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TABLE OF CONTENTS.

Epiromata.—The Unfolding of Truth; Guid-ance, Not Repression; Kludergarten Pre-cedes College; Narrower and Broader Faith Allke Good; Anthropomorphism; The Old Trutament in Literature; The Prophets Were atory: Isaiah is the Master.....

The Vision My Friend Han of the "Many Man Alfred University. His Contribution

Chicago Church... From "Rabbi Ben Esra," Poetry.. Kansas Quail Trapping .. Missions. - Paragraphs : Three Calls at New Year's; Treasurer's Report......22-28

Complacency, Poetry Woman's Work — Love's Tribute Poetry; Paragraph: oman's Roard; "GetThy Spin-dic and Thy Distaff Ready, and God will Send Thee Flax"; Win Your Boy's Confidence;

HISTORY AND BIOGRAPHY.—General Conference CHILDREN's PAGE.—The Belligerauts, Poetry;

Dixie's Sweet Story.... Young Proper's Work.— Love; Revival at Historical Sketch of the American Sabbath

Tract Society .. OUR READING ROOM-Paragraph..... MARRIAGES ..

SABRATH-SCHOOL LESSON .- Jesus Rejected at

"Only a Bit of Childhood Thrown Away, Poet-Where Can Help be Found? Sir Toad's Dinner...

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VOLUME 60. No. 3

Are marshalled by the Will.

JANUARY 18, 1904.

WHOLE NO. 3073.

THIS ONE THING I DO.

Blest is the man of high ideals. Who fails to-day, to-morrow, and for days to come But never lowers standards, nor surrenders to defea

'Till hand and foot; till eye and ear;' Tilt vocal chord and tongue; Till mind and heart are disciplined And all abilities of body and soul.

And move onward to the drum-beat of Perfection.

For several years thoughtful men

the best methods in a work of such moment cannot be overestimated. Present methods permit something of topical treatment, but immediate needs of those to be taught, cannot be secured. In many cases the themes themes, as will meet the higher needs of pu- not thus molded, the teaching will be comeven though some teachers, with rare ability and futile. and long experience, may be able to approach such a standard. Both experience and philosophy indicate the need of more topical studies, as a means of instructing, influencing and developing moral and religious life in the pupils. The most difficult, as well as the most important, period in Sabbath-school training includes the pupils between twelve and twenty years of age. The problems which come to them during these developing years are distinctly topical, and may be met best through the discussion of questions and issues embodied in specific topics. The most pertinent and successful subjects for the pulpit are topical. The same is true of teaching in the Sabbath-school. Aims that are fitted for the pulpit are equally pertinent to the Sabbath-school class-room.

is subordinate and unimportant when com- only worthy aim is to instruct children and pared with those forms of teaching which de- young people-immortals-as to truth and velop purposes and incite to action along duty, and to arouse them to obedient acthe great lines of spiritual and ethical devel- tion. Duty and destiny both wait on Sabopment. Toward such development of pur- bath-school instruction. poses, habits, character, the Sabbath school should make all its work tend. Therefore, each lesson should be aimed toward a single It would have been considering the best purpose, and made to center around one Cost Labor. methods of teaching the truths leading idea. It should embody a distinct, contained in the Bible in the central, and practical truth, toward the illus-Sabbath-school. The importance of securing tration and enforcement of which all the | weakness for want of method and directness. teaching should contribute. That central truth | That superintendents and teachers accomshould be clearly stated. All arguments, plish as much as they do in overcoming the quotations and illustrations should be mar- topical defects which inhere in the present since the lesson for each week is fixed with- shaled for its enforcement, in each particular out primary reference to the topic, or topics, class, and as far as possible, on each scholar | The writer has heard topical summaries of leswhich it may contain or suggest, a series of in the class. Generalizing and diffusiveness sons from the superintendent's desk in Plaintopics arranged logically, and fitted to the are fatal to best results in the Sabbath-school field, N. J., and elsewhere, many times, which teacher, as in the preacher. Such singleness were marvelously appropriate and effectof aim and definiteness of purpose cannot be live. But we believe that the average teacher which are contained in the lessons are so dis- gained without a definite topic. Strong would be aided almost beyond computation similar that no pertinent and unbroken thought, earnest feelings and logical deduc- if each lesson for the year were chosen so as to line of thought can be followed. All agree tions always assume the topical form with embody a series of appropriate topics for that teaching in the Sabbath-school ought the lawyer before a jury, the purposeful ora-classes of given grades. For example, let a to be fitted to the immediate needs of the tor before an audience, and the successful group of thoughtful men, women, parents, pupils. It is too much to hope or expect preacher before a congregation. These qual- teachers, and the like, select a logical and culthat all teachers will be able to draw from ities should always be present with the Sab- minative set of themes fitted for pupils from various and detached portions of Scripture bath-school lesson, and being present, the twelve to twenty years of age. Such a series such themes, and such combination of lesson will assume the topical form. If it is

Sabbath-school lesson makes it necessary THE topical lesson accords with that the best models and methods be adopted One Leading natural and powerful methods of Allextraneous and secondary matter should thought, especially of thoughts be eliminated, and diffusiveness should be that seek to secure action. The shunned as though it were a plague. Rambdominant aim in Sabbath-school work should ling talks and abstract generalizations the it to the best methods which experience be to influence pupils as to purposes and before a class are unworthy the name of and consecrationean secure.

actions. Knowledge of facts in general, and teaching. Much less do they meet the deof abstract theories, has certain value, but it mands of a situation, in which the chief and

CERTAINLY it would. But one

lesson upon a pertinent theme taught according to the natural topical method is worth a dozen

'talks" which do little more than illustrate system is proof of hard work and devotion. would embody those questions touching life and duty that confront boys and girls who pils of various grades, ages and attainments, paratively, or wholly, ineffective, perfunctory have passed into the zone of unfolding life, a zone which is known to be both difficult and

dangerous. Choose the theme first. Fit the No-Lesson can be powerful, for in- Scripture lesson to the theme. Such lessons struction even, much less for in- would often-perhaps always-be brief; no citing to action guided by a defi- more than a single text. Often this would be nite purpose, which is not charac gain, very great gain. Such lessons would terized by unity and directness. Too many fit into young lives along practical lines. men fail as preachers for want of such unity | They would lead to the discussion of proband directness of thought. They may be lems common to those years of life, probeminent in goodness, and in scholarly at lems with which young people must grapple, tainments, but unless the results of these and which parents and teachers ought to qualities are gathered up into sermons which aid them in settling. Such problems they are strong because of unity, and sharp be- must meet. Somewhere they will discuss cause of directness, their pulpit work will them, and few places, if any, are more favorable show more or less of failure. Method and for that discussion than the Sabbath-school. manner go far in all teaching, and no teacher | This is not written to condemn present methcan present a lesson with unity, directness ods, but to suggest such improvements as and power unless that lesson is cast in a top- topical lessons, well chosen, would certainly ical mold. The brief time allowed for the bring. We wish also to promote a higher estimate of the power and value of the Sabbath-school as an important agency in the guidance and development of life, character and destiny. Its importance and value enti-

Under this heading the Public and efforts. The extremely high price of aniour readers:

"The Blue Law prosecutors have cause to be discouraged in their efforts to cleanse the city from the awful blight of Sunday candy and the Sunday cigar. The Magistrate before whom the procession of suspected shopkeepers -poor widows, crippled and disabled mechanany of whom betray by appearances the abandoned character which comports with tion on the part of every one. crime so henious and dreadful as accepting a nickel from a spy on Sunday—the Magistrate is showing signs of waning zeal, if not of disgust. The Grand Jury has denounced the Theater movement as a 'persecution.' Another Magistrate has fined a spy who in the pious work of 'protecting' the Sabbath bought cigar on that day, soliciting a dealer to, and participating with him in, the offense for which he then caused the dealer's arrest and conviction. And, finally, a Judge of Quarter Sessions, reviewing this Magistrate's action, has affirmed it in a decision which reviews the whole Sunday question and rules that if it be worldly employment or business within the meaning of the statute to sell a cigar on Sunday, it is an equally worldly employment or business to buy a cigar, even for the godly purpose of tempting a dealer to commit the

ed not only in the civil but in the canon law; vet all his impressive learning, ranging as it does from the Mosaic legislation down prudence and that of the Saxons and the English to the law of the present day, and aptly reciting acts of Constantine, Charlemagne, Ærhelstan, Ethelred, Canute, Cromwell and the Charleses, of the councils of Mayence and Rneims—all this abysmal profundity of learning is unable to cite any support for former is a work of charity or necessity."

A Diet of Nuts and

Advance sheets of a magazine. Physical Culture. have come to our table, in which appears an article containing the scientific rec-

concerning food, by Anne Langworthy Waite. 1. Taken in connection with various reports after. made under the direction of the United States government within the last two years, this article is of double interest, and and taste than by scientific lags or due re-opening of the year 1904. gard for physical and intellednal strength | The Holland Palace Car Company, of In-| national or sectarian peculiarity, but an uni-

persecution kept up by the Sabbath Associa- | well as the scientific tendencies of our time. tion through an insane folly drove the Busi- have led the government to make extensive ness Men's Association to secure the arrest of and thoroughly scientific experiments. The Hoover, one of the spies of the Sabbath As experiments and results reported by Dr. and desirable results, in point of health, strength,

Our readers are already familian with the details of the burning of the Iroquois Theater, in Chicago. There is no need that we recount

the facts in the case, but there is need that

land shall so consider the affair as to fielp in

newspaper and every individual in the

the creation of a public opinion that will make a similar catastrophe impossible. Although the building was new, it is evident that criminal carelessness existed concerning many things. The primary source of this criminality lies far back in that common at titude of public opinion which holds law lightly, disregards obligations, and is willing to "take the chances." This tendency to lawlessness has its inception in disregard for divine authority. That disregard cultivates indifference toward human authority, and "Judge Martin appears to be a man learn- leads men to exalt their personal interests and opinions without regard to divine or human obligations. This creates an atmosphere of lawlessness, out of which comes ruin. through the Justinian code, the Roman juris- | We shall be glad if one-half that is now promised, when Chicago sits under the shadow of this great calamity, shall be accomplished by way of making public buildings of all kinds more nearly safe: but above all else is needed that change of attitude in general public specific defense and unfolding. For people to opinion which shall check the spirit of lawlessness, and give in its place a spirit of obethe idea that the occupation of a spying in- | dience to law, and regard for individual rights and the general good. We cannot While in such cases the denomination stands dwell upon the terribleness of the accident, to represent the specific truth, that truth is nor the depth of the sorrow-all the deeper larger and more fundamental than any debecause hopeless, and because it might have nominational peculiarity. For example, pebeen averted—but we do join in the demand culiar forms of dress and speech are a denomfor the cultivation of the spirit of obedience, inational peculiarity of the Quakers, but that ords and results of experiments first, toward God and divine law, and sec- distinguishing feature of their creed which they ond, towards human rights and human law. M. D., and Loren G. Waite, of Westerly, R. that will make such horrors unknown here-

TROLLEY SLEEPING CARS.

The growth of the trolley car service is standpoint. But the Sabbath is an instituof no little scientific value. Generally the phenomenal. From various reliable sources. matter of food is determined more by habit we gather the following facts which mark the the obligation to observe it is co-equal with

dianapolis, has received the first of the sleep-"The Blue Law Ladger, of Philadelphia, dated malfoods, for several years past, the difficing cars which it has had built at Wilmington. January 11, 1904, speaks in the culty of keeping and serving these in connec- Del. The car cost \$20,000, and has ten comcaustic editorial given below. The tion with the work of the government: as partments, with upper and lower berths. It is possible to ventilate each compartment separately, and the electric lights in the compartments are installed so that they can be raised and lowered at will. The dressing-rooms have sociation, for doing secular business on Sun- Mr. Waite, although upon a smaller scale, every convenience, even the most minute deday. He was convicted in the lower court, are in general accord with the results se- tails being provided, such as electric cigarbut appealed to the Court of Quarter Sessions, cured through the experiments of the govern-lighters in the men's rooms and electric hair-No. 3. and defended his action in buying ment. We have no purpose to become the curlers in the women's rooms. The cars are cigars as a "work of necessity." That court advocate of any system of foods or living, so arranged that when made up for day affirmed the decision already given and as- but it is part of the work of every newspaper | travel they are chair parlor cars. At night sessed the cost of appeal upon Hoover. The to call attention to well established scientific partitions are placed, roll-curtains brought official opinion of Judge Martin is given on facts, especially when those facts have direct up from brass slots in the floor, and ten comanother page. The cutting comment of the bearing upon the general health and welfare partments, each with a single lower and Ledger given here will be interesting to of the community. Probably the most prac- upper berth are made. Each car carries 600 tical point attained thus far, is in showing horse-power motors, and is capable of makthat nut foods may take the place of animal ing 65 or 70 miles an hour. It is figured food and secure equally desirable, if not more | that the car can leave the Indianapolis or Columbus terminal at 11 o'clock, at night and etc. How far any one person or family may arrive at the opposite terminal at 6 the foldesire to avail themselves of this knowledge lowing morning. The Holland Company must be left with each to decide, but the already has a contract for 24 sleepers, part ics, inoffensive looking foreigners, scarcely question of the results attained are of suffici- of which will be combination diners and ent value to justify thought and investiga- | sleepers. In New Jersey it has come about that one of the great steam railroad corporations, whose lines traverse the state, is now in control of the trolley service between New York and Philadelphia, and it is expected that a through express-train service by trolley will be inaugurated next summer. For night runs like that spoken of above, with sleepers which are an improvement over the Pullman and Wagner, the success of such a service would be certain.

SABBATH-KEEPING UNDENOMINATIONAL.

The following letter is its own explanation:

SALEM, W. VA., Jan. 5, 1904.

Dr. Lewis:-In writing and speaking you have frequently alluded to the fact that the Bible Sabbath is narrow nor sectarian question; that its expo-Will you please in the RECORDER state this matter briefly, fully, clearly? Make it plain. Every denomination has its creed, claiming for each article scriptural authority. How may we snow that Bible Sabbathkeepers are on a basis less sectarian than others?

P. F. RANDOLPH.

While much might be said in answer to the above inquiry, comparatively little is needed. First, there is a difference between sectarianism and denominationalism as usually defined. Denominationalism is justified and is necessary because specific truths or phases of truth which are neglected or obscured, need organize for such a purpose and to maintain denominational lines in order to accomplish that purpose is justifiable and desirable. describe as "The Inner Light" is a form of the universal doctrine of the work and guidance of the Holy Spirit. Seventh-day Baptists stand as the specific representatives of the Bible Sabbath and of Sabbath Reform from that tution for all times, belonging to all men, and the institution. It is not, therefore, a denomiwhich a specific denomination is demanded.

Jan 18. 1904.1

means those who follow the lead of an individual, adopting him as authority, and his opinions as theirs; while denomination should always be defined from the larger standpoint suggested above.

Historically, the Seventh-day Baptists are farthest removed from the leadership of any individual or the acceptance of any person's views as the basis of their faith or the standard of their action. In the ordinary sense of expansion of the Saxon, and the American are the term they have never known a leader. This is true, whether their ancestors of the Middle Ages be considered, or their history since the beginning of the English Reformation. They have stood together for the sake of the universal and fundamental truth involved in the fourth-commandment. They have been inspired to action under the conscientious conviction of an important mission, and an imperative duty in the defense of Sabbath truth. Therefore it is that they meet in the fullest sense, both historical and actual, the largest and best definition which the word denomination can carry. For while they stand for a specific truth they do not defend it along denominational lines nor for the sake of denominational advancement but for the sake of the Church Universal. At the same time, in the fulfillment of this position they act in the largest measure possible in concert with other people in advancing all truth and the general interests of the Cause of Christ. For these and similar reasons the writer has often said, that the keeping of the Sabbath is not denominational, and that our work as Seventh-day Baptists proceeds along the lines of universal truth and for the best interests of the whole church To the people of his time who failed to com prehend him and his work, Christ and his Apostles were an insignificant group of Sec tarists, to be ignored or condemned; while i fact they represented the greatest of issue growing out of universal but ignored and neglected truths.

