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

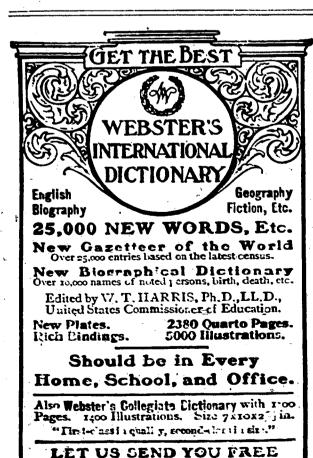
OUR READING ROOM-Paragraphs.....

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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

horror like that of the Iroquois Theatre in Chicago to modify in the least the drivers' strike in that city. The writer was in Chicago. at the time of the funeral of Mrs. Pierce whom many of our readers knew. A picket from the strikers watched the funeral services, and trouble was avoided because the undertaker drove his own hearse, and the mourners went by the street cars. Between the gigantic trusts on the one hand, and organ ized labor on the other, many of the best interests of the country are controlled or crushed at will. A new "Revolution" is demanded for the recovery of the people's liberties which are being ground between the millstones of Trusts and Labor, the bribery of vote buying, and civic corruption by jobbers, saloons and ward heelers.

Our readers are not directly concerned in the matter of church services on Sunday evenings, but they are interested in the fact Service.

that such services have been declining, or going out, for several years past. A Milwaukee, (Wis.) daily paper—Free Press Jan. 8, 1904—is at hand containing a discussion of the Sunday Evening Service Question in Milwaukee, and in the Northwest generally. The consideration of the question by Plymouth Congregational church of that city was the immediate occasion of the article published. A statement by Rev. Judson Titsworth, pastor of that church, formed part of the Free Press article. He is quoted as saying:

"There are several reasons for this," said the Rev. Mr. Titsworth after the church meet ing last night. "Church attendance Sunday nights has decreased at an alarming rate. due to counter attractions, and to the fact that our men are going around from church to church.

preach two sermons on Sundays. He may vout men close to God are seas and mounread a poorly prepared sermon, three or four tains. Such experiences increase a sense of of them, in fact; but to prepare and deliver a human littleness and dependence, and anggood sermon is a physical strain which will ment the consciousness of divine greatness and not permit another similar effort the same of divine upholding, as no other experience day. It is really a psychological question of can do. no small magnitude, and one worthy of considerable attention.

"It is by no means certain that the Ply- | find much to interest and benefit by comparmouth church will close Sunday nights. The question is as yet too recent for any definite | with that which will come before you. The action. It will be further considered at the meeting Jan. 20. In other cities it has been from general interest, and your first hours the inevitable outcome. At Minneapolis sev. on shore. Gibraltar, which guards the eneral of the churches have closed Sunday trance to the Mediterranean, will impress you nights because of a lack of attendance."

Speaking editorially, the Free Press said:

in Milwaukee of which this is true, and such action on the part of this congregation would probably lead to similar action in several other churches.

lem, and in as serious an aspect. In one of with his varied learning, his impetuous, often stand upon its crest on the western side where the principal east side churches there were but inconsistent, but marvelous ability as a de- the Bay of Naples will spread its incompareight people present at the Sunday night ser- bater. Thus you will be called to review the able beauty before you, I bid you to rememvices a short time ago. Other pastors have history of Christianity from Paul to Augus-ber another group who stood there one also tried to cope with the problem and have time. Every foot of territory and every square morning, the Nestor of that group—Jonathan resorted to various methods. But the de- mile of sea surface, after you enter the Medit- Allen-with bandaged head and blood-covcrease continued, and even grew worse, and erranean, will be rich in memories of early ered face, looking out from that crest and now the churches are confronted with the Christianity, and the Book of Acts ought to gathering inspiration for a sermon on the seemingly inevitable alternative."

THE VALUE OF FOREIGN TRAVEL.

The following letter from Rev. L. C. Randolph of Alfred, N. Y., is its own explanation, and his suggestion concerning a reply through the columns of the Recorder is the reason for placing this in print:

My Dear Dr. Lewis:

I would like to make my coming trip of as much value to my people and the denomination in general as possi-In addition to the cruise outlined within, I expect to visit Florence, Venice, Milan, Switzerland, Paris, (perhaps the Rhine), the Netherlands and London. What Seventh-day Baptist churches and people will have a chance to see, aside from those in London, Haarlem and Rotterdam? I inclose a circular of the cruise. and ask you out of your busy life to spare me a few noments of advice as to how I can make the trip the most valuable. I will promise to share the letter with Witter and Saunders. Perhaps it would even make a Gratefully yours, good editorial.

Jan. 5, 1904. L. C. RANDOLPH.

of contact with men and things.

The ocean trip from New York to the Mediterranean ought to make each one of your company a more devout man. If it shall happen that this is your first long ocean voyage it will give a larger conception of divine power, of the value of divine presence and protection, of the immutability of divine laws, and of the infinite adaptation which divine love insures. Should you be fortunate enough to witness storms at sea, you will open your hearts as never before in recognition of God's presence. The same will be true should your experience grant mountain climb-"It is also too much to ask a pastor to ing. Two things in nature which draw de-

> Going from this, the New World, to the oldest sections of the Old World. vou will ing that with which you have been familiar first stop at Maderia will give but little aside with nature's mightiness, and with human skill in utilizing that mightiness for defence. touch the coast of Algiers and skirt North rican blood gave some of the most vigorous remember what lies back of them. writers and strongest defenders to Christianity

of ancient culture and of Greek thought which did so much to give form and content to Christian faith, at the beginning, and the influence of which for good and for evil, remains in the Christian church until the present time, will be full of treasures. You ought to be better preachers from the day when your feet touch Mars Hill where the great Apostle of the Gentiles spoke words that have echoed round the world, and will continue while Christian history endures. Constantinople will call to your minds those changes in the Roman Empire which, for a time, transferred royal power and prerogatives from Rome to the East. It will also bring you first in touch with the unspeakable Turk, who has been the shame and the scourge in Christian history for so long.

When you enter the Holy Land nothing No man who is thoughtful can take such a said here can add any great value to your tour and return the same man he was when | thoughts or actions. At Joppa, Acts 10: 42 he started. There is something in such travel | will have a new meaning. When you pass that deepens and broadens a man's life, en- into Palestine by the beautiful valley which riches his experience, adds to his store of has been the highway of the world's armies thought, and therefore to his capacity for and travelers for so many centuries, and come usefulness. Every life ought to be made more | to Jerusalem, every locality and memory will valuable in proportion as it mingles with | bring such swarms of thoughts and emotions other lives, through individual contact, as may not be foreeseen by me, nor fully dethrough books, and through localities and scribed by you. When your feet climb the experiences. Travel is one of the best methods sacred sides of the Mount of Olives, or walk the streets of Bethany; when your eyes overlook Jerusalem, so long time now in comparative ruin, you will remember with double interest and deepened pathos the meaning of Christ's lament over the city that had failed to understand his message, or heed his pleadings. Of Jericho and Jordan, the Dead Sea and Mt. Carmel, and the thousand other places enshrined in the Holy Land. I may not speak. Surely you cannot be unmindful of the beginnings of church history as you walk the paths which Abraham. Father of the Faithful, trod when, coming from Ur of Chaldea he sought a country known only to his faith, a faith in which both Christian and Jewish history-began, and still endure. The pathos with which the story is told of his first possession in the Land of Promise—a burving place for his dead—and the glory and beauty of his faith which the slopes of Mt. Moriah will recall, will make you more than ever to thank God that out of a world where burying places are among the constant experiences of life, faith in divine love points to a world where every human sacrifice shall find richest reward.

What of Egypt? You will walk amid the scenes, and over the dust of a civilization, probably the oldest of any in the world. Your arithmetic of history will then count eight or ten centuries B. C. as the time when that civilization was well advanced. It will It will call to mind Luther's hymn. "A appear a modern time when Moses led the "The Plymouth church is not the only one Mighty Fortress is Our God," etc. When you people of God out of that country, and toward the Promised Land. The Pyramids Africa you will recall that the flery North Af- and the Sphinx will seem youthful when you

Should you go to Naples and climb "Other churches have had the same problin the earlier centuries, notably Tertullian Vesuvius, as you ought to do, when you be your constant companion. Athens, home Transfiguration, afterwards preached in what been transferred by death.)

JAN. 25, 1904.]

churches and to your denomination strength- of large wealth will do this; and to-day we ment. ened. enriched, purified and inspired for are enjoying the fruits of the fashion of large higher, better, holier work.

The Seventh-day Baptists to whom you refer are all of whom I know who will come into the line of your route.

"RETRIBUTIVE JUSTICE."

Last week the RECORDER published the decision of Judge Martin of Philadelphia in the case of Hoover, the spy, of the Sabbath Association. Commenting on that decision the Jewish Exponent of last week said:

"Judge Martin's decision, rendered in the Court of Quarter Sessions last week, that a person employed by the Sunday Closing Association to ferret out violations of the Sunday laws, is himself a violator of the law if he does the work on Sunday and is paid for it, and that the buyer is in the same position as the seller, is not only good law, but good sense as well. Judge Martin, in his opinion, naturally followed the precedents set by the Supreme Court in construing the Act of 1794, as he was bound to do; but in so do ing he discusses the question in a broad and liberal spirit, and with a comprehensive knowledge of the historical as well as the legal aspects of the question. Now that this particular mode of conducting the work of the Sunday Closing Association has been declared unlawful by a learned and careful judge, it behooves its sponsors and leaders to bow to the majesty of the law which they themselves have frequently invoked against a large number of persons who were induced to violate the law by the association's agents -a method of procedure which is not calculated to commend itself to the ordinary sense of fairness and decency. It is always a pleasure to see the pretty persecutor of harmless and helpless people "hoist by his own petard." If this antiquated law must be enforced, let it be enforced without discrimination or favor."

HISTORY IN ADVANCE.

endowment of colleges. What is said has planting seeds for the future, whether by endowing colleges and the like with money, or the world with thoughts and impulses, will ing of treasures laid up in heaven.

gifts which existed among your rich men so many years ago. A fair-minded historian States; before state legislatures; before Sabmust admit that this has been a very im- bath unions; before a host of assembled portant element in the educational and so- Jews; before the Parliament of Religions at ciological and religious development of the Chicago; and before our own people as cirlast century."

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY

INCLUDING ALL SEVENTH-DAY BAPTIST PUB CATIONS AND SABBATH REFORM WORK.

ciety at Ashaway, R. I., August 24, 1902.

(Concluded from last week.)

IN CONCLUSION.

It is not perhaps within the province this historical paper to draw the lessons should learn from this record, as they have the work now in hand deprive some of us of suggested themselves to us all the way along. | the magnetic influence of personal contact but before concluding, it does seem that the and social interview with the author, let us occasion and the hour demand a closing word | make the sacrifice willingly, that a much concerning the crowning work of this Society | more far-reaching and enduring work may be on behalf of the cause and the denomination.

The work of the American Sabbath Tract Society involves the fundamental reason for | pel tent work, itinerant lecturing, and spasour denominational existence. The word of modic revival efforts, were mainly employed God is its sole foundation. The propagation to sway the people. The present era is esof the Sabbath holds the next place to its ob- sentially that of the printed page and a readservance. In making the truth known out- ing public, and it behooves this Society to side, no force has been more potent than conserve every remaining life energy of its the publications of this Society.

essors no man can measure. The Outlook had its power in its intensity and its unity. freshly to my mind what has often been sug- work is worth to this denomination very ing to the magnitude of the work, nor the

is now your own pulpit, and which, I am told gested in studying the history of some of our many times its cost as a permanent Sabbath by those who heard it, surpassed every other educational and philanthropic institutions, literature; a literature that is an acknowlthing they ever listened to touching Christ's and that is, the indebtedness of people of edged authority within and without our Transfiguration. (He who writes this to you | this day to the large endowments furnished own ranks, among scholars engaged in hisis the only one of that group who has not to these institutions at about the beginning torical research. Dr. C. D Potter, one of the of the twentieth century. The experience of editors, who worked earnestly and wielded so But my reply would be endless should I the ages shows that with the diversity of trenchant a pen, has gone to the reward of write all that your letter suggests. May the human minds there will hardly come about a his faithful labors, but his co-laborer, Dr. A. Lord bless you and the brethren who go with | concentration of interest on one object which | H Lewis, the honored corresponding secreyou with such protection and guidance as will will supply adequate and liberal provision tary of this Society, is still left to the work, enrich your lives and bring you back to your for its support. The interest of one person and is rearing in it his own immortal monu.

The presentation of our cause by Dr. Lewis

before a committee of the senate of the United cumstances would permit, have been opportunities improved and fruitful of great good; but the Outlook, the Outlook and Sabbath Quarterly, the Sabbath Outlook, the Evangel and Sabbath Outlook, the Light of Home, and the Sabbath of Christ, coupled with Biblical Teachings and Critical Histories, have Prepared by Arthur L. Titsworth, Recording Secretary, and presented at the Annual Meeting of the So-secured for this denomination and the truth that is the sole cause of its individual existence, a repute for being founded on the immutable law of God, that we believe could of not have been accomplished in any other way in so brief a period. If this work and accomplished.

The years have fallen behind in which Gosauthors and historians, that not one stroke The influence of the Outlook and its suc- of the slogan pens be lost to this people, ere they be laid down forever.

