

## The SabBath RECORDER.

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| A. H. L. <br> Though 1 stand on the desolate sands Wuen storms bide the face of the ocean And salt-ladtn Hleet blinds me ; And salt-ladtn Heet blinds me; Though brightest hopes an <br> Like ships thrunt ashore, tattered and broken, <br> Though all cherished plans fall in ruin <br> And burning endeavor turns to ashes of fail Though sorrow clouds cover the skies Uutil nountide is smothered by midnight And stark Desolation howls out of the blacknens, Yet I will trust him. |  |  |
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| into transitions, and often through. them into permanent changes, without being clearly conscious of what is going on, until |  |  |
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| it is too late to modify or avoid the general result. If the transition is towards better things and higher attainments, this obliv- |  |  |
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| iousneess to the progress of changes does nowork evil. Bat transitions tend to sults so much easier than to good, that the usual danger is in favor of evil. Struggle and unusual effiort are necessary to attaia |  |  |
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| cies, and the signs of the times, so that men |  |  |
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| attention, effort, care and courage, so great aud constant, that he must mark every step of the transition from lower to higher places |  |  |
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| riences which make for destiny are more frequent than we are apt to realize. There are |  |  |
| days which determine eternities. There are hours that make or unmake years, and one minute of an hour often determines the resulte which crowd many subsequent hours. |  |  |
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| solinavolval or intended evil acts and wórds |  |  |
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Chror like that of the Iroquois Theatre at the time of the funeral of Mrs. Pierce whom inany of our readers knew. A picke 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 pigan went by the street cars. Between the kigan
tic truats on the one hand, and organ.
zed labor on the other, many of the bea tic triusts on the one hand, and organ
ized labor on the other, many of the best
interesets of the country are controlled or or cruabed at will. A new "Revolution" is de
manded for the recovery or the-people's liber
ties which are being pround between the ties which are being qround between the
millotoneo of Truste and Labor, the bbibery
of vote buying and civic corruption by job of vote buying, and civic corrup
bers, zaloons and ward heelers.
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| The sundesy |
| :---: |
| Evening |

OUR readers are not directly eon-
cerned in the matter of church
services on Sundat evevinge but
services on Sunday evenings, bu
they are interested in the fact
that such services have been de
clining. or going out, forv several years pas Milwaukee, (Wis.) daily paper-Free Presi sion 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 arti
ite published. A statement by Rev. Judso cle published. A statement by Rev. Judson
Titsworth, pastor of that church. formed part of the
as saying:
"There are several reasons for this," saia
the Rev. Mr. Titsworth after the church meet he Rev. Mr. Tittoworth after the church mee
ing last night. "Church attendance Sunda nights has decreased at an alarming rate
due to counter attractions, and to the fac due to counter attractions, and to the fa
that our men are-going around from churc
to church.
"It is also too much to ask a pastor to
preach to oerrons on Sundays. He ma read a poorly prepared sermon, three or fou
of them, in fact; but to prepare and deliver a good ermon is a physiecal straind which waill
not permit another similar effort the same dot It is really a psychologogical question of
dos small magnitude, and one worthy of considerable attention.
"It is by no means certain that the Ply question is as yet too recent for any definite action. It will be further considered at th
meeting Jan. 20. In other cities it has bee
nen the inevitable outcome. At Minneapolis Be
eral of the churches have closed S Sunda
Speaking editorially, the Free Press said:
"The Plymouth church is not the only on action on the part of thiscongregation would probably lead
other churches.
Other churches have had the same prob-
lem, and in as serious an aspect. In one o the principal east side churches there were bu eieght people present at the Sunday night se
vices a short time ago vices a short time ago. Other pastors have
aleso tried to cope with the problem and have
resorted to various methods. But the de crease continued, and even grew worse, an
now the charchea are conlronted with the now the charchen are emingly inevitable alternative."

The following loetter from Rev. L. C. Ran
olph of Altred, N. Y , is its own explanation and his sugestion concerning a repl
through the columns of the REconDER is then hrough the columns of the REco
Basou for placing this in print:



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moit
Wite

good | moes valuable. |
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| Witter and Soul |
| good deditioial. |
| Jan. $5,190 \pm$. |