APPEAL OF SPY OF SABBATH ASSOCIATION SET

The importance and far-reaching character of the following decision justifies the use of space for its appearance here as a feature of current history. In its last annual report the Board of the American Sabbath Tract Society called attention to the Sunday Law issue as one of growing importance in Subbath Reform. The course of events in Pennsylvania and other states emphasizes the facts spoken of in that report.

> COURT OF QUARTER SESSIONS. Commonwealth vs. Albert J. Hoover.

Martin. J. Jan. 8, 1904.

Albert J. Hoover, the defendant, was arrested upon a warrant charging him with a violation of the act of 1794, relating to worldly employment on Sunday. After hearing, he him forfeit the chattel "and paya fine; and in that there were no days on which works of was convicted and subsequently appealed.

that the testimony produced at the hearing Among the laws of Edgar was one "that en- 67) proved that the defendant. in the County of joined that Sunday trading be abstained. It was stated by Chief Justice Lowrie, in

It was claimed at the argument, that while also that of Canute (Ibid., 129).

versal fruth for the defense and propagation of selling a cigar was within the prohibition of tained in the act.

value in construing the existing law.

"All Sunday legislation is the product of Pagan Rome; the Saxon laws were the pro. any cattle, coffermonger, poulterer, herb sel duct of Middle Age legislation of 'The Holy ler, cord wayner, shoemaker or other person Roman Empire.' The English laws are the selling, disposing or offering to sell-any of the transcript of the English." (Lewis's History of Sunday Legislation, p. 70)

The first Sunday law, the edict of the Emperor Constantine, was the product of that pagan conception developed by the Romans. which made religion a part of the State. The day was to be venerated as a religious duty owed to the God of the Sun.

During the Middle Ages the civil authorities exercised the right to legislate in religious matters after the manner of the Jewish Theocracy. The English Reformation introduced for the first time the doctrine of the Fourth Commandment to the first day of the week. While Christianity is part of the common law of this State (Uptegraff vs. Commonwealth, 11 S. and R. 394; Sparhawk vs. Union Passenger Railway Company, 54 Pa. 407). Judge B-II, in Specht vs. Commonwealth, 8 | Charles II. already cited; but after the con-Barr., 325, puts the Sunday law on its true basis. "Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation.

Chief Justice Lowrie, in Commonwealth vs. Nesbit, 34 Pa., 403, 409, after referring to the earlier legislation in this Commonwealth and to the English act of 29 Charles II., Chap. 7, upon which our laws were in a great measure modeled, said: "Let us consider the statutory definition of what is forbidden. any worldly employment or business what both are doing worldly business." It is soever.' What does this word 'worldly' claimed, however, that the act of defendant mean? Its co-relatives help us to its meaning. Very evidently worldly is contrasted | dence of the offense by the seller. with religious, and all worldly employments

Hist., Ibid., 66) In one of the laws of Ed- Heaven be lost. ward the Elder. made after the peace between In the year 858. A. D. Pope Nicholas I., in

The Cromwellian Parliament passed an act the law, that its terms did not extend to buy- in 1656 in which persons who were "In any While the terms deponination and sect are ing; and that defendant, when making the tavern, any ale house, victualing house, sometimes used as synonyms, the term sect, purchase, having acted as a detective employ- strong water house, tobacco house, cellar or which arose to designate those who broke ed to convict sellers, if he was performing shop, they not lodging there (and only upon away from an Established Church, usually worldly employment or business, his work | urgent necessity be allowed by a Justice of the was one of necessity within the exception con- Peace), or fetching or sending any wine, ale or beer, tobacco, strong water or other strong Sunday legislation is more than fifteen cent- liquor unnecessarily and to tipple within aux uries old, and the "historic argument" is of other house, shall be deemed guilty of profaning the Lord's Day." In the same act it was provided that every butcher killing their wares or commodities, and the persons buying said wares or commodities, shall be deemed guilty of profaning the Lord's Day. (Lewis's Hist., 129.)

> In the statues of 29 Charles II., Chap. 7, the subject was forbidden from "exercising his ordinary calling or business" on Sunday, and its wording was adopted in the act of 1705, passed in this Commonwealth. (Commonwealth vs. Nesbit, 34 Pa., 403, 409. supra.) The act of 1794, however, contains a prohibition against "any worldly employment or business whatsoever on the Lord's Day," and enumerates the exceptions.

As was said in the case of Duncan vs. Commonwealth, 2 Pearson. 215, "It matters not whether it is the person's ordinary calling or business or not." . . . The old act of 1705 in this particular was copied from the act of struction put on these words by the learned Court of Great Britain, our legislators, in passing the act of 1794, as we conceive, purl posely changed the wording. They saw that the blacksmith might leave his shop and work on Sunday at making garden or building fences; "it was not his ordinary calling:" they, therefore, forbade "any worldly employment whatsoever."

In the same case it was said (p. 215), "We are unable to see why the buyers as well as It is the sellers are not offenders against the law was one of necessity in order to provide evi-

In the earliest law upon the observation of are prohibited for the sake of the religious Sunday, which seems to be the edict of Constantine, heretofore referred to, and which is Reference to "buying" in terms is of rare quoted in the opinion of Judge Reed, in Sparoccurrence in the laws. Perhaps the earliest | hawk vs. Union Passenger Railway Company appearance of the word is in the enactment (subra) there was a mandate to all judges by the Council of Mayence, in 813 A.D., under and all city people and all tradesmen to rest Charlemagne, which decree "that all Lord's on the venerable Day of the Sun, but the work days shall be observed with all due veneration, of necessity excepted, permitted those dwelland that all servile work shall be abstained ing in the country freely and with full liberty from, and that buying and selling may be to attend to the culture of their fields, since less likely to happen there shall be no judicial it frequently happens that no other day is so trials unless concerning capital crimes." The fit for the sowing of grain or the planting of Council of Rheims "prohibited on the Lord's | vines; hence the favorable time should not Day any mercantile transaction." (Lewis's be allowed to pass, lest the provisions of

the Danes and English, it was provided that his instructions to the Burgundians who had "If anyone engaged in Sunday marketing, let lately embraced Christianity, taught them the reign of Æthelstane it was enacted "That necessity, such as journeying, fighting, etc., It appears from the Magistrate's transcript | there be no marketing on Sunday" (Ibid., 73) | might not be performed. (Lewis's Hist., Ibid.

Philadelphia, "on Sunday, October 18, 1903, from." (Ibid. 74); and laws similar in char- Commonwealth vs. Nesbit (supra.) in conwhile exent for a society, bought a cigar." acter were enacted in the reign of Ethelred and struing the words of the act of 1874: "Some worldly employments are expressly allowed,

such as removing one's family, the delivering | tary A. H. L. wis, which on motion was laid of milk and the necessaries of life, and the on the table. business of ferrymen and innkeepers, and, of The Treasurer presented his report for the means adopted for this purpose and which ments since January 1st. are not in themselves forbidden, and all ing by reason of famine, flood, fire, pestilence the list of life members of the Society. or other disaster. , . . The law regards its business, regards as necessary."

tion of works of necessity as used in connection with Sunday-legislation, it is not possible to conceive of a necessity which compels a person to become a party to an off-use which is susceptible of proof upon view. That it may be more convenient for an informer to buy than to wait for a precarious customer cannot make the work one of necessity.

The defendant was properly convicted, and the judgment of the Magistrate is affi med and the appeal dismissed at the cost of the appellant.

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, Jan. 10. at 2:15 P.M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D E. Titsworth, L E Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. A. Hubbard, W. C. Hubbard, J. M. Titsworth, J. D. Spicer, Corliss F. Randolph, C. C. Chipman, G. B. Shaw, E. F. Loofboro, W. H. Crandall, J. P. Mosher, F. S. Wells, O. S. Rogers, H. M. Maxson, Mrs. H. M. Maxson, Mrs. Geo. H. Babcock, A. L. Tits-

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

Secretary Lewis reported on his visit to Battle Creek, Mich., and Chicago, Ill., and in connection therewith presented a letter from Secretary O. U Whitford,—and the following action of the Advisory Committee of the Chicago church:

Resolved, That it is the sense of this meeting that the Boards of the two Societies, the Missionary and Tract Societies, be requested at the earliest moment possible to take into consideration the state of affairs at Battle Creek and the request of Mr. J. C. Bartholf, and unite in sending some minister to visit the people there, with discretionary authority as to organizing such a work as Mr. Bartholf suggests.

U. U. PARKER, Sec. Com.

On motion it was voted that the matter embodied in the resolution be referred to Sec- Mrs. M. G. Townsend, Traveling Expenses \$ 7.50 retary A. H. Lewis and Secretary O. U. Whit-

The committee on distribution of literature reported that in a month's time it was hoped to have a proof copy of the new publication relating to Seventh-day Baptists. The matter of title for the publication was referred to the committee on Distribution of Literature, with power.

The quarterly report of R-v. J. T. Davis was presented, also report of Mrs. M. G Townsend. Correspondence was received from Rev. G. Velthuysen of Haarlem, Holland

and Rev. A. P. Ashurst of Hammond, La. A communication was received from Secre-

course, these may be performed by a person second quarter, which was adopted. He-also or his servants, and by all the ordinary presented statement of receipts and disburse-

Correspondence from the Treasurer of the worldly employments are allowed which in Woman's Board was reported by the Treastheir nature consist of acts of necessity or urer and pursuant thereto it was voted that charity; or if they become so for the time be the name of Mrs. S. A. B. Gillings be added to Mrs. Lucina Tallett, Otselic Centre, N. Y.

The Treasurer also reported a bequest to that as necessary which the common sense of the Society by Miss Sarah Saunders of Brookthe country, in its ordinary modes of doing field, N. Y., of \$100, which has been placed in the permanent fund. The Board desires to Accepting in its broadest sense the defini- record here its grateful appreciation of the

Minutes read and approved. Board adjourned.

> · ARTHUR L. TITSWORTH. Recording Secretary.

TRACT SOCIETY.

F. I. HUBBARD, Treasurer.

In account with the AMERICAN SABBATH TRACT SOCIETY For the Quarter Ending December 31, 1903.

To balance on hand Oct. 1, 1903. Funds received since as follows: Contributions as published:

Income Account. S. D. B. Memorial Fund George H. Babcock bequest George Greenman Bequest 40 00 ublishing House Receipts.

October \$ 459 10 By cash paid out as follows: G. Velthuysen, Sr., salary.

December 50 50 A. H. Lewis, Salary. ------\$ 500 oo Expenses to Chicago 41 50 George Seeley, Salary. October \$ 12 50 P. Ashurst, Salary.

Mrs. M. G. Townsend, Salary. J. T. Davis, six months' salary H. G. Whipple, legal advice on Denominational Re-

Publishing House Expenses \$ 473 86 416 74 403 95

By balance cash on hand

E. & O. E.

F. J. HUBBARD, Treasurer. Plainfield, N. J., Jan. 6, 1904.

Examined, compared with vouchers and found correct. WILLIAM C. HUBBARD, Auditors. Plainfield, N. J., Jan. 6, 1904.

TRACT SOCIETY—TREASURER'S REPORT. Receipts for the Month of December, 1903.

Dr. C. H. West, Parina, Ill Mary S. Maxson, Americus, Kan. F. E. Main, Little Genesee, N. Y. Mrs. S. E. Brand, Leonardsville, N. Mrs. Mercy Garthwaite, Milton Junction, Wis... J. A. & S. A. Milliken, Butler, Okla... I 00 5 00 Mrs. Anna L. Ware, Andover, N. Y Nettie J. Coon. Milton Junction. Wis. Dr. S. C. Maxson, Utica, N. Y. . . . Eusebia Stillman, Wellsville, N. Y. First Genesee . Milton Junction, Wis Hartsville, N. Plainfield, N. Welton, Ia.

Collection Hammond, La., church Young People's Permanent Committee

George Greenman Bequest, six months' interest on bond and mortgage, 341 East Second street . . .

F. J. HUBBARD, Treasurer.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLI-CATIONS AND SABBATH REFORM WORK

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

(Continued from last week)

Life Directors-Dr. C. D. Potter, 1876-1893; Mrs. C. D. Potter, 1876; James Bailey, 1876-1892; Mrs. James Bailey, 1876-1891; James R. Irish, 1846-1891; Jno. P. Stillman, 1857-1879; J. L. Huffman, 1879 1897; Mrs. H. D. Witter, (Mrs. J. L. Huffman), 1870; Charles M. Lewis, 1879-1883; Mrs. Charles M. Lewis, 1879 1881; A. B. Burdick, 1857-1887; Arthur E. Main, 1880; S. E. Avres Barney, 1882; W. D. Avres. 1882; G. W. Gardner, 1882; Mrs. G. W. Gardner, 1882; Eliza Gardner Kenyon, 1882; O. DeGrasse Green, 1882; A. J. Green, 1882-1901; Mrs. A. J. Green, 1882; W. D. Green, 1882; Asa B. Prentice, 1882.

Directors-John Whitford, 1843-1848; Solomon Carpenter, 1843 1846; William B. Maxson, 1843-1858; Thos. B. Brown, 1843-1847; Clarke Rogers, 1843-1846; 1848-1851; Walter B. Gillette, 1846-1848; 1850-1858; Varnum Hull, 1846-1847; E. G. Champlain, 1847-1848; Azor Estee, 1848-1850; Lucius Crandall, 1848-1858; John D. Titsworth, 1850-1854; David Dunn, 1851-1858; Eliphalet Lyon, 1856-1858; Darwin E. Maxson, 1858-1861; Elisha Potter, 1858-1860; William C. Kenvon, 1858-1860; T. E. Babcock, 1858-1861; Sherman S. Griswold, 18,8-1860; Azra Muncey, 1860-1861; J. C. Crandall, 1860-1863; Julius M. Todd, 1861-1863; 1874-1876, 1881-1902; J. P. Hunting, 1861-1862; R. W. Brown, 1861-1863; Ransom \$ 87 50 T. Stillman, 1862-1874; 1875-1881; John A. Langworthy, Hibbard, 1863-1867; 1870-1879; Ezra Coon, 1863-1870; J. T. Rogers, 1863-1864; W. M. Palmiter, 1863-1864; Roswell P. Dowse, 1864-1881; Asa M. West, 1864-1867; C. M. Whitford, 1867-1877; E. B. Clarke, 1867-1869; Milton W. St. John, 1869-1870; Leroy H. Maxson, 1869 1881; Isaac D. Titsworth, 1870-1876; Charles Maxson, 1870-1877; Alanson C. Potter, 1870-1877; 1878-1881; Benj. F. Langworthy, 1870 1876; Ezra Goodrich, 1870-1872; Lester C. Rogers, 1872-1873; J. B. Whitford, 1873-1877; Anthony Hakes, 1873-1876; Amos L. Clarke, 1876-1877; 1878-1879; 50 00 J. Delos Rogers, 1876-1877: 1878 1881; Amos Stillman, 1876-1877; Silas Bailey, 1877-1880; Sands B. Maxson, 1877-1881; A. 35 00 L. Clarke, 1879-1881; Joshua Clarke, 1879 1895; J. A. Crandall, 1879 1881; William J. Whitford, 1880-1881; J. G. White, 1880-1881; A. C. Rogers, 1880-1881; Stephen Babcock, 1881-1886; 1887-1900; A. Herbert Lewis, 1881-1896; J. Dennison Spicer, 1881-1895, 1901-1902; Thos. H. Tomlinson, 1881-1888; J. Bennett 479 69 \$2 608 32 Clarke, 1881-1902; Edwin Whitford, 1881-1891; B. F. Rogers, 1881-1883; Edgar R. Greene, 1881 1902; J. J. White, 1881-1883; Dr. C. D. Potter, 1882-1803; Henry V. Dunham, 1882-1902; Wm. C. Burdick, 1883-1902; Jos. M. Titsworth, 1883-1884; 1885-. \$4,021 07 1902; Jos. A. Hubbard, 1883-1902; George B. Carpenter, 1883-1885; 1890-1902; Jonathan Maxson, 1883-1885; Judson G. Burdick, 1884-1885; 1886-1902; Wm. C. Daland, 1885 1902; Rudolph M. Titsworth, 1885-1892; Stephen Burdick, 1886 1902; Henry D. Babcock, 1887-1902; Abel S. Titsworth, 1887-1802; Elias R. Pope, 1888 1896; F. Adelbert Dunham, 1888 1892; Geo. E. Stillman. 1888-1900; Leander B. Livermore, 1888 1896; Frank S. Wells, 1889 1902; Arthur L. Titsworth, 1889-1890; Ira L. Cottrell, 1889-1902; Herman D. Clarke, 1889-1902; Occar U. Whit-

ford, 1889-1902; Edwin H. Lewis, 1889-1902; Edwin B. Shaw, 1880-1902: David E. Titsworth, 1890-1894; Corliss F. Randolph, 1800-1902; Charles C. Chipman, 1891-1902; Henry M. Maxson, 1802 1002; Edgar F. Cottrell, 1893-1902; George H. Utter, 1893-1902; Lester C. Randolph, 1893-1902; Geo. W. Lewis, 1893-1902; Protestant, 1897. Ira J. Ordway, 1894-1902; Theo. L. Gardiner, 1895-1902; Frank L. Greene, 1895-1902; Alfred A. Titsworth, 1895-1902; Frank E. Peterson, 1896-1902; Wm. C. Hubbard, 1896-1902; Geo. B. Titsworth, 1896-1901; Geo. B. Shaw, 1897-1902; Alex. W. 1899 Vars, 1897-1902; Uberto S. Griffen, 1897-1902; Dr. Geo. W Post, 1898-1902; Martin Sindall, 1899-1902; Sherman E. Avers. 1809-1902; Frank J. Hubbard, 1900-1901; Orra S. Rogers, 1900- ers. 1900. 1002; Wm. H. Crandall, 1900-1902; Mrs. Geo. H. Babcock, 1901-1902; Esle F. Randolph, 1901-1902.