Probably there never was a period when Its influence on the public mind grew steadily there was so little confidence in the claims of from the first. As a means of agitation and the first day of the week to religious regard enlightsnment.it was by far the most efficient las at present. Everywhere clergymen and agency in our denominational history. Brief others are feeling after arguments to sustain publications as tracts, newspapers, magazine the crumbling institution of Sunday. Let us articles, etc., could not enter upon such re- again shower upon them the "thunders of search, hence our own literature of other Sinai," and give them food for thought that years had not attempted a complete and shall lead to conviction, as was done tor minute survey of the field. The Outlook aclumany years. We have abundant evidence complished a most careful and detailed exam- that our publications have guided a host of A correspondent of the Watchman-Jan. ination of Egyptian, Asiatic, Babylonian, people to a knowledge of God's demands, and 21, 1904—writes a letter, dated Jan. 1, of the Assyrian, and early church history, in order to a loving obedience to his law thousands year 2000 A.D. Among other things well to find the source of the sun worship cult; of laymen and a hundred ministers. Other said by him are the following touching the the origin of the week; the existence of the methods of Sabbath reform work pale before Sabbath outside the line of Hebrew history, this, the paramount duty of the hour; then point and meaning, and every man who is and before the time of Moses. Few writers let us rally with a mighty determination to on the Sabbath question had attempted any the support of the work of this Society, so careful survey of these fields, and in those that soon the Sabbath of Christ and kindred portions which had been partially surveyed, publications to follow it, may not only refind new reason to consider what it means to many ultimate facts were still unknown or store to us the prestige attained through the lay up treasure for this world, to say noth- were sadly perverted. Under such circum- Outlook, but lead us on and out to far stances the pages of the Outlook cost an mightier conquests. The work and the har-"My reference to the trust problem and amount of patient, careful and persistent la- vest are not for our time alone, but as well the great accumulations of property in the bor, which those unacquainted with such for the succeeding centuries and for those hands of a few men at the earlier years of the work can scarcely appreciate. The Outlook who shall make history in them. It is true last century reminds me of a result of this and its successors never took facts or the that we have no destiny because of our insigstate of things which could have been fully ories at second-hand. They were traced to nificance? The broadening and complexity anticipated by but few of that day. The the fountain head, and all statements were of the field should not narrow our simple conreading of these old papers has brought verified by the original authorities. This ception of duty, for the reward is not accord-

number of workers, but the faithfulness with which the work is performed. If we have God are here."

Y. M. C. A. WORK.

a total cost of nearly \$3.000 000, and now 000,000 pledged for more buildings. It also paid off nearly \$500,000 on debts on property, and received nearly \$250,000 for endowmany cities, notably in Buffalo and Newark, that new and larger buildings have been erected and large branch buildings established ucational work into factories and industrial religious enterprise has been in its popular both awake to the demands of the gospel. noon services in industrial plants. Street Railway Association buildings have been opened at Brooklyn, a quarry men's association at Proctor, Vt., miners' in Mexico, and colored coal-miners' in Iowa, and in new lumber towns in Arkansas and Mississippi. new railroad association in the Southwest, 90 per cent of the male population are Thirty-three railroad buildings were opened in the year. A general rule is organize only where the business men of a town will erect a suitable building for an as-condition? sociation, under the direction of a trained secretary.

CONFERENCE MINUTES.

Copies of the Minutes of the Conference held at Salem, W. Va., are now ready for distribu- people in the world walking in such close tion. Members of the denomination not resident members of churches can secure copies they realized to some extent, what Paul's by addressing the Publishing House.

Treasurer's Corner.

ner don't get the impression that it is to be a not to be an ungodly person in the world, regular feature of the Recorder. Not going but as long as there is we must recognize the to weary you that way, but occasionally the fact, and if the stronger churches need the treasurer wants in this little space to take evangelist why not frankly admit it. Are the people into his confidence on the financial our stronger churches more noted for spiritconditions of the Tract Society.

by month. Last summer's effort to pay the say from the pulpit, "That there was not debt of the society was successful in a large | spiritual life enough in our large churches to degree, but too many of us thought that if give birth to the ministry. The ministers we got the society out of debt it would were all coming from the small churches.' run itself.

to keep at it, don't you?

balances and clean up books for 1903.

Did you equare your financial account with | was presented in a clear light. He made no the Lord last year?

REVIVALS.

to conquest, but emphasizing our hopes, glori- I was a lone Sabbath-keeper, and for several fying our encouragements, with concentra- years when denied the privileges of the pound! until the tottering strongholds of er- more young people are brought into the could sway, and, at the same time, to lead ror shall fall in ruins. "Truth crushed to church without special religious efforts than men where communion with their Lord and reviewed by Hamilton W. Mabie in Associa-church work. Cannot some of them be ed blessings. tion Men (New York, January.) He says in reached by thorough evangelistic work? No If there is a church in our denomination, matter how able and spiritual the pastor large or small, that has reached such a "The Young Men's Christian Association may be, there are those he cannot win; if the height in the divine life that it would not be in 1903 added to its equipment in North evangelist can, should the pastor stand in benefited by such a series of meetings, it America a new building every six days, with the way of those souls by refusing to call would be the greatest pleasure of my life to him? There are too many one-sided Chris- visit that church, and should feel that I had has 117 such undertakings on foot with \$4,- tians in the churches. Some are moved only at last reached the Land of Beulah. Until by feeling. These are very active during a then I shall not believe that the evangelist revival, but after its close very little will be has no mission to our stronger churches, seen of them until another revival attracts and ought to confine his labors to the smallment. The membership has so increased in their attention. Others give an intellectual er ones. assent to the doctrine of Christianity, but In writing thus, I do not disparage the their hearts are not enlisted, and their work | work of the pastor. God forbid! The relais mechanical, lifeless, and devoid of the spirit | tion between pastor and people is a most where young men center. It is taking its ed- that carries conviction concerning the truth tender and sacred one. He is their spiritual they seek to advance. The well-balanced father, friend, counsellor and guide. Under plants. The most notable development in its | Christian is one whose intellect and heart are | his teachings our characters are being grad-

heart, but there must be experience also. I

Paul was caught up into paradise and heard unspeakable words, which it was not lawful for a man to utter. Was not that an experience? Since that time there have been communion with God that they have thought experience was. The RECORDER said: "Stronger churches, with pastors and efficient workers, ought not to need evangelists." This is undoubtedly true, but in this world we have Because this is called the Treasurer's Cor- to take things as we find them. There ought uality than the smaller ones? A few years The fact is we need funds regularly, month ago I heard one of our prominent ministers Last winter I had the privilege of attending Your business won't run that way. Have a revival effort conducted by our missionary evangelist. I found him to be no ordinary This is the first of the year; a time to strike evangelist. His sermons were deep and logical, and God's wonderful plan of salvation

converts into the church who were not really As one to whom the Sabbath Recorder is converted. The straight and narrow way been too spasmodic in effort, and too impa- a welcome visitor, having received great was pointed out as the only way, and none tient of results, discouragement will not lead | comfort and inspiration from its pages when | but those who would decide to walk therein were invited to take their places on the Lord's side. It was plainly to be seen, from tion of power, unity of effort and consecration sanctuary on account of ill-health, I have the beginning to the end of his meetings, that of means; in the spirit of the Master, with read what has been said lately in the various his intention was, by the help of the Holy line upon line and precept upon precept, let articles on "Revivals" with keen interest. Spirit, to implant in the minds of his hearers us sow! sow! sow! and pound! It ought to be apparent to all that many a principle of loyalty to God which no power earth shall rise again, for the eternal years of formerly. With efficient Sabbath-school Saviour would be a blessed reality. He workers and Junior and Senior Endeavor preached life for the sinner and life more Societies, a great many children come nature abundantly for the believer. Under his minally into the church. But within the sound istrations sinners were converted, believers The remarkable progress of the Young of every church bell are those who will never were quickened, and those who had grown Men's Christian Association during 1903 is be saved by any of the ordinary methods of gray in the service of the Lord received add-

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ually molded into the divine likeness. While If a person is moved to become a Christian | the evangelist comes and goes, the pastor is by hearing a pathetic story, we cannot ex- always with us. When we rejoice he repect a consistent life. There must be a deep- | joices. When we sorrow he sorrows. When seated principle of loyalty to God in the the death angel comes to our homes, his words, and those of his faithful wife, more once heard an Episcopalian say that she hap- than those of any others, strengthen and pened to be in a social meeting and was asked | give us courage to meet the trial. We know to give her experience. She replied that she that the pastor has burdens to bear that made by the state association committees to had never had one. Are there not too many others dream not of. We have no doubt members in evangelical churches in a similar but that often. in the solemn watches of the night, when all those under his charge are wrapped in slumber, he keeps his lonely vigil, thinking of the unsaved ones and the careless members of his flock whom he seems unable to guide, while his soul cries out in unspeakable agony to God for some power to rescue the perishing ones. Is it improbable that an evangelist should come to him in answer to his prayer? Why not? God works through human agencies? O, for spiritual sight to recognize the answers to our prayers when God sends them.

MRS. N. WARDNER.

EVERY MEMBER AN EVANGELIST.

The talk pro and con about evangelists and evangelism frequently, one might say almost habitually, ignores the fact that every church-member is morally bound to do all the evangelizing work that lies in his power. A church-member who is not an evangelist is missing his opportunities and mistaking his calling; all need not preach; it is not necessary that all should address audiences or even participate in public gatherings for religious purposes. The quiet evangelism which makes no parade of its purposes, plans or doings is often wonderfully effective.—St. Louis Advocate.

When a thermometer gets the thirty-second attempt to create an excitement and bring | degree it's not the Masonic grip it gives you.

Our Reading Room.

DERUYTER, N Y-There have been some changes in our church, but we are more than holding our own. Last summer, Dea. C. M Coon and family moved to Alfred where he has a position in the machine shop, and his wife is the efficient head of the ladies' boarding hall at "The Brick," while the children enjoy and appreciate the advantages of the school

Mrs. Broderick and daughter Jennie. have come from their farm on Pompey Hill and settled with us for church and school privileges. and the family of the late Dea. Delos Burdick (the father of Rev. L D Burdick) have bought and settled in D-Ruyter village. Elder L. M Cottrell has postponed his mission work till warmer weather and occupies his home in the Stillman Block.

Dea. C. J. York is successfully engaged in traveling and selling the Syracuse Fertilizers. but endeavors to be always at home over the Sabbath.

We have had a snug cold winter, but it has been very good. At the New Year, Mrs. Elsie Ranker was elected superintendent of the Sabbath-school, and we enter with great joy into the studies of the Christ life. Bro. Barton G. Stillman, our oldest member, has entered his 90th year in quite good health, but his daughter, Mrs. Marie S. Williams, usually stays at home on Sabbaths to kindly care for him. So while changes occur we believe, by the blessing of God, we are more than holding our own.

Albion, Wis.—The Milton Journal for Jan. 14 brings us the following from its Albion (Wis.) correspondent:

"At the business meeting of the Seventhday Baptist church last Sunday, a call was extended to Rev. T. J. VanHorn. of Brookfield, N. Y., to become pastor of the church here."

ADAMS CENTER, N. Y.—It is some time since you have heard from us, but the work of the church is still being carried on despite the fearful storms. The snow is three feet deep and the roads are made on the top of it: in most places they are as high as the fences. The mercury recently fell to thirty degrees below zero. On the last Sabbath of the old it was decided not to accept his resignation before one year from that time, but the church gave him permission to leave at any time, as circumstances might determine. He has now been with us for about two years. He has made a number of missionary trips to the Watson church, visiting scattered members and held Sabbath services.

The Ladies' Aid Society has organized a department of mission study, holding meetings once a month. We are much interested in the study of China. A public meeting was held on the evening of Dec. 29 with an entertaining and instructive program, including a talk by Mrs. Hill on missionary work in India, drawn from her experience there. A sup-T. Colton, president; Mrs. Ida Hull, vice- dinner was enjoyed and substantial tokens of ling.—S. M. Sayford.

cial was seventy-five, with an average of for- act as ushers and to receive the collection. ty-five. As a whole the social work was a success, both socially and financially, the total receipts being \$5230. A pledge of \$45 has been raised for the Young People's Permanent Committee and other expenses have Editor of SABBAGH RECORDER: been met. It is our purpose to start on the year 1904 with renewed zeal that the for the payment of the Recorder for the year vintage may be more abundant.

THE SABBATH RECORDER.

verity of the winter in the North your corre- is probably my last payment for the REspondent thought it might not be out of place | CORDER, for I think I am nearly through with to "brag" a little on our beautiful winter my living here, and I am not sorry that I am weather; our coldest weather being 10° above | so near my future home. If I could retire some zero, with only enough rainfall to keep the night and wake up in heaven I would be so ground in good condition. The prospect for glad, but this is not for me to say. God's a good fruit crop is very flattering, so all are will be done and not mine. I was 84 years anticipating another prosperous year for old last March and have lived alone over 21 been far less stormy on Sabbath days than Gentry. The church held its annual meeting sears, done my work, cooking, washing and the rest of the week, and our attendance and the first Sunday in the year and called Elder ironing, and have worked my garden. I have interest in church and Sabbath-school have Hurley as pastor for another year. Last kept a horse until a few weeks ago. My Sabbath night the society held an informal gathering at the church for the purpose of home with him, as I am not able to care for "getting acquainted." People seemed to enjoy shaking hands with one another and having a general social time. Our society, repre- enjoyed preaching and the church never asked senting some fifteen different localities, has for outside help. I enjoyed work, but my been so quickly formed and every one is so work is finished and I am waiting for the busy making new homes that there has been but little opportunity for becoming better acquainted. All were glad to welcome Eld. the redeemed. D. B. Coon and family into our circle and hope that he may be greatly benefitted by the change.

JAN. 11, 1904

The RECORDER commends such social gatherings. Get acquainted and keep acquainted. New homes are good, but united homes are the only true basis of successful church life, February. Good pastors are as scarce as and strangers cannot be united in the true sense. Never allow yourselves to be so much absorbed in other things that you cannot find time for friendly intercourse among brethren who have a common faith and a common purpose in the service of Christ!

morning, Dec. 26, was most enjoyable. After an excellent talk on Christian growth by our do it if I was able. I have it partly written. year Pastor Powell offered his resignation to was called. Every member present responded Nile to preach my funeral sermon, but he went this church. At the annual church meeting with testimony or Scripture passage. Mr. Charles .B. Bowen one of our members. Burdick to do it, if he outlives me. He was who was absent on account of illness, sent a one of my boys in the Second church of Almessage of faith and cheer which all were glad to hear. Communion followed the roll glasses, and I will say farewell to all. call. In the afternoon the annual election of officers for the Sabbath-school occurred with following result:

> Superintendent—Leslie Tomlinson. Assistant Superintendent-Agnes Fisher. Secretary—Joseph Bivins. Treasurer—Leroy Mills.