No mar our and returin the sambe man he was whe
o started started. There is something in such trave
hat deepens and broadens am man's life, en
viches his experience, adds to bis iches his experience, adds to his store
hought; and therefore to his capacity for
seefuluess. Every life ought to be made mor valuable in proportion as it mingles wit ther lives, through individual contact
through books, and through localities and xperiences. Travel is one of the
of contact with men and things The ocean trip from New York to the Med
terranean ought to make each one of you
mpany a more devout man. If it shat ompany a more devout man. It it sha
appen that this is your frrst long ocean vo, power, of the value of divine presence an
rootection, of the immutaitity ofdivine laws and of the infinite adaptation which divine
ove insures. Should you be fortunate
enough to witness storms at sea, you will onough to witness storms at sea, you wil
open your hearts as never before in recogni
ion ot God's presence. ${ }^{\text {The same will be true }}$ tion ot God's presence. The same will be true
should your experiencegrantmountainclimb
ing. Two things in nature which draw de ng. Two things in nature which draw de
out men close to God are seas and moun ains. Such experiences increase a sense
uman littleness and dependonce, and ang
ment the oconciounaess of divinegreatnese an divie upholding, as no other experienc of divine
can do.
Going Going from this, the New World, to
the oldeest sections of the Old World, you wil nd much to interest and beneft by compar g that with which you have been familia
with that which will come before you. Th rst stop at Maderia will give but little aside Irom general interest, and your frrst hours
on shore. Gibraltar, which guard the onwith natures Mediterraneanea, will impress yo sill in utilizing that mightiness for defence
It will call to mind Luther's hymn, "A Mighty Fortress io Our God," "tc. When you ouch the coast of Algiers and skirt Nort
Africa you will recall that the flery North At
 writersandirongestefien, notably TTertullian
in the earlier centuries, not
with his varied learning, his impetuous, often nconsistent, but marvelous ability as a de
bater. Thus yoo will be called to review the
history of Craistianity from Paul to ungue tine. Every foot of territory and every squar
mile of sea eurface, after you enter the Medit erranean, will be rich in memories of earl
Chrietianity, ant the Book of Acts ought t
be your constant companion. Athens, hom
d so mench to to kive or Greek thought which ristian faith, at the beginning, and the in-
nence of which for good and for evil, remaine in the Chistian charch until the present time
will be full of treasures. You ought to b better preacherg from the You when your feet
Ouch Mars fill where the preat Apostle o touch Mars Hill where the reat Apostle of
the Gentiles spoke words that have echoed He Gentiles spoke words that have echoed
ound the world, and will continue while
and Cund the world, and will continue whe
Crisitian history endures. Constantitiople
vill call to your minds those changes in the Rill call to your minds those changes in to royal power and preropatives from Rome to
the East- It will also roing you first in touch
nith ith the unspeakable Turk, who has been the same and t
or so long.
When you enter the Holy Land nothing
said here can add any great value to your houghts or actions. At Joppa, Acts 10:42
will have a new meaning.' When you pas will have a new meaning. When you pass
in Pelestine by the beautiful valley which
las been the highway of the world's armies has been the hiphway of the world's armie
nd travelers or so many centuries, and com o. traveserem, everry locality and memory com will
oring such swarm of thoughts and emotions as may not he forereeren by me, nor fuolion de
deribed by you. Wen your foet climb the sucred sides of top Mount of Oifees, or walk
te streets of Rethany; when your the streets of Bethany; when your eyes over
look Jeruasalem, so long time now in compar look Jerusalem, so long time now in compar-
ative ruin, you will remember with double
interest and deepened pathos the meaning of iterest, and deepened patathos the meaning of
arist's lament over the elty that had failed to understand his messago, or heed his plead
nge. of Jericho and Jorran, the Dead Sea
and Mt. Carmel, and the thousand other and Mt. Carmel, and the thousand other
places enshrined in the Holy Land, I maynot
peak. Surely you cannot be unmindful of of the beginuings of church history as you walk
the parhs which Abraham, Father of the
the the the parhs which Abraham, Father of the
Faithful, trod when, coming from Ur of
Chaldea he sought a country Enowu only to His faith, a faith in a which both Christian and wish history-began, and still endure. The oossession in the Lund of Promise-a bury-
ne place for hais dead-and the glory and
neanty of his faith which the lope M, anaty of his faith which the slopes of Mt
Coriah will recall, will make you more than ver to thank God that out of a worrd where
urying places are among the constant $\mathbf{x}$ burying placee are among the eonstant ex-
periences of life, faith in divine love points to
world where every human sacrifice shall find world where ever
whest reward
What of Egypt? You will walk amid the enes, and over the dust of a civilization,
probably the oldest of any in the world.
Our arithmetic of history will then count ight or ten econturies B. C. .as as the timen coun
hat civilization was well advanced. It will ppear a modern time when Moses led the
and ople of God out of that country, and
oward the Promised Land. The Pyramide and the Sphinx will seem Land. The Pyramidul when you
and Should you go to Naples and elimb
eavius, as you ought to do, when Uesuvius, as you ought to do, when you
tand upon its crest on the western side where ane Bay of Naples will spread its incompar-
ble beauty before you, I bid you to remember another group who atood there one
morning, the Nestor of that \&roup-Jonathan
Alen-with bandaked head and blood-cov Allon-with bandageed head and boood-cov-
ered face, looking out from that creat and ed face, looking out from that crest and
is now yoar own pulpit, and which, I am told
by those who heardit, surpaseed every other
thing they over listened to touching Chriet's thing
Traneflguration. (He who writes this to yo Tranaiguration, the who writes this to yo
is the only one of that group who has no been transferred by death.)
But my repply would be endless should
write all that your letter suggests. May the
Lord bless you and the brethres. Lord bless you and the brethren who oo with
you with such protection and guidanco as will you with such protection and guidance as wil
enrich your lives and bring you back to you churches and to your donomi nation strength
ened, eariched, purifed $\begin{aligned} & \text { and "inegired for }\end{aligned}$ oned, ourriched, poprified and inspired fo
higher, better, holier work.
The Seventh.day Baptists to whom you re The Serenth.dag Baptists to whom you re
Tor are all of whom I know who will come in fer are allo of whom 1 know
to the line of your route.
"RETRIBUTIVE JUSTICE."
Last week the Recorder pablighed the de
cibion of Judge Martin of Philadelphia in the clision of Judge Martin of Philadelphia in th
case of Hoover, the spy, of the Sabbath A ABo
ciation. Commenting on that decieision the ciation. Commenting, on that dec
Jewish Exponent of last week siid:
Court of Quarter Seesions last weenk, that
Court of Quarter Seesions last week, that a
person employed by the Suinday Closing Ag-
sociation to ferret out violations of the Suni
Rociation to ferret out violations of the Sun-
day luws is himbelf a violator of the law if
he doess the work on Sunday and is paid for he does the work on Sunday and is paid for
it, and that the buyer is in the ameme position as the seller, is not only good law, but good
sense as well. Judge Martin, in his opinion, sonse as well. Judge Martin, in his opinion,
naturally followed the precedente set by the
Sureme Court in construing the Act of Supreme Court in construing the Act of
1794 , as he was bound to do; but in so do 1794, as he was bound to do; but in so do
ing he diecusses the queetion in a brod and
liberal spirit, and with a comprehensive ing he discusses the question in a broad and
liberal pirit, and with a compreenive
knowledge of the historical as well as the knowledge of the historical as well as the
legal aepeects of the question. Now that this
particielar mode of conducting the work of
the Sunday Closing Asoociation has been depal Sunday Closing Association has been de
the Se
clared unaunul by a learned and careful
judge, it behooves its sponsors and leaders to clared unlauful 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 invuked against
a large number of persons who were induced
to violate the law by the association'sagents
-a method of procedure which is not calcu-
lated to commend itelf to the ordinary sense
lated to commend itelf to the ordinary sense
of fairness and decency. It is always a pleas-
ure to eee the pretty persecutor of harmless
and helplees people "thoist by his own pet-
ard." If thise antiquated law must be en-
arceed, let it be enforced without discrimina-
ard." If this antiquated law must be en-
forced, let it be enforced without discrimina-
tion or favor."
history in adance.
A correspondent of the Watchman-Jan.
21, 1904-writes a letter, dated Jan. 1 of the
year 2000 A. D. Among other thing well
year 2000 A. D. A. Aong other thinge well
said by him are the following touching the
endowment of colleges. What is said has
point and meaning, and every man who is
planting seeds for the future, whether by en-
dowing colleges and the like with money, or
the world with
dowing colleges and the like with money, or
the world with thoughts and impulkes, will
flid new reason to consider what it means to
find new reason to consider what it means t.
lay up treasure for thise world, to say noth
ing of treasures laid up in heaven.
"My reference to the trust problem an
the great accumulations of property in the
hands of a lew men at the earlier years of the

state of things which could have been fully
anticicipated by but fow of that day. The
reading of thee old papers hes brought
reabily to my mind what hes often been sug..
aeteded in study ing the bistory of some of on
educatioual and philinthropici institutions
and that is, the indebtednoess of people and that is, the indebtednose of people o to these institutionge at abownent the begruishing of the twentieth century. The ex perience of
the ages shows that with the diversity of the ages shows that with the diveraity of
human minds there will hardly come about a concent tration of interest on one object which
will uppply addequate and liberal provision
for its support. The interest of one person

 gitte which existed among your rich. men so
many years ago. A fair-minded historian
must admit that this hat must admit that this has been a very im-
portant element in the edeacational and so-
ciological and religious development of the portant element in the educational and so-
ciological and religious development of the
last century."

HISTORICAL SKEICH OF THE AME
SABBATH TRACT SOCIETY
ncluding all seventh-day baptist publi-
cations and sabbath reform wook.

ncluded from last week.)
In conclusion
It is not perhaps within the province of
this historical paper to draw the lessons we should learn from this record, as they have
zugegested themeel ves to an all the way along fuggested themeelves to us all the way along,
but before concluding, it does seem that the ccaiion and the hour demand a closing word
oncerning the crowning work of this Society oncerning the crowning work of this Society
on behalf of the cause and the denomination. The work of the A mericain Sabhath Tract
Society involves the fundamental reeason for our denominational existence. The word o
God is its sole found ation. The propagation of the Sabbath holds the next place to its obaervance. In making the truth known out-
vide, no force has been more potent than side, no force has been more
the publictions of this Society.
The influence of the Outlook
 Its influence on the public mind grew steadil rom the frrst. As a means of agitation and agency in our denominational history. Brief publications as tracts, newspapers, magazine articles, etc., could not ne enter upon auch re-
search, hence our own literature of other search, hence our own literature of other
years bid not at attempted a complete and minute eurvery of the opted. The The Outlook ac
complished a most carefulad complished a most careful and detailed exam-
ination of Egyptian, Asiaiti, Babylonian,
Aserrion and early chure Assyrian, and early church history, in order
to find the source of the sin worship cult;
the origin of the week; the existence of abbath
and befo
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 ical Teachings and Critical Histories, bave
secured for this denomination and the truth
hat



 more far-reachi
accompliehed.

 ng public, and it prinovoden page and a read- Society to
nonserve every remaining life energy of its conserve every remaining life energy of its
authors and historiana, that not one stroke of the slogan penas be lost to this people, ere
they be laid down forever.
Probably there never was a period when
there was so iltte coontidence in the claims of
the first day of the week to religious regard the frrst day of the week to religious regard
as at present. Everywhere clergymen and thers are feeling after arguments to sustain
the crumbling gagin, shower upon untion of Sunday. Let us the "thunders of
Sinai," and give them tood shall lead to conviction, ar was done tor anay vears. We have abundant evidence
 laymen and ance to hindred minine thousiand oth
nethods of Sabbath reform work' pale before
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of Chriet