Jan. 18, 1904.]

From this record of the officers of the Society, with their terms of service, the long and faithful service of the following, are certainly worthy of special mention:

PRESIDENTS.	•
Nathan V. Hull	17
VICE-PRESIDENTS 6	•
Nathan V. Hull Julius M. Todd. Geo. B. Clarke. Asa B. Prentice Lester C. Rogers Isaac D. Titsworth Leander E. Livermore Samuel D. Davis.	14 " 10 " 32 " 14 " 12 " 11 "
TREASURERS.	
Thos. B. Stillman J. Frank Hubbard	19 " ,15 "
CORRESPONDING SECRETARIES.	
Geo. B. Utter	11 "
RECORDING SECRETARIES.	•
Thos. B. Brown	7 " 6 " 12 "
SEVENTH DAY BAPTIST PUBLICATION	S.

Our publications have embraced two general classes:

1. Those designed to be financially self-sustaining.

• tions from the people of the denomination.

self supporting have been the Sabbath Re- paper desires to make grateful acknowledgecorder, the Helping Hand, Lesson Leaves, | ment. Addenda have been embodied from | determine that those who by their callings or and the Sabbath Visitor.

The following have been the main denominational publications since 1872:

The SABBATH RECORDER the entire time. with a Sabbath Reform edition from 1898 to December 1901.

The Sabbath-school Journal, 1874. The Bible Scholar, 1877-79.

The Outlook (under various titles), 1882-

De Boodschapper (by assistance) since 1882. Our Sabbath Visitor, 1882-1902. " since February 1902.

The Sabbath Chronicle, 1883. The Missionary Reporter, 1883-85.

Seventh-day Baptist Quarterly, 1884. Biblical Teachings Concerning the Subbath

and the Sunday, 1884 and 1888. The Light of Home, 1885-90. Evangelii Harold, 1885-90.

Evangelii Budbarare, 1890-1902. The Helping Hand, 1885-1902. A Critical History of the Sabbath and the Sunday, 1886.

Seventh-day Baptist Handbook, 1887. Sabbath Commentary, 1888.

The Sabbath Outpost 1888. A Critical History of Sunday Legislation, 1888 and 1891

Eduth le Israel, 1888-90. Peculiar People, 1889-98.

Proceedings of the Seventh-day Baptist the problem is a determined protest made by Council, 1890.

Jubilee papers, 1892. Sabbath Reform Library, 1892.

Studies in Sabbath Reform, 1898. Swift Decadence of Sunday-What Next? | translate and quote the following:

Letters to Young Preachers and their Hear-

The Sabbath of Christ, 1902, and Millions of pages of tracts.

have contributed most largely to our publications, either as editors or authors, during the century whose close we are now celebrat-

William B. Maxson. Eli S. Bailey. Henry Clarke. John Maxson. Joel Greene. Alexander Campbell James Bailey. William M. Jones. Geo.. B. Utter. Lucius Crandall. Walter B! Gillette. Thos. B. Brown. Joseph W. Morton Halsey H. Baker. Stephen Burdick. J E. N. Backus. Nathan Wardner. Nathan V. Hull. Oliver D. Sherman Lewis A. Platts.

Lucius R. Swinney. Asa B. Prentice. Elston M. Dunn. Arthur E. Main. Darwin E. Maxson. E. S. Bliss. Abram H. Lewis. Correl D. Potter. Frank E. Peterson. Oscar U. Whitford. G. Velthuysen. Pres. Wm. C. Whitford. William C. Daland. Ch. Th. Lucky. Prof. Wm. C. Whitford Leander E. Livermore. Wardner C. Titsworth. Lester C. Randolph. Herman D. Clarke. J. F. Shaw.

In the compilation of the catalogue of publications which forms a part of this historical to protect their people against the pest. record, very valuable help was found in Rev. | There are regulations that forbid crying out Stephen Burdick's most excellent article on "Our Publications" in the "Jubilee papers," published in 1892, the catalogue being so ac-2. Those supported largely by contribu- curate and complete up to that date, that to protect people from the piano hammerer? much of it has been incorporated in full in Just how this is to be done it will be the busi-The principle publications intended to be this history, for which the author of this 1892 to 1902.

UNABLE TO ACCEPT PASTORATE.

A brief note from Brother O D Sherman, under date of January 8, 1904, is at hand, which is its fown explanation. We wish that the circumstances were more favorable and that the Virginia churches might have the benefit of the pastoral services which they there would be unmusical places where other have sought from Brother Sherman. Our readers will join in the hope that his health may be speedily and fully restored.

cember 29, 1903. I was on the Middle Island, Greenbriar, and Black Lick field four weeks. I contracted a severe cold which terminated in catarrhal fever during pest."—Literary Digest. the last of my stay. I came home with impaired health, and have been severely ill since, but am now improving and hope to be out soon. Yielding to my own conviclarge a field, on which the churches are so widely sep- | brother, arated, although I-would have gladly accepted the pastorate had I been able to do so.

O. D. SHERMAN.

FOR THE EXTERMINATION OF THE "PIANO PEST.

In Germany the attack on the promiscuous use of the piano and other noisy musical in- deemed in that coming glad re-union. struments at all times and places has assumed almost the phase of a crusade. The latest and most characteristic discussion of the Munich Allgemeine Zeitung, the oldest sionary.

Paganism Surviving in Christianity, 1892. and probably most influential general scien-The Catholicization of Protestantism on the | tific journal in the country. The publication Sabbath Question, or Sunday observance Non- of the protest in this journal is significant, indicating that the learned world of the Fatherland is taking the matter seriously. We

"The protest of thinkers against the piano pest is not new, nor have the protestants been the meanest among men. Both Goethe and Schopenhauer have virtually cursed the evil habit of their thoughtless neighbors that The following names represent those who interfered with their work and comfort, and yet, comparatively speaking, their sufferings must have been small compared with that of most modern men. Still more recently the litterateur, M. Lessing, wrote a series of articles in the Nord and Sud, in which he voiced the protest of nervous people against this evil. It is well known to what trouble Mrs. Carlyle went to save her husband from molestation of this kind, and how Richard Wagner bought peace at a high price from the distorting street rabble in Florence. The question itself has a history which prominent men have helped to make.

"The question has both a medical and a legal side. The effect of such noise on the finely strung perves of the thinkers and writers is very dangerous, and as a physician I can testify to this danger. Piano players have no right to endanger the health of their neighbors, and this being the case, it is the right and the duty of states and governments wares on the streets, that regulate the noise that may be made by hucksters and others; why should there not be regulatious ness of our lawmakers to determine. But one way that seems to be good would be to by choice are bound to use the piano or the loud musical instruments hours and hours each day should be compelled to live in certain quarters of the city.or in certain squares in a street, or in certain sections of squares, just as in the railroad trains there are certain parts and portions where smoking is allowed and others where it is forbidden. In this way people could live undisturbed and be sure that the next moving-day would not bring the unwelcome piano into the new neighbor-Brother Lewis: —I returned from West Virginia, De- hood. But both medical and legal considerations call for an extermination of the 'piano

RESOLUTIONS OF RESPECT.

WHEREAS, Our Heavenly father has called our dear tion and the concurrent advice of friends I have felt | brother, Edward W. Burdick, to the life beyond, we, the compelled to decline the pastorate of those churches, as | members of West Hallock church and society, realize I am not physically able to meet the demands of so | that we have sustained a great loss in the death of our

We wish to tender our sympathy to his bereaved family in their sorrow; and to express our appreciation of his generous Christian character and loyal service in this church and community.

May the example of our brother's life be to us all a strong incentive to more faithful consecrated service, and may we so live that we shall join him with the re-

GRO POTTER. A. B. CROUCH, ADDIE R PATERSON,

I find that God makes up to one often by Siegmund Auerbach, a leading physician of inward power and peace for what we lose in Frankfort-on-the-Main, in the supplement of the way of outward comfort. - Arctic Mis-

Missions.

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

THE first volume of the Seventh-day Baptist Pulpit closed with the January number. The twelve numbers will make bound, together in good style, a fine volume of sermons of Seventh-day Baptist ministers, both deceased better. What it will seem wise to do when we like the New England people. and living. The sermons are excellentsome from the ablest and strongest of our preachers of the past—and some from the able and strong preachers of to-day. It stops, of a day each, in Japan. In Nagasaki, seems to us that every Seventh-day Baptist | two nights and a day from Shanghai, where | family would want a volume of these ser- we have spent several summer holidays, it monthly magazine form for the benefit of Suganuma, an American lady who married a have a sermon from one of our own ministers foreigners, as well as a daily clinic for Japa-When two or three Seventh-day Baptist fam- of the pioneer missionaries of Hawaii. Anilies live near each other and have no other two days and we were in Yokohama, increase the number of subscribers.

A MID-OCEAN MESSAGE.

Mrs. D. H. Davis, as it was deemed necessary by the whole mission, has returned to the homeland with her son Alfred because of his poor health. This interesting letter writinterest by the readers of the RECORDER:

STEAMSHIP SIBERIA, Dec. 22, 1903. My dear Mrs. Whitford:

Your kind letter of Oct. 12 reached me in Shanghai, while I was so busy preparing for this journey. We are now on our last stage, having left Honolulu yesterday evening. On the whole it has been a very comfortable trip school, called a moment at the President's sober members of our party rejoiced in the thus far. We had one severe storm after leaving Yokohama, but our ship is so large and steady that we suffered very little. One poor steward was thrown by the waves, hav- can appreciate better than ever the superior turned for lunch at one o'clock, finished our ing his leg broken, and there were a few other physical strength of the Japanese as com- letters for China and started in search of the minor accidents, but when the officers tell us we are very fortunate in being on this "big" | far to see-opium, the curse of China. ship we hold no controversy.

on the condition of each one. As you know, heard us one day speaking of Alfred Univer- at every port.

reach California, I do not know, but am sure providence will direct.

The first week of our journey we had three

THE SABBATH RECORDER.

isolated and lone Sabbath-keepers who could | Japanese and has a large practice among | appropriate Scripture reading. These ser- old acquaintances at the American Board mons are sent to them free, and also to pas- | Mission at the same house where twenty-four | torless churches for use in Sabbath services. | years ago we found "Grandma Gulick," one | know your friends at home. It gave us a difchurch privileges on the Sabbath, they can where we had two days. The first-was spent ones in China. Then setting our watches ahead prayer, a sermon read, and such a service of Japan. We were in company with some quite put us out of sorts with "days and dates." followed by a Sabbath-school. Any lone Sab- missionary friends from China. Leaving the However, after crossing the "line," they told Many words of appreciation and commenda- one in the afternoon, going to one part of the friend said to me one morning, "Don't you cation of the Pulpit. It is sent to about 200 | United States. We were then directed to the opinion that it was too "tropical." lone Sabbath-keepers, and to about 50 of our Adventist Mission, where I wished to call, but Yesterday morning we reached Honolulu small churches. There are 156 subscribers found they had moved to quite another part. harbor, and after inspection by the quaranfor the Pulpit and from them is about all the We then took our course around by the Im- tine officers (which has been quite a joke at income that is received for its publication. It perial Palace, but though the park and sur every port we steamed up to the wharf. This is not paying for itself and is largely a mis- roundings were very lovely we somehow felt is not the Honolulu of eleven years ago, as I sionary effort. We ought to have more sub- that our "rights" had been somewhat re- saw it on my return to China. It is now an scribers. Will not the pastors of our church-stricted in not being able to even see the American city and a lovely one it is. In no es speak a good word for The Pulpit and palace because of the high walls. The coun place in the world could one spend a more inrecommend to their congregation to sub- try just there is rolling, making it very en- teresting day. Our "missionary" party has scribe for it. It is at the cheap price of 50 chanting, with the beautiful foliage and grand been a small one, so we have been pretty cents a year. We dught to have at least old trees. Inclosed you will find a tiny pic-closely "attached." Mr. James, having re-400 subscribers. Let there be an effort on ture of the sacred bridge which only the turned to China from Yokohama, Mrs. James, the part of all our pastors and churches to Emperor is allowed to cross. So much for the two little girls, Miss Irvine, Alfred and I, have vet superstitious Japan. She has come a long | composed the party. The families of several way out out into the light of civilization, and | naval service officers came on from Yokohama I suppose on these lines is little more conser- to meet the fleet, which are now in Honolulu. vative than Old England. The Capitol build- | We were interested in seeing them meet the ings at Tokio are fine. However, leaving these officers. Then, after visiting some of the we went several miles out on the hills, as they shops, we took the electric cars for "Pacific call it, yet city all the way to where our Meth- | Heights." Wish it were possible to picture ten on her way home will be read with much odist friends have a large school or schools—to you the views of land and sea at the car Theological, Collegiate, Academic-for boys, wound its way up the mountain. Two mounand at the same place one for over two hun- tains are of rather peculiar formation, one dred girls. They have an enormous estate, | called "Punch-bowl," an extinct volcano, and bought years ago when property was cheap. | the other "Diamond-head." At the summit We first called at Dr. Sopers', where they gave | the children were rewarded with a look at the us a nice lunch; then went over the girls' proverbial cage of monkeys, while the more home, into our rickshas, and quickly back beautiful panorama spread out before us. four miles to take the train for Yokohama. My friend. Miss Irvine, remarked how beauti-After riding over eleven miles with one Coolie, ful indeed God has made this world. We repared with the Chinese, and the cause is not postoffice. This we found a rather long

As Mr. Davis will have informed you ere another good half mile in ricksha, and it thought that a long ride for five cents with this, we left Shanghai Dec. 5. There was being quite dark we were very glad to find a all the interesting sights thrown in. We all much cause for gratitude in leaving the mem- steam launch waiting at the wharf and some enjoyed walking on the soft green grass, after bers of the mission all in usual health. This of our fellow passengers waiting on the dock. the hard decks, but we must not tarry, with matter of health is of course very important | One, a Mr. Maxson, 1 think from Washing- the ship to leave at five o'clock, and we all everywhere but especially so in China, where ton, has been out in Manila, P. I., two joined in saying it had truly been a lovelythere are so few workers and so much depends | years in the United States Civil Service. He day. We have had exceptionally fine weather

I have had hope of remaining at my post sity, so made some inquiries, saying his until Miss Burdick could return, and I cer- ancestors were all Seventh-day Baptists, tainly did not willingly yield to the circum- | Maxsons, Lanphears, etc., and that his two stances which plainly indicated the necessity grandfathers were Seventh-day Baptists minof my return to the homeland at this time. isters, though as I understand, his father Alfred has not improved on the journey, as I came to California in the early days and had had hoped, though on the whole am sure he is always kept First-day. This gentleman looks

TOL. LX. No. 8.