Organist—Agnes Fisher. Assistant Organist—Julia Davis.

president; Mr. Frank Langworthy, treasurer; the visit were left. At the church meeting Miss Mary Graves, recording secretary; Miss | held recently, Mr. George Schaible, who has Mary Crosby, corresponding secretary. The made a most excellent church trustee for social committee has been doing very active several years, resigned and Mr. Walter service for the past six months as the report | Tomlinson was elected to fill his place. Howshowed. The largest attendance at any so- ard Davis and Frank Davis were chosen to

E.F.D.

FROM ELDER JARED KENYON.

INDEPENDENCE, N. Y., Jan. 16, 1904.

Dear Brother:—Inclosed find two dollars 1904. I have paid for the paper usually in advance. I would have sent this sooner but GENTRY, ARK.—Seeing accounts of the se- I have not been able to go to the office. This nephew, G. P. Kenyon, came and took me myself longer. The days of my activity and usefulness are ended. The time was when I Master's call. I have tried to keep the faith and hope to enter into that beautiful city of

I guess the man who had such a beautiful dream of heaven is H. H. Baker. I don't know of anyone nearer heaven.

Elder W. L. Burdick has offered his resignation to the church and it is accepted. I don't know who the church will have for its pastor. Bro. Burdick's time expires the last day of

The Association in June will be here and they will need a live man to go ahead. When I was younger I did it. I did not intend to write so much but I like to write.

Bro. Main has asked me to come to Alfred MARLBORO N. J.—The service of Sabbath and give my early ministerial experience to his class in Theology. I would most gladly pastor, Rev. N. M. Mills, the roll of the church | I asked Elder Kelly when he was pastor of away. Since then I have asked Elder Stephen fred. I have written this without the aid of

DIRECT PERSONAL WORK.

Personal work is the warp and woof of Christian activity; therefore, this important element of service has the largest place in the extension of Christ's kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but A unanimous vote of thanks was tendered the attempt to win him, which is the ultithe out-going Superintendent, Eber Davis, mate object always in the mind of the workwho has served faithfully and well. On Tuesday, er. The work itself consists in directing the per was also served in the church parlors. Dec. 29, a goodly number of the congrega- attention of men to Christ and with discre-Our Christian Eudeavor Society began the tion gathered at the parsonage taking with tion urging them to accept the invitation of New Year with the following officers: Mrs. W. them well-laden baskets and boxes. A good the gospel and order their lives by its teach-

Missions.

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

THE Eleventh Conference of the Foreign Mis sions Boards in the United States and Canada was held January 13 and 14 in Managers' Room, Bible House, New York City. There was a good representation from the Boards present each day. Excellent papers or addresses were presented and the general discussion which followed their presentation was interesting and profitable. The Conference was entertained each day with a fine lunch by the American Baptist Missionary Union, as it is the custom for some missionary society to entertain those in attendance from other societies to these conferences.

The first paper presented Wednesday forenoon was upon "Preparation of Missionary Candidates and Outgoing Missionaries," by the Rev. James L. Barton, D. D., Secretary American Board of Commissioners for Foreign Missions. He treated in his paper, training schools for preparation of missionaries, denominational and interdenominational: special studies for candidates; conferences for outgoing missionaries; language study, before going to the field and on the field.

The second paper Wednesday morning session was by Rev. F. F. Ellenwood, D. D., LL. D., Secretary Board Foreign Missions of the Presbyterian Church in the United States of America. Dr. Ellenwood, because of sickness. did not present his paper himself, it was read by Mr. Robert E. Speer. He strongly advo- work? Waste may result from bad unsal- cares. cated the need of more earnest evangelistic able translations and books. Prevention of labor in the foreign mission fields by evangel- waste may be secured: ists and by evangelistic tracts.

In the afternoon session the first topic presented was "Sunday-schools and Missions," by the Rev. A. L. Phillips, D. D., Secretary Sunday Schools Presbyterian United States South. He showed the present great awakening in the church as to childhood; how interest in missions is shown by study, prayer. giving, personal consecration; the forward missionary movement that has entered the Sunday-school: the Sunday-school as a missionary agency.

The second paper in Wednesday afternoon session was by the venerable missionary who was in China so long, the Rev. Wm. Ashmore, D. D., upon "The Relation of European Communities in Asia to Missions and Our Responsibility Toward These Communities." He showed how European communities had increased in the various cities of Asia, aggregating many thousands of people, their mercantile interests, their industries, employment, their character and importance. Many classes were unsympathetic to missions, the causes for such an attitude and its effect against missions and missionaries. The classes that were sympathetic to missions, the causes and results. He emphasized the responsibility of missionaries and mission boards toward these foreign communities in giving them the gospel. and showed the present extent and manage ment of work among them.

THURSDAY, JAN. 14.

with a devotional meeting. In the Thursday purchased, even though the mission buying workers, in view of the greatly increased cost morning session, the following papers were them sell them at a loss. presented: (1) "Christian Vernacular Literathe most valuable if not the most valuable also one by Mr. James Wood, Central Board 4. In what way can missions defend them-

paper presented during the Conference. He outlined his paper as follows:

- 1. How determine what is needed?
 - (a) In new mission fields destitute of all Christian literature:
 - 1. By the present and prosective literacy of the people.
 - 2. By the probable permanence of the languages. 3. By the disposition of the peo-
 - ple to read books. (b) In old mission fields the need
 - must be determined by:
 - 1. What has already been done. 2. If the Bible has been trans-
 - lated, commentaries, concordance, and Sundayschool help will be needed.
 - 3. A literature which will stimulate and satisfy the craving for knowledge.
- 2. Who should produce this literature?
 - (a) The best foreign mission scholars, those most familiar with the idioms and the spirit of the vernacular language.
 - into their translations.
- - 1. By requiring a mission vote of | Provision dependent upon cause of retirebook put to press.
 - strength to this work.
 - 3. Forbidding young, unfledged missionaries, not half acquainted with the language, from trans-Inting books and tracts with their teachers with the expectation of their being printed.
 - 4. By offering prizes for the best translation of given books, or the best original works in the vernacular.
 - 5. By printing small editions of new works.
 - 6. By electrotyping standard works, especially the Scriptures.
 - 7. By conferring freely and regularly with other missions using the same language, so as not to duplicate each other's work.
- 4. Co-operation of various boards. As that all should bear their share of the burden, are missionaries? The easiest way to do this is to pay a small 2. What are various boards going to do re-Every session of the Conference was opened profit to the publishing house on all books garding salaries of missionaries and native

The second paper in this morning session 3. To what extent are native workers adture and Translations," by the Rev. H. H. was upon "Comity," by Rev. Paul de Schwei- mitted to the control and administration of Jessup, D. D., Beirut, Syria. This was one of nitz, of the Moravian Church in America, and mission funds?

Missions, Friends. These papers we will not attempt to outline. They elicited, however, a good deal of discussion.

Thursday afternoon, the closing session of the Conference, there were two papers presented: (1) "Support of Individual Native Workers and Scholars," by the Rev. M. G. Kyle, D. D., President of the Board of Foreign Missions of the United Presbyterian Church. (2.) "Provision for Returned Missionaries." by the Rev. A. R. Bartholomew, D. D., Secretary Board of Foreign Missions, Reformed Church, United States. The latter was presented in the following manner:

- 1. For missionaries expecting to return to their fields:
 - (a) Provision depends on theory of support: whether according to their ability and efficiency or their needs.
 - (b) What will prepare them best to return to their work?
 - (c) How can they stimulate interest in the church here?

Considerations: They return to the home land to recuperate strength, renew fellowship, (b) The best native scholars. The | repair spiritually. Those from cities need best books and translations rest; country, study; all, soul-refreshing felare those written by native lowship. Again on this score is a gain on the scholars, yet even the best na- | missionary work. Salary and allowances the tive scholars need to be warned same on furlough as on the field. Vacations not to carry an Englishidiom | do not affect salaries of faithful servants in this country. Our missionaries need full pay. 3. How prevent waste of effort in literary | Best results by freeing them from temporal

2. For missionaries not expecting to return to their fields.

approval for every translation | ment; whether due to loss of health and unundertaken, and every original willingness begotten of inefficiency, or from trouble they have gotten into, or from loss 2. By releasing well-qualified foreign of faith in mission work. If the Board was missionary scholars from other | mistaken in their appointment it is to some work, and requiring them to extent liable. Faithful service deserves recoggive their whole time and nition. Best that can be done is to give them an opportunity for self-support.

3. For missionaries disabled in the ser-

They deserve the most respectful and consistent treatment. If they are old and feeble the church should support them. If in competent circumstances it should help them to find congenial work either in the home land. or preferably in the foreign field where thev have spent their best years. Should money for the support of disabled missionaries be taken from the general treasury, or what other provision is available? There should be provision made for such an object, as ministers' relief society, endowment, insurance,

Beside the discussion of the papers some of the following extra questions were discussed:

- 1. What can be done to secure United States the missionaries of all the boards working in diplomatic representatives on mission fields the field of a common language share in the who do not misrepresent the moral character benefits of the publishing work done by any of the American people, especially in countries one of the boards, it seems but reasonable where the larger number of American residents
 - of living in all parts of Asia?

selves against absurd charges contained in newspapers?

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tries?

- 5. What help can the Annual Conference be to such conferences as Winona, Silver Bay and Northfield.
- 6. How can the publications of various boards be best utilized without duplication? 7. Is it wise for small missionary societies to scatter their missionaries in several coun-
- 8. Is it wise to engage missionaries except those contemplating service for life?
- 9. To what extent should lay workers be sent out?
- 10. Is it possible to syndicate matter for missionary magazines? 11. How shall missionary societies avoid
- ' serious deficits? 12. How can we secure a campaign hymn book adequate to the needs of our campaign?
- 13. How can we make our missionary periodicals more acceptable and effective with the people?
- 14. What is the most effective way to utilize the services of returned missionaries in increasing interest and receipts?
 - (a) Shall they be permitted to make their own appointments?
 - (b) Shall they be encouraged to solicit for special objects?
 - (c) Shall they be instructed as to the manner of their addresses?
- 45. What is a fair ratio to recommend
 - (a) Between what a church expends upon itself and for all benevolence, outside—whether city, home or foreign?
 - (b) Between foreign missions and all the other causes in the home land?
- 16. What is the best method to recommend for raising the money for missions?
 - (a) Should it be entirely by individual, systematic contributions -by means of pledge and envelope?
 - (b) Should the foreign missions contributions be kept quite distinct, or is it well under any circumstances to include it under an omnibus contribution for benevolence, so as to avoid confusion incident to presenting so many different causes?

THE POET'S SONG TO HIS WIFE.

BRYAN WALLER PROCTER.

How many summers, love, Have I been thine? How many days, thau dove, Hast thou been mine? Time, like the winged wind, When 't bends the flowers, Hath left no mark behind To count the hours.

Some weight of thought, though loath, On thee he leaves; Some lines of care round both Perhaps he weaves; Some fears—a soft regret For joys scarce known: Sweet looks we half forget— All else is flown!

Ah! with what thankless heart. I mourn and sing! Look, where our children start. Like sudden Spring! With tongues all sweet and low, Like a pleasant rhyme, They tell how much I owe To thee and Time!

Keep close to thy Best Friend, and He will refresh and cheer thee.—Spurgeon.

Woman's Work.

Mrs. Henry.M. Maxson, Editor, Plainfield N. J.

THE BURDEN BEARER.

-PHILLIPS BROOKS. "I'll lay my burden at His feet, And bear a song away."

Over the narrow pathway That leads from my lonely door I went with the thought of the Master As I often had done before But my heart was heavily laden, And with tears my eyes were dim : But I knew I should lose the burden Could I get a glimpse of Him.

While yet my courage wavered And the sky before me blurred I heard a voice behind me Saying a tender word And I turned to see the brightness Of heaven upon the road, And auddenly lost the pressure Of the weary, crushing load

Nothing that hour was altered, I had still the weight of care; But I bore it now with gladness That comes from answered prayer. Not a grief the soul can fetter, Nor cloud its vision, when The dear Lord gives the spirit To breathe to his will "Amen!"

O friend, if the great burdens His love can make so light. Why should his faithful goodness Our halting credence slight? The little, sharp vexations, The briers that eatch and fret-Why not take them to the Helper Who has never failed us yet?

Tell Him about the heartache, Tell him the longings too, Tell Him the baffled purpose, When we scarce know what to do And, leaving all our weakness With the One divinely strong, Forget that we bore the burden, And carry away the song.

She lives alone, and although the savages | "scatterin' ones." are all about her she has been unharmed.

Old Testament.

THE GIRL WELL EQUIPPED.

One summer, many years ago, the writer was driving with a party of tourists through the woods of Maine. Suddenly we came upon a picturesque village by the sea, an ideal spot for a vacation. One of the number volunteered to interview the postmaster with regard to accommodations. In answer to her simple question, "Whether many of the people took boarders." he drawled out these remarkable words: "Wall, yes, there's them that calculates, and then there's the scatterin' ones."

Alas! on the journey of life, how many 'scatterin' ones" we meet, who, through want of planning, fail in everything. I refer especially to that most hopeless class of women who through loss of fortune are forced to make a living, and who are "willing to do anything," yet can absolutely do not one thing well. How almost impossible it is to help them. Such a procession of these helpless ones as my mind recalls.