Our Reading Room. DERUYTER, N Y-There have been some
changes in our church, but we are more than changee in our church, but we are more than
holding our own. Late sum mer, Dea. C. M .
Coon and family moved to Alfred where. he Coon and family moved to Alfred where he
has a position in the machine shop, and his
wife is the effleient head of theladies 'boarding
 hall at "The Brick,", while the children enjoy
and appreciate the advantages of the Bchool
are and appreciate the advantages of the echool
Mrse Broderick and duaughter Jennie, have
come from their farm on Pompey Hill and settled with us Iorchurch and school privileges,
and the family of the late. Dea. Delos. Burdick (the father of Rev. L D Durdick) havebought
and settled in D.Ruyter village. EIder L. $M$. and set tled in D-Ruy ter village. Elder L. M. M.
Cottrell Luas postponer his mision work till
. Cottrell has postponed his mission work till
warmer weather and occupies his home in the
Stillman Block warmer weather
Stillman Block.
Dea. C. J. York is successifull engaged in
traveling and selling the Syracuse Fertilizeri, 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 far lese stormy on Sebbath days than been far lese stormy on Sebbath days than
the rest of the week, and our attendance and interest in church and Sabbbath-schanol hand
been vers good. At the New Year Mre been vers good. At the New Year, Mrs. Elsie
Ranker was elected superintendent of the Sab-bath-school, and we enter with great joy into
the studies of the Chriet life. Bro. Bartion the studies of the Christ life. Bro. Barton $G$
Stillman, our oldest member, has entered hie Stilman, our oldest menaer, halth, but his
9oth year in quite good heal
daughter, Mrs. Marie $S$. Williams, usually stays. at home so while chanes occur we beaiere fo him. So while changes occur we believe, by
the blessing of God, we are morethan holding our own.
ALbion, Wis -The Milton Journal for Jan.
14 bringe us the following from its Albion 14 brings us the follo
(Wis.) correspondent:
(A)
"At the business meeting of the Seventhextended to Rev. T. J. VanHorn, of Brook
field, N. Y., to become pastor of the field, N.
here."
Adams Centrr, N. $\overline{\text { Y.-It is some time since }}$ you have hearrd from us, but the work of the
church is still being carried on despite the
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 degree below zero. Onthe last Sabhath of the old
year Pastor Powell offered his resignation to year Pastor Powell ofiered his resignation
this church. At the anuaul church meeting
it was decided not to accept his reeignation it was decided not to aceept his rexignation
before one year from that time, but the
church church gave him permission to leave at any
time, as circumstances might determine. He has now been with un for about two years.
He has made a number of missionary trips to He has made a number of missionary trips to
the Watson church, visiting scattered mem. bers and held Sabbath services.
The Ladies' 'Ad Society has organized a de-
partment of miesion study, holding meetings partment of misesion 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 entertain-
ing and instruetive program, including a
talk by Mra. Hill on miseionary work in India, drawn trom ene experience there. A sup. per was also eerved in the church parlors,
Oar Garistian Endeavor Society began te
New Year with the following offlears: Mrs. W . New Year with the following offcers: Mre. W.


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| The Eleventh Conference of the Foreign Mis sions Boards in the United States and Canade was held January 13 and 14 in Managers Room, Bible House, New York City. There was a good representation from the Boards was a good representation from the Boarad present each day. Excellent papers or adpresent each day. Excellent papers or ad dreeses 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 fore noon was upon " Preparation of Missionary Candidates and Outgoing Missionaries," by the Rev. James L. Barton, D. D., Secretar American Board of Commisgioners for Foreign Missions. He treated in ${ }^{2}$ his paper, trais de schools ior preparationdenominational ; spe cial studies for candidates; conferences for outgoing missionaries; language study, be fore going to the fild and on the feld. |
| 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. Di. Ellenwood, because of sickness did not present his paper himself, it was read by Mr. Robert E. Speer. He strongly advocated the need of more earnest evangelistic labor in the foreign mission fields by evangel iste and by evangelistic tracts. |
| In the afternoon session the first topic pre sented was "Sunday-schools and Missions," by the Rav. A. L. Phillips, D D., Secretary Sunday S:hools Presbyterian United States South. He showed the present great awaken ing in the church as to childhood ; how inter est 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 mis sionary agency. |
| The second paper in Wednesday afternoon was in China so long, the R $\theta$. Wm. Ashmore, D D., upon "The Relation of European Communities in Asia to Missions and Our Respon sibility Toward These Comen showed how European communities had in creased in the various cities of Asia, aggregat ing many thousands of people, their niercantile interests, their industries; employment, 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 re sults. He emphasized the responsibility of missionaries and mission boards toward these foreign communities in giving them the gospel, and showed the present extent and management of work among them. |
| Every session of the Conference was opened with a devotional meeting. In the Thuraday morning session, the following papers were preeented: (1) "Christian Vernacular Litera ture and Translations," by the Rev. H.'H. Jessup, D. D., Beirat, Syria. This was one of | the most valuable if not the most valuable

(b) The vernacular language. $\begin{gathered}\text { theng } \\ \text { beast booke }\end{gathered}$ best books and translation
are those written by native
acholars, yet even the best na are those written by native
scholoras, yet even the best na-
tive scholars need to be warnaed tive echolarg need to be warne
not to carry an Englishidion
into their translations.

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 able tranelations and bate may be secured1. By requiring a mission vote of
approval for evergy translatio
undertaken, and every origina book put to prees.
2. By releasing well.qualified foreign missionary scholars from othe
work, and requirin them to
wive their whole time and work, and requiring them
qive their whole time an
strength to this work
3. Brength to this work.
4. Forbidding young, unfledged mis
sionaries, not half acquainted with the language, from trans lating books and .tracte wit
their teachers with the expecta
tion of theirs being printed.
5. By offring prizes for the bes
By offiring prizes for the beest
transilation of given books, or
the beat oricinal works in the translation of given books,
the best original works in th
vernacular.
6. By printing small editions of new
7. By electro
especiolly the Steriptures.
8. By conferring frealy
9. By conferring freely and regulart
Iy with other messions using th same language, so as not to
duplicate each other's work.

## 4. Co-operation of varions boarris. the miseionaries ot ull the boards working in

 the field of a common language share in thbeneetts of the publishing work done by any one of the boards, it seeme but reasonabl
that all should bear their share of the burden The easiest way to do this is to pay a sma proat to the pubishing house on all. books
purchased, ven though the mispion buying
them eell them at a loss. The eecond paper in
was upon "Comity"," by Rev. Paul deSchwei
itr, fot the Moravian Cburch in America, and

Misesione, Frienda. Thene papers wo will not
attempt to outline. They elicited, howerer ttempt to outline. They elicited, however,
aood deal of discuseion.
Thursalay afternoon, the closing session o Thursday afternoon, the closing seesion of
the Confremence, there were two papers preesent
 Kyle, D. D., Prenident of the Board of Foreiga issions of the United Presby torian Church,
2.) "Provision for' Returned Misesionaries," y the Rev. A. R. Bartholomem, D. D., Secre tary Board of Foreign Missions, Relormed
Church, United States. The latter was pre sented in the following manner

1. For miseionaries expecting to return
(a) Provision depends on theory o Provision depends on theory of
support ; whether acocroing
tot their ability and efflciency or their
What will
neds.
(b) What will prepare them best to
return to their work?
return to their work ?
(c) How can they stimulateinterest
in the Considerations : They return to the home ad to recuperate etrength, renew fellowshi
pair spiritually. Those
from- eities need lost ; country, study; ; all, soul.refreshing fel
lowship. A gain on this score is a gain on the wissionary work: Salary and allowances the me on furlough as on the feld. Vacation
not affect salaries of faithful servants is do not affiect salaries of faithful servants in
this country. our missionaries need full pay.
Best results by freeing them from temporal this cos
Beares.
cat cares.
2. For missio
urn to their field Provision dependent upon cause of retire ment; whether due to loloss of causealth of ratire unwillingness begotten of ingfficiency, or from
trouble they have gotten into, or from los
of faith in mission work. If the Board waa troube they have goten into, or rom loss
of fith in mision work. It the Board was
mistaken in their appointment it is to some istaken in their appointment it is to some extent liable. Faitha service deserves recog.
nition. Best that can be done is to give them
an opportunity for eelfl-support.