Our second day in Yokohama I went with Miss Irvine to the Woman's Union Mission for lunch. Miss Crosby, forty years in Japan. is still at the head of that work, and wonderfully bright and efficient. There are six ladies in the mission, now part in the school and mons. These sermons were published in a was a pleasure to meet our old friend, Dr. two in evangelistic work, who were out in the country the day we were there. The youngest member-Miss Tracy of Plainfield, N. J.-has only been out six months. She is acquainted to read each Sabbath of the month with the nese. In Kobi, two days later, we called on with some of our friends there. It makes the world seem very small when you meet these people out here in these ends of the earth who ferent feeling when we left Japan. We felt that the connection was broken with our dear get together, have Scripture reading, singing, in going by "rail" up to Tokio, the capital a half hour everyday and at last two Fridays bath-keeping family can have a Sabbath ser- | train-we went with jurickshas from about | us we were no longer in the "East" and we vice in its home by the use of the Pulpit. | nine or half-past in the morning until after | tried to think the skies were home skies. One tion have been received by the committee city to call on some of their friends. We were think, really, that sky looks a little like who have in charge the editing and publi- disappointed to find they had returned to the home?" I confessed, reluctantly, to the

walk, but letters posted we took the electric. Reaching the station at Yokohama it was cars for Kapiolani Park, five miles away. We

Returning to the steamer we found quite a | he had no outward appearance of having large number of passengers taking on at shoveled coal since our departure from these Honolulu with many more friends to see them islands. They tell us we will reach "'Frisco' off. They were loaded down with wreaths about noon to-morrow. I will not close this made from the carnation pink, so the air was | letter until after receiving our letters there. sweet with the perfume. This is the Hawaii decoration. One gentleman was just loaded Sunday afternoon, Dec. 27. Mrs. Fryer met around the neck and arms. After the ship for I had a lot of trouble with the customs was loosed from the wharf, he took the with things which other people wished to send wreaths off and threw them at his various to their friends. As soon as I could get my friends on shore. It was a beautiful sight. baggage over to Oakland and get matters As we were fully off there came cries from the arranged, Mrs. Fryer went with me to see Dr. shore, "passengers left," and sure enough Maxson, formerly of St. Helena, who now has there had been a misunderstanding about a sanitarium here in Oakland. He examined time of sailing as it, we all knew, was changed | Alfred, and we arranged for him to go to the on the board from six to five o'clock. These friends had not noticed the change. They main there a week and see what is best to plan happened to be all from our table-one gen- for later on. Dr. Maxson thinks Alfred should tleman from Holland and a Spanish priest | not go to New York State until the cold with two assistants from the Manila Observ- weather is over, so it looks as though we atory on official business to the Exhibition must remain in California until spring. at St. Louis. They all had to come up the should have sent this letter on immediately rope ladder and we felt a little anxious for on our arrival, but was rather expecting to

Jan. 18, 1904 1

Well, we were safely off at last, and a fine send-off the United States fleet gave us as we passed out of the harbor-perhaps, partly owing to the fact of our having brought the Admiral's family over from Japan.

fine man whom every one admires.

perfect composure and good nature. He is a

We are having fine weather to-day, which I hope may continue, but I determined to write you this morning, fearing the opportunity might not be so favorable later on. The piano has been going most of the morning, so if there is confusion in my sentences you need not wonder. It is to be Christmas on board. One could almost wish we could pass it without knowing.

Dec. 23. As I sit down this evening to write to Mr. and Mrs. Crofoot I found lying on the desk the Christmas number of the Hawaii Magazine. On the frontispiece is this beautiful poem so expressive of the "Paradise of the Pacific," as Hawaii is called:

Where the sunshine only gladdens, where the rain falls Where the breezes, ocean laden, greet you with a fond

Where the swift canoes are gliding o'er the emerald tainted waves, Where hrough depths of liquid sapphires, opals gleam

in coral caves. Where the "golden shower" is bending to the zephyr's faintest sigh. Where the moonl ght's silver radiance floods the cool

- sea-girt lanai, Where the rainbows span the valleys, arching o'er the verdure bright. Where the water leaps to join them from their rocky | quick.

Where the cocoa palms are reaching heavenward forever As like sentinels they listen to the surf beat on the shore. Wherethe sunset trails its splendor o'er the waters of

the West. Where the sunrise rosy-tinted, gilds the mountain's Where the summer is immortal there, beneath an azure

Circled by a sea of beauty, floats that land of love-Hawaii!

Only one who has been in tropical climes strong dose just now. can fully appreciate these lines.

I am not sorry. There was much on the ship | moral character of a city. It does not all to make it a pleasant day for the passengers depend on the mayor. and I think we each one felt somewhat responsible for the happiness of the other one. The dear children had a happy day, for in some mysterious way Santa Claus found his | Don't play passenger. way on the ship. We hardly think, however, "stowaway" when we left Honolulu. At least | coming army.—The Advance (Chicago).

Berkeley, Cal., Jan. 1 - We arrived here with these wreaths—his hat and me at the wharf and it was such a comfort, sanitarium the next morning. He is to reour friend, the priest. He is a large, portly hear from Mr. Whitford. However, will not old gentleman, but he met his Waterloo with delay longer.

With much love and kindest regards to Mr. Whitford, affectionately yours,

SARA G. DAVIS.

A SEA LYRIC.

WILLIAM HAMILTON HAVNE.

There is no music that man has heard Like the voice of the minstrel Sea, Whose major and minor chords are fraught With infinite mystery— For the Sea is a harp, and the winds of God Play over his rhythmic breast. And bear on the sweep of their mighty wings The song of a vast unrest.

There is no passion that man has sung, Like the love of the deep-souled Sea, Whose tide responds to the Moon's soft light With marvelous melody— For the Sea is a harp, and the winds of God Play over his rhythmic breast And bear on the sweep of their mighty wings The song of a vast unrest.

There is no sorrow that man has known, Like the grief of the worldless Main. Whose Titan bosom forever throbs, With an untranslated pain— For the Sea is a harp, and the winds of God Play over his rhythmic breast And bear on the sweep of their mighty wings The song of a vast unrest.

A WORD FOR THE NEW YEAR.

off and don't come back.

self, and see how it works.

To the man who tipples—quit. To the man who more than tipples—quit

to—want to right away. To the sensational preacher-startle the is about a hundred dollars a year, so that neighborhood by converting somebody.

the waste basket—and find the result.

afraid of strong doctrine; the city needs a To the New York churches—preachers and

Sabbath, Dec. 26. Christmas is over, and churches have something to do with the

Woman's Work.

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

SAINT AND HERO.

ANNA 8 REED.

"Auntie, who are the beroes?" Tell me, or don't you know?" I looked up from my sewing:

" Mother and Uncle Joe."

Mother's eyes so peaceful Gave a reproachful look. "Esther, why don't thee answer? Read to her out of a book."

Dutifully I obeyed her, Read of the olden days; Of knight and bold explorer,

But mother has lain there uffering Without a word of complaint, Until-though she doesn't know it-

She is our household saint.

And deeds that men will praise

And Joe! My darling brother! Bravely he put aside His love and strong ambition, And all his youthful pride.

Hid them away forever, Thinking no one would see To care, as was just his duty, For mother and Sue and me.

And when that child is older. I'il see that she shall know That none of the saints and heroes Equal mother and Jue.

THE Children's Court and the probation officer are proving as great a benefit in the way of uplifting youthful criminals as the friends who so strongly advocated the movement could desire.

When a boy or girl is arrested in a city where the Children's Court and the probation offi er exist, the child is not brought to justice with the hardened criminals, but has a separate hearing and in most cases he is committed to the care of the probation officer. In this way children are not sent to reformatories, but have their liberty on condition that they report regularly to the probation officer concerning their whereabouts, occupation and general welfare.

During the last year about twelve hundred boys and girls were paroled in the Children's Court in New York, many of whom would have been sent to juil or reformatories under the old plan. The moral effect of the system is a good one, and steady employment and good behavior is now frequently reported in the cases of boys who were formerly wayward To the walking delegate—walk away, way and unmanageable. Putting a boy on his honor is often a moral brace, and many of To the striker—go into business for your- these youthful offenders now bid fair to become useful citizens.

Leaving out entirely the moral effect of the system on the boys and girls, the movement is also a success from a financial standpoint, To the man who can stop when he wants | The annual cost of supporting a boy or girl in almost any of the reformatory institutions under this present arrangement something To the man who kicks the editor—kick over | like seventy thousand dollars has been saved in the city of New York alone, to say nothing To Chicago church members - don't be of what the children themselves have learned during the time that they would have been imprisoned according to the old regime.

THE war in South Africa brought about a most remarkable missionary movement. The Boer prisoners taken by the English were put To the clubwomen—suppose you club Satan | into camp in South Africa, in Ceylon, in India, in the Bermudas and other British To all the churches — help the pastors. possessions. Among these prisoners were leaders in the Boer Church, who set about To Sabbath school teachers—be of good guarding the young people against the dehe was secreted in a ventilator, as was a courage, you are making the character of the moralization of the prison camp by organizing them into a church. A religious awaken-

ing was the result of this movement, in which two hundred converts gave themselves to close of the war these young people have been put under thorough training adapted to their needs, whether industrial or intellectual.—Mission Studies.

The editor of the Woman's Missionary Record extends to her readers the following excellent New Year's greeting, good from the first day of January to the last day of December:

"To every one of its readers the Record gives New Year's greetings. May this be your 'best yet.' A year full of bard work, well done. Victories over self, well won. Just enough of trial to strengthen your moral fiber; enough of sorrow to sweeten your dis position and increase your power to sympathize with others; enough of discouragement to strengthen your faith; enough of joy to make you value the blessings of life; enough of pain and weariness to make you look forward to the rest of heaven."

CAUSE OF COLDS.

The invariable cause of colds comes from within. not without. No one takes cold when in a vigorous state of health, with pure blood coursing through the body, and there is no good reason why any one in ordinary health should have a cold. It may come from insufficient exercise, breathing of foul air, want of wholesome food, excess of food, lack of tion of the plain laws of health.

organism to regulate and compensate for the requires neither training nor experience. disturbance.

is not only a strong pre-disposing cause of control of their wives; this responsibility colds, but a prolific source of much graver gives woman a heart interest in political afconditions. Pure air and exercise are neces- fairs. Upon all moral questions the affection sary to prepare the system for the assimila- and virtue, the wife and mother love, are tion of nutriment, for without them there can safer guides to good laws and pure governbe no vigorous health. The oxygen of the air | ment than the ambition, partisanship, and we breathe regulates the appetite as well as selfishness of man. the nutriment that is built up in the system.

to sleep in a room with the windows wide possibilities for good. A few intellectual dysopen, and to remain out of doors every day, peptics are pessimistic -29 461 men voted manners for the closing decades of the nineno matter what may be the weather, for at against suffrage ten years ago: a few of those least two hours, preferably with some kind of may not have yet reformed. exercise, if no more than walking. One should The only active opposition is from a few renaissance of natural history, or the return not sit down to rest while the feet are wet or professional politicians who find that the the clothing damp. A person may go with qualified candidates for office have been the clothing wet through to the skin all day, doubled without any increase in offices, and if he keeps but moving. Exercise keeps up the those lawless elements who feel instinctively crease in wealth, and the wonderful improvecirculation and prevents taking cold.

man cannot take cold.

A careful diet would exclude the use of all and joint reign of man and woman.

narcotics and all food that is not thoroughly appropriated. An overfed person is worse off work among the heathen of Africa. Since the than one who is underfed, because the over-lare only six women in the penitentiary and fed body is taxed to dispose of what cannot six hundred men. be appropriated, and when not properly disposed of, remains only to be an element of her character has not been tainted, her nature danger.—Science of Health.

THERE IS ALWAYS A SOMETHING. HUNTER MACCULLOCH.

There is always a something, whatever your lot, And, ob I how that something annoyal Though the merest of specks, it becomes a big blot, A pang at the heart of your joys.

What matters the manifold blessings you've got,

If there's one little cloud in the blue? There is always a something, whatever your lot, And if it's not one thing—it's two!

If it wasn't for something left in or left out, Our happiness would be complete; 'Tis the lack of one room that we worry about, Or the dwelling is on the wrong street. If we only were thin, if we only were stout, If we had something different to do, There is always a something left in or left out, And if it's not one thing—it's two!

There is always a something, as certain as fate, A fly in the ointment we meet: The rich and the poor, and the lowly and great; Find bitter mixed in with the sweet. For each has an If with his neighbors to make, And it follows this changing life through; . There is always a something, as certain as fate, And if it's not one thing—it's two!

WOMAN SUFFRAGE IN COLORADO.

(CONTRIBUTED BY ELNORA MONROE BABCOCK) From an address issued by ex-Governor Alva Adams of

The women of Colorado regard the ballot as a more serious obligation than the average man. The first year after suffrage was bathing, etc., but always from some viola-granted, more books on political economy were bought and read by women than men There can be no more prolific cause of colds | have purchased and studied in all the years quent eating. These give no time for the di- versed in parliamentary law and in the abgestive organs to rest, and incite an increased stract problems of citizenship and governflow of the digestive secretions. Thus larger | ment than are their husbands and fathers. quantities of nourishment are absorbed than | Woman studies her civic duties—man believes can be properly utilized, and the result is an | that he is born to rule and boss, that, like obstruction, commonly called a "cold," which | Elijah II., he is a divinely appointed statesis simply an effort of the system to expel the man-he makes assurance a substitute for useless material. Properly speaking, it is wisdom. Woman does not agree with man self-poisoning, due to an incapability of the that states manship is the one business that

The men have placed their religion, their A deficient supply of pure air to the lungs | homes, and the education of their children in

If evil has come from equal suffrage I can-The safest and best way to avoid colds is not see it, but I can see in it the germ of great

Our experiment has brought good to man and no harm to home or to woman: there

The sweetness of woman has not been lost. has not changed. The man who patented the baby incubator has gone into bankruptcy.

Colorado manhood has given to woman those symbols of liberty, the ballot and the latch-key, and after ten years they have noregrets, and would not take them back if they

DUNKIRK, N.Y.

A PASSING smile is a little thing-Lost in a world of toil and care: And yet the soul with gloom oppressed, And the life grown wearie! with strange unrest, Will happier grow in the afterglow Of a smile that is kind and fair -Will M Crockett.

THE ADVANTAGE OF POVERTY.

Our so-called self-made men are in some

danger of overdoing their praise of the advantage of having been born poor. The truth of the matter is that there is no advantage whatever in poverty except that which comes from the stimulus of necessity to the exertion of all of one's powers. But the trouble is that those powers are frequently so overexerted and overstrained that the man is less of a man than he might have been if he had had more favorable conditions. We have known many students, obliged by their poverty to live on the narrowest margins, who have been made hopeless invalids. We have known of bright and able and brave boys to lose their hearts by the multiplication of diffithan highly seasoned foods, as well as fre- of State history. Already women are better born poor and have to make your own way, culties. If it is such a very good thing to be what is the force of the appeal to contribute money for the support of schools and colleges? No college pays its way from term bills. It contributes several hundred dollars a year out of its endowment funds or from the gifts of its friends for every student it has. If the struggle against poverty is such a good thing, why hold forth special advantages for students and scholarships for the especially needy? Why not make every one pay for what he gets. Men are spoiled by poverty as well as by wealth. The middle way is the safest. A child has a right to be well born, and a boy or girl should not be thrown out on the world without some kind of capital. coming through inheritance. The children of the vicious and the unsuccessful, who, of course, are poor, have no advantage in the race of life.—Advance.

OUR RETURN TO NATURE.

The future historian of American life and teenth and the beginning of the twentieth century will find an interesting theme in the to nature, which marks a distinct epoch.