First of all there was the lonely, little old lady, nearly seventy years of age, who attempted to eke out her living by painting bunches of unnatural flowers on wooden plates. Painting as taught in her school days found little market in modern times, and the few sales she made were among her immediate friends. How could we disparage her art? Yet how artful we felt to encourage such a work. When at last her brush failed, the friendly doors of an old woman's home opened to receive her. Then there was the case of a really clever

Mrs. Mary Allen, an American woman who woman who could do many things well, but has been doing valiant missionary work in not one that would pay in dollars and cents. Liberia, has just returned to this country | Her accomplishments were not up to date. to collect funds for her work and also Her crayon portraits were exquisite in finish. to induce a number of negro families but the subject was frequently unrecognizable, to go back with her to Liberia. She so her orders were few. She next mastered does not want them to go as mission- engraving, but unfortunately other methods aries, but just to go there and live and give of quicker work had superseded it. Too late the natives a practical illustration of Chris-she was told "there was no sale for engravtian living. She feels that this alone will do ings, though the work was excellent." Music much towards teaching civilization. When teaching was next tried, but her style was Mrs. Allen went to Africa five years ago she old-fashioned, and crotchets and quavers had been rejected by the Methodist and Chris- were no longer mentioned in the musical tian Alliance Boards on the score of ill health, world; so one by one her pupils left her. so she decided the matter for herself and went | What next? Almost anything; a little emalone as an independent missionary to her broidery, perhaps, or some decorated nickchosen field, where she has done valiant work | nacks with which the market was overfor the Master. She was poisoned twice and stocked. Hope was a long time dying in had the fever once while she was in Li- that brave heart, and she fought on. Why, beria, but her courage is not daunted, and with such talents, pluck and energy did she says she expects to live and work for she fail? Because in her youth no defi-Africa for many years to come. The natives | nite preparation had been made for the are much interested in her, and she calls her | future, and when necessity compelled her to mission the American-African Mission to pre- work she had nothing reliable to fall back vent its being called the Mary Allen Mission. upon, and had to join the ranks of the

A society girl comes next to my mind, The natives are mostly savage and devil- whose sole accomplishment, beyond a smatworshippers, frequently sacrificing their wives | tering of painting, was to entertain well, and children to their heathen gods. They which she did right royally as long as the are often at war among themselves and in | money lasted. The crash came, the father many cases are cannibals. She adds that the | died suddenly, and she found herself pennipeople are bright and quick to learn, and cap- less, with au invalid mother to support. able of civilization. She frankly says that Nothing had she to offer the world in exthe chief result of her work has been to pre- change for money, so that last resort of despare the way for future missionary efforts. | titute women was tried-keeping boarders. There have been some converts to Christiani- Unfortunately, entertaining friends with a ty under her teaching, the most notable be- full purse was found to be different from suping the son of the king of the country. He plying a boarding-house table, and ends rehas a wonderful memory and has learned by fused to meet. Landscape painting was her heart all the New, and many chapters in the next venture; through the charity of friends she obtained a few orders, and with this the

calculation!

wreck, and the entire support of the family mouths with wonderful rapidity. were glad to resort to even menial work.

the belief that "anyone could teach chil-gravity and unconsciousness. Although they writing the company, who will explain how dren," and quite ready to experiment. More kneel on cushions in their homes, in the kin- to secure one. A carpet sweeper which I appalling was the answer to a recent adver- dergarten the same little chairs and tables, have used constantly for five years seems tisement. An old lady living in a country the latter marked into squares, are employed now as good as when I bought it; the rubber village wanted a companion, terms ten dol- as those used in this country. lars per month. Over a hundred women in re- "The raising of silkworms and the final er year will bring new rims for the wheels. duced circumstances applied for the situa- | winding of silk from their own cocoons is one | The brush is quite intact and the whole action! It was deplorable, and disclosed the of the fascinating occupations characteristic complishes as perfect results as when new. fact of how poorly equipped the average of Japanese kindergartens.—New York Tri- -Good Housekeeping. woman is to earn a living. I hold it is the bune. right of every girl to be prepared for a life of self-support. We expect to give her brother a profession or trade, why should she not demand, an equal privilege? Should she never require to avail herself of it, all the better: on the contrary, should she require to earn a living, she will do it the more confidently for the knowledge that she is thoroughly equipped, and can go forward with a self-reliance and a well-grounded hope of success, that only come to those who "calculate."—The Interior.

CHILD LIFE IN JAPAN.

these publish a Japanese periodical.

the same fantastic way, and their little kimo- | find in the holes at each end of the brush, and | knowledge of his will and love of his truth nos and 'obis' are really more attractive in place the brush where it belongs. Keep in that your meeting may be for God's glory

attempt ended. We then heard of her as assist- the original than in the imitation. Each the closet where you keep broom, dustinganthousekeeper in a school, where she once child is brought by an amah (nurse) or his pap, brush, etc., a machine oil cup on a shelf, more proved herself unequal to the occasion, mother or an older sister, and he is always beside it an old hatpin for digging out the and had to "move on." We lost sight of provided with a little berto, or lunch box, holes in the ends of the brush, and a bit of an her at this point and do not know how the carefully packed at home. It is made of lac- old coarse comb with which to comb the sad story ended. Another victim to want of quer in three compartments, one on top of bristles of the brush, to get out dirt and the other, and each is filled with a different sweepings which do not come off readily with One more instance might be mentioned, kind of food, the most important of all being the hands. and that is of a household wreck. The home rice. When noon comes the children sit

struck by this fact upon one occasion, when the pupils enter and bow very low to their usefulness. advertising for a daily governess for small teachers before running to their places. Jap- Do not purchase a cheap sweeper. The children. Among the large number of appli- anese politeness is inculcated when a child be- very best ones are not very expensive, and cants there was scarcely one who had made gins to crawl, and as soon as he can stand he they outwear two cheap ones, which are alteaching a profession; all belonged to the is taught to make a bow. In consequence, ways getting out of order, and never giving "scatterin' ones," who had failed at pretty | Japanese children of all ages make deep | the satisfaction of one good one. When the much everything they had tried, but were of obeisances when occasion demands with brush wears out it may also be replaced by

LET ME CRY HOPE.

MARION CONTHONY SMITH.

Let me cry hope, though I myself despair! Soul, if for thee the deep abyeses yawn, Hold thou thy torch above the darkness there, That souls far off may hail it as the dawn; Since, though the light may cheat their craving

eyes, For one dear hour 't will make their pathway

And ere it sink, for them the sun may rise. Let me cry hope, though I myself despair! Mc(lure's Magazine.

CARE OF THE CARPET SWEEPER.

How many are pushing over the floor a Of all the innovations, introduced into carpet sweeper all choked with dust, and Japan by foreigners nothing has met with wound about with strings and hair till the heartier appreciation from the natives than brush is tied so it cannot turn? This sweep- Church possesses peculiar interest, as being the kindergarten. With its flowers (for every er does anything but sweep, and I know of probably, the last paper of the kind, penned Japanese kindergarten is liberally provided one which was discarded and laid away with by the venerable William Bliss, who was then with blooming plants), its color work, ap- other disabled furniture in the attic. Do not in his seventy-eighth year. While the penpealing to the native artistic instinct of the let it go more than a week without attention. manship shows the tremors of age, its spirit children, and its occupations, which little If used every morning it will give greater sat- has the immortal vigor and beauty of true people of all lands love, the Japanese young- isfaction if put in order twice each week. To religion! sters themselves find it most attractive. clean the sweeper, remove the brush carefully, "The Sabbatarian Baptist Church of Kindergartens were introduced into Japan and pull off all hair, strings and bits of dust; Christ at Newport, under, the care of Elder by missionaries, and the foreign teachers met open the jaws at each side by the patent Wm. Bliss, under the General Annual Conat once with intelligent co-operation from push, which is different in each sweeper. This ference to be holden at Hopkinton, the secthe mothers. A new field of work has been needs no energetic handling, and if care be ond Sabbath in the present month, and to opened to Japanese women by the founding | used in handling this the life of the sweeper | them with you, who have obtained like preof training schools, the graduates from them is profonged. After the sweepings are recious faith with us, through the righteousness having established kindergartens of their moved from the pans, dust out the inside of of God and our Savior Jesus Christ, grace, own. Kindergarten societies of Tokio, Ki- the box with a dust cloth. Examine the two peace be multiplied unto you, through the oto, Kobe and Osaka have been formed, and little projections which hold the brush at knowledge of God and of Jesus our Lord. each side; these are frequently wound with "Dear brethren, our heart's desire and "Japanese children who go to the kinder- hair or string, keeping the brush from revolv- prayer to God is, that your present meeting garten or 'Gochien,' as it is called, look like ing. When the sweeper is dusted, inside and may be accompanied with his approving the Japanese dolls with which our children out, the wheels looked to, that no strings presence; that he may grant you such a porplay, except that their faces are really much hold them from turning, place a drop of oil tion of his divine and blessed Spirit as to enprettier and more attractive," says Anna on each of the projections that hold the able you to worship him in spirit and in Northend Berjamin. "Their bair is cut in brush. Remove the little wad of dirt you will truth; and so direct your minds into the

Rough handling has shortened the life of was palatial, pleasure the ruling thought, down at the tables with their boxes, a bowl many a carpet sweeper that might have been and the children brought up in idleness. A of tea and 'hashi' or chopsticks before useful for years. If the rubber rim about the financial disaster came and everything was them. At a signal the 'hashi' are lifted, dipped sweeper, placed there to save knocking the swept away. The father never rallied from into the tea, and are then employed to con-furniture, comes off, simply tack it here and the shock, the mother became a mental vey rice, bits of meat, and pickles to the small there with small tacks, which will keep it in place. If the rubber rims on the wheels bedevolved upon the daughters, whose inca- "The babies begin to troop in at 9 o'clock | come stretched so they will not stay on, write pacity left them in a sad plight, and they in the morning. The kindergarten generally the company who made the sweeper and purconsists of two or three square rooms, with chase new ones. Do not try to go on pushing It is difficult to realize how much of this straw mats on the floor. Leaving their the sweeper without these rubber rims, for the incompetency exists. I was particularly wooden shoes in a stand at the door the lit- cost is almost nothing compared with the

rim is tacked into place, and probably anoth-

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

GENERAL CONFERENCE-FIFTH SESSION, 1805.

UNION, COMMUNION AND EVANGELISM. "At a General Meeting of the elders, messengers, and brethren of the several Cnurches of the Sabbatarian order, now assembled, this 13th day of September, A. D., 1805, voted that Elder Abraham Coon act as Moderator, and brethren Stephen Maxson and Joseph Potter, as Clerks, for said meeting."

EXTRACTS FROM CHURCH LETTERS

The following letter from the Newport

advancement of Christ's kingdom in the Dunham. world.

Jan. 25, 1904.1

"When we take a view of the prevalence | In the above extract, the term Seventh-liberate on, and adopt, such form of reguof iniquity and the united forces that the day Baptist appears for the first time in any lations as to them shall appear necessary. great enemy of God, and of man's salvation, correspondence of the period. Thus, evil and if such regulations and rules shall be has raised to oppose the truth, and lead man- dently, the Subbatarian Baptists were first approved of by the churches when laid before kind into the way of sin and death, we are officially called Seventh-day Baptists at Pis-them, the same articles may be considered convinced of the necessity of uniting in the cataway, Aug. 20th, 1805. cause of truth, and exerting all the facul- "The Sabbatarian Baptist Church of Co- who approve and adopt the same. ties that God has given us, to support the hansey to our beloved brethren at the Circular | "Second. As the first objection seems, at cause of virtue and religion, and stand fast General Meeting at Hopkinton, etc. in the faith of our Lord Jesus Christ, and "Dear brethren, we desire to remember, to the second and most formidable one. It not be afraid to oppose the torrent of vice, among the many favors we have enjoyed, is this: It is recommended to the churches to error and superstition. Let us gird on the that of the visit we had by Elder Coon, raise by subscription a certain fund for the whole armor of God, that we may be able to whose labors, in preaching the Word among use of missionaries, to go into different parts stand against the power of darkness firmly, us, were fervent, and was a refreshing sea- of our country, to preach the gospel. We relying on the assistance of him who has all son to many, and, we trust, will not soon be are sensible the harvest is great and the

tee. the last year, concerning the continuance visit lately by Elder Lafferty, from Piscata- send forth more; but we are not warranted to of the yearly General Conference, as we con- way, who also labored with fervency. He believe that the same Lord who commanded ceive it will be a source of information and has administered the ordinance of baptism his disciples to go forth without purse or acquaintance with the circumstances and on seven persons, and eight have joined in scrip, and that what they freely received to travel of our sister churches, and have a fellowship this time. tendency to promote Christian love and "Messengers, Caleb Sheppard and Jed- ingup money as a pleasing temptation, for Church with which we are in fellowship.

timents concerning sending missionaries to David Ayars and Samuel Davis; Clerk, David them would enter into the ministry for lucre's visit our scattered and destitute brethren. Ayars. Added, sixteen. Deceased, three. sake; but yet, since the love of money is the We steadfastly believe that it will be pro- Under dealing, two. Present number, ninety- root of all evil, and, since we have had so ductive of very happy effects, and be the two.' means of diffusing light, and advancing the "Hopkinton Church, reported by Elder the Money Call' from the days of Constancause of truth, and, consequently, the glory | Coon, as follows: Elder, Abraham Coon; | tine to the present time, we are inclined to of God and the happiness of our fellow- Evangelist, Matthew Stillman; Deacons, Jo- think that we had better keep our money creatures.

any additions to our numbers. We have seph Potter. Added, six. Deceased, seven. servants to visit their brethren, and, when greatly to lament the want of that zeal and Total number, five hundred and sixty-five, this shall be the case, we hope we shall not activity in the things that concern God's glory | twenty-three of same under admonition and | be wanting, on our part, in communicating and the welfare of our immortal souls; yet dealing. Said Church in favor of the present to them of our carnal things. We heartily we have reason to rejoice and be thankful mode of holding General Meeting. Nothing desire that the kind Lord would open some for the mercies and favors that the Great done in said Church respecting sending preach- way, consistent with the plan of the gospel. Giver of all good has bestowed on us; es- ers." make us a people for his praise, that we may | Meeting, etc. live to the honor of his great and glorious

Wm. Bliss, Pastor; Elder Arnold Bliss, tude, to an acknowledgment of your kind meeting, we wish them to hear and be heard Evangelist; Clark Burdick, Deacon; Wm. and friendly letter accompanying the min- in our behalf, and if we can by any means Bliss, Clerk. Deaths since last account, two. utes of your last Yearly Meeting, and we de- attain to any light on the subject contem-Under dealing, one. Total number, fifty.

WILLIAM BLISS, Elder. Church. NEWPORT, Sept. 6th, 1805."

