular custom. *The Mount of Olives.* The hill directly east of Jerusalem about half a mile distant, covered with olive trees.

### THE SPIDER.

WALT WHITMAN.

A noiseless patient spider,  
I marked where on a little promontory it stood isolated,  
Mark'd how to explore the vacant, vast surrounding,  
It launched forth filament, filament, filament, out of itself,  
Ever unreeling them, ever tirelessly speeding them.  
And you O my soul where you stand,  
Surrounded, detached, in measureless oceans of space,  
Ceaselessly musing, venturing, throwing, seeking the spheres to connect them,  
Till the bridge you need be formed, till the ductile anchor hold,  
Till the gossamer thread you fling, catch somewhere,  
O my soul.

### WOLVES OF OCEAN'S DEPTH.

Every once in a while some one will rise up to tell us that there are no man-eating sharks, says Forest and Stream. It would not do to tell an old sailor that. He knows better. Some years ago I met a man who knows that there are such fish—he had left his left foot and part of his leg with one of them while bathing off Key West, and had not the ship's boat got to him the moment it did the shark would have eaten the rest of him.

When sailing in a steam whaler in 1874, one of our amusements was fishing for sharks. I made a hook after a drawing and with it we caught a number of them. One of our boat steers gave me his opinion of how a shark became a man eater, and I have often since thought he had it right. Since then I have seen the same opinion advanced to account for the man-eating

### IT IS A MATTER OF HEALTH



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tiger. All tigers are not man-eaters any more than are all sharks man-eaters. His idea was that if a man-eating shark did attack a man then any other sharks that might also be in the neighborhood would also attack him and after these had done so they, too, became man-eaters.

The shark is like the wolf in one respect. If he gets hurt any of his companions that may be present will tear him to pieces without loss of time. I have seen them do it.

We were under sail and were standing west under a light wind, hardly doing more than keeping steerage way, with the sea as smooth as a mill pond, when one morning just after daylight a shark was seen following us about 100 yards astern of the ship. He had probably been doing this all night. Only his dorsal fin showed above the water, but he seemed to be a large one. Our hook was thrown to him, but the only notice he took of it was to drop a little further astern; he did not want the hook. At noon he was still in his place astern, and, leaving the hook out for him, we went to dinner. He might get bold enough to take the hook when we were not in sight, I thought, but he did not, for when we next came on deck he was still as far astern as before, and now I made up my mind to shoot him.

We had rifles on board, but I could not use one of them without the captain's permission, and just as I had started to go and get his permission he came on deck and, seeing the shark, sent me for his glass and rifle.

I brought up an old Sharps rifle and while the captain stood at my elbow to coach me I fired three shots; using his fin, the only part of him I could see to aim by. I wanted to hit him amidships and as low down as I could and not have the water deflect my ball. The first shot was too high, and the next one not high enough, but the third shot got him and the ball had hardly hit him when two other sharks that none of us had seen before seized him, one on each side of him, and dragged him down.

For the next few minutes something seemed to be doing back there. The big shark got to the top of the water twice, throwing himself nearly out of it the first time, and giving us a chance to see how large he was, but each time the others pulled him below again. They were still fighting when we had dropped them too far astern to be able to see how the fight terminated.

These sharks will follow a ship day after day to pick up what may be thrown overboard. The sailor thinks that it is he they want to pick up. Some of them would not refuse him if he did drop over. When we found them following us

we would bring up a bucket of kitchen refuse and throw it to them, then present them the hook, and some of them generally made the mistake of taking it. When he did, we only got him; the rest of them always left.

### MARRIAGE OF RUSSIAN GIRLS.

As a daughter, the Russian woman is under the absolute sway of her parents. The coming of age makes no alteration in her position. Until the day of her death, if she remains unmarried, the place she occupies in the family life is a place of dependence upon the will of her parents. When a woman marries, she changes the authority of the parents for the no less unqualified authority of husband. As the Russian statute suggestively puts it, "One person cannot reasonably be expected to fully satisfy two such unlimited powers as that of husband and parent." The "unlimited" power of the parent, therefore, is withdrawn and that of her husband substituted. She cannot leave him, even to visit a neighboring town, without a "pass" from him. He names the time she is to stay, and at the expiration of the term she is bound to return or get it renewed. A husband may appear in a court of law as a witness against his wife, but a wife is not permitted to appear against her husband. A woman's evidence, also, is regarded as of less weight than that of a man. "When two witnesses do not agree," the code runs, "the testimony of an adult outweighs that of a child, and the testimony of a man that of a woman."