If a desire for country life has followed the congestion of population in cities, the inthat in woman they have an unrelenting foe. | ments in transportation, there has also The physiologic care of colds is the preven- The cause should be loved for the enemies it grown up in America a genuine sympathy for tion of their occurrence. The person who has made. No fair man can say that suffrage animals and an intelligent desire for knowldoes not carry around an oversupply of ali- has been a failure. Every just man realizes edge in every department of out-door nature. mentation in his system, and furthermore, se- that the priestess of the fireside altar needs This awakening has been attended by recures a purified circulation by strict sanitary, the ballot to protect the sacred interests in leaved interest in the relation of living beings cleanliness, thus placing himself in a positive trusted to her. Every privilege granted to one another and to their surroundings, as condition, is immune to colds. A starving woman fortifies the menhood of the State. A | well as by the interest in the habits behavior. perfect civilization depends upon the equal and intelligence of animals on the part of both layman and specialist.—The Century.

History and Biography. tory of the General Conserence.

GENERAL CONFERENCE—FOURTH SESSION, 1804

(Continued from last week.) "Voted, that there be a committee ap-

pointed to write a circular letter to the several churches in our Union, viz: Deacon Divid Ayars, and brethren Joél Dunn, Jacob | Jesus Christ, and let their light so shine that West and Lewis Titsworth." The Circular others may take knowledge that they have are those of the United Kingdom, \$2 571 416. presented and approved as follows:

The elders and messengers from the different churches of the Sabbatarian order, composing the General Meeting, holden in Pischurches of the same faith and order, scattered up and down throughout the United States of America, we send greeting. Grace love of God the Father, the faith of Jesus Christ the Son, and the comfort and com-

Beloved brethren, since it hath pleased God, in his providence, to favor us with another opportunity of meeting together, to worship and adore his great name, and to see and hear from each other, we deem it expedient to continue our usual custom of ad-

When we consider the great and manifold

munion of the Holy Spirit be with you.

dressing you by way of letter.

blessings that are continually poured out upon us, that we, in this nation, have the liberty of meeting together, as a people, to worship God in that way that seemeth right unto us. and none to make us afraid, it becometh us to call upon our souls and all that is within us to bless and praise the Lord for his goodness to us who are so unworthy of these favors at his hand. And when we of money of the principal countries of the consider the love of God in the great work of redemption wrought out by our Lord and | Savior Jesus Christ, and the extensiveness and freeness thereof; that it is without money and without price, that salvation is tended to all nations of the earth; and that the way of life and salvation through a crucified Savior is preached so extensively to all that believe and obey the gospel; and we still hope that the Lord is carrying on his work in the hearts of his people, to spread the gospel of our Lord and Savior to the remotest parts of our land, we have reason to 391,000. For most of the countries the figures | Since the beginning young men have worked his goodness to the children of men; that in the early ages of eternity he had thought of mercy concerning us; and in these latter days he hath fulfilled the promise which was made to our fathers, in that he hath raised up Jesus from the dead, who hath ascended to the majesty on high, ever to be an advocate for his people, and to purify unto himself a peculiar people, zealous of good works; and seeing we have so great encouragement to come unto him, it becometh us to give all sure, knowing that it is God who worketh in us assurance that he will cast off none that the countries included in the table seems to cometh unto him in obedience to his commands, and accept of life and salvation through faith in his Son. Let us lav aside every weight and the sin that easily besets us, and press toward the mark for the prize date, of the countries and colonies included in of the high calling of God in Christ Jesus our the list is set down at \$7.854 301 000 and Lord.

beauty of holiness, as it shines in the face of given at \$1416 397 448. word of his grace. Make it the man of your \$818 046 000. counsel to see if these things are so or not.

same order. We, likewise, inform you that of the grand total. our next General Meeting will be held at | The debt of the United States is stated at Circular.

Conference.

ABRAHAM COON, Moderator. JOSEPH POTTER. Clerk.

Ост. 22d, 1804.

(To be Continued.)

THE WORLD'S WEALTH AND INDEBTEDNESS.

"Area, population, commerce, revenue, expenditures, indebtedness, currency, and stocks world," is the title of a statement just issued through the Bureau of Statistics. The statement includes all countries and colonies for which statistics of commerce and the other conditions above mentioned are available, and thus presents an approximately complete throughout the entire civilized world.

The total exports of the countries and colonies included are stated at \$10 278 616 000 and the total imports at \$11,525 755 000, making the aggregate commerce \$21,804,- out by the facts in any department of life. stated relate to the year 1902, in a few cases | their way through colleges. Poverty has they are for 1901, and in some cases for 1903. The aggregate of the world's commerce at the stated value of the merchandise in question the year before. when stated as exports.

justify an estimate of 1.600.000.000 as the approximate total of the world's population at the present time.

The total revenue, for the latest available the total expenditures at \$7,939,540,000. for it get something better still along with it.

As it appears from your letters and mes. The total indebtedness of the countries named sengers that the churches of Christ of our is given at \$34,389,604 970; but as the state-Conducted by the Committee on Denominational Historian order are not in so lively and active a situation does not include the indebtedness of tion as we could wish, let us be instant in certain minor colonies and divisions, the total prayer and supplication to God for the out- national indebtedness of the world at the prespouring of his Spirit, that all who have ent time may safely be put, in round terms. named the name of Jesus may feel the spirit at 35 billions of dollars. The interest charge and the power of religion, that they see the on the public debt of the countries named is

> The largest imports of any single nation been with Jesus, and glorify their Father 000; Germany second, \$1 340,178 000; the who is in heaven. And now, dearly beloved, United States third, \$1 025 719 000; Netherwe would commend you to God and to the lands fourth, \$867,308,000, and France fifth,

Gold is stated as the standard of currency And may the God of all grace comfort you in all of the countries named, except Bolivia, cataway, New Jersey, Oct. 221, 1804 to the in every good word and work for Christ's Guatemala, Honduras, Nicaragua, San Salvador, China, French East Indies, M-xico, Para-N. B-It is also recommended that all guay, and certain German colonies. These members who remove to an unconvenient ten countries whose standard of currency is and peace be multiplied unto you. May the distance from their own church, that they given as silver show a total commerce of put themselves under the watchcare of the \$631 194 000, out of a total commerce of \$22,church or churches nearest to them of the 000,000, or slightly less than 3 per cent

> Hopkinton, State of Rhode Island, the Sixth | \$925 011 637. That of the German Empire. day before the second Sabbath in September \$698 849 400, and of the German States, next, 1805, to begin at ten o'clock, forenoon, \$2 687,621 000 Five European countries said day. A statement of our minutes with | France, the United Kingdom, Germany, Italy that of our churches will accompany this and Spain-show an aggregate indebtedness of over 17 billions of dollars, thus forming Done by order and in behalf of the General one-half of the total indebtedness of the world. The per capita debt, as stated in the order of magnitude is: New Zealand. \$327 11; Commonwealth of Australia, \$277.79; Portugal, \$151 02; France, \$150 31; Uruguav, \$132 -81; Honduras, \$124.19; Spair, \$110.72; Argentina, \$100 08; United Kingdom. \$92.-59; Netherlands, \$86 62; Belgium. \$81 28; Italy, \$78.85; the United States, \$11.51.

SELF-SUPPORTING STUDENTS.

The most hopeful characteristic of the American colleges is the self-supporting student. It has been said that any boy in this country who wants an education can get it, if he wants it bad enough. The truth of this is being demonstrated now more picture of commercial and financial conditions | clearly than ever before, says the Cincinnati

> There is common complaint that the poor boy's chances to get ahead in the world are not what they used to be. This is not borne been no bar.

The growth of the practice is indicated by present time may therefore be set down, in the report of the secretary of Columbia Colround figures, as 22 billions of dollars. While, | lege committee on employment of "students, presumably, all exports become, in turn, im- from which it appears that Columbia students ports, the stated value of these imports ex- during the past summer earned \$31.401, an ceeds by more than one billion dollars the increase of \$13 000 over their earnings for

What the wage-earning student loses from The population of the countries and colon- the college course, he makes up in practical diligence to make our calling and election ies included in this statement is given at 1,- application of his talents to the real work of 487.159 000 and their area at 40 701.936 life. He is better prepared, perhaps, to step us of his good pleasure, and hath given square miles. This figure of population in into his chosen occupation when college days are over than is the fellow student whose way has been made easy, and who knows nothing of the difficulties to be encountered. The boy who works for his education learns what an education is for, and places it in its proper perspective in his view of life. No boy need despair because his father is not rich enough to buy him an education If he wants it had enough he can get it, and by working

Young People's Work.

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

Someone said to me last night that she wished the Sabbath Recorder would publish our ministers and leaders. Now I am inclined to think that this is a good suggestion, and partment. But you must help. Send on your items of interest

WHAT kind of items are wanted? Well here is a sample. With the beginning of the new year at Alfred. Miss Susie Burdick turned over the superintendency of the Junior Christian Endeavor to Mis. Susie Burdick. The latter is the wife of Starr A. Burdick. She graduated from Alfred last June. Her father is Irving Saunders of Rochester. Her mother was a Bonham from Shiloh. The mother and four daughters have been staunch and cheerful Sabbath-keepers for years in a large city, away from association with a church of their

WILL someone arise and explain why it is that our strongest homes are those of lone Sabbath-keepers, and why our best workers really the case, and if so, what is the reason? The editor has a theory, but he would like to hear yours.

DID you say that you missed the editorials lately? Well, glad of that. Thank you. One reason is that, along with many other duties. a new one has arisen, to prepare for the trip next March to the World's Sunday-school convention in Jerusalem and to the countries of the Mediterranean. This is to occupy seventy-one days, but another month will probably be added for a trip across Europe, including Italy, Switzerland, Paris, the Netherlands and London. It is unexpected and undeserved, and at first it seemed like a dream, but as the time draws near, and kind. loving friends inform me that the berth is bought and paid for, and as I study all I can regarding the countries which we are to visit. it is coming to seem very real that the dream of my life is to be realized. With deep gratitude to God for all his goodness, the editor wishes you all a Happy New Year.

IT will interest all you Endeavorers to know that your former president, now Pastor Saunders of Shiloh, and Pastor Witter of Salem, who has also many friends among you, are to take the same trip. We expect to be seatmates at table, companions in distress at the rail "looking for land," and comrades of the whole, long, happy journey. Will some one please invent an adequate name for from his study. this combination? When President Allen, Dr. Lewis, George H. Babcock and Charles Potter went abroad, they formed the "Cram Club." Last year Presidents Gardiner and Davis were the "Prex party." Let there be no levity when you name this triumvirate. would not want the feelings of the other two members of the party hurt, for perhaps we can prevail upon each one to write a letter for this department once in three weeks. So watch for your Sabbath Recorder the next six months. By the way, what would you like us to find out for you over in Palestine and Egypt? Start a question box.

more personal news, especially in regard to Although it was vacation, fifty-six young his name. In connection with revival work I men and forty-four young women were pres- have baptized converts every day but one a that it can be adapted to the use of this de-greetings were in order until half-past eight. out of these meetings feeling much stronger Then, after the "Boston baked beans and physically than when they began. I could two hours, with President Davis at the helm | vine guidance in my work." as toastmaster. The program included Nelson Norwood, George Main and the Pastor as representatives of Baraca; Miss Sadie King and Miss Dora Kenyon for the Conference to Salem the next year for the Philathea: Miss Susie Burdick, teacher of another young women's class. Starr Bur- taining the Conference ever since. During the dick, who has graduated from the Baraca class to teach a new class of young married | county court license to sell whiskey. We held people, recommended matrimony. Harry a prayer meeting over it. Elder Lewis said Jacques, chairman of the banquet committee, in his fervent prayer: 'Lord, we do not ask was called out, and added his tribute to that anybody be hurt, but we would not dicwoman. Orra Rogers represented the young tate to thee. Stop this thing somehow.' It people of Plainfield. Ernest Schaible and John Gilbert rendered character sketches. Neil Annas led in singing the Alfred song. his bed for weeks, hence was not able to look are those from the small churches? Is this Wit, humor and jollity mingled with earnest- up the needed securities and did not obtain ness, good sense and high resolve. It was in entire accord with the occasion that the evening closed with a prayer to God to fit us for the responsibilities and opportunities of the new year which was about to dawn.

> THE Nebraska Endeavor News is a bright visitor at our table. Like many another good thing, it is managed by a Seventh-day Baptist, the editor being Walter G. Rood, of that I feel are killing to the spiritual life of North Loup. The wise sayings clipped below are worthy of a careful reading:

It adds nothing to the piety of the parrot when learns to say its prayers.

you deal fairly with him.

The question is not so much are you prepared to die as are you prepared to live.

Some men are born great, some have greatness thrus apon them, while others have only the big head.

CHRISTIAN Endeavorers, if you want to get hold of good literature, if you want information on some topic in which you are interested, if you long to be of more service to the kingdom of God, if you need instruction as to what, when and how to work, if you lack a wise counselor in one of the problems which perplex young people, go to your pastor. He will be glad to have you come. If he is an upto-date man, as Seventh-day Baptist pastors are, he will have a marvelous insight into the difficulties, intellectual, moral or spiritual and you will be stronger and clearer as you go

Here's to Old Milton

students than she had last year at this time, and one of their friends declares that they are an unusually fine looking set. President Daland is winning the enthusiastic approval of a constantly widening circle of people. He has been appointed one of Wisconsin's committee of five on the Rhodes scholarships. Your editor rejoices in the prosperity of his alma mater.

Give God the Glory."

A letter has come from Eld. S. D. Davis Now. I take it that this is the young peo- which he says is not for publication. I think, ple's department, and that it covers all mat- however, he will not object to the quoting of Who will answer next?"

ters relating to the religious life of the young | two brief extracts: "I wish to correct your people. With this thought in mind, I report idea that I have been a man of strong constithat on New Year's Eve at Alfred the Baraca | tution and great physical endurance. Just and Philathea classes and their friends en- the reverse of this has been my condition joyed a supper together at "The Brick." since my youth. Give God the glory due to ent, and we had a royal good time. Social week, breaking the ice every time, and came brown bread" and the other items of a sim- give you many other instances of God's wonple menu, informal toasts followed for nearly | derful care for my feeble frame, and of his di-

"Eld. C. M. Lewis was a man of great faith. The great revival conducted by him at Salem resulted in bringing the Seventh-day Baptist first time, and Salem has had its turn enterrevival a citizen of Salem was granted by the was stopped. The man who was granted the license was taken sick, was confined to the license. Nor has any such license been obtained since by any citizen of Salem. I presume you know that Eld. Lewis was a man of delicate and feeble frame. Yours for old-fashioned revivals of religion."

A Pastor's Problems

What attitude shall I take towards things the church? How often shall I refer to dancing, for example? Shall I preach against the use of tobacco in a place where many of the men and boys use it, when this includes several You have no need to hide from your neighbor when really spiritually-minded members of the church? We have a large, strong, Christian Eudeavor Society. What do you think about having a pledge and not keeping it? Is it best to have 52 different leaders, many of them leaders in name only? If the C. E. were a small affair I should not fret over it as do, but there are wonderful possibilities and power in it.

Answer. - "A spiritually-minded, loyal follower of Christ needs only to be informed of the inconsistency of a certain habit to abandon it. What the people need is light. It may cause momentary pain. That is the necessary effect of light upon a diseased eye. But great plainness of speech may be used if the people have abundant evidence that you love them. What we all need is greater faith in the power of the truth to effect reform, when preached out of a tender, loving heart. Our attitude toward things that kill Milton College has fifteen or twenty more spiritual life must be hostile, but towards persons that are being killed must be that of loving-kindness."

Answer —"My C. E Society also has a large membership, and the young people seem to feel little responsibility. As for an universal taking part by the members there is nothing of the kind, except when the roll is called, and then, at least a third of the members are usually absent. What we need is what they needed in New Testament times. the baptism of the Holy Spirit, which is given not for feeling, but for service."

Children's Page.

JAN. 18, 1904.]

CONSOLATION. WALTER LEARNED.

When Molly came home from the party to-night, The party was out at nine,-There were traces of tears in her bright blue eyes That looked mournfully up to mine.

For some one had said, she whispered to me, With her face on my shoulder hid, Some one had said (there were sobs in her voice) That they didn't like something she did.

So I took my little girl upon my knee,— I am old and exceedingly whe,and I said. "My dear, now listen to me; Just listen, and dry your eyes.

"This world is a difficult world, indeed, And people are hard to suit, And the man who plays on the violin Is a bore to the man with the flute.