"The elders and brethren and sisters of the Seventh-day Baptist Church of Christ at Piscataway unto our beloved brethren and sisters in the same faith and order in the have not takes a more active part in the gospel, composing the General Meeting to be measures proposed by the Conference, from held at Hopkinton, sendeth greeting:

"According to a vote in our Church, in regard to the action of the General Meeting in state government, hence we doubted the held in this place last year, each elder is to propriety of the elders and brethren, not bemembers nearest to him, and such churches the liberty of changing the customs and to whom he laughingly remarked: as may be supplied, if well done, can not usages of the churches and establishing a think hard of defraying the expense, and for new constitution. If the business, at first, the scattering members, the church, where had been referred to the churches, and had tion for the labor of love amongst them.

and your edification and comfort; the culti- two; removed, one; died, one. Messengers, against some alteration in the form and manvation of Christian love and unity; and the Elder Henry Lafferty and Deacon Abraham ner of holding our Yearly Meeting. As the

August-20th. 1805.

power in heaven and in earth given unto him. forgotten, and, have reason to believe, will laborers are few, and we sincerely pray that "We approve the report of your commit- yield fruit to the glory of God. We had a the Lord would raise up and qualify and

unity among the distant branches of Christ's ediah Davis. State of the Church as follows: covetous men to enter into the gospel vine-Evangelist, Nathan Ayars; Ruling Elders, yard. Not that we suspect any of our breth-"You are not unacquainted with our sen- Joshua Ayars and John Kelley; Deacons, ren of being thus covetous, or that any of

pecially that there is, we hope and trust, a | "The Sabbatarian Church of Christ, at | gospel in its purity, and that not only our good degree of love and harmony in the Bristol and towns adjacent, in the State of brethren, but that all the Christian world. body; and it is our ardent desire that God | Connecticut, to our well-beloved elders and | might be conformed to the observation of the would enrich our souls with his grace, and brethren composing the Circular Yearly sanctified day.

ceremonies or needless salutations, we come | messengers according to your request; but "Our present state is as follows: Elder immediately and with a deep sense of grati- as two or three of our brethren will attend the sire to render thanks to our adorable Creator | plated, we hope not to be obstinate. "Signed by order and in behalf of the and Redeemer, that out of his abounding grace, he has inclined your hearts to symour distant brethren who are scattered up members." and down throughout these United States.

"If you desire to know the reason why we time to time, they are as followeth:

"First, We are all republicans in church as "State of our Church is as follows: Added, should have had no formidable objection bottom out o't, and lat ye gang doon."

business now lies fairly before the churches. they can delegate messengers, who can dea legitimate constitution, for the churches

present, to be out of the way, we will pass on freely give, would be pleased with our holdmany sad examples of the doleful effects of seph Stillman, Daniel Babcock and Zacheus out of sight, until it shall please the Lord to "It is a long time since there have been Maxson; Clerks, Zacheus Maxson and Jo- move upon the hearts of some of his faithful for the more general promulgation of the

"These reasons, for the want of more "Dear brethren, without any superfluous | light, have prevented our delegating certain

"The state of our Church is as followeth: Amos Stillman. Evangelist; Elisha Covey, pathize in such Christian-like manner with Clerk. Added, two. Died, two. About forty

(To be continued.)

THE MAUSOLUM AND THE JUDGMENT DAY.

A Scotsman, who prided himself on his wealth and his contempt for religion, erected a magnificent mausoleum for the reception of his remains after death.

While superintending the work, the Scotssupply the destitute church and scattering ing delegated for that express purpose, taking man was met one day by an elder of the Kirk.

> "This'll hold me pretty fast, eh? No rising out o' here on the resurrection day."

"My man," said the elder, "dinna gie yerthe elder belongs, is to make him compensa- been stated as it now stands in the minutes self ony trouble about rising. When the day of the last Conference, it is probable we of judgment comes, it'll be easy to take the

Young People's Work.

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

An Open Letter to the Chairman of the Missionary

THE PARSONAGE, ALFRED, N. Y., Jan. 3, 1904. My Dear Brother (or Sister:)

You ask me for suggestions how to buil up a broken-down Missionary Committee. You have already taken the most important step, set yourself at work on the problem. When a young Christian of energy and common sense resolutely sets about doing the thing which you are trying to do, something is going to happen. The key-note of successful committee work is a chairman who will think. plan, work and set his committee at work. He will meet lots of difficulties and defeats; but when one thing fails, set out upon another; as the renowned Mrs. Wiggs suggests, before the failure has a chance to dampen vour spirits. I guess that I have had the temptation to be discouraged ten thousand times, if actual count could be made, and the only thing that has saved me from being swamped in a sea of disaster has been the habit of resting up, thinking it all over, looking for the difficulty and planning a new method.

You ask for information regarding Brother Dawes, as you wish to make his work the subject of the next missionary meeting. That is good. It is a great work, that for the colored people. It is right at our doors, a special responsibility of the American people. Bro. Dawes is, providentially, our representative, and he is an able one. You will find considerable information about him and his corder for the last six months. If there are questions which you would like to ask him write, enclosing stamp, to Rev. James Dawes, 452 N. College street, Nashville, Tenn.

Do not be afraid to use material which has already appeared in the SABBATH RECORDER. expect to hold the interest of your hearers. Of course, necessary exceptions will arise, but make it the rule to have speaking and not reading.

ferent ones. Use your committee, and call upon others outside the committee, as you though few, yet I hope that some good will to heaven, but a determination to climb need them. A good way to interest people and their friends in missions is to give them something to study up on and present. See that they do prepare themselves, help them studying medicine here. In these days my to find materials, talk over the subject with understanding is extending wider on the wis- faults, but a man who has given himself withthem and encourage them. You might ask domand power of the Almighty and the en- out reserve to God.—B. F. Westcott. one to tell the story of how the black people | tire nothingness of man. Man is seeking to | came to be in this country; another might know and do many things but after all, the Know why you live as you do. Be ready to present the special claims of the race upon most important thing for us to know and do, give a reason for it. Do not, in such a matour sympathy and help; another might out- is to know the Almighty and to do his comline the different kinds of work now being carried on for the elevation of the black race; it would not be a bad idea to assign the educational work as a separate topic. (What a theme, when you think of Hampton Institute and Booker T. Washington's school!) It might be well for one person to give a brief eketch of Bro. Dawes' life and work previous to this year. Would it not be a good plan

for you yourself to speak of his work in Nashville and what he hopes to accomplish, giving point and application to the whole hour?

Then, after it is over, sit down and write out an account of the service, not a formal program, but a story, as you would write to a friend. Ask the members of your society to give this department the benefit of any plan which they have found successful. Tell us what you are doing. Ask all the questions you want to. If I cannot answer them, I will turn them over to President Kelly. It is his business to know everything.

> Yours sincerely, THE EDITOR.

From J. C. Dawes.

Bro. Dawes is now continuing his medical course in Weharry Medical College. Walden University, Nashville. He is doing gospel work on Sabbath, Sunday, and evenings, as he has opportunity. He writes as follows:

452 North College Street, NASHVILLE, Tenn. Dec. 14, 1903.

penitentiary and taught a Bible class. In very delightful service with the convicts. Randolph, "The way of the trangressor is hard." Yesterday when I looked on the fine labors in various issues of the Sabbath Re- looking men and women, both white and mighty God, and obeyed his commandments, they would not be convicts.

own words. Don't read these articles to the the penitentiary, I conducted Bible Readings I intended to hold open-air services in the me that street service is strictly prohibited, | _The Pulpit Treasury. both in the city and the suburbs. I had Assign different parts of the subject to dif- therefore to conduct my Bible teachings in my lodging, and very few attended, but be done by those who hear the truth.

Dec. 25, 1903.

There are four students from Jamaica

AFTERMATH OF SORROW. GEO. WILLIAMS PECK, JR. Lo! the hand that bruised me. Was the hand that held a rose, And the poignant grief that shook me Taught me love and sweet repose. For above the cloud, the sun-hine, And over the storm the still. And back of the soul with its sormwe, Christ and the Father's Will.

HE THAT IS DOWN.

JOHN BUNYAN.

He that is down needs fear no fall He that is low, no pride: He that is humble ever shall Have God to be his guide I am content with what I have. Little be it or much And. Lord, contentment still I crave. Breause thou savest such. Fullness to such a burden is That go on pilgrimage; Here little, and hereafter bliss,

Is best from age to age. THE LORD'S USE OF INCAPABLES

Just as there are people that are so in the habit of thinking they are sick that they never get well, and nothing less than a fright or an earthquake will convulse them into convalescence, so society and the church and the state are full of competent incapables who are good for nothing simply because they have never commenced to imagine that they are good for almost anything, and have never been so circumstanced or have never had responsibility so rolled upon them as to shake them out of their incapacity. Moses is On Sunday afternoon, Dec. 6, I visited the a case in point, who, up to the time he was eighty, never did anything noteworthy so far leaving I asked the officers' permission to as we can learn, except to kill an Egyptian, preach to the convicts and they consented: | fundamentally the same man, of course, that They all keep Sunday as their rest-day. Yes- he was during the crowning, distinguishing. terday I preached to them. The penitentiary period of his life, but not having happened is seven miles from the starting point of the during his fourscore years to be so circumelectric cars. I am glad to say that I had a stanced, or to be so plucked at by the pull of events, as to discover that he was not a non-There are 952 in all, including white and entity, and when summoned to action by Jecolored, males and females. Dear Pastor hovah, pleading off, as so many like him have done since, by alleging himself to be constitutionally unequal to the task that was set him. If you ask a man to do something who thinks colored, my heart was drawn out into pity himself incompetent and he says "no," you towards them. The thought that occupied have to take his "no." The advantage the my mind was this, had they regarded the Al- Lord has is that he does not have to take a man's "no." He did not take Moses' "no," but hung to him, stood him up and put the Civil law is not made for the righteous but | load on him and told him to go along with it, Many have never read it there, and those who for the unrighteous. Ministers ought to and just the weight of the load made him did read it at the time will have a greater in- make it their duty to teach their congrega- able to go along with it, pressure found the terest in the subject on that account. They tions continually to know and do the com- limp muscles that had been waiting for alwill be glad to hear you tell the story in your | mandments of God. After L returned from | most a century to be crushed into exertion, and circumstances not made him great, but Society. If you have not enough knowledge in the building in which I reside. God's words gave him a chance to be what he and millions of the subject and enough interest in it to and works are being brought clearer and of other people are in a condition to be when state it in your own language, you can hardly clearer to my understanding in these days. the chance comes, when the assassin's bullet strikes, when at the opportune moment a streets, but certain of the public officers told shove is given into the Pool of Bethesda.

GREAT THOUGHTS IN FEW WORDS.

What we need is not a plainer, easier path courageously any road that leads us nearer to God.

The mark of a saint is not perfection, but consecration. A saint is not a man without

Be sure of the foundation of your life. ter as life, build on opinion or custom or what you guess is true. Make it a matter of certainty.—Thomas Starr King.

"The religion that costs nothing," says an acute writer," is worth exactly what it costs." Every ounce of effort we put into our religion comes back to us, sooner or later, in power. If we have no power, no worth, the reason is not far to seek—there has been no sacrifice, no pang, no striving.

Children's Page.

Jan. 25, 1904.]

THE LAMB. WILLIAM BLAKE.

Little lamb who made thee? Dost thou know who made thee Gave thee life and bade thee feed By the stream and o'er the mead : Gave thee clothing of delight, Roftest clothing, woolly, bright Gave thee such a tender voice, Making all the vales rejaice? Little lamb, who made thee Dost thou know who made thee?

Little lamb, I'll tell thee Little lamb, I'll tell thee He is called by thy name, For he calls himself a lamb. He is meek and he is mild, He became a little child. I a child, and thou a lamb, We are called by his name. Little lamb, God bless thee Little lamb, God'bless thee!

THE TWINS,

"Arabella, don't you wish you were twins?" said Baby-boy.

Arabella humped up her back, and sidled against Baby-boy's leg with a coaxing little "purr!"

"You're so black, kitty! Your twin would need to be dust like you, 'cept that white bib. Maybe she'd take that after meals."

Kitty curled into a ball. She didn't seem to mind that Baby-boy's love was undivided Baby-boy ran out to play. He had made "free, four, seven sand-pies," when, as he told mama, he heard "Araminta miewing for Arabella."

"There she was, mama," said he, "dust like Arabella, 'cept the bib. She must be a twin!"

"Kitty-cat, I'll name you for my beau'ful You're Araminta. Here's vour Arabella awoke. She didn't want a "Spit, spit!" said she. "Spit!" and she made herself stand out like a burr. Araminta moved toward the door, and raised her back in the same way.

"You funny sings!" said Baby-boy. "Arabella, where are your company manners? Smoove yourself! You teach Araminta to make herself all prickles, too." Baby-boy sat beside the kitten, smoothing and petting until fierceness was gone. Then he reached for the little stranger. With coaxing and petting she began to purr. He sat on the floor, a kitten on either side.

"Poor Araminta!" said he. "Were you hunting long for your twin?" P'r'aps you're hungry. Mama, may I get some milk?" The saucer of milk was placed by the grate. Araminta stood before it. She had hardly taken a sip before naughty, well-fed Arabella drove her away. "Spit, spit!" said Arabella, and raised one little paw to strike. Mama agreed with Baby-boy that Arabella was ill-bred. She placed another saucer on the opposite

the same saucer. Arabella was unkind and rude until the day that she found Araminta's

Baby-boy laughed to see them roll over tail. From that moment they were friends. and without, both would come.

said. "Wherever I do be treading, they're ground to peep under, as she disappeared. under foot. Och! Their nonsinsical names

kittens were fed. She grumbled at giving legs sticking out, John discovered him. He them milk, until she found that Baby-boy said: "Blest me if here aren't Baby-boy's was drinking none.

drink his drap o' milk?"

Baby-boy said that he was saving it for said, "John! John! what do you sink?" the kittens. Saucers were never empty after

"O Cook Sarah, look here! a new kitty!" Sarah? See its cunning little mouth! Oh. disappeared. His legs waved ecstatically. you dear sing! What shall I name it, cook? book. This isn't a twin, either. It's gray." Cook didn't seem inclined to talk. She noisi-Out came a miewing Maltese cat. ly washed dishes. Baby-boy repeated his question. "Call it what you like," said cook; "Arrah-be-aisy suits."

"Dood!" said Baby-boy. "I dust admire you for sinking of dat name." Who could door to Baby-boy. John began to explain. withstand Baby-boy?

with Arabella and Araminta. He lived in the from the hat on the ground. At this, Lady

John took Baby-boy to see Arrah-be-aisy der the wood-pile for another before anyone with his first mouse, Baby-boy's pride in his knew it. Baby-boy settled down beside the kitten struggled with his pity for the mouse. others. "Mama," said he, "now aren't we

and mama rocked all three. They resolved go-'way.—The Christian Register. that, with his taste for mice. Arrah-be-aisv would better be given to John. Arabella and Araminta purred contentedly.

