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Amount needed, June 1, 1904 . . . \$95,833 50
Mrs. Etha E. Stillman, Boston, Mass.
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OVER AND OVER. A THANKSGIVING SONG.

OLIVE E. DANA.

Over and over and over again God's harvest falls in the hands of men, And never weary our Father is Of feeding these clamorous children of his; Of ripening the grain, and painting the fruit, And giving the oak its sturdier root; Of wrapping the corn in its husk away; Of hiding the seed for the wand of May, Over and over and over he pours Into our bins the bounteous stores.

Over and over and over again God's care broods over the lives of men; Unfailing, unwearied, tender and near, So constant and close we forget 'tis here! Forbidding mischance, and defending from ill, And in its refusals enriching us still. Over and over the heart is made glad, So clear the sight of God's goodness is had, So abiding the deep, still sense Of his gracious sheltering providence.

Over and over and over again God sets his hope in the souls of men; The joy in the joy, the gift in the gift, The light that enters through sorrow's rift; The swifter days and the starrer eyes, The strange, deep peace in the heart that grieves; The thrill that says, "He is very near." The trust that owns, "He is now and here," Over and over, in all our living, His mercies come; we will keep Thanksgiving.

THE extent and variety of editorial matter in this issue of THE RECORDER is not very great. This is intentional. We desire to call such special attention and make such emphasis in the question of Aggressive Sabbath Reform work, that we give that theme first place. Give it double attention. Call the attention of your friends to it. Ask every man whom you meet to consider it. The times are auspicious. The demands are unusually great. The fields we propose to enter are ripening. It is a time for quick decision and prompt action. Under such circumstances, neglect and failure must not be thought of. We can "go up and possess the land." We must go.

NO ARGUMENT is needed to show that Aggressive Sabbath Reform work is a necessary element in our denominational life. The history of more than two centuries shows, in proportion as we have given thought and attention to the spread of Sabbath truth, the vigor and efficiency of all our denominational work have been increased. This is quite as clearly shown in the matter of money as in other

directions. For the last few years distinctively Aggressive Sabbath Reform work has been pushed into the background, by various causes. The Board of the Tract Society, struggling with the situation, willing to do and yet fearing to venture, has now determined to go forward, trusting in God and the people for support in a new Aggressive Movement. The Board realizes that its relation to the denomination and to the larger cause of Sabbath Reform, places upon it the burden of leading in that work. It has been confronted by the double responsibility of conducting the Publishing House successfully, and of doing Aggressive Work at the same time, when there has been no way of doing both without being constantly in debt. Those who have not given more than ordinary thought to the demands upon the Tract Board cannot appreciate what its position means, nor what difficulties have pressed upon it, for the last few years, because of the inadequate financial support given to our publications, and of the unexpressed interest in Sabbath Reform work. Unexpressed interest is sometimes equivalent to opposition. Apathy is the worst form of opposition. To conduct the Publishing House successfully, and without any debt, has been more than the Board could do, without attempting aggressive work. But, as we have just said, after renewed consideration of the whole situation, the Board has determined that aggressive work on an enlarged scale must be entered upon at once, even if such work results in creating a debt, for the time being. Neglected duties and unimproved opportunities are worse, indebtedness than unbalanced books at the end of the year.

THE Board is moved to these conclusions, in addition to other considerations, because there are new and growing opportunities and demands for our literature in Pennsylvania, Massachusetts, Connecticut, Rhode Island and Maine, at this time. The question of Sunday laws; their enforcement, and their modification, is more acute in those states than it has been at any time since the American Sabbath Tract Society began its work. Supporters and opponents of these laws are active in definite and organized movements which promise to continue with varying degrees of intensity, until something like final results are secured. In this way the public mind is being prepared for a larger consideration of the whole Sabbath question than it usually receives. A new tract entitled "The Evolution and Future of Sunday Legislation" has been prepared with special reference to the Sunday law issue. This is to be

sent to clergymen, lawyers and newspapers, in large numbers, and at repeated intervals, as circumstances indicate. Other tracts already in use will be sent with the new one, and after it. To refuse or neglect such opportunities for placing truth before those who have prepared the opportunities for us would be so grave a delinquency in the sight of God that the Board does not dare to take the risk of being thus negligent and delinquent. Hence the decision at the last Board meeting to enter on the work here announced.

THE reader, if he is in any good degree thoughtful and observant, will see that the reflex influence of Aggressive Sabbath Reform work on ourselves, is greatly needed.

It is useless to close our eyes to the fact that numerous influences combined, threaten the decay of denominational vigor, and the weakening of interest and zeal in our special work. Loose thinking and actual Sabbath breaking are fostered by these influences and tendencies. So far as Sunday is concerned, Sabbathlessness and holidayism increase steadily. This is the testimony of the most devout friends of Sunday. We are breathing that poison, and the symptoms of its presence in our denominational blood cannot be covered. We cannot cure this by recounting the symptoms, and waiting supinely inactive while the poison continues to propagate itself. Aroused sentiment will do little for us, unless we go into aggressive and vigorous work. It is worse than useless to stand on the shore of the Red Sea of inactivity and moan in the ears of the Lord. Because we are busy about other things, the danger is not made less, but rather more. Pastors and church leaders who see disregard of the Sabbath creeping into the lives of those for whom they are responsible, parents whose children are tempted to turn away from the faith, and men who have times of fearing that they themselves are growing hollow-hearted, ought to be stimulated to aggressive work, and through wholesome fear if need be. The dry-rot of inaction is as sure death as the blotches of leprosy.

At least six thousand dollars should be expended in the production and circulation of Sabbath literature between the first of December, 1904, and the session of the next General Conference. Even that sum will not do all that ought to be done, and the next Conference should recommend the expenditure of twice that amount for the year 1905-06. The method of sending truth which

was so successful in the case of *The Outlook* cannot be made available now. Our publications must go under regular postage rates. While this will be more expensive than through a periodical, it will have some definite advantages, as the more permanent form in which literature will be sent out will secure better attention and more frequent consideration. The Board has given every phase of the question of methods full consideration, and will follow the most efficient and economical lines. Not a penny will be wasted. But great enterprises cost, and the work now undertaken must be rated as both great and permanent. If the \$15,000 for which the Tract Board has asked, through the Board of Systematic Benevolence, is raised, six thousand can be applied to aggressive work, and the other interests of the Board can be prosecuted even better than usual. The amount asked for is about \$1.50 a member, namely, a little less than *three cents* each week. If the people rise to an adequate conception of their privilege and duty, that amount will seem but a trifle. We do not lack the means. If the money is not provided it will be proven that we do lack interest, that we are neglectful as to duty, and opportunity. Because the demands are so great, and the opportunity to make a new struggle for the truth is so glorious, the Board believes that its call for such an amount is neither unjust nor burdensome, but rather that it is less by at least one-half than the best interests of the Cause demand. The Board has faith in God and His People. Note what we say, "His People." Therefore it has determined to go forward under the bugle call and watch word, "*Aggressive Sabbath Reform.*"

The Joy of Being Thankful.

By the time this paper reaches most of our readers Thanksgiving Day will have come. Whatever else that day may be to you it ought to lead to a higher estimate of the joy of Thanksgiving. Thanksgiving may be a duty, but duty is a cold word. Thanksgiving is a privilege, but privilege is comparatively a weak word. To be truly thankful, under any circumstances, is a joy. Watch little children; witness their delight over any incident which calls forth their thanks. That childish delight is the highest expression of genuine thanksgiving. People may say, "I thank you," in such a way as to prove that they are in no sense thankful. What they say is either coldly formal or hypocritically deceptive. Taken as a whole, the people of the United States have abundant and emphatic reasons for being joyous in their thanksgiving at this time. If, in any case, individuals feel that they have less reason than others for being thankful, they may still find many reasons for rejoicing, and for joyful thanksgiving. Yesterday we had a moment's conversation with a teacher of music. In that conversation the writer recalled a statement made by a celebrated teacher of music who was unable to secure from a noted soprano singer the quality of tone he desired. Her voice had attained great success in point of culture and power, but the highest quality was still lacking. One day, half in desperation and half in despair, he said to his pupil, "I wish I could make you suffer for two years. Then I could secure from you the finest soprano voice in the world." If any of our readers have met that training which comes in the furnace of affliction and disappointment, they may be thankful that the Father has

ordained in love that out of such furnaces the highest quality of soul and the richest joy in thanksgiving may come. Gold is purified by the fire, and a loving and obedient heart is the richest of all gold, in spiritual things.