They deserve the most respectful and conthe churci should support them. If in com
the ndent circumstances it should help them to or preferably in the foreign fleld where they ave spent their best years. Should money
or the support of disabled missionaries be for the support of disabied missionaries be
taken from the general treasary, or what other provision is navailable? ? There should
provision made for such an objet as ef provision made for such an objeet, as min
aters' relief society, endowment, insurance

Beside the discussion of the papers some o following estra questions were discussed 1. What can be done to secure United States
diplomatic representatives on miseion fields diplomatic representatives on mission fields
who do not mirrepresont the moral character
of the American people eapecilly in countries of the American people, especially in countries Where the larger nu
2. What are various boards going to dore-
garding salaries of miseionaries and native arding selaries of miseionaries and native
orkers, in view of the reatly increased cost orkers, in view of the greatly
of iving in all parts of Asia?
3. To what extent are native workers ad-
mitted to the control and administration of itted to the co
niegion funds?

## elven against a emeppapers?

nempapers ?
5. What help can the Annual Conference be O such eon
6. How can the publicetions of
6. How cen the publications of various
7 Is be best utilized without duplication ? 7. İi it wise for small missionary societioe
o ecatter their miseionaries in several coun to ecatter their miseionaries in several coun
tries?
8. Is it wise to engage missionaries excep hose contemplating service for life ? ent out?
10. Is it possible to syndicate matter fo issionary magazines?
11. How shall missiona serinua deficits ?
12. How can w
12. How can we secure a campaign by ank adequate to the needs of ourcampaign hym ook adequate to the needs of ourcampaiign?
13. How can we make our missionary peri.
odicals more acceptable and effective with the odicals more acceptable and effective with th
people?
14. What is the most effective way to utilize he services of returned ing interest and receipts'?
(a) Shall they be permitted to ma
their own appointments ?
(b) Shell they be apointmenaraed ?
(c) Shaill they beinastructed as to t
45. What is a fanir ratio to to recommend
(a) Between what a chursh expend
upon itself and for all benevo pon itself and for all benevo
lence, outside-whether city
ome or foreigri?
(b) Between foreign all the other causes in the hom
16. What is the best method to rec
(a) Should it be entirely by indivi nal, systematic contribution

- by means of pledge and en
(b) $\begin{gathered}\text { Velope ? } \\ \text { Should the }\end{gathered}$
tributions be kept quite dis tinct, or is it well under an
circumstances to
to include it under an omnibus contribu
tion for benevolecee, so as
avoid confusiou incident $t$ presenting so many differen
causes?

THE POET'S SONG TO HIS WIFE
How many summers, love,


Some wifght of thought, though loath,
On the he le teavea





Koep close to thy Best Friend, and He will
refreoh and cheer thee.-Spurgeon.
the burden bearer.











 Mrs. Mary Allen, an American woman who
as been doing valiant missionary work in has been doing valiant missionary work in
Liberia, has juest returned to this country induce a number of negro familie o .go back with her to Liberia. She
oes not want them to go as mission-
ries, but just to go there and live and give hes natives a practical illustration of Chri tian living. She feels that this alone will do
much towards teaching civilization. When
Mrs Allen went to Africa five ears ago she Mrs. Allen went to Africa five years ago sh
had been rejected by the Methodist and Chris
and ian Alliance Boards on the score of ill health
oo she decided the matter for hereelf and wen alone af an independent missionary to he
chosen field, where she has done valiant wort for the Master. She was poisoned twice and
had the fer for the Master. She was poisoned twice an
had the fever once whilie she was in Li
beria, but her courage is not daunted an beria, but her courage is not daunted, an
she says she expects to live and work fo she saps she expecte to live and work for
Arrica for many years to come. The nativee
are nuch interested in her, and she calls her are much interested in her, and she calls he
mission the American-African Mission to pre vent its being called the Mary Allen Mission
She lives alone, and although the savage Sae all about, her she has been unharmed
are all
The ative The natives are mostly savage and devil
worebippers, frequently saerificing their wive
 are often at war among themselves and in
many cases are cannibals. She adds that the many cases are cannibals. She eadds that cas
people are bright and quick to learn, and cap peoppe are bright and quick to learn, and cap
able of civilization. She frankly Bays tha
the chief result of he the chief result of her work has been to prepare the way for future misionary efforte
There have been some convertis to Cristian ty nder her teaching, the most notable be-
ing the son of the king of the country. Hi has a wonderful memory and has learned by
heart all the New, and many chapters in the

THE GIRL WELL EQUIPPED.
One Rummer.
Oany years ago, the writer One pummer, many years ago, the writer
was driving with a party of tourists through
the the woods of Maine. Suddenly we came upon a, pieturesque village by the Bea, an ideal spot
for a vacation. One of the number volunteered to interview the postmaster with re gard to accommodations. In answer to her
simple question, "Whether many of the peo simple question, "Whether wany of the peo
ple took boarders," ha drawled out these re markable words: "Wall, yes, there's them
that calculatees, and then there's the scat
terin' ones," Alas! on
Alas! on the journey of life, how many want of planning, fail meet, who, through women who through loss of fortune are forced to make a living, and who are " will ing to do anything," yet can absolutely do
not one thing well. it is to help them. Such a procession of these First of an matall 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 who at bunches of unnatural flowers on woode
plates. Painting plates. Painting as taught in her school
days found little market in modern times
and the and the few sales she made were a mong her
immediate immediate friends. How conld we disparag
her art? Yet how artful we felt to encourag her art? Yet how artitul we felt to encourag
such a work. When at last her brush failed
the the friendly doors of au old woman's home
opened to reecive her.
opened to receive her.

Then there was the case of a really clever
man who could do many thinga well, bu man who could do many things well, but
ot one that would pay in dollars and cente. Her accoomplisiments were not up to date,
Her crayon portraits were exquisite in flicish, ut the subject was frequently unrecognizable,
her orders were few. She next mastere her orders were few. She next mastered quicker work had superseded it. Too late she was told "there was no sale for engrav
ings, though the work was excellent." Music
 orld no What next? Almost anything; a liftle embroidery, perhaps, or some decorated nick
nacks with which the market was over tocked. Hope was a long time dying in
that brave heart, and she fought on. Why with such talents, pluck and energy did
she fail? Because in her youth no def.
nite preparation had been made for the uture, and when necessity compelled her to
work she had nothiog reliable to fall bock son, and had to join the ranks of th A society girl comes next to my mind,
hoose sole acoomplishment, beyond $a$ a mat whose sole accomplishment, beyond a emat
ering of painting, was to entertain well,
wich she did right royally as long as the oney lasted. The cranh came, the father
died suddenly, and she found ${ }^{\text {² }}$ herself penni ess, with au invalid mother to support. Nothing had she to offer the world in ex hange or money, so that last resort of des
titute women was tried-keeping boarders
 full purese was found to be different from sup
plying a boarding-houee table, and ende refused to meord. Legndscape table, and ende re
panting was her
venture; through the charity of triende