"And I myself have often thought, How very much better 'twould be. If every one of the folks I know Would only agree with me.

"But eince they will not, the very best way To make this world look bright Is never to mind what people say But to do what you think is right.

BLUSH ROSES.

Miss Rebecca Brackett wore steel-bowed glasses because she was near-sighted, and a tone that seldom was anything else neces gold-bowed ones would have seemed an exnobody stopped her for a chat, because she happily. looked as if she would resent such an interruption. To most people she was either for- to the quince-bush; "I like nice flowers." bidding or uninteresting. But most people had not seen her in her garden.

house, spick and span in its coat of white paint, you never would have suspected the -presence of that garden; for in front was only face. "I likes nice flowers." There was a a narrow, grass covered embankment with a pause; then the smile shone out again brilsmall flowering quince on one side of the lantly. "You give little boy a nice flower?" front door, and on the other an aged syringa- | Miss Rebecca tried to summon some other from the country seemed to have slipped into | verity, but failed. Here was something that | of the day with dull persistence. It was the the midst of this New England city. Apple- didn't fear her. She moved toward the sy- last she should see of Tommy, she was sure of trees and pear-trees dappled the grass with ringa-bush. their shadows: grape vines clambered lovingly over unsightly wall or shed, and a line of phlox marched beside the one garden path. In a corner where most of the day the sunlight fell full and warm was a clump of rose- the other he reached up to her. bushes—blush-rose bushes—that had bloomed for forty years or more. Miss Rebecca's fath- | you. er and mother had set them out and tended they filled the air with their fragrance, and in | tounded. A child wanted to kiss her! It was was her one vanity—to sit primly by and feel | be hugged against a very wet kiss. that on the many tables, with their spotless tablecloths and shining silver, there were no come again." other flowers so beautiful as hers.

To this end she weeded and watered and daze went slowly on with her work. fought bugs and blight, and reckless of one day, when the tender pink of her flowers lovely day, thought Miss Rebecca. shone out from bowl and vase, she bore an portance.

It was nearing the time now of this annual thing of self-disdain—"What nonsense!" rose gathering delight, and Miss Rebecca at with the number of basketsful she would dandelion roots that had grown there in se- nice flowers you can carry?"

never had the bushes been more vigorous or gate-latch clicked. free from blemish. She paused a moment ure wedging through the partly opened gate.

Now, Miss Rebecca was not used to having small figures, scantily clad or otherwise, open but decisive war against that very thing dragging his companion after: many years before and the fame of it had not wholly died out. All newcomers on the street | announced. "We's come for some." were cautioned against letting their children ask her for flowers or fruit. The children who disregarded warnings climbed over the back fence at night, and all the next day lived in she knelt for a kiss. terror of Miss Rebecca's avenging presence.

Miss Rebecca straigtened up, scowled over her glasses, and groped round in her mind for the old phrase she had been accustomed to find effective on such occasions. It was a "Run away, little boy," uttered in so severe sary. But the phrase had lain unused for a travagance; and did her hair up in a tight long time, and it failed in this instance to relittle knob because it could be done quickly spond before the little boy had wholly wrigso, and there was nobody to tell her that it | gled himself in and was standing beside her. was unbecoming. And she walked very fast | He was quite dirty as to his hands and face, and straight when she went on errands, and and very untidy as to his attire; but he smiled

"You's got nice flowers," he said, pointing

Miss Rebecca relaxed her frown in pureamazement. "Little boys mustn't come in-Passing Miss Rehecca's story-and-a-half to people's yards without being asked," she heard herself say; "don't you know that?"

The smile wavered uncertainly on the round bush. But once behind the house, something arrangement of words that should express se-

"Well," she said, "I'll give you one piece,

and then you must go right away." to him. He took it in one chubby hand, but lion or plantain leaf escape her; but no Tom-

"Phank you," he gurgled. "I like to kiss

If the house had stood on end or the sy- second best hat and dress and stood irresothem in their lifetime, and now Miss Rebecca | ringa-bush gone walking down the street, Miss | lutely at her front door. She would go and pruned and watched over them. Each year Rebecca could hardly have been more asdue season were gathered by Miss Rebecca | the first time in all her life that such a thing | back streets; she could just as well as not, and borne proudly to her church vestry to be | had happened; but she dropped her sickle, | and she hadn't been round that way for used as decoration for its June festival. It and stooping awkwardly, offered her cheek to ages; there was no knowing what changes

"Vat's a bear hug. Now I go home, but I

He trundled off, and Miss Rebecca still in a

The birds sang-blithely from the elms, the twinges in her back, coaxed the bushes with soft wind dallied with the grass, the bumble- he greeted her. "I's come for one more." beguiling touch to do their utmost. And for bees buzzed about the flowers. It was a very

By degrees she got back to her normal exultant spirit, a thrilling sense of public im- state of mind, and when she went in to get her solitary dinner she could say with some-

have. The season had been one most friend- curity for many years. As she worked she ly to roses. Never had there been more buds: listened, and at last there came a sound—the

Miss Rebecca looked up. There stood the while she allowed anticipation to have its small boy, and with him another small boy. way with her. Into the pause there came the They both came in—boy number two hangsound of a gate-latch being lifted. She turned ing back and looking ready to run. That toward the noise and saw a scantily clad fig- was the old remembered attitude of children: it was what Miss Rebecca was accustomed to: but somehow it gave her a pang to see it Would boy number one be affected by it? her gates unbidden. She had waged a sharp Apparently not, for he came straight on.

"This little boy likes nice flowers, too," he

Without a word Miss Rebecca went to her syringa-bush and stripped off an armful of blossoms for each. And of her own accord

"What is your name?" she remembered to call as they went out of the yard.

"Tommy," said boy number one, and 'Jimmy." said boy number two.

The next day saw pretty much the same scene in Miss Rebecca's door-yard, and the next and the next and the next, only with each new day, the procession, headed by Tommy, was larger than the day before. Miss Rebecca gave and gave and gave. She finished the syringas and plundered the quincebush until one morning she woke to the fact that the blossoms were almost gone. Another visit and she would have given her last spray, even of buds. And then the click of the gate under Tommy's fingers would sound

The day suddenly seemed less bright and the air grew heavy. She should miss Tommy.

Then she thought of her roses. They were blooming now in all their beauty. But her roses were for the church festival. It was impossible to think of their going elsewhere. No, Tommy could not have her roses.

She gave the last of the quince blossoms to the outstretched hands, and worked the rest that. Still, when the morning came again she took her sickle and made a pretense of cutting the grass. She trimmed the edges to She broke off a large spray and held it out the smallest spear of green, and let no dandemy came.

So it went on for two long mornings.

On the third day Miss Rebecca put on her see the committee about her roses; perhaps she would go round by way of some of those had taken place.

She peered over her glasses in the direction of the back streets, and her heart gave a thud, for there, trudging toward her, alone. almost at her gate, was Tommy.

"Ain't you got just one more nice flower?"

Miss Rebecca sat down abruptly on the top

"Tommy," she commanded, "come here." Tommy marched up to her.

"You go off and get all the other little boys you can find, and the little girls, and come But the next morning she was out in her back here quick, and there'll be some more work in her front yard felt her mind concerned | yard long before her usual time, digging up | nice flowers; do you understand, dear, all the

have hers.

my to her side. She held him tight while she said boldly, as one who might have known children all her life, "There'll be apples and pears and grapes by and by; you'll come and get them, won't you?"

"Yes," said Tommy, serenely; "I'll come, and bring all the little boys and girls." Then he smudged a kiss on the side of Miss Rebecca's nose and trudged off.

A belated sense of humor awakened in Miss Rebecca's breast

"I shouldn't wonder," she sighed, "if the next thing I'd be putting up a sign, 'Wanted -Boys do climb over my back fences and help themselves to my grages." "-The Outlook.

OPPORTUNITY. JOHN J INGALLS.

Master of human destinies am I. Fame, love and fortune on my footsteps wait Cities and fields I walk; I penetrate Deserts and seas remote and passing by Hovel, and mart, and palace, soon or late I kn ck unbidden once at every gate! If sleeeping, wake-if feasting, rise before Aturn away. It is the hour of fate, And they who foll w me reach every state Mortals desire, and conquer every foe Save death; but those who doubt or hesitate Condemned to failure, penury and woe, Seek me in vain and uselessly implore-I answer not, and I return no more.

OLD EGYPTIAH NECKLACES.

An exhibition of ancient, modern and Oriental jewelry of great interest was opened lately at the National Arts Club in West Thirty-fourth street, says the New York Tribune.

Among the particularly interesting pieces in Mrs. Pier's collection is a necklace composed entirely of small fruits and flowers These were made only in one place, Tel-el-Amarna, under one King, Khu-en-Aten. The necklace is over 2,000 years old. These exquisite little flowers and fruits are of glazed pottery, and were cast in molds. Perhaps the prettiest thing about them is the fact that each flower and each fruit was molded so perfectly that it has been worked out and identified by Percy Newbury, by means of funeral wreaths, carvings and other representations of the fauna of ancient Egypt.

The necklace is composed of large, irregular shaped, flat beads, opaque, and of a rich orange-pink color. They are very rare, and date from 1562-1228 B.C. A famous necklace which was bought in London is in the form of a little close fringe composed of red amount to \$522,120 72, yield an income only hey?" sard pendants and white glass amphoræ sufficient to carry on the present work of the alternating. A handsome gold bulla forms the pendant. This necklace was found at come-bearing property of the Society is the Asinoe, and, says Mrs. Pier, "is charming to Bible House, which was given for the especial wear." One very valuable string of beads is purpose of making a home for the Society's turned and hurried down the walk. of lapis lazuli, blue paste and gold. It is work. The rentals of the portion not thought to be from a royal tomb.

from nearly 3,000 B. C. shows a succession of these expenses. The Society also has as girl alreaty!"

What did one day of glory and self-import- of lapis lazuli cylinders, with three pendants assets its plant and its stock of books at ance matter; Tommy had come for some in the front. One is an amulet in the shape home and abroad, but these, of course, yield more flowers, and there were the roses. She of a heart, one is a "Tat" amulet, meaning no income. The regular gifts from the would beg some for the festival or buy some, stability, and the center pendant is a scarab, churches and individuals must be very greator get them somehow, but Tommy should the most important and sacred of all, stand- ly increased, and large special gifts must be ing, as it does, for the immortality of the received before April 1, 1904, or the work of She waited at the side gate for the small soul. A particularly attractive necklace, the American Bible Society, at home and rabble that gathered at Tommy's summons, dating from the days of the Ptolemys, is abroad, will be seriously curtailed, to the inand when they came led them into the guard- made up of little square and oblong beads of jury of the missionary work of the American ed region. And while they rifled her bushes gold, lapis lazuli and feldspar. Near the churches and climbed her trees and trampled her grass front are four groups of little flat gold beads she sat blissfully by watching the havoc. The -double beads they are, growing side by should be sent directly to Mr. William angles softened in her face, the years faded side like so many Stamese twins. The effect Foulke, Treasurer, Bible House, Astor Place, from her eyes. And when the laden and of this necklace is of a doublestring of oblong New York. stumbling children went out, she drew Tom- | beads caught together by the square beads and the little double gold beads.

A WURD THAT LIVED

A young girl sat on the piazz i of her home, her pale cheek and drooping figure telling of of leaves from the grass, and as the man passed near her with his rake she aroused herself from her langour to say:

"You keep the lawn looking so nicely, John I like to see it that way."

He was only the hired man, a stranger in strange land, and this was but one of a score of duties that he was paid for doing. Probhim before, and he had no answer ready.

A week later the gentle invalid was gor arms, out of the world like the vanishing of a friends, but to one of these with whom he connected the two scows. Then he went and found himself alone he told of the kind comgirl speak, and added, with voice growing resistlessly, the chains tightened and pulled husky:

kept as Miss Helen liked to see it."

The little word had left a legacy of bright ness and awakened a heart to new lovalty and faithfulness.

The art of saying appropriate words in kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.

THE AMERICAN BIBLE SOCIETY IN NEED OF

The Board of Managers of the American Bible Society at the close of the present fiscal year, the average for the last ten years.

crease in gifts from legacies. The permanent | he wished. trust funds in the hands of the Society, which Society for a few weeks. The only other inused by the Society are applied to the ess after him. The earliest beads were made in the form of cost of administration, thereby in large long, slender cylinders. A necklace that dates | measure relieving the benevolent funds | back. "I don't vant you; I haf got me a

All funds for the American Bible Society

THE HEAVENLY ATTRACTION.

No, we need a spiritual power to lift us to the plane of holy living. One is reminded of the bridge company that had long tried to sink their piles in the bed of a river where recent illness. She was watching the raking they were constructing a steel bridge. But they found imbeded in the channel an old water main of solid iron which they could not remove. They hitched tug boats to it, and locomotives, and pulled and strained until the locomotives were derailed, the engines broke down, but the obstruction would not lift. At last a man came along and offered to lift it at a very small price. His contract ably no one had ever thought of praising was gladly accepted. He simply got two big mud-scows, put some beams across them, connected the two and then anchored them slipped away suddenly out of encircling | right over the obstruction in the river. Then he took a powerful chain cable, fastened it to snow wreath. No one thought of John as the water main below securely, and waited among the mourners; he was only driver of until the tide was low and then he firmly atthe family carriage which carried some of the | tached the upper end of it to the beams that sat on the bank and folded his arms and mendation, the last words he had heard the laughed. The tide began to rise slowly but and creaked with the strain, the mighty "As long as I stay there the lawn will be scows shook a little and were pulled under water a few feet and then stopped sinking; but the tide rose on and pulled, and pulled, and pulled at those mighty chains until suddenly there was a crash, the water leaped high in the air, the chain relaxed, the scows rose, and lo, the watermain was torn from its foundation and was hanging by the cable. The higher force of a heavenly attraction had lifted the impossible barrier.

NO VACANCY.

The German idea that the place for women is in the house and not in the church, led re-March 31, 1904, will have so far expended the cently to a curious complication, which the funds at its disposal that, unless large con- | Philadelphia Evening Telegraph reports. In tributions are received in the meanwhile, it a small town in Pennsylvania there is a will be imperative upon it to seriously cur- female preacher. One afternoon she was pretail its work, and it may even be compelled paring her sermon for the following Sunday, in some fields to discontinue the distribution when she heard a timid knock at the parsonof the Bible. The benevolent receipts of the lage door. Sae answered it herself, and found last year have fallen about \$50,000 below a bashful young German standing on the step. He was a stranger, but the minister The falling off has been largely due to de- greeted him pleasantly, and asked him what

"Dev say der minister lifed in dis house,

"Yess. Vell, I vant to kit marriet." All right; I can marry vou."

The German jammed his hat on his head,

"What is the matter?" called the parson-

"You kits no chance mit me!" he called

EVEN SUCH IS TIME. SIR WALTER RALEIGH

Even such is time, that takes in trust Our youth, our joys, our all we have, And pays us but with earth and dust; Who, in the dark and silent grave, When we have wandered all our ways. Shuts up the story of our days: But from this earth, this grave, this dust, My God shall raise me up, I trust!

THE EASY YOKE.

It is better to obey Christ's commandment than to set ourselves against them. For if we will take his will for our law, and meekly assume the yoke of loyal and loving obedi ence to him, the door into an earthly paradise is thrown open to us. His yoke is easy. not because its prescriptions and provisions lower the standard of righteousness and morality, but because love becomes the motive: and it is always blessed to do that which the beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke. Christ's voke is easy because, too, he gives the power to obey his commandments. His burden is such a burden (as I think one of the old fathers put it) as sails are to a ship or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it. It is easy, too, because "in," and not only after or for, "in keeping of it there is greatreward;" seeing that he commands nothing which is not congruous with the highest good, and bringing along with it the purest blessing. Instead of that-yoke, what has the world to offer, or what do we get to dominate us, if we cast off Chist? Self, the old anarch self, and that is misery. To be self-ruled is to be self-destroyed.

THE POWER OF SILENCE.