"I AM enjoying THE RECORDER more and more. How a Seventh-day Baptist can hope to keep up his interest in what we stand for and not keep in touch with his brethren through THE RECORDER is more than I can understand. It is like trying to live without food." The foregoing is from an earnest young physician. That he appreciates the situation and the need of keeping in touch with the denominational life is promise for his future usefulness and power. It goes without saying that no man can be interested or helpful in any given enterprise who does not keep in close touch with it. This touch must be with the fundamental principles upon which the enterprise is based, and not with mere details, as to methods of work. When life is at the full, methods take care of themselves. Nothing organizes effort and purpose like life. While THE RECORDER is thankful for commendations like those above, its thankfulness turns upon the value to the denomination rather than any element of commendation such expressions contain.

SUMMARY OF NEWS.

The sugar consumption of the United States in the current year seems likely to exceed that of any previous year, both in quantity and per capita. The total quantity of sugar brought in to the United States in the nine months ending with September, 1904, is four and one-half billion pounds, against three and three-fourths billion pounds in 1903, the high-record importation of sugar in the corresponding period in earlier years. Of this enormous quantity of sugar brought into the United States during the nine months practically one-fourth came from the noncontiguous territory of the United States—Hawaii, Porto Rico, and the Philippine Islands; more than one-half came from Cuba, and the remainder chiefly from other islands of the East and West Indies.

One especially interesting fact shown by a study of the figures of the imports of sugar is that the second largest importation (omitting from the consideration the sugar brought from the noncontiguous territories of the United States) was from the East Indies, chiefly Java, the largest being, as already indicated, Cuba. The total imports of sugar into the United States under the title of "East Indies" during the nine months ending with September, 1904, amounted to 259,774,777 pounds, valued at \$4,319,463, and this is chiefly from Java. The imports of sugar into the United States from the Dutch East Indies have increased very greatly during recent years, the total in the fiscal year 1893 being 183,492,432 pounds, and in the fiscal year 1903, 891,758,090 pounds.

The course of the war in Manchuria has gone on during the week without any great developments, or, it may be better to say without any final result. The Japanese have pressed their work at Port Arthur, and have gained several important points during the week. But for the stubbornness of the Russians and their determination to exhaust every effort, and sacrifice every life, if need be, before yielding, a full surrender would have taken place before this. During the week the Russian torpedo de-

stroyer, the *Rastoropy*, reached Che-foo, bearing important despatches to the government at St. Petersburg. She was followed and blockaded in the harbor of Che-foo by the Japanese and was blown up in that harbor by order of her own commander. These facts show the straits to which the Russians are reduced. According to the best information attainable the remainder of the Russian fleet is still at Port Arthur. While the despatches brought to Che-foo are not given out, an officer connected with the Russian government said, "only when the last biscuit is eaten and the last cartridge fired, will the garrison surrender the fortress." It is also said that vessels have been able to run the blockade at Port Arthur, bringing sufficient supplies to the beleaguered garrison to prevent starvation. The *Rastoropy* was able to run the blockade at midnight, in a blinding snow storm, and going without any lights. It was announced that her only purpose was to carry despatches and so get into communication with St. Petersburg, again. All told, it would seem that while the fortress may withstand the siege for a time, there are no prospects of relief unless the Baltic squadron should be able to reach there with sufficient strength to raise the siege by a naval attack.

Considerable sharp fighting has gone forward at times during the week on the *Shahke River*. Both armies are strongly entrenched and neither has ventured to openly enter upon offensive operations. So far as can be gained, the operations during the week have been favorable to the Japanese. It is not easy to prophecy concerning the developments which may come at almost any hour, in and around *Moukden*.

During the week, a strong Liberal Movement has developed in Russia under the appointment of the new Minister of the Interior, Prince Sviatopolk-Mirsky. The "policy of reaction" which marked the accession of Alexander II had its main support in Minister Plehve, who was assassinated a few weeks since. The newly appointed minister has made an earnest call for more liberal measures, which seem to be necessary if Russia would avoid increasing trouble through internal dissensions and revolts. The new policy affects not only Finland, but is intended to secure more concerted action and general liberality in all the affairs of the Empire. Repressive laws against which there has been great opposition, if not open revolt, will be enforced less rigidly, with the purpose of overcoming the tendency to anarchy, and the evils connected with Nihilism. Such a Liberal Movement is to be welcomed by all lovers of justice, and is as desirable for the higher political and social interests of Russia, as it is for strengthening her hands in the present war with Japan. It is said that the Czar will support the Liberal Policy inaugurated by the new Minister of the Interior. Should the Liberal Movement succeed, it will be of untold value to Russia without regard to the effect it may have upon her struggle with Japan.

It was reported on the 16th of November that the robbers who killed the cashier of the *Cody National Bank* some days ago, and escaped into Wyoming, have been captured.

A storm of wind, snow, and rain, which approached the dimensions of a hurricane, swept over a large portion of the United States on the 13th of November. The injury to telegraph communication was more serious than from any storm since the blizzard of 1888. The wind was fierce, and shipping caught out of harbor suffer-

ed severely. At *Block Island* and along the whole New England Coast the wind blew at seventy miles an hour, while six inches of snow fell in Connecticut. Snow fell abundantly in the State of New York and in Pennsylvania. Some lives were lost at various points along the coast from Maine to Delaware. Considering the exceptionally beautiful weather which had preceded it, and also that it was of comparatively brief duration, the storm was an unexpected and unusual feature at this time of the year.

Preliminary work is going forward at *Hull, England*, by the gathering of testimony to be submitted to the commissioners who are to consider the North Sea difficulty between England and Russia. Final details as to the work of that commission are not yet at hand. Disquieting rumors appear frequently, indicating that Russia will not accede to the terms of the inquiry required by England. It seems probable that there is not sufficient ground for such rumors, even though they are not deniable. Meantime, a second division of the Russian Pacific Squadron has sailed from *Libau*. It is supposed that this division will overtake the vessels that have already sailed, which go by way of Suez Canal. So far as the testimony being gathered by England is concerned, it wholly discredits the claims said to be put forth by the Russian officers. What the final result of the inquiry will be may not be foretold.

After some years of experiment the introduction of electricity on what have been hitherto steam railroads, is definitely settled. The advantage of this in all tunnels has been conceded for a long time. Experiments which have now culminated in definite results indicate that the value of electricity for a motor on large trains upon the surface will lead to the exclusion of steam in many cases. On the *New York Central Railroad* and on the *Long Island Railroad* the experiments have been so far successful that it is said that "the Long Island Railroad management has definitely announced that the company has placed an order in *Pittsburg* for the electric motors for the immediate equipment of its line, in substitution for steam locomotives." These motors are to be of the type now used in the tunnel between *Jersey City* and *Long Island*. On many roads where tunnels occur frequently, especially tunnels under streams, the introduction of electricity will be universally hailed by both railroad men and passengers. Not less desirable would this also be in roads where mountains are frequently tunneled, the *Baltimore* and *Ohio*, for example.