According to the tenets of the Russian Church, marriage is a sacrament and is theoretically indissoluble. There is no such thing as a civil marriage, and divorce, except in one case, is practically unobtainable by a woman. The exception is the deprivation of civil rights and banishment of the husband. If the wife chooses she can follow her husband into exile, the Russian literature being full of pathetic stories of women, tenderly nurtured, braving the terrors of the long Siberian march. All children, however, born in exile, are regarded as belonging to the lowest class of society. If, on the other hand, the wife seeks, on the plea of her husband's banishment, divorce, the Church in this case relaxes her discipline and grants the plea. Although the statute recognizes adultery and desertion on the part of the husband as grounds for divorce, the law is beset with such difficulties that it is never resorted to except by the wealthy, who can always make the tardy wheels revolve more swiftly.

While divorce is difficult to obtain, there are other means resorted to, which reach the same destination, only by a different route. Laws in Russia are made not to be broken, but to be evaded, and both the civil and ecclesiastical authorities have learned the art of evasion to perfection. Marriages may be annulled if any informality has occurred in them, and if parties are willing, the rest is only a question of money. In some parts of the empire, the marriage service is enacted with this contingency in view. The certificate may be left undated, or the age of the contracting parties omitted. In some parts of Little Russia, a relative, during the ceremony, gives the bride a slap, to prove, in case of need, that she has married under compulsion. Women who succeed in obtaining a separation from their husbands on the ground of informality are received into society, are allowed to marry again, and may even be separated again without the loss of position. There it, however, a more healthy public spirit arises

ing, which tends strongly in favor of an adjustment of the present laws.—*Westminster Review.*

### GATHERED GEMS.

God's seed will come to God's harvest.

Man's best powers point him Godward.

The flowers of rejoicing bloom on the tree of righteousness.

What is life but what a man is thinking of all day?

Life without industry is guilt; and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.

Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves. Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.

### Special Notices.

WANTED—The addresses of all Seventh-day Baptists on the Pacific coast. My list was destroyed in the fire that consumed my house. REV. J. T. DAVIS, 175 North Street, Riverside, Cal.

The Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. 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.

The Annual Church and Quarterly Meeting of the Seventh-day Baptist church at Jackson Centre, O., will occur on the third Sabbath in May. It is hoped that all non-resident members to whom this notice may come will report themselves at that meeting.

The Treasurer of the General Conference would like to call the especial attention of the churches to Pages 59 and 60 of the Minutes recently published. Address:

WILLIAM C. WHITFORD, Alfred, N. Y.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 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 Chicago hold regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Wilcox, Pastor, 516 W. Monroe St.

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. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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VOLUME 60. No. 21. MAY 23, 1904. WHOLE No. 3091.

HOME THEY BROUGHT HER WARRIOR DEAD.

ALFRED TENNYSON.
Home they brought her warrior dead;
She nor swooned, nor uttered cry;
All her maidens, watching, said,
"Sweet my child, I live for thee."
Then they praised him, soft and low,
Called him worthy to be loved,
Trust friend and noblest foe;
Yet she neither spoke nor moved.
Stole a maiden from her place,
Lightly to the warrior stept,
Took the face cloth from the face;
Yet she neither moved nor wept.
Rose a nurse of 90 years,
Set his child upon her knee—
Like summer tempest came her tears,
"Sweet my child, I live for thee."
\*\*\*

Memorial Day.

AGAIN Memorial Day is near with its pleasures and its pathos. It is pleasant to remember that out of the terrible experiences which came with the sad Civil War, a united nation has come and that the years have softened the sorrows, and put away the bitterness which once existed. It is sad to know that such scenes are made necessary because of the ignorance and blindness of men. It were far better if best results could be attained in other ways except through fields of blood. But the Memorial Days of the New Century are also pathetic, when we note the shortened lines in which the veterans march and the vacant places which increase, year by year. But since this must be, there is pleasure in noting that the sons and daughters of the veterans of the Civil War have come to a better knowledge of things pertaining to the love of country and of righteousness because of what their fathers did and were. As the blue and the gray mingle, in spirit if not in fact, on this coming Memorial Day, so the lights and shadows, the joy and sorrow, the pathos and the glory of human experiences join to make up earthly history. It is well that flowers have been chosen to mark the coming of Memorial Day, and that these children of beauty, fresh from the Creative Hand, are heaped over the dust of those whose services united to perpetuate the higher principles of patriotism, and to vindicate that fundamental righteousness and regard for the rights of men, on which every successful nation must rest. So, while this day will be a shadowed day in the memories of aged veterans, and a joyous holiday to their children and grand-children, while the sad music of the dead march will mingle with more joyous strains, it is well that we learn anew the greater lessons which this day should teach: First of all, the lesson that