and your edification and comfort; the culti-
vation of CCristian Iove and unity; and the addancement of Christ's kingdom in the
world.
" When we take a view of the prevalence Wo When we take a view of the prevalence
of iniquity and the united forces that the great enemy of God, and of man's salvation,
has raised to oppose the truth, and lead mankind into the way of sin and death, we are convinced of the necesesity of uniting in the
cuase of truth, and exerting all the faculties that God has given ua, to sapport the cause of virtue and religion, and stand fast
in the faith of our Lord Jesus Chriet, and in the faith of our Lord Jesus Chriet, and
not be arfaid tooppose the torrent of vice
error and superstition. Let us gird on the error and superstition. Let us gird on the
whole armor of God, that we may be abbe to
stand against the power of darknese drmly stand against the power of darkners
relling on the assistance of him who has all powerin heaven and iu earth given unto him.
"We appore the epport of your commit"We approve the report of your commit-
tee; the lagt year, concerning the continuance tee, the laer year, corcerning the contine con-
of the yearly General Conference, as we con-
ceive it will be a source of information and acquaintance with the circumstances and
travel of our sister churches, and have a a
tendency to promote Crristian love and tendency to promote Christian love and
unity amone the distant branches of Christ's
Church with which we are in fellowabip. UYou are not unarquainted with our sen-
timents concerning sending missionaries to
 ductive of very happy effects, and be the
meani of diffusing light, and advancing the means of rumusing hat, oontesequently, the elory
cause of trat
of God and the happiness of our fellowersatures.
"It is a long. time since there have been
any additions to our numbers. We have
greatly to lament the want of that zeal and greatly to la aenent the want of that zeal and
activity in the things that concern God'glory
and the welfare of pur immortal souls, yet activity in the things that concern God soly
and the welfare of our immortal souls; yet
we have reason to rejoice and be thankful
 Giver of all good has bestowed on us; es,
pecially that thereis, we hope and trust, a
good degree of love and harmony in the
body; and it is our ardent desire that God body; and it is our ardent desire that God
would enrich our souls with his grace, and make us a people for his praise, that we may
live to the honor of his great and glorious name.
"Our present atate is as follows: Elder
Wm. BBiss,. Pastor ; EEder 'Annold Blise,
Evangelist; Clark Burdick, Deacon ; Wm.
Blise, Clerk. Deathe since last account, two.
 Uader dealing, one. Total number, Alf of the
"Signed by order and in behalf or
Cunch.
WILLAM Buss, Eider. Church.
"The elders and brethren and sisters of the
Seventh-day Baptist Church of Christ at Seventh-day Baptist Church of Christ at
Piscataway unto our beloved brethren and
sisters in the same faith and order sisters in the same faith and order in the
cospel, composing the General Meeting to be keld at Hopkinton, sendeth greeting: "According to a vote in our Church, in
regard to the action of the General Meeting eeld in this place last year aeh Meetiog supply the destitute church and ecattering members nearest to him, and such churches as may be supplied, if well done, can not
think hard of defraying the expense, and for the scattering members, the church, where


Wo; removed, one; died, one. Meseengers, Ader Henry Lafil
Auhhamen 20 th , 1805 .
In the above extract, the term Seventh lay Baptist appears for the frat time in an
correspondence of the period. Thus correspondence of the period. Thus, evi
dently, the Sabbatarian Baptists were frrat
officially called Seventher offcially called Seventh-day Baptiste at Pi
futaway, Aug. 20th, 1805 . cataway, Aug. 20th, 1805.
"The SSbbatarian Baptist Church of Co ansey to our beloved brethrend t the Cireular
General MMeetigat Hokinton, te.
"Dear brethren General Meeting at Hopkinton, etc.
" Dear bretren, we desire to remember,
among the many favors we have enio yed, Dear bretra, fovors wa ha re enjoyed,
hat of the visit wo bed by Fider Coon that of the visit we had by Elder Coon,
whose labors, in preaching the Word among so, were fervent, and was a refreesing \&
son to many, and, we trust, will not soon be
forgoten and , and forgotten, and, have reason to believe, wh
yield fruit to the glory of God. We had yield fruit to the plory of God. We had
visit lately by Elder Lafferty, from Piscata
way, who also labored with ferve way, who also labored with fervency. He
has administered the ordinance of baptism
on bas administered the ordinance of baptisM
on seven persons, and eight have joined in
ellowehip this time:
 Evangelist, Nathan Ayare; Ruling Elders, Joabua Ayars and Johu Kelleg; Deacons,
David Ayars and Sanuel Davis; Clierk, David David Ayars and Samuel Davis, Clerk, David
Ayars. Added, sixteen. Deceased, three.
Under dealing, two. Preent number, ninety.

"Hopkinton Church, reported by Elder
Coon, as follows: Elder, Abraham Coon
Evan Coon, as follows: Elder, Abrahaw Coon,
Evanqeelist, Matthew Stillman D Deacons, Jo-
seph Stillmana, Daniel Babeock and Zache seph Stillman, Daniel Babcock and Zacheus
Maxson; Clerks, Zacheus Maxton and Jo
 twenty-three of same under ad monition and
dealing. Said Church in favor of the prosent
mode of holding General Meeting. Nothing node of holding General Meeting. Nothing res."
"."he
Bristol
Connee Cistol
Conetictic
bethrien
Meeting Dear brethren, without any superfluous immediately and with a deep sense of grati-
tude, to an acknowledgment of your kind
and friendly letter accompanyin the utes of your last Yearly Meetiug, and we de-
ire to sire to render
and Redeemer, that out of his aboundiug grace, he has inclined your hearts to sym-
pathize in such Christian-like manner with pathize in such Christian-like manner wi
our distant brothren who are scattered up
and down throughout these United States. "If you desire to know the reason why we
have not takes a more active part in the measures proposed by the Conference, from
ime to neasures proposed by the Contire
time to time, they are as followeth:
"
"First, We are all republicans in church as
in state government, hence we doubted the in state governient, hence we doubted the
propriety of the elders and brethren, not be-
ing delegated for thatexpress purpoes taking ropriety of the eldars and brethren, not be
ng delegated for that express purpoies, taking the liberty of changing the customs and
usages of the churches and estabisising a new constitution. It the businibes, at tryta,
had been referre to the eburches, and had
been stated as it now stands in the minute been stated as it now stands in the minutge
of the late Conterence, it is probable we
should have had no formidable objection
 ner of holding our Yearly Meoting. As the
business now lies Gairly before the churches,
hey can delegate meseengers, who can de they can delegate messengers, who can do-
liberate on, and adop, such torm of regu-
lations as to them lations as to them shall appear neceseary,
and if such regulations and rules gall be
approved of by the churches when laid before approved of by the churches when laid before
them, the same articles may be considerred a legitimate constitution, for th
who approve and adopt the same.
second. As the frrat objection - Beems, at
present, bo be out of the way, we will pass on
o the second and moet formidelle or the second and mosi
is this: It is recommended to the churches to
aize raise by subscription a certain fund for the
use of missionaries, to go into different parte
 aborers are fewe and we sincerely pray that
the Lord would raise end forth more; but we are not warranted to
beieve that the sam his disciples to go forth without purse or
scrip and that what they frealy received to reely give, would be pleased with our hold-
ing up money ovetous men to enter into the gospel vine-
ard. vard. Not that we suspect any of our breth-
eon of being thus covetous, or that any of
hem would enter into the ministry sake, but yet, since the love of monney in the
root of all evil, and, since we have had so many sad examplese of the dolofeful effects of
the Money Call' from the days of Constanine to the present time, we are inclined to
hink hink that we had better keep our money
out of sight, untilit it shall please the Lord to nove upon the hearts of some of his faithful
servants to visit their brethren, and, when
his shall be the ceae his shall be the case, we hope we shall not
be wanting, on our part, in communicating
oo them of our carnal thing We desire that the kind Lord would open some
way way, consistent with the plan of the gospel,
for the more general promulation of the
orpel in its purity gospel in its purity, and that not only our
brethren but that all the Christian world, beight be conformed to the observation of the
mauctifed day. " "These reasons, for the want of more
light, have prevented our delegating certain messengers according to your request; ; but
at two ort three of our brethran will
meettent in our behalf, and if we can by any means
attain to any light on the subject contem"The state of our Church is as followeth: Amos Stillman, Evangelist; Elisha Covey,
Clerk. Added, two. Died, two. About forty
(To be continued.)
the mausolum and the judgment day A Scotsman, who prided himself on his
ealth and his contempt for religion, erected magnificent mausoleutu for the reception of
is remains after death. While superintending
While superintending the work, the Scots-
nan was met one day by an elder of the Kirk, o whom he laughingly remarked:
i. This'll hold me pretty fast, eh?
"This'll hold me pretty fast, ed? ? No rising
out o' here on the resurrection day." "My man," "Beid the eldere, ""dinan pie yer-
ell ony trouble aboot rising. When the day gelf ony trouble aboot rising. When the day
of judgment comes, it'libe easy to take the
bottom out o't, and lat ye gang doon.?