The introduction of telephones in the armies in *Manchuria* and in the great lumber forests, from the *River St. Johns* to *Vancouver* in the Northwest, is another practical development along the line of electricity. It is well understood that much of the success of the Japanese in directing their great battles is due to the field telephone. It is now announced that the great lumber camps through the Northwest are in connection with each other by telephone service so that distance is practically annihilated. Formerly these lumber interests were obliged to keep a large number of couriers in the field, who, at the best, could not travel more than twenty-five miles a day through the forests, carrying communications from one camp to another. Being equipped with telephone, each camp or mill is called at stated hours, receives directions, and makes reports to foremen, and to the central headquarters, daily. In this way

the various points are in touch with each other and the business of the lumber camps is greatly advanced. By such communication, important information can be given whenever "logs are being run" upon the streams, and the danger of "a jam," or the dangers coming from high or low water are nearly overcome. The expense of such telephone communication is comparatively slight since the wires are attached to the trees that abound in the forest. Comfort and usefulness are also combined, as in a given instance. It is said that the guides conducting a party down the *Penobscot* in the wilds of the state of Maine, went on shore, on a given morning, and ordered supper for the party, to be served hours later when they should arrive at their stopping place for the night. Who shall say that the telephone has not become indispensable to wild life as well as to civilization.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, *Plainfield, N. J.*, on Sunday, Nov. 13, 1904, at 2.15 P. M., President *J. Frank Hubbard* in the chair.

Members present: *J. F. Hubbard, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, H. M. Maxson, Corliss F. Randolph, C. C. Chipman, W. C. Hubbard, G. B. Shaw, A. A. Titsworth, H. N. Jordan, Asa F. Randolph, J. M. Titsworth, J. A. Hubbard, O. S. Rogers, A. L. Titsworth* and Business Manager *John Hiscox*.

Visitor, *Lewis T. Titsworth*.

Prayer was offered by *Rev. Henry N. Jordan*. Minutes of last meeting were read.

Rev. Geo. B. Shaw reported on his attendance at the *South-Western Association* and his conduct of the hour set apart for the Society, and noted the evident interest of the people of the South-west in our work.

The report of the Conference Committee on Tract Society interests, referred to the Board at the Annual Meeting, was received and ordered placed on the minutes as follows:

TO THE AMERICAN SABBATH TRACT SOCIETY:

Inasmuch as the Tract Society did not hold its annual meeting in connection with the late Seventh-day Baptist General Conference, held at *Nortonville, Aug. 24-29*, inclusive, it seems fitting that a report of such proceedings as were of special interest to the Society should be made a part of its published records; in accordance with this view, the following is herewith submitted:

The Tract Society's interests were presented to the Conference on its regular program on Friday, Aug. 25, by the following addresses:

1st. By the *Rev. A. H. Lewis*, Corresponding Secretary of the Tract Society, upon "The Relation of the American Sabbath Tract Society to Denominational Life and Work."

2nd. Business Interests of the Tract Society: (A) From the Standpoint of the Treasurer, *Frank J. Hubbard, Plainfield, N. J.*; (B) From the Standpoint of the Business Manager, *John Hiscox, Plainfield, N. J.* An open parliament conducted by *David E. Titsworth*.

These addresses were received with marked interest and attention, and by vote of the Conference were ordered to be printed in the *SABBATH RECORDER*.

The Conference appointed a committee on Tract Society interests composed of about thirty members. Of this committee *Stephen Babcock*, first vice-president of the Society, was chairman, and *David E. Titsworth*, secretary. Meetings were held each day from 9.00 to 10. a. m., at which time matters pertaining to the welfare of this Society were freely discussed, and the committee in reporting to the Conference made the following recommendations:

That the Conference recommend to the Tract Society the adoption of the proposed amendments to its constitution.

That the Conference appoint a standing committee whose duty it shall be to keep track of and report to the Conference such movements on the part of other denominations as shall aid us in the improvement of our denominational organization.

That the Conference send an expression of sympathy and commendation to Brother *George Seeley* and wife, *Petitcodiac, Canada*.

That the Conference send through the RECORDER its hearty Christian greeting to the lone Sabbath keepers who so loyally stand by their convictions in the midst of adverse circumstances.

The committee also commended to the General Conference, and to all Seventh-day Baptists, Brother *Corliss F. Randolph's* "History of Seventh-day Baptists in West Virginia."

The committee recommended to Conference that the addresses of the Corresponding Secretary, Treasurer, and Business Manager of the Society, should be published in full in the minutes, and also that inasmuch as the following addresses constitute the general plan, or ground-work, upon which the Conference was planned, that abstracts of the same be published in the minutes:

"Our Denomination, its Aims and Resources," *Pres. Boothe C. Davis, D. D.*; "Forms of Denominational Unity," *Arthur E. Main, D. D.*; "Christian Democracy," *Lewis A. Platts, D. D.*; "Christian Leadership," *A. H. Lewis, D. D.*; "Progress," *O. U. Whitford, D. D.*; "Systematic Leadership," *Chas. B. Hull*.

The following resolution was presented by the committee:

"Resolved, That we recognize the vital relation which the American Sabbath Tract Society holds to the fundamental principles embodied in our denominational existence and mission, and that we urge all our churches to increase their financial support of that Society, that it may be more nearly able to meet the pressing demands laid upon it in sending out our publications because of changes in postal laws."

All of the resolutions and recommendations of the committee to Conference were unanimously adopted.

The Committee on Nominations to the General Conference recommended nominations for officers of the Tract Society, same to be elected at our annual meeting. This recommendation was carefully prepared by officers and members of the Tract Society present at the Conference.

Although the plan of conducting the Conference, which put the work of the Tract Society into committees rather than in a special day set apart for the same, was an innovation, it was the general consensus of opinion among the members of the Tract Society present that its interests had a full and complete hearing, and that no loss was sustained by our thus giving up a special day and harmonizing with other societies in the new plan of Conference.

Respectfully submitted, on behalf of the committee,
D. E. TITSWORTH, Sec. Com.

The Supervisory Committee reported business as usual at the Publishing House.

The Treasurer presented report of receipts and disbursements from Oct. 1, to date. He also reported an offer of \$500 for the purchase of the lot in *Dunellen, N. J.*, bequeathed to the Society by the late *Isaac D. Titsworth*, to be paid for by quarterly payments of \$25.

Voted, That the proposition be accepted and the matter be referred to the Treasurer and President with power.

The Committee on Distribution of Literature presented the following report:

Your Committee on Distribution of Literature, believing that aggressive work is vital to our growth, and desiring to reach the localities most interested in Sunday Legislation, have carefully considered the subject of distributing Dr. *Lewis's Tract*, "The Evolution and Future of Sunday Legislation" and recommend that the Board authorize an expenditure not to exceed \$3,000, to be expended from time to time, and before Conference, 1905, in printing and distributing this tract and other appropriate literature to the laymen, clergymen, and newspapers in the States of

Pennsylvania, Massachusetts, Rhode Island and Connecticut.

A. H. LEWIS,
CORLISS RANDOLPH,
W. C. HUBBARD,
C. C. CHIPMAN,
O. S. ROGERS.

Report adopted.

Correspondence was received from Chas. D. Coon, president of the Pacific Coast Association, requesting an appropriation of \$100 to the Association for Sabbath Reform work on the Pacific Coast.

On motion, it was voted to make such appropriation.

The reports of J. T. Davis and Mrs. M. G. Townsend for the month of October were received.

Correspondence was received from Secretary O. U. Whitford, Geo. W. Post and L. A. Platts. The latter relating to the program for Conference in 1905 was referred to J. F. Hubbard, A. H. Lewis and A. L. Titsworth as committee.

Voted, That the suggestions of Secretary Lewis concerning aggressive work be referred to the Advisory Committee.

The following standing committees for the year were elected:

Advisory—W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth, F. J. Hubbard.

Distribution of Literature—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, O. S. Rogers.

Denominational Files—Corliss F. Randolph, C. C. Chipman.

Auditing—D. E. Titsworth, W. C. Hubbard.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE BURN ON THE THANKSGIVING TURKEY.

Mrs. Mellen moved swiftly toward the stove, threw the door of the oven wide open, took a peep inside, and then, with a little gasping cry, sank into a chair, throwing her apron over her head and rocking convulsively.

The cry caught the quick ears of her daughter, Mildred, kneading flour in the next room.

"O mother!" she cried, as she came hastily into the kitchen, and viewed with astonishment the violently swaying figure, "what is the matter? What can have happened to you?"