over all human plans and over the destiny of every nation, divine wisdom is watching, and divine providence is guiding toward final results. However imperfectly men may understand the purposes of God, and however much we may fail to do that which is best because we see that which is best, only in part, out of every experience, whether the terribleness of the battle field, or the brightest and most joyous experiences of life untouched by strife or sorrow, those who work with God and truth are securing for themselves and for the world, the highest and the best of destiny. With the evening of Memorial Day, let us turn toward the future with larger hopes, purer purposes, and higher aspirations for all that is highest and best in this world, which is God's World, though trenched with graves, and scarred with battle fields.

Old Abe.

There has come to our table, from Madison, Wis, a beautiful pamphlet fitted for the observation of Memorial Day in the schools of that state. Its cover is ornamented by a picture of Old Abe, the war-renowned bald-headed eagle. Our younger readers will be interested in a word concerning his history. In the Spring of 1861 some Indians secured a young eagle from a nest in a tall pine tree, in northwestern Wisconsin. Chief Sky, the young Indian who captured the eaglet, sold him for a bushel of corn, to one Mrs. McCann, before he was able to fly. She soon found the growing bird troublesome, and he was purchased at Eau Claire, Wis., where Captain Perkins was gathering a company of soldiers for the war. She secured \$2.50 for the eaglet. Capt. Perkins' company took the eagle to the rendezvous camp, Madison. He was soon trained to ride upon a perch, being fastened by a cord to one leg, and was carried by the company, which became a part of the Eighth Regiment of Wisconsin Volunteers. The regiment left for service on Oct. 12, 1861. The value of the bird rose rapidly, and when the regiment reached St. Louis, \$500 was offered for the eagle, but Captain Perkins declared, "No money can buy him." The Eighth Wisconsin was named the "Eagle Regiment." It saw much service, taking part in thirty-eight battles and skirmishes, and Old Abe was in all of these but two. He became acquainted with almost every man in his own company, and in many others in the regiment, and knew his regiment and its flag, from all others. He was greatly attached to Frank, a pet dog belonging to the same regiment. Frank was a good hunter, and now and then brought a squirrel or a rabbit to Old Abe. He had six different keepers during the war, but was especially attached to one Homaston, who was his keeper

and carrier, from October, 1862, to September, 1863. Homaston was from the mountains of Vermont and had studied eagles and their habits, as he saw them wild, during his boyhood. He translated the eagle's English, and said that his emotions were easily understood by his language. For example, when the bird was surprised, "he whistled a wild melody, toned to a melancholy softness." When about to seize his food, he spoke with a "spiteful chuckle." In meeting an old friend whom he was pleased to see, he spoke in a plaintive cooing voice, as much as to say, "How do you do?" He greatly enjoyed being in battle, and his "battle scream was wild and commanding, five or six notes in succession, with a most startling trill that was perfectly inspiring to the soldiers." The cord which held him to his perch was about thirty feet long. He would sometimes cut this with his sharp bill, and fly away, enjoying for a time his freedom, but always returning. It is said that he seemed to understand the danger, both to himself and his friends, when the regiment went into action, and that he would scream terrifically, as the bullets flew faster, and the shells burst about him. After his death his body was mounted and placed in the capitol at Madison. As the readers of the RECORDER already know, it was burned on the morning of Feb. 27, 1904, in the serious fire which destroyed Memorial Hall. Our readers will recall a communication from H. W. Rood, the veteran in charge of that hall, written for the RECORDER at that time.
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SIR HENRY M. STANLEY, the noted African explorer, died in London, England, on May 10, in the sixty-third year of his age. His remarkable history, his ability and his nobility, combine to leave a memory which is second to few men of the century. His birthplace was Denbigh, Wales. His parents were poor, and his father's death when Henry was two years old resulted in his going to the poorhouse at St. Asaph's where he remained for ten years. Fortunately he received a good primary education during that period. He came as a cabin boy to New Orleans when fifteen years of age, being brought by a merchant named Stanley, whose name he took, dropping his former name, which was John Rowlands. Later Mr. Stanley died, leaving Henry without resources. He entered the Confederate army, was taken prisoner, and afterward joined the United States naval forces. At the close of the Civil War he went to the island of Crete on a mission which combined military and journalistic work, and entered into service with the Cretans. Drifting more into journalism, in 1868, he went to Aby-

Death of Sir Henry Stanley.

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