\section*{| $\mathbf{Y}$ |
| :---: |}

 HE THAT IS Do

Tam conten with obtibut have




## the Lopd's use of incapables.

Just as there are people that are so in the
habit of thinking they are sick that they nev. habit of thinking they are sick that they nev.
er get well, and nothing less than a fright or
an earthquake will convulse them into conan earthauke will convule them into con
valescence, Bo society and the church and the
state are fill of competent state are full of competent incapables who
are good for nothing simply because they are good for nothing simply because they
have never commenced to imagine that they
are good for almost anything, and have uevare good for almones anything, and have uev
er been so circumstanced or have never had er been so circumstanced or have never had
responibibility so rolled upon them as to
und responibiny so roiled upon them as
shake them out of their incapacity. Moses ie a case in point, who, up to the time he wa
eighty, never did any thing noteworthy so far eighty, never did anything noteworthy so far
as we can learn, except to kill an Exyptian,
fundamentally the same man, of course, that fundamentally the same man, of course, that
he was during the crowning, distinguishing
period of his life, but not having happened period of his life, but not having happene
uring his fourscore years to be so circum stanced, or to be so plucked at by the pull o events, as to disco ver that he was not a non
entity, and when summoned to action by Je entity, and when summoned to action by Je-
hovaha, pleadiono off, i, so many like him have
done siace, by alleging himself to be constituone siicee, by alleging himself to be constitu
tionally unequal to the task that wasset him.
f you ask a man to do something who think If you ask a man to do something who thinks
himeelf. incompetent and he says "no," ouo have to take his "no." The advantage th
Lord has is that he döss not have to take man's "no." He did not take Moses' "no,"
but hung to him, stood him ap and put the but hung to him, stood him up and put the
load on him and told him to go along with it, load on him and told him to go along with it
and just the weight of the load made hin able to go aloug with it, pressure found the limp muscles that had been waiting for al most a ceatury to be crushed into exertion,
and circumstances not made him great, but
gave him a chanee to be what he and millions gave him a chance to be what he and millions
of other people are in a condition to be when
the chance comes, when the assasin's bulle strikes, when at the opportune moment a
shove is given into the Pool of Bethesda. Treasury.
great thoughts in few words. What we need is not a plainer, easier path
to heaven, but a determination to climb courageously any road that leads us nearer
tod. The mark of a saint is not perfection, but
consecration. $A$ saint is not a man without consecracion. A saint is not a anan wil hout
faults, but a man who has given himeself with
out reserve to Gud.-B. F . Westcott. out reserve to Gud.-B. F. Westcott.
Be sure of the fuandation of your life. Be sure of the foundation of your life
Kow why you live as you do. Be ready $t$ sive a reason for it. Do not, in such a mat 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 nothi
"The religion that costs nothing," says an
acute writer," is worth exactly what it coste. acue writer, is wort hexactly what it costs.
Every ounce of effort we put into our religio comes back to us, sooner or later, in power.
If we have no power, no worth, the reason is If we have no power, no worth, the reason is
not far to eek there has been no eacrifee,
no pang, no striving. no pang, no striving.


 One day it wes to ocold to po to a chbol so
staid to $\mathrm{m}_{\mathrm{s}}^{\mathrm{s} \text { tald }}$ mar it hurt woree when it was thawin



why is the lew hated?
Dr. Madioon 0 . Peters, in opening the die.
cussion at the men's meet ing in the Broad cussion at the men's. neeting in the Broad
Street Bapatist churbbe, in Philidedphia, last Sunday afternoon, said:
 know him, Lamb rephea, "1ion't wanto $t$,
know him, for fear I should like him." Chris. tians and Jews alike make ignorance of eacb
other's cluim for judgment, and seem to be
 they might like each other. Long before so
cieties
tion
 izad civiiization. They were our bankerr
obefore we know how to read. While the aut cestors or Europent
bending their backs to the commandsof their superiors, the Jews were the torch bearers o
the world. The Jews have produced proportionatel. a preater number of great men than and
other racee of whom bistors bears recerd.
 $t$ trarge eities is uot neeuliar to them. 1 t is

 com meree and $\begin{aligned} & \text { and wherer you see the properorous condi } \\ & \text { tions of commerce you see civilization on the }\end{aligned}$
The almenouse has no ned to provide for
a Jew. $\mathbf{H e}$ is domestic above all men. $\mathrm{T}_{0}$ a Jew. He is dometic above all men. To
The Poter's felde the Jew is absolutily un.
known. known.
The The preididie that exits apainet the Jewe sponsibe for all, and all are made repon
Bible oro one. Is it tair to let pritidice azaine
 individuald develop into prejudie apainet
race? Leet the ereproach bo cast where it be
 rave. Alesander Dumas asid: ", When
found out that I was black, I determined $t$ to live oo white as to toree men to took beneat my gkin." That ought to be the spirit an
ambition of every man who belonga to a per $\underset{\substack{\text { Rembition of } \\ \text { Beated race. }}}{ }$
 corresponding positions. Money often geti
ahbead of the maners of of Jew and Geantil
 twao peneration of of continuous
the conditions of refned acoiety.
The love of money is the curse of



gratitud of the warmed and comportable,
and that while ne has been morking tor some
 ne ne
pu
ro pull
zould
counin
one .
$\qquad$

 monveal (you call it state), and for God.
Then all llabor will be nobie aud every burden will be sweet
 If these telde had ben tilled witit dre and
wisom they would have been like pardens.
Cor For six thousand yearas man has been tilling
the soil, and yet the sons of earth are hunk the soil, and yet the sons of earth are han-
ryy; the faxa and cotton from the rich val: leys have been pathered, yet the naked are
not clothed ; the hills have been robbed of
nei torn
 prison bars have been made for earth's free
men, and chains tor itse slaves.-G. H. Sim. men, and chains for its slaves. -C
mons.
HIS Business AND ouns.

HIs Businss AND OUNS.
Cefleld was one ay dining with a num. ber of miniansters ont the mane mase of his old

friend, the Rev. W. Tennent. | Triend, the Rev. W. Tennent. |
| :--- |
| Atter diuner the prate pracher expresed |

 ing tingeven (asi it proved, he wes near his
inas illness) and agkea the ministers it his

 "Brother Tennent," said Whiteflel, "you
are the olosest man amonn us.
Do vou not
 at hand?" " " have no wish about it," said Tennent Whiteneld pressed his question, and Tennent trepied preseed his question, and Ten-


Athirratime Whitefld presed his ques-
tion, addine: "If death were left to oour own chaiee, would you not choose to die?"
 and have enfaged todo his buxinees.
as he pleases to continue me therein.
SENATOR QUAV, who papes much of his
leisure at his bungulow in Florida, tells this story of an ond neroo who came oto w watch
maker with the wo hands of a clock. .I want fer fer to fox up dees hap's. Dey
aiut't kept no correat time for mo' den six $\underset{\substack{\text { manf: } \\ \cdots \\ \cdots \\ \text { Well }}}{ }$

$$
\begin{aligned}
& \text { watell wiver } \\
& \text { water }
\end{aligned}
$$

Mout or my cabin.
"O.

the clock'cepting de han'sp $A \mathrm{An}^{\prime}$ 'here dey be You jees want de elococ bo yon cant tineser it
and charge ma a bix price. Giimme back dem han's., ",
And, so eaying, he started off to find an And, so aying, he
honeot watchmaker.