Mrs. Mellen at that moment was too busy making loud lamentation to reply at once, but finally choking back her sobs she managed to say intelligibly, "The turkey! Just as I was congratulating myself on its being the richest and brownest I had baked in many a Thanksgiving, here it is gone and gotten a great horrid burn, right on its breast!"

Mildred gave a little ripple of amused laughter. "Why, mother," she said, "you don't mean to tell me that the turkey did that of its own accord just to spite you?"

But Mrs. Mellen was too absorbed in her grief over the disaster to notice the humor.

"It seems as if nothing is going right this Thanksgiving," she went on, complaining. "First of all, the pig I had picked out to bake, and bothered over for a month or more trying to fatten, had to go and die."

"O mother," and Mildred's laughter rippled forth again, "blaming the poor pig as you did the turkey!"

Her mother gave her a severe frown and continued her complaint:

"Then your father took it into his head to sell old Sukey, the very cow on which I was depending for the custards and cream; and the apples rotted in the barrels after all the trouble we took to pack them in sand. Next, the freeze caught every blessed potato I had before I could store them away. Now here is this mishap to the turkey, and not another thing at hand in the way of poultry to bake in its place. And to think Reuben is coming home today for the first time in two years, and all that company in the parlor besides! It seem as if everything and everybody is beset. To add to the misery, there is that horrid old windmill out yonder shrieking like a mad thing. Why don't your father pull it down, as I have asked him to do a hundred times or more?"

Mildred reached out her soft, pretty palm to lay it with an affectionate touch upon her mother's hair. There was a gentle, pitying light in her eyes. But Mrs. Mellen, anticipating the caress, and being in no mood to receive it, drew back and went on in the same hard, querulous tones: "It seems as if nothing has gone right the entire fall and winter. From first to last it has been trouble and trial and vexation all the way through. Now here is Thanksgiving, and those missionary women have been bringing around little tracts, or programs, or whatever you may call them, which say we must meet at the church for services, in which we are to thank the Lord for His mercies and blessings, and we are asked to give a bit of money, too, by way of a thank offering. A lot I have to be thankful for, I am sure!" Here the apron was flung with an angry gesture over her knees, while she gazed straight before her with a hard, defiant look it pained Mildred's gentle heart to see.

The daughter stepped softly to the door of the oven, carefully took out the pan with the basted turkey lying therein, and set it down gently upon the top of the stove. Then she turned it from side to side slowly, closely inspecting it all the while.

"I think, mother," she said, after a moment, and quite cheerfully, "that it is not burned anything like so badly as you thought. It is only right on the top of the breast. Couldn't that burnt piece be cut off?"

"What a small amount of common sense you have, Mildred! Don't you know that the taste of the burn goes all through the fowl? Besides, whoever heard of anything so abominable as to serve a turkey, and a Thanksgiving turkey at that, with the better part of its breast cut away?"

"Well, mother," returned Mildred, and looking somewhat crestfallen, "I thought that would be better than having no turkey at all."

At the moment of "no turkey at all," backed by the remembrance again of the waiting company in the parlor, Mrs. Mellen's lamentations broke forth afresh. "A pretty sort of Thanksgiving this is going to be! Not a step do I budge to those missionary services. It would be like a lie on my lips to say that I was thankful for anything, yes, for a single thing!"

At that moment her husband, with white, drawn face and hands quivering from some intense emotion, appeared in the doorway.

"Sarah," he began, and stretching out his hand toward her in a groping, piteous way, "the boat by which Reuben was to come—" then he

dropped into a chair unable to utter another word.

At the same moment that a sharp cry escaped Mildred's lips Sarah Mellen sprang from her chair as though a powerful hand had startled her into the movement. "James, tell me what you mean! Has anything happened to Reuben? to my boy—O James, answer me quickly!"

Sentence by sentence, often so broken that the words were barely distinguishable, the story was told. Just as the little ferry-boat had put off from the opposite side of the river, where the railway station was, a heavily loaded coal barge had run into it. Every soul aboard the somewhat frail craft, had been hurled into the water, and it was believed that all, including their only boy, Reuben, the idol of their hearts, had perished with the others.

The mother wept and moaned as only a mother can when her very heartstrings are torn and quivering. Of small consequence now were dead pigs, frozen potatoes, and even a burned Thanksgiving turkey! Paltry indeed seemed every trial compared to this one. Deep into Sarah Mellen's tortured heart the question burned its way, "Had I really nothing before to be thankful for?" Viewed now in the light of this overwhelming sorrow, how like "trifles light as air" all else had been!

"It serves me right," she declared, as she rocked back and forth in her grief. "Yes, it serves me right for having been so hard and unthankful, and so bitter, too, toward God, when all the time I had everything for which to be thankful—home, friends, health, husband, daughter, and a brave, bonny boy coming home to me from a far-off land." At the thought of this same "brave, bonny boy" who would never come again, her head went down in a paroxysm of sorrow.

"O Lord," she moaned, "O Lord, if only I had known how to be thankful while I had all that could make me so!"

But who was this speaking her name? and whose were these arms pressed with such vigor about her, drawing her against a heart whose warm throbs she could so plainly feel? Surely God had sent this picture to distract her as a torment for all her past railings against Him. But O, the joy of it! it was no illusion, but a living, breathing presence—her own son, her brave, handsome boy, Reuben, saved from a watery grave by clinging to the side of the boat; saved where all others had perished; saved that the hard, unthankful heart of Sarah Mellen might learn its lesson of thankfulness.—*The Christian Advocate.*

ORDINATION SERVICE AT MAIN SETTLEMENT.

At the opening session of the semi-annual convention of the Western Association, held with the Portville (N. Y.) church, Oct. 21, 1904, a council composed of delegates representing the various churches of the Association examined and ordained Bro. A. J. C. Bond to the gospel ministry. The council was called to order by Dean Main, chairman of the ordination committee of the Western Association. Prayer was offered by Rev. B. F. Rogers.

E. W. Ayars was elected clerk, and the roll of delegates was called, which showed the following delegates present: First Alfred, Rev. L. C. Randolph, Pres. B. C. Davis, Rev. W. C. Whitford, Rev. B. F. Rogers, Mr. and Mrs. W. L. Greene, Mr. and Mrs. Starr Burdick; Second

Alfred, Rev. and Mrs. C. S. Sayre; Andover, Rev. Stephen Burdick, Rev. E. D. VanHorn; Friendship, Rev. and Mrs. W. D. Burdick; First Genesee, Rev. and Mrs. S. H. Babcock, Deacon and Mrs. E. R. Crandall; Hartsville, H. Eugene Davis; First Hebron, Rev. G. P. Kenyon; Hebron Centre, Rev. G. P. Kenyon, C. B. Hemphill; Hickernell, Miss Alice Waldo; Hornellsville, Rev. A. E. Main; Portville, Dea. H. A. Place, J. S. Main, O. B. Langworthy; Richburg, Pastor Sherman, Mrs. Ellen A. Williams, Dr. and Mrs. E. W. Ayars; Wellsville, Rev. A. E. Main; Shinglehouse, Dea. E. Wells; Scio, Rev. E. D. VanHorn.

Rev. W. D. Burdick, being duly appointed questioner, proceeded to examine the candidate upon the following points: 1, Christian experience and call to the ministry; 2, Views of candidate regarding Denominational Doctrine; (a) Concerning God, (b) concerning Christ, (c) concerning Holy Spirit, (d) concerning Holy Scriptures, (e) concerning man, (f) concerning sin, (g) concerning new birth, (h) concerning repentance and faith, (i) concerning baptism, (j) concerning the Lord's Supper, (k) concerning the Sabbath, (l) concerning the judgment and resurrection, (m) concerning the church, (n) concerning prayer.