Arrah-be-aisy was growing to be a famous

Arabella and Araminta were developing into sleek and lazy young cats, when a strange

"Be off wid ye!" and, with the word, cook threw the broom which she was using. large Maltese cat ran from the kitchen door. Her pitiful wail brought a sympathetic response. Baby-boy was at the sitting-room window, watching for mama who was away. He ran to the front door. "Poor sing! Come, kitty!" At his call she came up the steps, and in at the open door. Baby-boy loved her at once. "Pretty kitty! Is you an orphan? I'll take care of you."

"Cook Sarah, see this beau'ful kittv." Cook gave but a glance.

"The old tramp cat! Arrah! go 'way!"

The sound of the voice suggested a flving broom, and the cat jumped from Baby-boy's side of the fireplace, and Araminta drank in arms out through the open window. Babyboy followed by way of the door. He was It was many days before they drank from just in time to see her disappear under the

Cook was really kind. She gave Baby-boy a cooky, and dried his tears.

had been known to throw a dipperful of time she acted strangely. She would cry, and run underneath the wood, then return "Sure, they're too thick intoirly!" she "miewing." Baby-boy lay flat on the

He could not believe that he heard correctand antics are that near drivin' me crazy. ly. "Miew, miew! Miew, miew!" Several List. then! Bad luck's in thim black cats." little cries at once. What could it mean? She loved Baby-boy, and watched that the He crawled under a little way. There, with shoes and stockings!" The feet inside of the "Bless the by!" she said, "Why doesn't he shoes and stockings waved wildly in the air. muffled voice from under the wood-pile

> "I think," said John, "that you'll be as black as my hat."

Baby-boy, after much effort, brought one said Baby-boy one day. "It followed mama of his hands down beside his knee. There it home. I may keep it. Aren't you glad, wriggled until it clasped John's hat, then

"The darlings!" "Ouch! Prickles! One, There's only Arabella and Araminta in my two, free, four, seven! John! pull me out!" John pulled. Out came a hat full of kittens.

"I'm blest!" said John.

"Aren't they beau'ful?" said Baby-boy. Then he began to call "Mama! Mama!"

Mama came to the window, then out of Baby-boy jumped about so in his efforts to Arrah-be-aisy could not make his home tell also that he started a chorus of "miews" Maltese slipped away with one little blind Baby-boy was glad to please John. When kitten in her mouth, and was back from un-Baby-boy held Arabella and Araminta, sorry we called the nice mama kitty Arrah-

A VERMONT SHEPHERD DOG.

Here is a true story of a Vermont sheepdog which Scotchmen will find it hard to match: Captain C—, of Bradford, Vt., had a shepherd-dog which was accustomed to bring home the cows at night, always sepa-"miew, miew," sounded at the kitchen door. rating them from the other cattle and never allowing any but milch cows to come up. One day Captain C—— accompanied the dog in driving the cows to pasture. At one place on the road the captain was surprised to see the dog desert the herd and take to the woods by the side of the road. The captain went on with the cattle, which were walking briskly in advance. Within a quarter of a mile thev came to a break in the fence, of which the captain had no knowledge, leading into a field; and, here, in the gap of the fence, sat the dog in a matter-of-fact way, guarding it against the entrance of the cattle. What else could his master suppose than that the dog was aware of the gap in the fence, and, knowing that the man would bring up the cattle, made a detour through the woods to the place to prevent the cattle from going into the field?—Boston Transcript.

A BOY'S ESSAY ON WINTER.

Winter is made up of three kinds of wether snow blow and freezo snow is the wust blow Each day he went to the wood-pile, watch- is wusser and freezo is the wustest. the and over on the floor, each after the same ing for Arrah-go-'way. Sometimes he took two principle crops razed in winter is snow Arabella and Araminta. They seemed to un-shovels and pancakes. grampa calls pan-They ate from the same dish. They played derstand, and comforted him by purring. cakes slapjacks and Johnny Jinkses grampa together. They came together in answer to One day Araminta opened her mouth and calls em flapjacks but they is ole fashioned a call. Baby-boy would get no farther than gave a great yawn. Then he saw that they the snow shovel makes the snow fly and the "Ara" in calling either kit, when, with bib must be tired, and went alone. That day pancake makes the butterfly. Johnny Jinks the Maltese cat came, at Baby-boy's call. He is a awful funny boy. he will work all day Cook declared them "a nuisance." She fed her. Next day she came again. This luggin snow to make a snow fort but if his pa

makes him shovel off the walk for fifteen minits he'll howl bloody murder and thinks he's most killed I kno anuther Boy that is jest like Johnny Jinks and that Boy is me

60

One day it was to cold to go to school so i staid to home and slid down hill till vi froze my ear it hurt worse when it was thawin out than when it froze up. when I stoop over that ear feels as if it waid 4 pounds there aint no sines of summer now but the time is comin when the frogs will peep the bumblebees wil bumble and the folks will grumble cause its so hot.

WHY IS THE JEW HATED?

Dr. Madison C. Peters, in opening the dis cussion at the men's meeting in the Broad Street Baptist church, in Philadelphia, last Sunday afternoon, said:

When Charles Lamb was berating an en emy, some one said to him, "Why, you don" know him." Lamb replied, "I don't want to know him, for fear I should like him." Christians and Jews alike make ignorance of each other's claim for judgment, and seem to be afraid to become acquainted, for fear that they might like each other. Long before societies taught philosophy or before Herod otus taught history, Israel was an organ ized civilization. They were our bankers obefore we knew how to read. While the aucestors of European kings and nobles were bending their backs to the commands of their superiors, the Jews were the torch bearers of the world.

The Jews have produced proportionately a greater number of great men than any other race of whom history bears record.

Originally the Jews were an agricultural constant feature of modern statistics. The Jew is essentially a man of commerce, but tions of commerce you see civilization on the

a Jew. He is domestic above all men. To known.

The prejudice that exists against the Jews must be traced to this cause—one is made responsible for all, and all are made responsible for one. Is it fair to let prejudice against individuals develop into prejudice against a race? Let the reproach be cast where it belongs-upon the individual and not upon the race. Alexander Dumas said: "When found out that I was black, I determined to live so white as to force men to look beneath my skin." That ought to be the spirit and ambition of every man who belongs to a persecuted race.

The social standards of the Jews are just as low and just as high as other people's in corresponding positions. Money often gets ahead of the manners of Jew and Gentile alike. Few people in this country have had two generations of continuous wealth and the conditions of refined society.

The love of money is the curse of Jew and Gentile alike. The Jew knows how to deal in noble purpose. If he weaves, let him know money, but the Gentile not only drove him | that he is weaving to shelter humanity, and from all other branches of trade and placed that humanity will bless him for his labor. I will never presume, because I am but a

game of usury.

handiwork of our own civilization. The cry tills the soil, it is to feed the multitudes; if of the Jew-hater is the cry of the beaten man. he opens the throttle of the engine, it is to You can throw a stone into any of our pull loads of freight that man and beast churches and hit a Shylock. Among Jews as would have to carry. In this way we are among Christans there are those who think coming to a better day. In that day each more of the man with bonds in his pocket one will labor, unless disabled, and as he than of the man with bonds on his hands labors he will sing songs of patriotism and and feet. Among Jews and Christians alike devotion, for he will be laboring for the comyou find vulgar, loud-mouthed, money-in- monweal (you call it state), and for God. flated, offensive snobs, who fill you with in- | Then all labor will be noble and every burden sufferable disgust.—Jewish Exponent.

CHICAGO PAPERS ON THE RESPONSIBILITY FOR THE THEATRE FIRE.

substantially the same view. The law in Chi- mons. cago provides that theatres shall be equipped with automatic sprinklers—the Iroquois had none. The head of the building department says by way of explanation that "the sprinkler ordinance never has been enforced." The law provides for a fire-alarm box in every theatre—the Iroquois had none. The stage his joy at the thought of soon dying and goskylights, which should have opened automatically, or been opened to draw the fire last illness,) and asked the ministers if his and smoke away from the audience, "were blocked and wired so they could not open," says Fire Inspector Fulkerson. If they had people. The misfortunes of persecution made | been opened, he added, "the flames would are the oldest man among us. Do you not traders of them. That the Jews tend toward | have been diverted from the auditorium en- | rejoice that your being called home is so near large cities is not peculiar to them. It is a tirely." The ordinance directing that all at hand?" galleries shall have independent exits and entrances "was disregarded because the bluntly. commerce and civilization are closely allied, building department was persuaded by imand wherever you see the prosperous condi-proper considerations that such exits and en-nent replied: trances were unnecessary," says the Chicago Tribune. Thos. J. Noonan, the working | if you knew your duty, it would be none to The almshouse has no need to provide for manager of the theatre, admits that eleven of you! My business is to live as long and as the exits were locked and bolted; and the well as I can." the Potter's field the Jew is absolutely un- three managers and twenty employees testified in the Fire Department investigation tion, adding: "If death were left to your own last week that none of the employees had choice, would you not choose to die?" ever been told his duty in case of fire. The proscenium light board was located in such a way that it caught the "asbestos" curtain and kept it from being lowered at the critical moment, and the curtain itself was destroyed in the fire. Joseph Dougherty, who had charge of the curtain, testified that only two weeks before the disaster, during a matinee performance, there was a fire on the stage, and that when they tried to lower the asbestos curtain it was stopped by the same obstruction. He says that he protested at the time, but that no attention was paid to the warning.-Literary Digest.

MAN'S DUTY TO MAN.

A great question is, what is necessary? and what is needless? This settled, you have gone far in settling the strife of mankind. Somehow we must so adjust affairs that whatever a man does he will do it for a his home at the mercy of others, but as his- If he mines coal, let him feel the cheerful man.—Feltham.

tory plainly shows, gave him points in the gratitude of the warmed and comfortable. and that while he has been working for some The Jew is what we made him. He is the one, others have been working for him. If he will be sweet.

The histories of past generations are shamed by the heritage of worn and wasted fields. If these fields had been tilled with care and It has not taken the Chicago papers long | wisdom they would have been like gardens. to place the responsibility for the frightful | For six thousand years man has been tilling disaster that took 569 lives in the Iroquois the soil, and yet the sons of earth are huntheatre on December 30. "A city govern- gry; the flax and cotton from the rich valment unfit to perform its plain duty, and leve have been gathered, yet the naked are owners and builders anxious to save money | not clothed; the hills have been robbed of by disregarding the law," says the Chicago their forests, yet many are homeless, and Tribune, "compose the evil trinity that have taking the iron from about its heart iron brought upon Chicago the worst of its mis prison bars have been made for earth's free fortunes." The other Chicago papers reach | men, and chains for its slaves.—G. H. Sim-

HIS BUSINESS AND OURS.

Whitefield was one day dining with a number of ministers at the manse of his old friend, the Rev. W. Tennent.

After dinner the great preacher expressed ing to heaven (as it proved, he was near his joy was shared by them. There was a general assent, but Tennent was silent.

"Brother Tennent," said Whitefield, "you

"I have no wish about it," said Tennent

Whitefield pressed his question, and Ten-

"No, sir, it is no pleasure to me at all, and

A third time Whitefield pressed his ques-

"Sir," said Tennent, "I am God's servant, and have engaged to do his business as long as he pleases to continue me therein."

SENATOR QUAY, who passes much of his leisure at his bungalow in Florida, tells this story of an old negro who came to a watchmaker with the two hands of a clock.

"I want yer fer to fix up dese han's. Dey ain't kept no correct time for mo' den six

"Well, where is the clock?" responded the vatchmaker.

"Out to my cabin."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid the clock 'cepting de han's? An' here dey be. You jess want de clock so you can tinker it, and charge me a big price. Gimme back dem

And, so saying, he started off to find an honest watchmaker

I will never despair, because I have a God;

A CAT'S REPENTANCE.

JAN. 25, 1904.

A country cat of my acquaintance was much disturbed and excited by the introduction of a tame chipmunk into the household where formerly she had reigned supreme. It was impressed upon her in the most strenuous manner that the intruder should not be molested, and for a few weeks she acquiesced sullenly in its unwelcome presence. Nature, the Cubans can hardly be expected to yearn however has not intended that cats and chip- for annexation. munks should dwell in amity together. One unlucky afternoon the tiny creature darted opinion of new year resolutions it is to be tantalizingly across the room. There was a hoped that he will find some way of reforming flash of pursuit, a faint, thin shriek, a dead his pulpit practices. squirrellving limp and blood-stained on the carpet. Retribution followed swiftly. The have landed on our shores during the last cat was punished, reproached, held over its twelve years make a serious foreign mission victim, and finally thrust angrily and igno-problem at home. miniously from the house. She disappeared for two days, and her mistress was beginning pines as much good government as he claims to repent her severity, when on the third he ought to be put in charge of our big cities. morning she returned, bearing in her mouth a little live chipmunk which she had captured 107,852 for industrial expositions ought to in the woods, and which she intended, apparently, should take the place of the one she had murdered.

A STRANGE EQUIVALENT.

Henry Ward Beecher penetrated one day, in company with a friend into the purlieus of the Bowery in New York, and, bethinking themselves of the inner man, about lunch-time resorted to a restaurant, where they were much passed them to the cook.

"we'll have a couple of poached eggs on toast. Wonder if he'll put any equivalent to that?"

"You'll see," rejoined his friend, who then called the man and gave him the order, adding, "With the volks broken," as an afterthought.

"Yes, siree," quoth the napkin-twirler, as he skipped to the order-tubes, down which he And while the lay gentleman roared the cleric pretty nearly collapsed with laugh- after them -George Eliot.

WAITING FOR THE TRAIN.

"Hello, Ribs, he ain't on this train!" Thus brakeman or baggagemaster greets a big black-and-white dog which every evening trots down to the station in a small Pennsylvania town to meet the train on which his master used to come home. The Indianapolis Sentinel tells the story.