$A$ country CAT Cat Repentance.
 whert tormorly she hand reiknod supuremene. I 1 vai impresied opon her in then onotstranenuoue
 Ienly in its un weleome presence. Nature,
however, has not intended that coatta and chip.
 unlucky afternoon the tiny creature darted




 for two days, and her mistrese was berinining
to ropent her severity, when on the third to repent her severity, when on the third
morning the returned, bearing in her mouth



## A strange equivalent.

Henry Ward Beecher penetrated one day
in company yith a friend into the purieuens the Bowery in New York, and, bethinking
themselveso the inner man, aboutlunch.tim reapred toa reataurant, where they were much
diverted by the waiters rendering into "down town" slang the custome
"It think," said Beecher

toast., Wonder it he'll put any equivaleot to
that?
"Mou'll see," rej ined his friend, who then
callea the man and gave him the order, ad.

## ding, "Wi. thungt. ent

"Yee, eiree," quoth the napkin. wwirlerfer ae
he skipped to the order.tubes, own which he -yeled, "Adam and Eve on a raft; wreck
'emI", Aud while the lay kenlleman roared the cleric proty nearly collappead with laugb
ter.

WAITING for the trañ.
 blace-ana-white org which bery evening
trote down to the station in a mall Pentsylvania town to meet the train on which hie
master used to come home. The Indianapo mis sentione tells the story:
Hibet
Ribs' master has not come on the train for
many mouths. He was the conductor of a
traii which was wrecked, and was killed. But
 the platiorm wapging his tail , his tongu
hanging out, au expression of at axxious hop in his big eyes, waitiog fror his master: Wo
Winen ont of the traimen explaing, "H liowiy back into the big neotht, the strong
jaws close, the shexey tail drops, and Ribs
tures and walke back to his kenanel. But out
 until some oneot the pitying,
him, $"$ "He ain't tome in yet."


WE ARE MOVED 10 REMARK.
That human nature does not chat That the bells ring in a new year.
That we all can do some repenting. That the news of an unprecedented. crop Lemp in the Pbilippines is encouraging for th
crasade agaiust crime. That if Chicago papers circulate in Havan That notwithstanding Dr. Parkhurst's peo pinion of new year resolutions it it to b oped that he will flad some way of reforming
is pulpit practices.
That the five willions of immigrants who ave landed on our shores during the last
ivelve years make a serious foreign mission Troblem at home.
That if Governor Taft has given the Philip Nines as much pood goverument as he claim That a government which has given $\$ 21$, 107,852 - for induastrial expositions ought
have some credit for being paternal. ave some credit for being paternal.
That the South Atlantic States want a cane more than they want an issue for the Demo-
cratic party. cratic party.
That Senator
That Senator Gorman bas ditched his hopes
Of a presidential nomination.-The Advance
BOTH PLEASED.
A commercial traveler who occupied the
same car with a clergyman asked himm if he
had ever heard that in Paris as often as priest was hanged a dounkey was ananged at
he same time. The victim of the joke r hie same time. The victim of the joke re
lied in his blandest manuer, "Well, then, let Tramp.-" Plese be glad ne not in Paris."
Tramp. "Please, mum, I haven't a frien
or a relative in the world."
or a relative in the world."
Hounekeeper.-" Well, In $^{\text {glad there's no }}$
one to worry over you in case you get hurt.
one to worry over you in case you get hurt
Here, Tige It seems to me we can never give up long
ing fand wishine while we are thoroughl and wishing while we are thorough
live. There are certain things which we fee
be beautiful and good and we must hunge to be beautiful and good an
affęr'them-George Eliot.
A noble career depends on the treatmen oul. So the thoughts which we harbor with in us and which go out through the doors o al character. One of the higbeest of apirit all lux uries is the enioy ment of pure and ex

 sin: "No, we never did, nor did we ever see
womo watitzon arond town in her shirt
weeves with a cigar in her teeth' and running

 (ind lick any man in town.








 MARRIAGES.

 and DEATHS.






 Hif aged parents are still living in Corry, Pa... two
brothers alao anivg their home there. About twelve






















So stregtt trat made away;
Then benuty
urea
towed ; then wiedom, honor, pleas




Atheism in ont an a
oavement of the soul.

BeREAVED.
Mess whitcomb aler





OUTLOOK FOR THE MOSQUITO.
Speaking of the conference held iu New York
city ou Docember 14 last to orgaize the war against mosquitoes, Engineeriug News asserts the movement has now chauged from ridicule to respect. It says:
"Such tangible results have now beon
achieved and the hearty co-operation of such achieved and the hearty co-operation of such
a larke umber of property owners, entomol
ogists, engineers, santarians, and publicspirited citizzns generally has been secured as
to make possible a well-attended conference to make possible a well-attended conference
of represenstative mel, at which papers on
varios espects of the mosquito problem various aspects of the mosquito problem
were readd and steps tuken to form a perma.
nent national organization to combat the nent national organization to combat; th
mosquito nuisance and menace. . A a confierence, the gathering was notabie for
its many brief and forceful addresses and the tha many brief and orceful addresses and the men who presented them. As
char a discussion of a vital, economic and sanitary
quesition, affecting the comfort, prosperity quesition, affiecting the comorte, prosperity,
and healthof millions of people, the remarke
were of a distinctly practical rather than were of a distinctly practical rather than
theoretical character. Prominent New York men of affirirs told of the satisfaction the
bad derived from money and time expended in exterminating mosquitoes on their Lon $\mathcal{L}$
IIland, Staten Ieland, and New Jersey estates.
I Engineers and entomologists told of theit
part in the study of the problem and in su cessiul solution. No one equestioned the pos
sibility and feasibility of rectaiming any mos sibility and feaibibility of reclaiming any mos
quito.intected section and of suppressing both
malaria and yellow fever, if individuals and malaria and yellow fever, if individuals and
municipalitios would cooperate, and, in the municipalities would co-operate, and, in the
case of large areas, in state.and perraps nacase of large areas, if state.and perhaps na-
tional poternments would join the work.
Except for preqiiminary studies, however, ocal action alone will generally be suffcient.
Oce the biological side of the question has Once the biological side of the question has
been detormined, fundis raised, and private
and puiblic co.operation вecured, the work of
mospuito oxtermination Renerally resolves
itgelf into the engineering problems of drainitgeel finto the engineering problems of drain-
aze, fllling, and, in some cases, the coustruc tion of dams or tide gates to control water-
levels. ©Mosquito engineering, as Mr. Henry levels. Mosquito engineering, as Mr. Heary
Clay. Weeke, one of the most prominent
Corkers in this new departure, terms promises to afford manarture, terms
engineers in the tupture," THREE CHARACTERISTICS OF PURITANIIM. Puritanism was distinguished for its pre
vailing religious instinct. What had been nicknamed austerity, and even a aceeticism, by
superficial observers , was in fact the superfcial observers, was in fact the realized
presence of God. Morley had said, "Puritan ism came from the deeps," and from the deeps
men cried unto God. One incident might be
tel taken to
for the army were low in the troubled days of
1648 and 1648 , and the offlcers of the army wanted to
hold $a$ meating of inquiry into hold a meeting of inquiry into the cause of
misfortune. What kind of meeting did they
hold? A day's prayer-meeting in Windag
het mistortune. What kind of meeting did they
hold? A day's prayer-meting in Windor.
And, as Cromwell said, this was very sane ; it was the sanity of men to whom every spot
was anillowed ground, and every act of life an act of worship. But ohl what a pap sepa-
rates those of the present day from that
sieritt Their rates those of the present day from that
spirit Their fortunes in the army had been
somewhat low. They appointed a royal com som.
mision. 1 wonder if it ever occurred to any
of the of the offieers of his majesty's army to hold a
day's day's prayer-meeting to inquire into the cause
of misfortune. I kouw that it takes a a great deal of faith to helieve that even a day's
prayer-metine could reform the war ofte prayer-meeting could reform the war offlee,
but still my point is that they never dreamt
of such refure. The refuge of the Puritant of such refuee. The refuge of the Puritans
was the immeniate presence of the Kine o
kings. I pled with was the immediate presence of the King
king. I plead with young people to culti-
vate that religious sense. People are becom ing materialistic in their way of thinking.
The country is living in The country is living in a state of panic into
which no country could fatl that realized the Lord of Hosts was with them. We have been
building war-ships at an amazing rate; we ave been elaborating splendid army schemes,
on paper, and we have been seriously discussing conseription. It is time to cry "Halt. and reform our rank. The president of the
British ausociation lately pointed out th instead of looking upon its material resources as its chief resources, the country should look
upon its mental resources poon its mental resources as such, and said
that itt greatest asset was in its men-
tal powe I venture to it st cal power. I venture to go a step
further, and to suggest that a nation's
greatest bit greatest asset is not simply its menta
resources but its moral steadiness. Which are the three greatest commercial nations of
the prosent time? Great Britain, the Unite States of
Roberts.
the little loaf.
In the time of the famine the rich man per-
nitted the poorest children of the ciry to
come to his house and said to the "To
tands a crate full of bread, Each of you
may take a loaf from it, and you may come very dav until God sends betrer timeses,"
The children at once surronded the The childran at once surrounded the bas-
set, striving and quarreling over the bread,
because each deesired to obtain the fneest;
and the
thankg.
Only
Only F
 the basket, kissed her hand gratefully to the
man, and went quietly and becomingly home.
On the On the next day the children were equally
ill-mannered, and Frazzieka this time had $\mathbf{a}$ oat which was scarcely half as large as the others; but when she reached home and her
mother broke the bread, there fell out quite nother bre of the siilver piecep. The mother was frightened, and said: "Take the money back at once, for it certaiuly got into the
bread by acident." bread by accident."
Fravziska did as she was bid, but. the beevolent man said to her: "' No, no; it wasnot
an accident. I had the silver baked in the mallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and atisfed."
He who wo He who would prefer a a maller loaf than
uarrel about a preater will always bring a lessing to the home, even though no pold is
baked in the bread.-Reformed Messenger. reálistic art.
One day the primary teacher had been talk-
ing about Jack and Jill, and asked the little people to draw a picture showing what she
bad told them. When the pietures were aathered, it was noticed that one little boy The teacher said : $:$ "Why, Freadie, why do you have those stars in the picture? It was
in the daytime when Jack and Jill went for Ereddie looked yp, as if surprised at the dullness of the teacher, and said, "Why, Miss
fill down, are the stars that Jack saw when he
Our only vietory over temptations is
through persisting courage and an indomitathe cheertulness.. Frederick W. Faber
ble
 on the eecund floor of the Lynch building, No. 120 South
Salina treet. All are cordially invited.