On motion by Rev. S. H. Babcock, it was voted that the examination be declared satisfactory and that the council proceed with arrangements for ordination. The following program was announced and the council adjourned:

Sabbath, Oct. 22, Ordination sermon by Rev. S. H. Babcock of Little Genesee; consecrating prayer, led by Dean Main of Alfred; charge to the candidate, by Pres. B. C. Davis of Alfred; charge to the church, by Rev. O. D. Sherman of Richburg; welcome from the church, Dea. H. A. Place of Ceres. At the conclusion of this service, the congregation received the benediction by Rev. A. J. C. Bond.

E. W. AYARS, *Sec. of Council.*

SKETCH OF PORTVILLE CHURCH.

The Portville Seventh-day Baptist church was organized Aug. 8, 1862, with the following members:

Sheffield B. Main, Lucy M. Main, Frances E. Main, Almira W. Hamilton, Wm. R. Maxson, Olive A. Barber, Abby A. Maxson, Russel A. Coon, Adolphin Hamilton, Eurette Coon, Lydia E. Hamilton, Rowland Barber, Wm. S. Coon, Sylvia W. Barber, Polly A. Coon, Rosetta S. Coon, James S. Main, Aminda S. Main, John B. Coon, Orson F. Maxson, Oscar W. Hamilton, Sally A. Hamilton, Seymour Hamilton, George Hamilton, Sanford L. Maxson, Jane Coon, Jennette E. Maxson, Martha A. Maxson, Putman Barber, Emily L. Cummings.

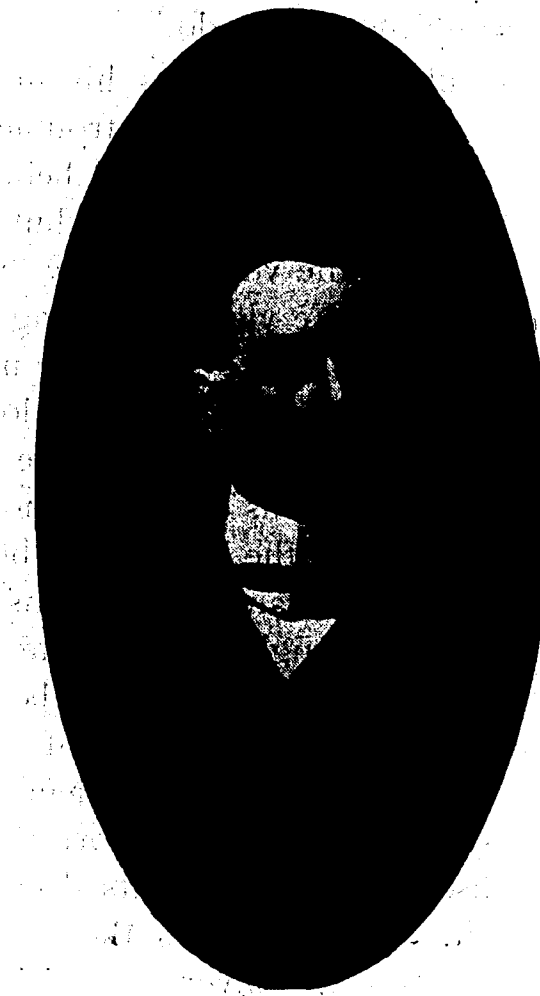
The pastors have been: Rev. Geo. J. Crandall, 1864 to 1869; Rev. Stephen Burdick, 1869 to 1872; Rev. John L. Huffman, 1872; Rev. W. B. Gillette, 1875 to 1877; Rev. W. H. Ernst, 1877; Rev. Chas. A. Burdick, 1880; Rev. Geo. P. Kenyon, 1892 to 1898; Rev. J. G. Mahoney, 1898 to Jan. 1, 1901; Bro. Alva Davis, Jan. 17, 1903 to July, 1903; Rev. A. J. C. Bond, July 12, 1903.

After Rev. Mr. Mahoney gave up the pastorate we were supplied from time to time by Dea. E. S. Babcock, then of Portville, and by Brethren Nelson Norwood and Eugene Davis, students from Alfred. The present membership is 45.

Alva John Clarence Bond was born near Roanoke, W. Va., May 23, 1875. His parents,

John C. and Elizabeth Schiefer Bond, still live on the farm where first they began housekeeping, and where they reared their family of four sons and one daughter. The subject of this sketch was the fourth child and the youngest son. On his father's side he is descended from a long line of Seventh-day Baptists, and is one of fifteen Seventh-day Baptist ministers now living who are descended from William Davis, of Wales. His maternal grandparents came from Germany. The grandfather was a minister and school teacher in the pioneer days of West Virginia.

Mr. Bond's early school advantages were limited to the district school, which was in session only four months in the year. In view of the time given to each, we may say his vocation was that of chore boy and farm hand, while his vacations, the four winter months, were spent in school. He always enjoyed these vacations. At the age of eighteen he began teaching in the country



schools of West Virginia, and taught five terms, including one term as first assistant in the Weston High School. He knew what it was to long for a college education with no hope of attaining it. It was President Gardiner who got his arm around him and gave him the hope of such a prize and then helped him to realize it. He was graduated from Salem College June 10, 1903, with the degree of Bachelor of Arts. He was converted at the age of ten and was baptized by the Rev. S. D. Davis, his own great-uncle. He then joined the Roanoke church, with many others, including his three older brothers. He cannot date the beginning of his longing to be a minister of the Gospel. It seems to him that he must have been born with the desire which increased with advancing years and added Christian experience. He never had a pastor to advise him from the time he was converted until after he had reached his majority. Rev. S. D. Davis made quarterly visits to the Roanoke church and Sabbath-school was always maintained then the year round.

He first attended the South-Eastern Association in 1894, the only time it ever met with the little church at Roanoke. The meetings made a great and lasting impression upon him. In the years since then he has always been present at the meeting of the Association.

Mr. Bond has been closely identified with the Christian Endeavor work of his native State. He was instrumental in organizing the first soci-

ety in his home church, and was its first president. He has held important offices in both the district and state unions, and wrote the state song which was sung by West Virginia Endeavorers at the Denver Convention.

He was a member of the Salem College quartet, which did evangelistic work during two summer vacations. During his last year in college he assisted in supplying the Lost Creek church, which was without a pastor, and spent a greater part of the following summer with the Salemville (Pa.) church.

One week after his graduation he was married to Ora E. VanHorn, a member of the same college class, and in the following September they removed to Alfred, N. Y. Having received a call to the pastorate of the Portville Seventh-day Baptist church, he began his work there September 19, 1903, while pursuing his course in the Theological Seminary at Alfred. In September of the present year he entered upon his second year as pastor of the church at Portville where he was ordained to the Christian ministry as reported above.

The Business Office.

WE have been reminded that the Business Office did not have its usual contribution in last week's issue. We plead guilty, and promise that it won't happen again.

Our questioner thought the omission was intentional—that we had at last secured all the funds needed to carry on the business. Don't you believe it. Very few people get all they want. The small boy did, you know, who teased for the hornet's nest for a plaything. He got it, but he wasn't happy any longer.

No, we haven't secured all the funds we desire, but our subscribers are helping us very willingly. Still, there are some counties yet unheard from, and when those returns come in we will be in a position to know where we are at.

We are much pleased with the responses from the officials of Sabbath-schools. It is very easy to let the *Visitor* and *Helping Hand* accounts run along, but there is always a day of reckoning, and then—well, its better imagined than printed. So if you, treasurer or superintendent, are lying awake nights with an uneasy conscience, just write this office and see if it isn't because you have neglected to keep up your payments to us. It may be coffee and pie, partaken late at night, but still it doesn't take much of an effort to see if it isn't that little neglect toward the Publishing House.

Enough said.

We have something valuable to lose, we have spiritual enemies to encounter, hence the need and importance of watching.

Hast thou been faithful to the truth and right? Hast helped to make another's burden light? Art thou a better heart than yester-night?

Serenity sits upon the brow of him who has grown old gracefully, upon whose heart time has laid his hand gently.

"Have you any cheery greeting?"

Tell it out to-day;

While you wait the friend and message

May have gone away."

Here is a good arithmetic exercise: Count up your blessings and subtract from the sum your troubles. The result will be a sure cure for grumbling.