When one person says hard things to another the most powerful weapon the latter has is absolute silence. The most contemptuous answer has not the strength of simply saying nothing. To be completely ignored is the that its needs must be recognized. When a gossip brings a tale of somebody's frailty or downfall and shows it to be told for love of spreading the story or delight in another's Entering the porch, he found that a prayermisfortune, there is no rebuke so keenly felt as dignified and sober silence. Besides it is safe. A story is brought to you, and though weather had kept the preacher from his apyou but ask a question or acquiesce in the least you are quite sure to be reported as having originated the story.

To all there come days filled with petty | the suppliant say: trials and crosses. The man in business, the woman in her household, experience these way to ill-temper and snap at those about you. Go into a room or some place alone Say a little prayer. R lax the muscles. Think of the mountains, the sea, or bring to mind some treasured memory. Stay in the silence for fifteen minutes. There is a magic in it. | service with his usual vigor. Perhaps the trials and crosses continue just the same, but quiet strength is yours to meet them. Greater troubles come, and "Bear ye one another's burdens" means much, but there is nobility in silently bearing your own Everything passes away in the great silence, church and pray for yourself and me." so in time there is an end to all things. Caltivate silence, not being unfriendly or unsocial, but as an excellent virtue.—The Fither Matthew Herald.

would keep abreast of Truth.—Lowell.

OVERTAKEN BY CALAMITY.

in the West almost all the farms in a northern | tation -J. Alexander. county of Michigan were under mortgage. At one farm, says the Chicago Journal, a man who was in the neighborhood on business found the owner looking particularly troubled.

"What's the matter?" he asked, sympa thetically. "Can't you raise your mortgage

"It's worse than that, mister," replied the other, wearily.

"Crops a failure?

". N >pe."

"Sickness or death in the family?"

"Worse than that."

"Then it must be a calamity, indeed. You didn't lose family and home by a forest fire?'

"Nope: but you are right about its being a calamity. I've been trying to think of the word for two hours past. Yes, sir, you can

put it down as an awful c llamity." "Well, but what is it? Can't you tell?

"Yes. There was a mortgage on my farm, and I was feeling as big as any one of my neighbors and taking things easy, when my wife got a legacy of six hundred dollars Stranger, can you guess what she did witl that money?'

"Shedidn't lose it?"

"No, sir. She jest paid that mortgage, bought two hosses and a plow, and this morning I was bounced out of my own cabin because I wouldn't peel off my coat and go to work! Yes, sir, you are right. It's a calamity—a calamity that's landed me on the out side, and between my pride and her spunk somebody'll be eating grass afore night!"

NÖT GINGERBREAD THIS TIME.

A good old local preacher was on his way to fulfill a preaching appointment at a Wesleyan chapel about four miles from his home. when he was overtaken by a deluging shower hardest thing to endure. Vanity enters so of rain. He sought shelter against a high largely into the composition of most mortals | hedge, and for some time was unable to resume his journey.

The rain having ceased, he hastened on, and arrived at the chapel twenty minutes late. meeting was in progress, this having been ing before Christmas. started on the supposition that the wet | pointment.

offered, and was not a little amused to hear

"O Lord, bless the praicher which ough to be here but edn't (is not). If he is afeared until every nerve is on edge. Do not give of the rain, why he must be made of gingerbread; therefore, O Lord, make en ovver

At the conclusion of the prayer, the old preacher came forward, ascended the pulpit, life. and taking off his wet coat, conducted the

PIETY BY PROXY.

A certain man would never go to a place of worship. When he heard the bells rung for service he would say to his wife, "G > you to

One night he dreamed that both he and his wife were dead, and that they knocked together at heaven's gate for entrance; but the angel who acted as porter suff-red the wife to They must upward still, and onward, who enter in, but kept the husband out saying, 'She is gone in both for herself and thee."

Infinite love joined to infinite skill shall During a period of agricultural depression pilot the way through every strait and temp-

DEATHS.

Coon-In Brookfield, N. Y., Jan. 10, 1904, Miss Mariah Coon, in the 87th year of her age.

She was the oldest of a family of fourteen children of Thomas and Abby Davis Coon, and was born July 13. 1817, at Newport, R. I. Three brothers and three sisters survive her: Dea. Archibald Coon, Boulder, Col.: Dea. Geo. G. Coon, New Auburn, Minn.; Lavern Coon, of Albion, Wis.; Mrs. Clark Langworthy and Mrs. Charlotte Maxson, of Ashaway, R. I, and Mrs. Caroline Still man. The last named sister has been her faithful and loving nurse during the sickness which made her a helpless invalid for five years. She longed to be released from her sufferings and looked forward with joy to the meeting of friends gone before.

> "With them the blessed angels They know no grief or sin, I see them by the portals Prepared to let me in: O Lord I wait thy pleasure. Thy time and way are best; But I am wasted, worn and weary; O Father, bid me rest!

Davis-Fannie E. Davis was born in Milton, Wis, June 8. 1853, and died in Auburn, Wis., Jan. 7, 1904, aged 50 years, 6 months and 29 days.

Sixter Davis was a daughter of O-car and Amy Hills, and a sister of Rev. Geo. W. Hills. When 12 years of age she moved with her parents to Dodge Center, Minn. She became a Christian at the age of 17, and was faithful to the last. In 1875 she went with her people to North Loup, N.b., where in 1877 she was married to Enoch D. Davis who survives her. Besides her husband she leaves three children, Oscar Davis, of Welton, Iowa; Mrs. Amy V. Perkins, of Colorado Springs, Col., and Albino Davis, of Aubura, Wis. Sister Davis enjoyed the services of God's house and was a loyal Seventh-day Baptist. She and her family have been faithful representatives of God's truth at North Loup, Neb., Jackson Centre, O., Tanev. Idaho, Calhan and Boulder, Col., Welton, Iowa, and Auburn, Wis. She was unselfish to an extraordinary degree, thinking and doing for others rather than for self. See seemed to know that she was not to recovler from the time she was taken sick about two months before she went home. A Mother in Israel has gone to

SAUNDERS—At the home of his daughter, Mrs. Bonfoy. Brookfield, N Y. Dec. 24, 1903, Michael Saunders, in the 78th year of his age.

He was born in Brookfield, N. Y., Dec. 22, 1825, the son of Bliss and Sophia Witter Saunders. He was married May 19, 1849, to Louise Owen, who survives him. About ten years ago he joined the Second Brookfield church. For a number of years his health has been gradually failing until he quietly fell asleep on the morn-

STILLMAN-At her home in Brookfield, N. Y., Dec 28, 1903, Mrs. Annette B. Stillman, in her 49th year.

The youngest of three daughters born to Oliver P. and He listened to the prayer that was being | Susannah Fitch Babcock, she was born Nov. 14, 1855, in North Brookfield, N. Y. She was married on Jan. 12, 1881, to Barton G. Stillman, Jr., with whom the 23 years of wedded life were passed in unusual happiness. She joined the church in early life and was one of its most loyal and efficient members, assisting in all the departments of its work with rare sweetness and grace. As a Sabbath-school teacher she was greatly beloved, and continued the work till failing health compelled her to relinquish it. With deep sadness a large circle of relatives and friends watched the fading of this beautiful

- "At length the frail hands, weary with their toil
- "Fell silent. Then "The Master, with the Key of Bitter Pain
- "Attuned the trembling ha p-strings of her soul. . . .
- "And they who sought her side with pitying love "To carry comfort, bore away a cheer
- "In their own hearts, t -- wondering-prove

"That Heaven can sometimes come to earth so near."

Neither medical aid, nor skillful nursing, nor the tender, loving care of husband and sisters could stay the progress of the disease, and on the afternoon of the last day of the year we laid the body away. A large company gather d at the home to pay lovi g homage to one universally beloved. One evidence of this was in the profusion of rich flowers covering the casket. The service was conducted by the pastor, assisted by Revs. Colgrove and York.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WHITFORD, Professor of Biblica

INTERNATIONAL LESSONS, 1904, FIRST QUARTER.

University.

Linguages and Literature in Alfred

Jan. 2.	The Boyhood of Jenus	Lüke 2: 40-5
	The Preaching of John the Be	
	Baptism and Temptation of J	
	Jeans Calls Four Disciples.	
Jan. 23	Josus Relected at Nazareth	Luke 4: 16-8
Feb. 6.	A Sabbath in Capernaum	Mork 1: 21-3
Cab 13.	Jenus Forgives Sins	
eb. 20.	Jesus Forgives Sins Jesus and the Sabbath	Mntt. 12: 1-1
^c eb. 27.	-Hearers and Doers of the Word	1 Matt. 7: 21-2
leh. 5.	Jesus Calma the Storm Death of John the Baptist	Mark 4: 35-4
Ich. 12.	Death of John the Baptist	Mntt. 14: 1,
fch. 19	Jesus Feeds the Five Thousand	l
	Review	
		The same state of the same sta

LESSON V.-JESUS CALLS FOUR DISCIPLES.

LESSON TEXT.-Luke 5: 1-11.

For Sabbath-day, January 30, 1904.

All four of the Evangelists tell us of the calling of the earliest disciples of Jesus. There are, however, considerable differences in their narratives. In the first place John records that the earliest disciples were disciples of John and became followers of Jesus soon after his baptism at the very beginning of the Judean ministry. Matthew, Mark and Luke place the call of these disciples in the Galilean ministry about a year later. These accounts are not contradictory; for the first call may have been to personal allegiance, and not particularly for permanent companionship. There are, however, in John 2-4 several mentions of the presence of the disciples with Jesus in the first year of his ministry.

The account of the call in our lesson differs from that in Mark and Matthew in the accompanying circumstances. Here Jesus is already engaged in teaching, and calls the Four after he has wrought a great miracle; there he goes to seek them at the beginning of his public teaching in Galilee, and he speaks to them as he walks alone upon the shore of the lake.

These minor differences need not disturb us at all or make us think that the evargelists are untrustworthy. If all four records were alike they would be of no more value than one. As it is, the accounts of the four corre borate one another and make us sure of the general accuracy of the whole Gospel narrative.

Time —Near the beginning of our Lord's Galilean istry; in the early part of the year 28.

PLACE.-In Galilee; on the lake and near it; not far from Capernaum.

PERSONS —Jesus and the people; Simon, Peter and James and John are particularly mentioned. OUTLINE:

- 1. Jesus Teaches the Multitude from the Boat. v
- 2. Jesus Gives the Fishermen Remarkable Success
- 3. The Fishermen Become Followers of Jesus.

- 1. While the multitude pressed upon him. As at Nazareth so throughout Galilee the people were greatly moved by the preaching of Jesus, and heard him eagerly. Great crowds were attracted by him, and they could not hear enough of his gracious words so different from the formal teachings of the scribes. The lake of Gennesaret. So called from a very fertile region upon its shore. It is more frequently called the Sea of Galilee, and sometimes the Sea of Tiberias, from the city upon its sou hern shore. Many incidents of our Lord's ministry are centered about this beautiful lake.
- 2. Two hoats standing by the lake. That is, drawn upon the shore just out of the water. One of the hoats was evidently that of James and John. Were washing their nets. Evidently they were through with their work for the time, and were putting their nets in order, so that they would be ready for use the next time that they were peeded.
- 3. Which was Simon's. We usually think of the man who became the leader of the disciples by the name of Peter, which Jeans gave to him; but until after the resusvection of Jeans he was commonly called Simon. To put out a little from the land. The evident purpose was

in order that the people might not press too closely upon Jesus and that he might have a better opportunity to talk to them. Compare a similar arrangement when Jesus gave the parable of the Sower. Matt. 18:2.

- 4. Put out into the deep. That is, row away from the land. This verb is in the singular, addressed to tomed place in the grocery store, "is a good Peter as the captain or steersman of the boat; the next is in the plural, addressed to the men who managed the nets. Let down your nets. These nets were long and wide, and were so let down and the ends brought around as to encompass a considerable area of the lake. A draught. That is, a catch. The word is a general term to express that which is sought by hunters or fish-
- 5. Master. Although Peter addresses Jesus by this title (which is practically equivalent to "rabbi," found in the other gospels) he uses it rather as a title of respect than as a confession that he recognized Jesus as his Master. We toiled all night, etc. Throughout the whole night, when the prospect of obtaining fish was better than in the day, they had labored unto weariness. It seems to them now utterly useless to make another attempt. At thy word. Out of respect to Jesus, Peter does as he suggests. Peter had no expectation of catch-
- was certainly a miracle. We cannot say that a school of fish simply happened to be there at that time: for in that case it was a miracle that Jesus should know that they were there when the practical even of the fishermen had not discerned them. And their nets were breaking. This is much better than King James' version. Their nets began to break, but not so that they lost their
- 7. And they beckoned unto their partners. That is, James and John. See v. 10. They were probably at some little distance. Some have thought that Peter and his companions were speechless with astonishment and so could not call to their partners: but that is not very probable. The instinct of the fishermen enabled them to secure their catch before they though sufficiently of the wonder to be overcome by the surprise. Filled both boats. Any sort of a catch of fish upon the morning after they had toiled all night, would have been wonderful. The size of this draught of fishes was limited only by the capacity of the boats.
- 8. Depart from me, for I am a sinful man. The wonderful miracle makes Peter realize that Jesus has divine power. In the presence of the power of God thus vividly manifested Peter is reminded of his own lack of holiness, and so makes this prayer. It is not because he wishes to be separated from Jesus, but because he has such a vivid impression of his own unworthiness. It is to be noted that Jesus does not leave him.
- 9. For he was amazed, etc. The natural effect of the vonder. Peter let his amazement lead him to a p comprehension of the character of Jesus.
- 10. James and John. sons of Zebedee. We infer that James was the elder brother, although in a few instances John is mentioned before James. Zebedee was evidently a man of some property, for he had hired servants, See Mark 1: 20. Some have thought that Jesus' apostles were among the very poorest in this world's goods; but this was certainly not true of all of them. From henceforth thou shalt catch men. Their work is to be changed from catching fishes to catching men. Their business as his disciples is to be the winning of men into his kingdom. It is interesting to notice that the Greek word translated "catch" is literally, "take alive,"
- 11. They lett all and followed him. From this time they became his constant followers and companions. This does not imply, however, that they did not occa- and settle down with me.' The rest of 'em sionally spend times at their homes. Our lesson is en- don't pay any attention to his struggles. titled, "Jesus calls Four Disciples," but there is nothing in this passage to show that Andrew was called. See, however, the parallel passages in Matthew and Mark.

YOUTH.

RICHARD HENRY STODDARD.

There are gains for all our losses. There are balma for all our pains But when Youth, the dream departs, It takes something from our bearts, And it never comes again.

We are stronger, we are better, Under Manhood's eterner reign. Still we feel that something aweet Followed Youth with flying feet. And will never come again.

Something beautiful has vanished. And we sigh for it in vain: We behold it everywhere. In the earth and in the air. But it never comes again.

UNCLE LIJ ON FLYPAPER.

. [Vol. LX: No. 8.

"That sticky fly-paper there," remarked Uncle 'Lijah, as he pulled his Chicago paper out of his pocket and sat down in his accus-'eel like what the preacher calls 'vice,' and I wonder why he ain't never brung it in his

"Now, you take that fly jist lit on the aidge, an' watch him awhile. He's as frisky as a colt. Runs his suckin'-machine down on everything in sight, but yit he's ready to stop work any minute to play a game of tag with any other fly.

"Shoo him off, an' he ain't a bit scared of your hand, big as it is, but lights on the top of it, and goes to work suckin' at the pores and scatterin' mycrobes all over it.

"Shoo him ag'in, an' back he goes to the fly-paper. He sees it's all covered up with dead victims. He sees they's a ho' lot more 6. They enclosed a great multitude of fishes. This | that 'ud give their legs an' their wings ef they cud get away. He hears 'em buzzin', an' sees 'em pullin', an' yankin', an' tryin' to get out; but he, he don't care.

"He thinks he can walk all over that flypaper ef he wants to; thinks he kin wade

"Says he: 'Why, I ain't like them fellers: they don't know when to stop, but I can take it up an' leave it off whenever I want to. I'm a-going to light on there anyhow; an' when I feel that it's a gettin' too strong a hold on me, I'll simply let go and get away

"So there you see him light. Fer a minit seems all right. Says he: 'There's nuthin' wrong with this. It ain't hot, an' it ain't cold, an' it ain't no spider's web.