Ribs' master has not come on the train for many months. He was the conductor of a train which was wrecked, and was killed. But Ribs has never missed a train. He stands on a woman waltzing around town in her shirt the platform wagging his tail, his tongue hanging out, an expression of anxious hope in his big eyes, waiting for his master.

ain't on this train," the red tongue goes slowly back into the big mouth, the strong jaws close, the shaggy tail drops, and Ribs turns and walks back to his kennel. But on the following day he appears promptly in time for his master's usual train, and waits until some one of the pitying trainhands tells him, "He ain't come in yet."

By trouble we learn the way of righteous ness—that is the way of obedience.—Lyman Abbott, D.D.

WE ARE MOVED TO REMARK.

That human nature does not change just because the bells ring in a new year. That we all can do some repenting.

That the news of an unprecedented crop of hemp in the Philippines is encouraging for the crusade against crime.

That if Chicago papers circulate in Havana

That notwithstanding Dr. Parkhurst's poor

That the five millions of immigrants who

That if Governor Taft has given the Philip-

That a government which has given \$21,have some credit for being paternal.

That the South Atlantic States want a canal more than they want an issue for the Democratic party.

That Senator Gorman has ditched his hopes of a presidential nomination.—The Advance.

BOTH PLEASED.

A commercial traveler who occupied the same car with a clergyman asked him if he diverted by the waiters rendering into "down | had ever heard that in Paris as often as a town" slang the customers' orders as they priest was hanged a donkey was hanged at the same time. The victim of the joke re-"I think," said Beecher to his companion, plied in his blandest manner, "Well, then, let field church of that place, of which she continued an acus both be glad we are not in Paris."

> Tramp.—" Please, mum, I haven't a friend or a relative in the world."

Housekeeper.—"Well, I'm glad there's no one to worry over you in case you get hurt. Here, Tige!"

It seems to me we can never give up longing and wishing while we are thoroughly yelled, "Adam and Eve on a raft; wreck alive. There are certain things which we feel to be beautiful and good and we must hunger

> A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor with in us and which go out through the doors of our mouths and our hands determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.—Theodore L. Cuyler.

A man on being asked if he ever saw a bald-headed woman, replied in the following | vein: "No, we never did, nor did we ever see sleeves with a cigar in her teeth and running in every saloon she saw. We have never seen a woman go fishing with a bottle in her pocket, sit on the damp ground all day and When one of the trainmen explains, "He go home drunk at night. Nor have we ever seen a woman vank off her coat and say she could lick any man in town. God bless her. she isn't built that wav.'

Literary Notes.

Engineering Chemistry, a Manual of Quantitative Chemical Analysis for the use of Students, Chemists and Engineers. Second Edition. By Thomas B. Stillman, M. Sc., Ph. D. Professor of Analytical Chemistry in the Stevens Institute of Technology. With One Hundred and Thirty-two Illustrations. Easton, Pa.. The Chemical Publishing Co. 6x9-inches pp. XXII., 503.

This book is the product of years of experience in the text was Luke 18; 1-5; Acts 2: 88, 89.

class-room. It is fitted in every way for the student and the class-room, and so far as is possible, for the student outside the class room. As a practical help in analytic chemistry, especially as applied to the materials which enter into engineering, it covers a wide field. The personality of the author and the results of his experience as a teacher, appear throughout the book. The explicit directions which are given for tests and the results of his own work as a chemist, as well as a teacher, enrich the pages and make them the more valuable as a source or instruction. Many things in the book in regard to manufacturing are also important. It is a successful adaptation of the science of chemistry to the industrial and economic questions connected with the substances which enter into the work of engineering and therefore touch, in so great a degree, all phases of actual and practical life.

MARRIAGES.

ACTON—DAVIS.—At the home of the bride's parents. Deerfield, N. J., on Jan. 1, 1904, by Rev. E. B Saunders, Jacob H. Acton of Salem, N. J., and Miss Grace

ICKERSON—CAMPBELL. — At the home of the bride's parents, near Shiloh, N J., on Jan. 14, 1904, by Rev. E. B. Saunders, J. B. Nickerson of Wilmington. Del., and Miss Alice Campbell.

ROGERS—HEINEKEN —At the home of the bride's parents, Jan. 13, 1904. by Rev. Geo. W. Hills, Mr. James W. Rogers and Miss Nora M. Heineken, all of Norton-

DEATHS.

Burdick —Ann Elizabeth, daughter of Benjamin and Variety Stillman, and wife of Deacon Wm. H. Burdick, was born at West Edmeston, Sept. 15. 1840 and died in Plainfield, N. Y., of pneumonia, Dec. 21,

Sister Burdick was baptized and united with the Seventh-day Baptist church of West Edmeston, in her youth Moving to Leonardsville she united with the First Brooktive member until death. She and Bro. Burdick were united in marriage March 10, 1857, by Rev. L. M. Cottrell. She has been a loving mother, an earnest worker in the church and societies wherever she has lived a good friend and an excellent neighbor. She leaves to mourn her departure a husband, a brother, three children, six grandchildren, and other relatives and friends Funeral services were conducted by her pastor at her late home, and interment made at West Edmeston.

MILLER.—Charles Miller, the son of Joseph and Theodora Miller, was born March 5, 1856. He was found dead at his home in Scio. N. Y., on the morning of **Jan. 16, 1904**.

"His aged parents are still living in Corry, Pa., two

brothers also having their home there. About twelve years ago he entered the insurance bu-iness, in which he had since engaged. He had one son about eighteen years of age, in the navy, he being one of the two children born to him by his first wife. In October, 1901, he was married to Prudence Saunders Smith of Wellsville. The following spring they went to live in Alfred. where he was baptized and became a member of the First Alfred church. For a few months he lived an exemplary Christian life, observing family prayer and testifying of his religion among his business associates. The appetite for liquor and tobacco had been taken from him, and he rejoiced in his liberty. After a time he became careless in his religious life, and then the habits of years reasserted their influence. His mind appeared to be disordered at times. He died a victim of the saloon and the foul brood of kindred conspirators against the welfare of man. He was a man of fine form and appearance, had good business gifts as well as many natural noble qualities of heart. God intended him for a splen did type of man. One's heart is sad to think of what a grand work in the world he might have done had he given his life to God "in the days of youth while the evil days come not." But a short time before his death he said, "Lou, the Lord knows I want to be a good man. I'd rather be a good man than be President of the United States, but there is something in here which holds me back." The Judge of all the earth will do right. He knows all hearts, the extent to which each is responsible, and into his bands we commit our friends. Services were conducted at the house in Scio, Jan. 18, by Partor Randolph of Alfred. The sermon was an appeal regard. ing the formation of habit, the attitude toward God

and moral reform, and the influence of our lives. The

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WEITFORD, Professor of Biblica Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904, FIRST QUARTER.

Jan. 2.	The Boyhood of Jesus	Luke 2: 40-5 2	
Jan. 9.	The Preaching of John the Baptist	Matt 8: 1-1 -	•
Tan 18.	Raptiam and Temptation of Jesus	latt. 8: 18-14: 1 :	
Jan. 28.	Jesus Rejected at Nazareth	Luke 4: 16-8 º	,
Tan. 80.	Jesus Calls Four Disciples	Lauke a: 1-t :	
Feb. 6.	· A Sabbath in Capernaum	Mark I: 21-3 🕆	•
Feb 13.	Jeans Forgives Sins	Mark 2: 1-1 🏖	
Feb. 20.	Togue and the Sahhath	Matt. 12: 1·10	
Feb. 27.	Hearers and Doers of the Word	Matt. 7: 21-2 ^y	,
Mch. 5.	Jesus Calm's the Storm	Mark 4: 85-4 L	
Mch. 12.	Death of John the Baptist	Matt. 14: 1, 2	
Mch. 19.	Jesus Feeds the Five Thousand	Matt. 14: 18-2 °	
Mch. 26.	Review	***************************************	
	, and the second		

LESSON VI.-A SABBATH IN CAPERNAUM.

LESSON TEXT.—Mark I: 21-34.

For Sabbath-day, February 6, 1904.

Golden Text.-He laid his hands on every one of them and heale

INTRODUCTION

If we had Luke's Gospel alone we would infer that the incident of last week's lesson occurred after the time of our present lesson. But Matthew and Mark plainly give the better order, for Jesus' disciples were in attendance upon him when Jesus taught and wrought miracles in Capernaum upon that Sabbath of which we have so full a record.

We are not to infer that this was a unique day in ou Saviour's ministry and that ordinarily his time was not thus filled with his work. This is, rather, one of the many busy days of his active life. He was continually teaching the people, and heeding through his tender compassion their appeals for his help. The people were always filled with surprise at his teaching, and were amaz ed at his miracles, and were coming in great numbers to press near this new teacher.

TIME.—Soon after last week's lesson—probably in the winter or early spring of the year 28.

Persons.—Jesus and the people; the man with the evil spirit; the four disciples; Peter's mother-in-law. Place.—Capernaum.

- 1. The Healing of the Demoniac. v. 21-28.
- 2. The healing of Simon's Mother-in-law. v 29-31. 3. The Healing of Many at Sunset. v. 32-34.

frequently used by him to suggest zealous activity of in this Gospel. The reader of King James' version would not appreciate this fact, for the translators of 1611 render it in a half-dozen different ways. He entered into the synagogue and taught. Anyone was privileged to teach in the synagogues, and Jesus often took advantage of this privilege. In Jerusalem, however, we note that he most frequently taught in the temple courts. Although Jesus had been in Capernaum before, this was probably his first public appearance in the synagogue. *22. And they were astonished at his teaching, etc. Not so much indeed at the subject matter of his teaching as at his way of presenting the truth. The scribes were always telling what such and such a rabbi of the past had said, and their teaching was cold and lifeless. Jesus spoke on his own authority, and set forth the truth with vigor and earnestness. Much of his early teaching was

people to fepent and return to righteousness. 23. And straightway there was in their synagogue We are to infer that the man made no disturbance till Jesus had completed his teaching. Perhaps he had only just come in as Jesus was closing his discourse. A man with an unclean spirit. There is a considerable discussion as to what is meant by this expression. "Unclean spirit" here is evidently parallel with "demon" in v 34, and "evil spirit" in Luke 7:21. The Evangelists represent that men were possessed or controlled by these evil spirits or demons. The words of our Lord as quoted by the Evangelists indicate that he recognised double personality in the demoniacs, and that he understood that he was freeing the men from the superhuman evil power that controlled them. Some have supposed that the demoniacs were really insane, and that our Lord accommodated his language in speaking of them

like that of John the Baptist, an exhortation for the

to suit the popular beliefs. Although it is not impossible that Jesus should to a certain extent accommodate his teaching to the comprehension of his hearers, it remains still to be explained how the demoniacs if they were merely insane people could recognize Jesus as Son of

24. What have we to do with thee? The demons desire no intercourse with Jesus and feel that his presence and teaching is a menace to them. Nazarene, Holy One of God. The demon recognizes Jesus, both in his ordinary relation as a citizen of Nazareth, and as the Messiah. Art thou come to destroy us? The demon has a foregleam of his own doom. Notice the interchange of the iness. Where is one worthy that Christ pronouns: "us." "I." One evil spirit possessed this man, but he associates himself in thought with others.

25. Hold thy peace. More literally, be muzzled. Tearing him. That is, convulsing him. Thus does the defeated spirit show his spite against the man whom he had afflicted. He was, however, powerless to injure; for Luke says in this connection: "having done him no

26. A new teaching. The people are greatly surprised both by the teaching with authority before referred to, and because his authority was manifest over the unclean | mother."

27. And the report of him went out, etc. Such teaching and such miracles had not been known before, and the people could not keep still about what they heard.

29. They came into the house of Simon and Andrew with James and John. We infer that these four were now the companions of Jesus upon the occasions of his public teaching. Simon and Andrew evidently had a home in Capernaum. It is not impossible that James and John also had a home in the city. Many infer from John 19:27 that John's home was in Jerusalem.

30. Simon's wife's mother. This would be better translated Simon's mother-in-law. And straightway why do we not always cast all our care upon they told him of her. Very likely their faith had been | Him? strengthened by the sight of the restored demoniac in the synagogue, so that now they are bold to speak of the afflicted one in their household.

31. Took her by the hand. Jesus often touched those whom he healed. His touch was not the real means whereby he effected the cure, for he could heal by a word. Very likely in this case his touch served to arouse the faith of the one who was in need of help. As she accepted his help in rising from her bed she felt returning vigor in her whole body. And she ministered uuto them. This circumstance shows that she was completely restored to health, and not made strong for the moment only.

32. At even, when the sun did set. A precise designation of time. Their reason for waiting till sunset was, of course, that they might not break the Sabbath by the labor of bringing the sick to Jesus. And them that were possessed of demons. Clearly in a separate class from of the Master Builder? No matter whether those who were afflicted with physical diseases alone.

21. Straightway. This is a favorite word of Mark, er had gone abroad, and everyone was anxious to see him. No doubt many came just to be healed or out of Jesus and his disciples. This occurs forty-one times curiority. At the door. Probably of Peter's house. (Some think that during this time Jesus had a residence up, near the ceiling in the fresco work, where of his own in Capernaum.)

34. And he healed many, etc. We are not to infer from the use of the word "many" that he did not heal all that came. Compare Luke 4:40. And he suffered not the demons to speak. He did not desire such testimony as they gave, even if it was true testimony. Because | work than was within our power. they knew him. If allowed to speak they would have said that he was the Messiah.

THE PULLEY. GEORGE HERBERT.

When God at first made man. Having a glass of blessings standing by, "Let us," said he, " pour on him all we can Let the world's riches which dispersed lie, Contract into a span.

So strength first made away; Then beauty flowed; then wisdom, honor, pleas-

When almost all was out. God made a stay: Perceiving that alone of all the treasure Rest in the bottom lay.

"For if I should," said he, "Bestow this jewel also on my creature, He would adore my gifts in tead of me; And rest in Nature, not the God of Nature: So both should losers be.

"Yet let bim keep the rest;" But keep them, with repining restlessness. Let him be rich and weary; that, at least, If goodness lead him not, yet weariness
May toss him to my breast."

reavement of the soul

LOWER LIGHTS. For Ch ist and the Sabbath 2 Cor. 4; 6. GOD'S GIFTS.

[Vot. LX: No. 4.