Missions.

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

LAST Sabbath, Nov. 12, we spent with the Berlin (N. Y.) church. It was a beautiful autumn day. There was a good attendance at the morning service and excellent attention to the message we gave. After the sermon the method of the Board of Systematic Benevolence of our denomination for raising funds was presented and a sufficient quantity of pledge cards and envelopes were left and the church at its annual business meeting soon to be held will make arrangement to have the church and society canvassed. Sabbath-school followed the service. Dea. Frank J. Greene is the superintendent. We enjoyed the school and the Bible class taught by the pastor. Pastor E. H. Socwell has been pastor of the Berlin church since April, 1903, and has won the hearts and good will of his people. Time has made great changes in our congregation and families in Berlin. The church has lately lost Bro. Thomas E. Greenman who had served the church as sexton so faithfully so many years.

THE pastoral office and work is a great and sacred work. It is the work of preaching the gospel of Jesus Christ, of leading men to the saving knowledge of Christ, and building them up in righteousness. He is to lead them to accept and exemplify the truth as it is in Christ. The pastor is or should be the leader in the church and congregation in every good word and work. And to lead them, he must be and do himself just what he wants his people to be and do. He should be a well-educated, cultured and refined man. He should be a devoted, spiritual minded, consecrated man. He should be a strong denominational man, imbued with the spirit and purpose of his denomination. He should be strong in missionary and evangelistic spirit and strong in the truth for which the denomination stands. A church will not rise higher in spiritual life and in the observance of truth, and in righteous living than what is its leader, the pastor, in these things. How great is the influence, the power and responsibility of the pastor. Who is sufficient for all these things? No one in his own strength. Only he who leans hard on Christ, his wisdom, his strength and his inspiration.

IN these times of our denominational readjustment, when we must rise up to greater activity and to greater things in missionary and evangelistic effort and in Sabbath Reform work, how much depends upon the pastors as leaders. We would not put too heavy burden upon them, but they should see and do what legitimately comes to them to do. They can lead in and accomplish those things in denominational life and up-building that other leaders, of societies, boards and committees cannot do. No one is so close to the people and can influence them as the pastor. Now what we need as a people, from centre to circumference, more than anything else is a rising up to higher spiritual life. We need it in our homes, in our churches, to drive out selfishness, worldliness, and abnormal pleasure-seeking which are sapping spirituality and denominational life. We surely cannot accomplish what we ought in missions and evangelism and in Sabbath Reform, as a people, until we are more spiritual and consecrated. Why not pastors and all make it their prayer and ear-

nest effort now and right on for a great spiritual revival in the home and in the churches which shall gather in the unsaved, reclaim backsliders, lift all up to a closer walk with God, to a loyal observance of truth, and bring about permanent results in religious life and effort. Let us begin now and not put it off to a more convenient time. Now is the acceptable time and the day of salvation and spiritual uprising and advancement.

THE FACT OF SIN.

THE entire question of deliverance has been confused by conflicting theories of sin. We need to come back from sin in the abstract to sin as a fact within our lives. I am a sinner because I have sinned. There is no description of sin anywhere to compare with the powerful narrative out of the actual life of the Apostle Paul, found in Romans 7: 9-25. The thing which moves us as we read it is that we see our own state pictured. A lower nature dominates and spoils our purer purposes—"what I would I do not; what I would not that I do."

Like a wise physician, he puts his finger on the spot and tells us our central trouble. We disobey our sense of right. We fall behind our vision of the good. We see the path, but do not walk in it. We hear the voice, but say "no" instead of "yes" to it. We yield to the sag of our lower inclinations. We are bound in the mesh of habits. In a word, we are under the dominion or, as Paul calls it, the law of sin. We drag a body of death about with us or, as we should say today, the will to follow the highest is "blocked" by habits and appetites and inclinations which have grown strong enough to dominate us and put us at their mercy. Whatever may be the origin of sin or the fine-spun theory of sin, this is the fact of sin—a structural tendency to go wrong, to drown the voice and ignore the light. Each act of disobedience carries its deep consequences with it. Each sin sets the nature, so that sin carries its own slavery in itself. The time comes when a person sees the good, but is too weak to realize it—a wretched man, indeed, desperately in need of deliverance.

"Deliverance" is the word—not forgiveness. Forgiveness is not enough. Forgiveness alone might spoil us and make us think lightly of sin. No, it is not mere forgiveness that our panting, sin-defeated hearts cry out for. It is deliverance; deliverance not from punishment, but deliverance from sin itself. We want to know more than the bare fact that there is goodness, grace, love, forgiveness in the heart of God. We want to be set free from the law of sin by the dominion of the spirit of life in Christ Jesus. We want the blackness replaced by whiteness, we want the weakness replaced by power, we want to experience a set of nature which makes us more than conquerors.

Where is there any such power? What can bring deliverance? What produces "the new creation" in a soul under the law of sin? The cross of Christ. Jesus Christ and Him crucified. The discovery that he loved me and gave Himself for me. This is what Paul calls the gospel of reconciliation.

I cannot go on just the same when I discover that my course brings pain and suffering to any other soul. If I see that one who loves me is bearing my sin, and suffering under the burden of it, I am drawn by the power of that love, I am touched by the sense of that suffering. I cannot go blindly on enjoying my low life when

I see its dark shadow falling on another face—a face full of love.

Ah, but it is not merely another human face on which the shadow of my sin falls. It is God that suffers. The shadow of my sin lies across His face. The cross tells us that—He bears our sins. This heart of infinite love and tenderness and sympathy vicariously suffers in my sin—when I spoil my life He travails in pain. By the love which Calvary exhibited think of the meaning of your sin. I beseech you in Christ's stead be reconciled to God and live under the dominion of grace!—*The American Friend.*

THIS IS TO SMILE AT.

A RATHER COMMON CONDITION.

THE world is indebted for the preservation of this anecdote, we believe, to the late Senator Voorhees, of Indiana, who related it in Washington not long before his death. As Voorhees told it, Lincoln had in court a case in which he felt no great confidence, and, agreeably to a time-honored rule among lawyers, ("if you have a poor case, abuse the opposing counsel"), touched lightly on its merits, but paid his respects to his opponent, who happened to be a young lawyer, not without ability, but very glib, very bumptious, and a little "too previous" generally to make a favorable impression on the jury. The situation "indicated" (as the doctors say) the professional rule too strongly for Lincoln to resist its application. "But he tempered the wind before shearing the lamb. After complimenting the young man on his remarkable flow of language, as exhibited in the speech which he had delivered to the jury, and paying a warm tribute to his good qualities and those of both his parents, Lincoln said: "But my young friend's gift of words has one serious drawback, which you, gentlemen, have witnessed in this case. It interrupts the action of his mind. His thinking machine and his talking-apparatus don't seem to jibe. When his tongue works his brain quits. He reminds me of a little steamboat that used to run on the Sangamon River. It had a three-foot boiler and a five-foot whistle, and every time it whistled it had to stop."

THE PARABLE.

James Wilson, the secretary of agriculture, has wit of a dry sort, which makes him one of the most popular cabinet members, says the Philadelphia Press.

Shortly after he assumed charge of his important department, Mr. Wilson made some changes in his office. Senators and congressmen came to protest, but all to no avail, because the secretary felt that what he was doing was in the interest of the public service. Finally one of the employes whose transfer had been ordered called upon the secretary. He said:

"Mr. Secretary, I am afraid that if you dispense with any more of our men it will impair the efficiency of this department. I considered it my duty to say this to you and to get your views."

For answer the secretary looked up at the ceiling and said:

"There was once a farmer in Iowa who had three fat cats. His barn was overrun with mice. One day he gave the three fat cats away and got one new cat—not so fat. He was never troubled with mice after that."

Woman's Work.

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

"HE CARETH."

What can it mean? Is it ought to Him,
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
About His throne are eternal calms,
And strong glad music of many psalms,
And bliss unbaffled by any strife;
How can He care for my little life?