 Trat Seventh-1ay Baptitat chureh of New Yorit.
 sabathenhoo
at 11.100 A.
vistora.


THE SABBATH RECORDER.



The SabBath RECORDER.
$\triangle$ sevinti-day baptist wekely, poblished by tar anerican sabbati tract society, plainfilld. n. J.
VOLUME 60. No. $5 \quad$ FEBRUARY 1, 1904. WhoLe No. 3075.

| mUSIC, WHEN SOFT VOICES DIE PERCY BY\&BHE BHELLEY |
| :---: |
| sie when oft voies die, |
| Oider |
| Ruse leavee, when the rone is dead are heapt for the beloved bed ; |



Tus moruing

ieariul cold all over the land.
From the far north-west to the
Atlantic Coast the King of the Arctics bites
unto suffering, maimiug, death. A soore of
incidents recall Longlelow's lines from "Hiawatha:'

##  <br> 

Whateverugh of the forest, round the viliage." they are fill of lessons touching spiritual ex
periences. The central idea of the Gospel, periences. The central idea of the Gospel,
and of Christian life, is God's love. Love is
the essence of lie in the essence of life, in all best things. Love is
power. Love gives insight. Love is might-
iest of impulies. Love throbs with desire to express itself, to do and dare and accomplish for the sake of that which is loved. True faith
centers in love.. Hence faith is warmith, life, centers in love. Hence faith is warmth, life,
power. No human soul knows the deeper and
better meaning of it o place and mission until better meening of itt place and miksion until
it knows God through love-boru faith. Sucha soul cannot beovercome by any outward cold
nor destroyed by any outward opposition. nor destroyed by any outward opposition.
When Good dwells in the soul, through faith one's life is like a well warmed and lighted
home tilled with peace and comfort when home the mercury freezes to death outside
The
Theony safeguard arainst auch cold as this The ony saieguard apainst such cold as this
winter brings in warmth wwithin the home
The only bhield against spiritual declining The only shield against spiritual declining
freezing, death, is glowing faith fed by love
obedient love, eager love, truatful love.


WE do not write these words for
Bake of the rhetoric. Holland
 employ." This winter, with its
surpasing cold, ite smothering sow,
its ice gorge floods, bay leasons for uas. its ice gorge flods, has leseons for us
Warming and comfort are in its words. It saje: Keep close to God. Feed your spirit-
ual tres with love and obedience. Guard
the avenuea trout

FEBRUARY 1, 1904
WhoLe No. 3075 and doors of your rpiritual life well in place.: sitions and more valuable legal restraints. is
Go not forth uuclad of $G o d$. Haeten in the beyond question. pathway of duty with god. Haid feeten well in thed
with the preparation of the -Gospel of of with the preparation of the -Gospel of peace.
Avoid needtês ex posure but turn not back from any duty or opportunity. Warmed by
faith and loving obedience, you need not $\qquad$ The Advance The Advance for January 14 en-
ters a vigorous oriticiem because


 constant victory. Replenish your fires. to represent and establish American ideals
Learn गessons. rom your thermometer. and civilization in the Plilippines, they could
Thank God for the warmoth, couffort and not find at least one man who honored the peace of love, faith ward obedience, blesfort and not find at least one man who honored the
Trinity in rinity in human life. Subbath day and publicly recognized the
claims of ralivion by being present in some
house of God on the Lori's Day." The Ad-
$\qquad$ ing: "There is nota chyrcc-poing man among
the able men and statesmen whom our govern-
ment has sent to represent and establish ment has sent to represent and establish
American civilizztion in the Philippines." We
 Theris aloana a much more rational and com. - made by the Advance, but in the facts set
mendable treatuent of the child problem by forth by it thereappears a volume of evidence
courts in cities where children are forced into showing that whatever may be the future in courts in cities where children are force wo showing that whatever may be the future in
murre or less of evil, and must therefore come the Pibilippine or elsewhere, the men who
before the courts an criminals, when in fact control the affiairs in the United States are
 aud the unwilling or unknowing vietims of
outside iufluence. If what has been gained,
already by way of "suspended sentence", "probation," etc., can be extended until we
shall have poblicinstitutionn which are neith.
er "houes of $\qquad$ Under the head of "DPestroying
the Sabbath," Rev. Frank B.
SSieeper writes in the Watchman
for for January 14. His Waper seems
en called out by the action of the society owes to childry sen will be more niarly
fulfilled to have been called out by the action of the
Massachusett Baptist Convention at a late
session, which convention seant an appeal to to session, whieh convention seat an appeal to
the Legisiature for "a strieter observance of
Sanday, not only for the religious, but for the Sunduy, not only for the religions, but for the
civil, welfire of the poople". As a result of
that action Mr. Sleeper declares: "I found hat action Mr. Sleeper declares: "I found
myself questiouing what divine authority was
te basis of such an
 those who say, " We are under grace and not
under law; if we were under the law we should
 because they remove all divine foundation
from it. To eecape the conclusion that if the
 asserting that the Seventh-day of the week is
yot the $S$ tbbath; that any seventh day after six days of labor meets' the full requirements
of the law, ett. He asys: "Why thould any-