At the Christmas time I received so many tokens that I felt that I did not deserve them all. I am often filled with wonder at the many kindnesses shown by friends and acquaintances. This brings to mind the one great Gift of God, and a sense of our unworthshould even come under his roof? Yet He promises to come unto us and make His abode with us. He did not promise merely "to visit us occasionally, but to abide with us -to make one of our household. He will come into close relationship with us if we will follow Him. "Whosoever shall do the will of God, the same is my brother, and sister, and

Is it not wonderful to think of Jesus sitting with us at meat? Of His being with us when we are performing some arduous task, ready to lighten our burden? "Cast thy burden upon the Lord, and He shall sustain thee." How delightful to think that we need not worry. "My presence shall go with thee, and I will give thee rest." A minister once said: 'Where anxiety begins faith ends." Do we really believe that God cares for us? Then

We are not worthy, but He has chosen us. No matter how humble, or how unskilled and ignorant we may be, He has some place for us to fill. If He did not have need of us, He would not have called us to His work.

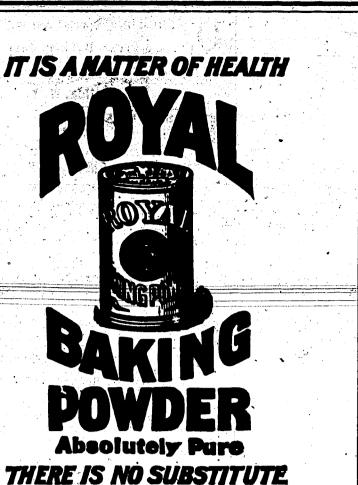
> "All are architects of fate, Working in these walls of time; Some with massive deeds and great, Some with ornaments of rhyme."

We are builders, every one. Someone has said that each day is a brick. How are we building as the days go by! Is it all true and straight as measured by the plummet line? Are we seeking to faithfully execute the plans we are helping to erect the massive walls which will be seen of many, and will shelter from storms and scorching heat, or whether our work is to inscribe a few sentiments high only a few will see them, let us know that it is all of use. The smaller work will cheer some one who has been well-nigh discouraged. and perhaps enable him to accomplish greater

Since God has called us, even if we feel that we have only one talent, shall we not consecrate its use to him? We do not always know how a smile or a kind word may help those who come in our way, but God knows; and it will help, or he never would have put it into our minds to do it. Let us be faithful in that which is least." ANGELINE ABBEY.

THE WEST WIND.

"See, mama, I'm the wind," said Charley, as he puffed out his cheeks and blew his little boat across the great Sea of Dishpan. "Well," said busy mama, "if you are going to be a wind, I hope you will be the clear, bright west wind, blowing away the clouds and fogs. Never be a chilly, rainy, east wind." Charley liked the fancy, and now when the east wind is blowing out of doors, and people are dull and a little cross, he tries to make sunshine indoors. He likes to hear Atheism is not an achievement, but a be- mama-say: "What bright weathermy dear West Wind is making here in the house."



BEREAVED.

JAMES WHITCOMB RILEY.

Let me come in where you sit weeping-aye, Let me, who have no child to die, Weep with you for the little one whose love I have known nothing of.

The little arms that slowly, slowly loosed Their pressure round your neck—the hands you

To kiss. Such arms, such hands I never knew; May I not weep with you?

Fain would I be of service—say something Between the tears that would be comforting. But ah! So sadder than yourselves am I, Who have no child to die.

OUTLOOK FOR THE MOSQUITO. -

Speaking of the conference held in New York city on December 14 last to organize the war against mosquitoes, Engineering News asserts that the attitude of the public in relation to the movement has now changed from ridicule to respect. It says:

achieved and the hearty co-operation of such | The country is living in a state of panic into | a large number of property owners, entomologists, engineers, sanitarians, and public- Lord of Hosts was with them. We have been spirited citizens generally has been secured as | building war-ships at an amazing rate; we to make possible a well-attended conference have been elaborating splendid army schemes, of representative men, at which papers on on paper, and we have been seriously discussvarious aspects of the mosquito problem ing conscription. It is time to cry "Halt!" were read and steps taken to form a perma- and re-form our rank. The president of the nent national organization to combat the British association lately pointed out that mosquito nuisance and menace. . . a conference, the gathering was notable for its many brief and forceful addresses and the character of the men who presented them. As a discussion of a vital, economic and sanitary question, affecting the comfort, prosperity, further, and to suggest that a nation's and health of millions of people, the remarks were of a distinctly practical rather than theoretical character. Prominent New York | are the three greatest commercial nations of men of affairs told of the satisfaction they the present time? Great Britain, the United bad derived from money and time expended in exterminating mosquitoes on their Long Roberts. Island. Staten Island, and New Jersey estates. Engineers and entomologists told of their part in the study of the problem and in successful solution. No one questioned the possibility and feasibility of reclaiming any mos- come to his house, and said to them: "There quito-infected section and of suppressing both stands a crate full of bread. Each of you malaria and yellow fever, if individuals and may take a loaf from it, and you may come municipalities would co-operate, and, in the every day until God sends better times." case of large areas, if state and perhaps national governments would join the work. ket, striving and quarreling over the bread, Except for preliminary studies, however, because each desired to obtain the finest local action alone will generally be sufficient, and they finally went off without a word of Once the biological side of the question has thanks. been determined, funds raised, and private Only Franziska, a clean but poorly-clad

and public co-operation secured, the work of little girl, remained standing at a distance. mosquito extermination generally resolves then took the smallest of the loaves left in itself into the engineering problems of drain- the basket, kissed her hand gratefully to the age, filling, and, in some cases, the construction, and went quietly and becomingly tion of dams or tide gates to control water- | home. levels. 'Mosquito engineering, as Mr. Henry engineers in the future."

THREE CHARACTERISTICS OF PURITANISM.

Puritanism was distinguished for its pre-

vailing religious instinct. What had been

nicknamed austerity, and even asceticism, by superficial observers, was in fact the realized presence of God. Morley had said, "Puritanism came from the deeps," and from the deeps taken to illustrate the point. The fortunes satisfied." for the army were low in the troubled days of 1648, and the officers of the army wanted to misfortune. What kind of meeting did they hold? A day's prayer-meeting in Windsor. And, as Cromwell said, this was very sane; it was the sanity of men to whom every spot was hallowed ground, and every act of life an act of worship. But oh! what a gap separates those of the present day from that spirit! Their fortunes in the army had been somewhat low. They appointed a royal commission. I wonder if it ever occurred to any of the officers of his majesty's army to hold a day's prayer-meeting to inquire into the cause of misfortune. I know that it takes a great deal of faith to believe that even a day's prayer-meeting could reform the war office, but still my point is that they never dreamt of such refuge. The refuge of the Puritans was the immediate presence of the King of kings. I plead with young people to cultivate that religious sense. People are becom-"Such tangible results have now been ing materialistic in their way of thinking. which no country could fall that realized the As instead of looking upon its material resources as its chief resources, the country should look upon its mental resources as such, and said that its greatest asset was in its mental power. I venture to go a step greatest asset is not simply its mental resources but its moral steadiness. Which States of America and Germany.—Rev. J. E.

THE LITTLE LOAF.

In the time of the famine the rich man permitted the poorest children of the city to

The children at once surrounded the bas-

On the next day the children were equally Clay Weeks, one of the most prominent ill-mannered, and Franziska this time had a workers in this new departure, terms it, loaf which was scarcely half as large as the promises to afford many opportunities to others; but when she reached home and her mother broke the bread, there fell out quite a number of new silver pieces. The mother was frightened, and said: "Take the money back at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her: "No, no; it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou men cried unto God. One incident might be good child. Ever remain as peace-loving and

He who would prefer a smaller loaf than quarrel about a greater will always bring a hold a meeting of inquiry into the cause of blessing to the home, even though no gold is baked in the bread.—Reformed Messenger.

REALISTIC ART.

One day the primary teacher had been talking about Jack and Jill, and asked the little people to draw a picture showing what she had told them. When the pictures were gathered, it was noticed that one little boy had drawn several stars about Jack's head.

The teacher said: "Why, Freddie, why do you have those stars in the picture? It was in the daytime when Jack and Jill went for the water.'

Ereddie looked up, as if surprised at the dullness of the teacher, and said, "Why, Miss ---. they are the stars that Jack saw when he fell down."—Little Chronicle.

Our only victory over temptations is through persisting courage and an indomitable cheerfulness.—Frederick W. Faber.

Special Notices.

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 Manroe 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. welcomed.

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THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church. Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.80 A. M. A cordial welcome is extended to all visitors.

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MUSIC, WHEN SOFT VOICES DIE.

PERCY BYSSHE SHELLEY.

Music, when soft voices die. Vibrates in the memory; Odors, when sweet violets sicken Live within the sense they quicken.

Rose leaves, when the rose is dead, Are heapt for the beloved bed: And so thy thoughts when thou art gone, Love itself shall slumber on.

Faith and fearful cold all over the land.

unto suffering, maining, death. A score of Trinity in human life. incidents recall Longfeltow's lines from "Hiawatha:"

> "O the long and dreary winter O the cold and cruel winter: Ever thicker, thicker, thicker Froze the ice on lake and river. Ever deeper, deeper, deeper Fell the snow o'er all the landscape Fell the covering snow, and drifted Through the forest, round the village."

they are full of lessons touching spiritual exto express itself, to do and dare and accomplish already by way of "suspended sentence," own commentary. for the sake of that which is loved. True faith "probation," etc., can be extended until we centers in love. Hence faith is warmth, life, | shall have public institutions which are neithpower. No human soul knows the deeper and | er "houses of correction" nor "reformait knows God through love-born faith. Such a society owes to children will be more nearly soul cannot be overcome by any outward cold | fulfilled. The opening of playgrounds in con- to have been called out by the action of the nor destroyed by any outward opposition. | nection with public schools and in tenement When God dwells in the soul, through faith districts has come under consideration all too one's life is like a well warmed and lighted slowly, but what has been done in that direcobedient love, eager love, trustful love.

Go not forth unclad of God. Hasten in the beyond question. pathway of duty with glad feet well shod | with the preparation of the Gospel of peace. Avoid needless exposure but turn not back sunday in the ters a vigorous criticism because from any duty or opportunity. Warmed by Philippines. "when President McKinley, himfaith and loving obedience, you need not fear. A sunless earth is frozen and dead. An President Roosevelt, a strong and earnest

Protecting

and doors of your spiritual life well in place. sitions and more valuable legal restraints is

THE Advance for January 14 enself a devout Christian man, and

earth flooded with sunshine 'can vanquish a advocate of religion and a church member, This morning another avalanche score of Arctic Kings. A love-filled life is were hunting the country over for able men of news comes to hand, telling of constant victory. Replenish your fires. to represent and establish American ideals Learn 'lessons from your thermometer. and civilization in the Philippines, they could From the far north-west to the Thank God for the warmth, comfort and not find at least one man who honored the Atlantic Coast the King of the Arctics bites | peace of love, faith and obedience, blessed Sabbath day and publicly recognized the claims of religion by being present in some house of God on the Lord's Day." The Ad-Among the hopeful and commend- 'vance quotes Dr. George F. Pentecost as sayable movements of these years ing: "There is not a church-going man among are various ones which seek to the able men and statesmen whom our governprotect children, especially those ment has sent to represent and establish children whose home surroundings in great American civilization in the Philippines." We cities are unfavorable or positively harmful. are not inclined to doubt the statements There is also a much more rational and com- made by the Advance, but in the facts set Whatever of good or ill such winters bring | mendable treatment of the child problem by forth by it there appears a volume of evidence courts in cities where children are forced into showing that whatever may be the future in periences. The central idea of the Gospel, more or less of evil, and must therefore come the Philippines or elsewhere, the men who and of Christian life, is God's love. Love is before the courts as criminals, when in fact control the affairs in the United States are the essence of life, in all best things. Love is they are but the creatures of circumstances men who have no regard for Sunday and litpower. Love gives insight. Love is might- and the unwilling or unknowing victims of the regard for the Church of Christ. The coniest of impulses. Love throbs with desire outside influence. If what has been gained clusions which these facts compel are their

Under the head of "Destroying "Destroying the Sabbath," Rev. Frank B. better meaning of its place and mission until | tories" in the ordinary sense, the duty which the Sabbath." Sleeper writes in the Watchman for January 14. His paper seems

Massachusetts Baptist Convention at a late session, which convention sent an appeal to the Legislature for "a stricter observance of home filled with peace and comfort when | tion is of great value. Children must be en- | Sunday, not only for the religious, but for the even the mercury freezes to death outside. | tertained. If opportunities for wholesome | civil, welfare of the people." As a result of The only safeguard against such cold as this entertainment are not offered, unwholesome that action Mr. Sleeper declares: "I found winter brings is warmth within the home. and demoralizing entertainment will be found. I myself questioning what divine authority was The only shield against spiritual declining, It has been well said: "Few things are in re- the basis of such an appeal." He insists that freezing, death, is glowing faith fed by love, ality more pitiful than a playless childhood, a | those who say, "We are under grace and not childhood denied its natural right." In the under law; if we were under the law we should matter of child labor, legislation has secured | be in duty bound to observe Saturday as the WE do not write these words for many excellent results within the past ten Sabbath," etc., are the enemies of Sunday sake of the rhetoric. Holland | years, but there are yet large numbers of | because they remove all divine foundation Winter's Do- said: "The soul is mad that re- children of both sexes employed in contraven- from it. To escape the conclusion that if the fuses food from the least in God's tion of existing laws, while in many cases the law is still binding men are bound to keep employ." This winter, with its law does not attempt to remedy evils in that the Seventh day, Mr. Sleeper writes at length, surpassing cold, its smothering snows, and direction. On economic grounds alone the asserting that the Seventh-day of the week is its ice gorge floods, has lessons for us. law should do more than it has done, but the not the Subbath; that any seventh day after Warming and comfort are in its words. It law means little or nothing unless public six days of labor meets the full requirements says: Keep close to God. Feed your spirit- opinion supports it. When the higher con- of the law, etc. He says: "Why should anyual fires with love and obedience. Guard siderations are taken into account, such as one be a stickler for Saturday. The Bible does the avenues through which temptation enters the social and moral character of children, not mention Saturday as a Holy Day." So and sin creeps. Keep the storm windows the importance of still farther advanced po- through various changes, including the