And yet I want Him to care for me
While I live in this world, where the sorrows be,
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to sobbing prayers,
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good and the deeper shade
Of conscious sin makes my heart afraid
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

O, wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh and awakens the song;
The sorrow that bowed me down, He bears,
And loves and pardons, because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the strife is high,
And we have safety, for He is nigh.
Can it be trouble, which He doth share?
O, rest in peace, for the Lord does care.—Anon.

HOME LIFE FOR HOMELESS CHILDREN.

Years ago we heard a man who had spent much of his life in work among the criminal classes pleading for smaller buildings for the reformatories and more of a home life for the inmates and particularly for the boys and girls. This sounded at that time like a day dream and probably few who heard this man speak, really believed that the great building where hundreds of youthful delinquents were housed, would ever give place to smaller, more home-like structures. The change, however, has been made, and what this man wished and worked for has come to pass.

Public sentiment now calls for something different from the methods of a half century ago or even much less time than that. The old idea was that the offender while in prison must be punished to the full extent of the law for his wrong doing, by being placed in close confinement and being forbidden to do any work. The new thought is that the man or boy while in prison, must be so taught and helped that when he once more gains his freedom, he will be able to take care of himself. By means of the trade he has learned while in confinement, he will be able to leave behind him his life of sin and to gain an honest livelihood. Reform rather than punishment for the sake of punishment, is the thing most desired nowadays in such cases. The same principles that apply to the housing of criminals in small buildings, are equally true of the inmates of charitable institutions.

In New York City, the growth that encroached more and more on the grounds of the Juvenile Asylum, has fostered this new thought and helped to bring about the change from the great brick buildings located in the upper part of the city to a village of smaller buildings that are located at Dobb's Ferry on the Hudson. This cottage life, where the boys and girls cease to be known by their numbers in large buildings, and become a part of a small group where they will learn something of family life, will, it is believed, be of great benefit to the members of the institution.

The new village, in an estate overlooking the Hudson River back of Dobb's Ferry, contains about three hundred acres of land and has been equipped with facilities for heating, lighting, sewerage and water service. Roads have been laid out and cottages of different styles of architecture are so located as to give the appearance of a small attractive town. They will have their own church, schools and hospital as the nature of the inmates demands. Fifteen cottages for the boys and a large school building are nearly completed and it is expected to move the whole large family in the spring from the present quarters to the new home. Great pains have been taken to make all the appointments of these cottages attractive and home-like.

It is more than fifty years since this Juvenile Asylum was incorporated in New York and in that time nearly forty thousand children have been cared for. Only a small proportion of this number have been girls. One important feature of the work here, has been the finding of homes for those who are orphaned and many have in this way been saved from returning to the bad influences that would surround them in their old homes in the city. "Not a few have attained prominence and amassed fortunes, and all but a small minority have become useful citizens," says one of the officials.

An inspection of the new home at Dobb's Ferry was recently made by many friends of the institution. A pleasant program was rendered by members of the school, and the program for the day's exercises, a creditable piece of workmanship including a half-tone picture of one of the new buildings, was the work of the class in printing. Two quotations were printed on the program, one an extract from a letter from Abraham Lincoln, and the other a part of an address by Theodore Roosevelt. President Lincoln wrote, "Tell the boys of the New York Juvenile Asylum that they must follow Truth, Justice and Humanity, if they wish to become useful and honorable men."

President Roosevelt said, "Some of the highest and best men I know in professional, commercial and public life have come from your institution and others like it. Every one of you has just the same chance that's open to any manly, self-respecting American boy who starts in life with the resolution to do his duty both to others and himself."

WOMAN'S EXECUTIVE BOARD.

ALBION, WIS., NOV. 1, 1904.

TO THE WOMEN OF THE LOCAL AUXILIARIES OF THE SEVENTH-DAY BAPTIST DENOMINATION:

Dear Sisters:—To you who are striving with willing hearts and busy hands to "do the duty lying at the door" we send our warmest greetings, and pledge you our earnest co-operation to carry this work onward into the regions beyond. May the Master add His blessing.

The interests which have claimed your earnest efforts during the year just closed, continue their importance. Missions on the home field and in foreign lands still need our liberal contributions. Miss Susie Burdick has returned to Shanghai, China, to resume her work as teacher in the mission schools. The women are pledged to pay her salary, \$600, and we urge your early remittances for this. A debt of \$2,500 lies heavily on the Seventh-day Baptist Missionary Society. Let us help to lift that.

The work of the American Sabbath Tract Society is a distinctly Seventh-day Baptist commission, and every loyal Sabbath-keeper should feel it her special privilege to have a share in spreading the truth concerning the Sabbath. There is much for encouragement in the present financial condition of this society. Let us allow no backward steps.

No more worthy, department of our women's work can be found than that which has established scholarships in our colleges to aid young women to secure an education. The maintenance of this fund (\$150 annually) lies close to our hearts.

We continue to urge that correspondence be kept up with your non-resident members and other isolated Sabbath-keepers. An occasional warm-hearted, sisterly letter may prove the one needed link to keep the chain unbroken which shall bind them to us and the Sabbath.

The school which Rev. G. H. F. Randolph has established with much sacrifice at Fouke, Ark., is in need of added facilities. It is planned to aid this enterprise by the gift of \$100 to meet this present contingency.

Mrs. M. G. Townsend has been working in the interest of missions, temperance, and Sabbath reform under the joint support of the Missionary Society, the Tract Society and the Woman's Board. So long as this arrangement holds we are under obligation for one-third of her salary and expenses.

For the demands now laid upon us we ask for \$3,000, which we have apportioned to the different Associations as follows:

Eastern, \$900; South-Eastern, \$100; North-Western, \$800; Western, \$725; Central, \$450; South-Western, \$25; total, \$3,000.

This sum will be distributed for Missions, home and foreign, Evangelistic work, Miss Burdick's salary, Tract Society work, Board expenses, (\$100), Education.

Your Board feels deeply the responsibilities resting upon them and plead for the prayers of the sisters. We beg that at your meetings you will not forget us before the Throne.

INSTRUCTIONS TO SECRETARIES.

1. Please keep an account of the money you raise as a Society, for local church work and other local benevolences and report the same to the Board at the close of the Conference year.

2. Make out the annual report of your Society, for which blanks will be sent you, and send to your Associational Secretary not later than July 15. In this report please tell them of the work you are doing as well as the money raised.

3. Send all the money to the treasurer of the Board, Mrs. L. A. Platts, Milton, Wis., who will promptly receipt for the same.

4. Please keep a copy of this letter in your secretary's book, that you may have it for reference during the year.

With loving appreciation of your kind operation in the past, we bid you God-speed. For and in behalf of the Board.

HARRIETT C. VAN HORN, Cor. Sec.

A SURPRISE BAG.

The ladies in our church pack a barrel every year for some home missionary family. One thing to go in each barrel is what is called a "surprise bag." One of the ladies volunteers to furnish the bag, which is a work or shopping bag of generous size. It is sometimes made of silk or cloth, but this year it was a very dainty cretonne work bag. On the day when the barrel is packed, the bag is passed around to the ladies present for contributions. These are various, consisting largely of notions, such as thread, silk, pins, needles, tape, hooks and eyes, buttons and so forth, with an occasional handkerchief, a necktie, or any small article. Even a coin might be dropped in, and one offering this year was a little pot of clubhouse cheese. The supply of several quarts of sewing materials would gladden any housewife's heart and be a stock on which to draw for many months.

Such a bag must be especially welcome to the minister's wife in a little western town, far from the city, perhaps, and with poor shopping privileges.—*Good Housekeeping.*

Home News.