"Then he goes to move, an' finds his legs sticks. He goes to pull back, an' his front feet won't budge.

"He gets a little scared an' tries to fly. He can't get off.

"Then he makes the biggest an' the wildest effort he ever made in his life. He works his wings so you can hear him all over the store. He wiggles his legs till he's red in the face. He gits up a little ways, but his suckin' old feet still hold on.

"The thought comes over him that he'll never fly ag'in. He says, 'I will, if I have to lift this whole ten-acre sheet of tangle-foot!" An' he makes one last buzz that sounds way up in G sharp.

"But nothin' moves. The paper is just as flat as ever. The fly next him that's a-lyin' on its side, an' can't move anything but its winkers, closes one eye as much as to say, You might as well give up tryin' to reform.

"So pretty soon he gives up hope, settles back, gets his wings daubed till they won't buzz any more; an' pretty soon all he can do is to make a few weak motions with his legs.

"Then he sees another young fly hovering over the trap. Do you think he gives him warning and tells him to keep away? No sirree, he don't. No more than a victim of drink, or gambling, or European Sundays, or any low-down vice, will warn off his fellow man.

"What's that? Flies can't communicate with other flies? Well, then that shows that some humans that calls themseles' good fellows' are really, when you get down to it, smaller-hearted than the fles!" - Judson Kempton, in Christian Endeavor World.

Our Reading Room.

Albion, Wis.—Some time has elapsed since anything has appeared in our paper from here: but we look with interest for its weekly visit, which we prize more than any other of Sickness has prevailed to some extent, mainly dren, and a lunch following. The annual like character. Church and society matters continue much after the usual order. Sabbath-day, Dec. 12, 1903 Sec. Whitford made us a visit, and spoke concerning the work. needs, etc., of the Missionary Society. Dec. 13 occurred the annual church dinner. which, though the day was very cold, was quite well attended and greatly enjoyed. Following the dinner was the annual business meeting of the church, at which the resignation of the pastor, to take effect on or before March 1, was accepted, and a committee appointed to secure a successor. Upon this point the present incumbent wishes to say for several years. December was colder than that the action taken in presenting his res. for many seasons, and January is starting off ignation is due, not to any unpleasantness with a "below zero" record, that gives prom or misunderstanding between him and the ise of an "old-timer." The price of fuel is church, or any of its members, but to the high. Hard wood (unseasoned) \$5 to \$5 50 belief that the time has come when the wel- per cord, delivered. Coal (hard) \$850 per fare of the church and community, and the ton, at warehouse. The well-to-do (and most interests of the cause for which we stand, can of the inhabitants hereabout are of that be better subserved by a change in the pastor- class) will have but little, if any, difficulty in ate; and it is his sincere desire that the Holy amply providing for their comfort; but the Spirit may direct and give speedy success to poor, who are omnipresent, must suffer more the committee in securing a fit man to fill or less before the return of spring, if this the vacancy. There are many excellent peo- severe cold temperature is to continue, as the ple in Albion, a goodly number of whom are present outlook seems to predict. s. H. B. young people, some of whom are not yet gathered into the fold, and hence the field furnishes a hopeful opportunity for an earnest, consecrated pastor.

the Semi-Annual Meeting of the Central Wis- church far out across the plains, in this city consin Churches, which convened with the nestled cosily at the foot of the mighty church at Marquette Dec. 6-8. Because of Rockies, I bid business cares aside long the distance from the other churches, the enough to tell you that, under the providenunfavorable weather, and the fact that tial care of our common Father, we live, the journey must be made by private con- move and thrive. Sitting by an open winveyance, no delegates from either of the dow on this, the 8th of January, with office three other churches were present. The mem- doors open and street-sprinklers going past bership of the Marquette church is small, but | in full operation, I have been thinking of you the attendance at each of the seven services in the East crowding to your rousing fires, was good, especially on the evenings after the thermometer 50° below zero—as we hear— Sabbath, and on First-day the interest was vainly endeavoring to kep warm. We nat of a high order. Bro. Jesse Hutchins, of urally ask why so great a difference in tem-Milton College, was present and added much perature? The day on which the papers reto the success of the meetings. He preached ported 50° below in Utica and Troy, N. Y. twice, gave an address at the Sabbath-school it was 40° above here—90° difference in hour Sabbath afternoon, and for the most temperature! When it is warm and sunny part had charge of the praise services. The here, we read of blizzards and terrible cold next meeting is to occur at Coloma some no further east than Iowa and Wisconsin. time in June, and Bro. L. A. Platts will be Up to this time we have had no severe weathinvited to assist, with Pres. Daland as alter- er. We, therefore, draw the conclusion that nate. This field is now without ministerial aid, | these gigantic Rockies are useful in more ways and is auxiously casting about to secure some than one. They are not only a thing of one as a missionary pastor. It is hoped beauty and grandeur—they not only supply that a suitable man may be found for the gold, silver, copper, coal and oil-but they place at an early day.

entertainment and distribution of gifts on a good place in which to stay. Come out Christmas Eve, which, for pleasure and profit, brethren, and get warm. You will find a did not fall below the record of former years. warm church, warm hearts and warm friends It was greatly enjoyed by both young and to receive you. old. Several social gatherings of families and friends, which have become an establare trying to sustain our colors. The Week ished custom, occurred on Christmas and of Prayer has just closed. We have had some New Year's. These are among the incidents enthusiastic union meetings. The Seventhwhich serve to strengthen the ties of kindred day Baptist pastor was asked to lead one and friendships, and to bind more firmly, service. The meetings were held from church heart to heart, as the years go by.

unusually wet and cool, crops of various well attended. If our people could all come kinds, with but few exceptions, were good as out to the Sabbath service, our little church to quantity and fair in quality. Albion and would be comfortably filled. Christmas Eve vicinity has been exceptionally free from se- the Sabbath-school gave a Christmas entervere storms and disasters of every kind. tainment at the church, a tree for the chil throat and lung troubles, with an occasional | New Year's dinner of the church and society attack of "grip," but there have been no was given by the Ludies' Society in the basecases of a very serious nature. Our phy- ment of the church. About sixty were fed, sician (Dr. G. E. Crosley) at one time serious- and a very enjoyable time was had. It is a ly contemplated changing his residence to an- pleasure to mention the addition to our other locality, but finally decided to remain. society, recently, of O. S. Potter's family and The fact is, his treatment of the diseases pe- M.O. Potter's family, from North Loup, Neb culiar to this latitude is usually so speedy | They have settled here permanently, and will and effective, when he is called in good sea- make quite an addition to our society. son, that prolonged cases of illness, except when they have become chronic, are very rare. Reading Room column, we wish all our dear His practice is extending.

Winter set in earlier and more severely than

BOULDER, Colo.—Thinking it might be of interest to the members of our denominational It was the privilege of the writer to attend household to hear again from the little sister exert a wonderful influence upon the climate. The Albion Sabbath-school held its annual | We conclude, further, that sunny Colorado is

Churchward and denominationally, we In material things the past year has been, to me rather an unusual degree of harmony in many ways, a prosperous one. Though prevailed. Our Sabbath services are quite

Taking this opportunity, through our brethren and sisters a prosperous New Year, temporally and spiritually.

F. O. BURDICK.

Jan. 10. 1904.

Our stones of stumbling are God's whet stones.—Harriet A. Fellows.

Special Notices

THE next meeting of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin and Chicago, will be held with the Milton Junction Church, commencing Friday afternoon, Jan. 22, at 2 o'clock. The following is the program for the meeting: 1. A question for general discussion: "What are the

Essential Characteristics of Denominational Life and Power?" Rev. O. S. Mills to lead in the discussion. 2. Friday evening at 7:30 o'clock: "The Churches

the Nerve-Centers of Denominational Life and Power. By Rev. W. C. Daland. 3. Sabbath Morning at 10:30 o'clock: The Ministry

(a) How Secured: (b) Their Characteristics. By Rev. L. A. Platts.

4. Sabbath afternoon at 3 o'clock: "A Knowledge of the Word of God in the Membership of the Churches.' By Rev. W. D. Wilcox.

5. Evening after the Sabbath at 7:30 o'clock: "A Missionary Spirit and Work." By Rev. M. G. Stillman. 6. Sunday morning at 10:30 o'clock: "Distinctive Doctrines." By Rev. S. H. Babcock.

7. Young People's Hour at 2:30 Sunday afternoon GEO. J. CRANDALL, Sec.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold 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 Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regular ly, 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 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 Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially W. D. WILCOX, Pastor,

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 to church, well attended, and it seemed at 11.30 A.M. A cordial welcome is extended to all

ELI FORSYTHE LOOFBORO, Pastor, 821 W. 28th Street.

TABLE OF CONTENTS.

EDITORIAL .- Topical Study in the Sabbathschool; One Leading Idea; Unity and Directness; It Would Cont Lubor; "The Blue Law Spy;" A Diet of Nuts and Fruits; The Iroquoia Theatre Horror; Trolley Sleeping Cara; Sabbath-keeping Undenominational; Appeal of Spy of Sabbath Association Set

Tract Society Executive Board Meeting...... 36 Tract Society, Receipts,..... 3 Tract Society-Treasurer's Report.... Historical Sketch of the American Sabbath Truct Society. For the Extermination of the "Piano Pest" 87 Resolutions of Respect.

Missions.-Paragraph; A Mid-Ocean Message. 38 A Word For the New Year WOMAN'S WORK -Saint and Hero, Poetry; Paragraphs; Cause of Colds; There is Al-

ways a Something, Poetry; Woman's Suf-H STORY AND BIOGRAPHY.—General Conference

Self-supporting Students Young Prople's Work .- Paragraphs; Hire's to Old Milton; "Give God the Glory;" A CHILDREN'S PAGE. - Consolation, Poetry;

The World's Wealth and Indebtedness..... 4

Opportunity, Poetry O d Egyptian Necklace... A Word That Lived..... The American Bible Society in Need of Funds.. 44

Overtaken by Calamity......

SAB ATH-SCHOOL LESSON .- Jesus Calls Four Uucle Lij on Flypaper...

We may choose to stay away from God, but we cannot choose the consequences. - Dorcas M. Tinker.

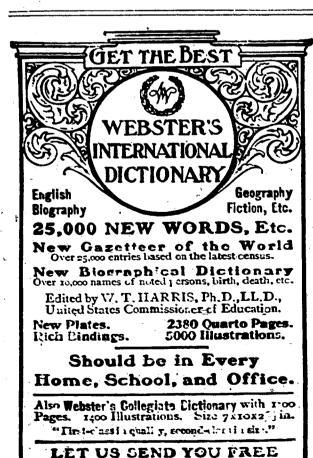
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and character with character, make that im- few words: A thought, an impulse, an act, a

WHOLE No. 3074.

A. H. L.

Though I stand on the desolate sands When storms hide the face of the ocean And salt-laden eleet blinds me : Though brightest hopes are wrecked Like ships thrust ashore, tattered and broken, Yet I will trust Him.

Though all cherished plans fall in ruin And burning endeavor turns to ashes of fail

Though sorrow clouds cover the skies Until noontide is smothered by midnight And stark Desolation howis out of the blackness, Yet I will trust him.

JAN. 12, 1904.

into permanent changes, without being Several, if not many, lines of influences, are burden-broken beast's heart is a destiny clearly conscious of what is going on, until focused on every destiny point. For exam- point for feasting; hence this picture, which it is too late to modify or avoid the general ple, a pastor may neglect some one feature is as true in the lives of men as in the death result. If the transition is towards better of his work, without consciousness of wrong of the camel on the sands of the desert: things and higher attainments, this obliv- or purpose to neglect. It may be simple, iousness to the progress of changes does not and apparently subordinate, but it is likely, work evil. But transitions tend to evil re- sooner or later, to touch many lives. These sults so much easier than to good, that the slight impressions on many may finally con usual danger is in favor of evil. Struggle verge and create a destiny point of great and unusual effort are necessary to attain moment. Conversely, a little careless combetter and higher things, and this demand is plaint may be uttered by some uneasy spirit certain to keep attention fixed on tenden-about the pastor's manner, his theology, his cies, and the signs of the times, so that men work, or his salary. It is easy, very easy are likely to be keenly alive to what is going to find fault. There are spots on the sun; on. One cannot climb a mountain without and some eyes are always searching for the attention, effort, care and courage, so great spots and complaining because the sun does and constant, that he must mark every step not give them more light that they may find. of the transition from lower to higher places. or imagine, more spots, about which to find On the other hand, downward slopes are so more fault. If the first complaint, which easily traversed that one may reach a point ought never to have been made, much less from which re-ascent cannot be attained noticed by others, is taken up, repeated, enwithout being clearly conscious of decline or larged upon, and set forth, to others, rather of fatal results. He who is most alive to the than to the pastor, a destiny point is soon difficulties which oppose him is best fitted to created, and the future of both church and meet and overcome them. Points and expel pastor are turned into new channels, leaving riences which make for destiny are more fre- old scars like the waterless beds of streams quent than we are apt to realize. There are once full; and not infrequently the original days which determine eternities. There are fault-finder will be loudest in complaining of hours that make or unmake years, and one the lost streams, for which he created the would not give them enough liberty in that minute of an hour often determines the re- first destructive destiny point. sults which crowd many subsequent hours. These general principles have wide application.

IT were well—seen from one stand-

possible. A sentinel sleeps, and an army is habit, a destiny. Habits which accord with defeated; one man determines the living or right and righteousness lift their possessor dying of thousands. The defeat of the army steadily in purity and power to bless, and means the subjugation of a nation. Thus strength to rise higher still. Obedience bethe history of the world is changed because comes a habit, the value of which is beyond one man sleeps for thirty minutes when he computation. The converse is equally true. ought not to. Yesterday, as we were talk- Habits not in accord with nobility and puring of the many changes now going on ity, physical, intellectual and spiritual, as to pastors among Seventh-day Baptists, gather force and fierceness like a raging fire. and concerning the denominational needs of As the cruel, pitiless feet of death trampled the hour, one said: "What ails our pastors on women and children in the terrible fur-

Habits as heard a searching sermon on and their posterity. There is less liberty for Destiny Points. "Laying Aside Weights." It had | their posterity now in Boston than when they point—if indifference, and neglect, of all it illustrated the truth that habits of interfered with nobody's comfort or ability seulavolved or intended evil acts and words thought and action, whether physical or to earn a living where and as he chose. could be confined to the careless spiritual, are destiny points. The effects of The great coal strike of a few months ago. and the ill-disposed ones only. But the great | destiny producing habits are seen most in the | and the carpenters' strike in New York last laws of action and interaction, the braiding individual, but they also reach many other year, have forced men to see how this warfare in of life with life, influence with influence, lives and destinies. Life may be described in touches the nation's interests, and it took a

and our churches." His question nace of the Iroquois Theatre the other day, was pertinent. No one church was in mind, with shouting and glee, so do bad habits. No FACT is better established in and no individual was under consideration. gathering into destiny points, reveling over experience than this, that individ- But an answer to the question would illus- ruined manhood and sin-stained souls. It is uals, churches, denominations trate the fact that few results like those of the old story of the Dying Camel in the Desand nations are likely to pass which the group of men was speaking, come ert. Before his glazing eyes are closed, a into transitions, and often through them without involving more than one person. keen-sighted bird of omen ill knows that the

> "First a speck, then a shadow, Then the air is filled with vultures"

hastening with sharpened beaks to fatten on the dead. Take care as to destiny points. Neglect no duty. Watch against evil habits. Loosed passions, unbridled tongues. bad companions, evil thoughts and reckless actions are all destiny points toward Sodom and ruin.

444

EVEN the casual observer must

note that many thoughtful men

of wide and careful observation

Is General Threatened? fear that the liberties of the peo-

ple of the United States are seriously imperilled through the organization of laborers against employers, and employers against laborers, and the various phases of the constant and bitter conflict between labor and capital. President Eliot of Harvard lately said—address before Brooklyn University Club—"that in Boston to-day there is less liberty than there was in 1775. Our ancestors fought King George because he year. They endured a long war, and then established a government with a constitution On the day before yesterday we to secure the blessings of liberty to themselves point, pith and power, but most revolted against a petty tax on tea, which