ALFRED STATION, N. Y.—About one hundred and forty friends of Pastor and Mrs. Sayre of Alfred Station, "surprised" them at their home Thursday night, Oct. 27. The genial company packed the parsonage to overflowing, and the evening was pleasantly spent with music and social greetings. In behalf of those present Pastor Randolph of Alfred presented Pastor Sayre with \$22, with which to purchase a baton for leading the choir, singing class and orchestra. Mr. and Mrs. Sayre both responded in a heartfelt manner. Refreshments were then served in the church and the company dispersed feeling the truth of the song which they had sung, "Blest be the tie that binds our hearts in Christian love."—*Alfred Sun.*

ADAMS CENTRE, N. Y.—From the *Jefferson County Journal*, Nov. 15, we note the announcement of a donation for Rev. S. S. Powell, at the Seventh-day Baptist church in Adams Centre, on Nov. 17. From the same paper we also learn that the Study club will meet with Mrs. B. M. Green next Monday evening, Nov. 21, with the following program: Roll call; lesson, 1138 to 1291, Mrs. Jones; paper, Barbarosa, Miss Davis; music; story, William Tell, Mrs. Nettie Green; round table discussion, Mr. Parker.

CERES, N. Y.—In addition to the matter which appears elsewhere concerning the ordination of Rev. A. J. C. Bond, we had hoped to present a picture of the meeting house belonging to the church of which he is pastor. The artist having the matter in charge has been prevented from giving the picture, on account of illness. Hence the account of the ordination is printed without the picture.

RICHBURG, N. Y.—We notice in the account of the late election that Dr. E. W. Ayars of Richburg, N. Y., was elected coroner of Allegany county. We have also noticed in the local newspapers of that section, the account of facts showing the prosperity of the church at that

place. Every item of prosperity from our churches, whether in material or spiritual things, is welcomed by THE RECORDER.

SALEM.—On Sabbath, Nov. 12, at the close of the Sabbath-school, we were all gathered about the baptismal waters again, when two mothers, one a widow with grown children and the other younger with two children in tender years, were led in the most beautiful and sacred ordinance of baptism. This seems a fitting close indeed to the very tender and impressive service of the morning.

Our Sabbath-school is increasing in size, and we believe more efficient work is being done. Some promotions have recently been made and a new class formed. We have many more whom we think ought to be in the school and hope they will be in the near future. Our Endeavor Society is putting on new life, as is evidenced by the autumn leaf social they held Nov. 6. It was an enjoyable occasion, and paved the way for other social gatherings that will be of social and spiritual benefit to all who are touched by the society.

EDUCATION SOCIETY.

A meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Theological Seminary, Alfred, N. Y., Nov. 13, at 3 o'clock, P. M.

There were present, E. M. Tomlinson, President; A. E. Main, A. B. Kenyon, Mrs. A. B. Cottrell, E. E. Hamilton, J. B. Clarke, W. C. Whitford.

Prayer was offered by Dr. Main. W. C. Whitford was chosen Recording Secretary, *pro tem.*

The Treasurer's report was presented and approved as follows:

TREASURER'S REPORT.

First Quarter—50th Year—Aug. 1 to Nov. 1, 1904.

I. REVENUE AND EXPENDITURE.	
DR.	
Balance on hand August 1, 1904	\$ 808 06
Interest on Bonds and Mortgages:	
Alfred University Bonds	210 00
W. C. Belcher Land Mortgage Company	18 00
J. A. Cosby	27 50
Farmers' Loan and Trust Co.	12 50
Interest on Notes:	
Alfred University	106 50
J. Bennett Clarke	7 50
Interest on Theological Endowment Notes:	
First Alfred Church for Wm. Calvin Whitford	2 28
Mrs. George H. Babcock	25 00
Samuel F. Bates	2 50
Winfield S. Bonham	3 00
W. Burdick	5 00
John B. Cottrell	4 50
Will R. Crandall	5 00
Frank A. Crumb	5 00
Boothe C. Davis	5 00
O. Davis	5 00
Theodore L. Gardiner	5 00
David I. Green	5 00
Frank L. Greene	5 00
Elwood E. Hamilton	3 75
S. P. Hemphill	5 00
George W. Hills	10 00
Eugene Hyde	5 00
James R. Jeffrey	5 00
James N. Lewis	1 00
A. E. Main for D. C. and G. A. Main	3 25
Anna F. Maltby	1 25
Henry M. Maxson	5 00
Mrs. Henry M. Maxson	5 00
Calvin D. Reynolds	5 00
Orra S. Rogers	2 74
Mrs. Mary E. Santee	3 75
Mrs. A. R. Sheppard	5 00
O. D. Sherman	5 00
M. G. Stillman	5 00
David E. Titsworth	4 00
J. M. Titsworth	5 00
George H. Utter	10 00
Frank S. Wells	4 50
Ellen A. Williams	3 50
W. E. Witter	25 00
	200 02

Contributions for Theological Seminary:

(a) From Conference:	
One-third Joint Collection at Conference	53 00
(b) From Churches:	
Adams Centre, N. Y.	\$ 9 65
Second Alfred, N. Y.	4 30
Second Brookfield, N. Y.	1 50
Friendship, Nile, N. Y.	5 00
Pawcatuck, Westerly, R. I.	10 70
West Edmeston, N. Y.	3 25
(c) From Individuals:	
Maria S. Stillman, Providence, R. I.	10 00
Total	\$1,487 46
Alfred University:	
Theological Seminary	\$ 300 00
General Fund	500 00
Accrued Interest on Bonds	4 00
Sun Publishing Association:	
Printing 500 Blank Applications for Loans	4 50
Journal "B"	1 75
Postage and Affidavit	35
Salary of Treasurer	25 00
Balance in Bank November 1, 1904	651 86
Total	\$1,487 46

II. PRINCIPAL.

Balance on hand August 1, 1904	\$1,560 13
Payment of Note—J. Bennett Clarke	500 00
Payments on Theological Endowment Notes:	
Winfield S. Bonham	20 00
Frank L. Greene	100 00
James N. Lewis	25 00
Anna F. Maltby	25 00
Henry M. Maxson	5 00
Mrs. Henry M. Maxson	5 00
Mrs. Mary E. Santee	10 00
David E. Titsworth	30 00
Ellen A. Williams	10 00
Total	\$2,290 13

Invested in Bonds of Alfred University, bought of Executors of Estate of Ida F. Kenyon	200 00
Invested in Stock:	
Alfred Mutual Loan Association	169 10
Invested in Note with collateral security:	
Alvord B. Clarke and wife	500 00
Certificates of Deposit, University Bank	1,400 00
Balance in Bank November 1, 1904	21 03
Total	\$2,290 13

III. LIFE MEMBERS ADDED.

Frank L. Greene, Brooklyn, N. Y.	
Maude T. Greene, Brooklyn, N. Y.	
Mary L. Greene, Alfred, N. Y.	
James N. Lewis, Ashaway, R. I.	
Mrs. George B. Shaw, Plainfield, N. J.	

IV. CONDITION OF ENDOWMENT.

Bonds and mortgages	\$29,700 00
Stocks	4,301 50
Notes Receivable	3,675 00
Theological Endowment Notes	6,335 00
Old Endowment Notes	10,944 43
Certificates of Deposit	1,800 00
Pledges	237 50
Cash	21 03
Total	\$57,014 86

Respectfully submitted,
A. B. KENYON, Treasurer.
ALFRED, N. Y., November 1, 1904.
Examined, compared with vouchers, and found correct.
J. BENNETT CLARKE,
E. E. HAMILTON,
Auditors.

It was voted that the treasurer be instructed to pay \$650 to the treasurer of Alfred University, \$350 for the use of Alfred Theological Seminary, and \$300 for the General Fund of the University.

It was voted that the treasurer's salary be \$100 for the current year, payable quarterly.

The corresponding secretary presented correspondence from the president and secretary of Conference. After informal discussion, in which several suggestions were made, it was voted that the corresponding secretary be instructed to reply to this communication.

The minutes were read and approved.
Adjourned.
E. M. TOMLINSON, Pres.
W. C. WHITFORD, Sec'y, *pro tem.*

History and Biography.

MEMOIRS OF GOV. SAMUEL WARD OF WESTERLY, R. I.

BY CHARLES H. DENISON.

(Entered according to Act of Congress in the District Court of Rhode Island.)

[The memoirs of Gov. Samuel Ward, by Charles H. Denison, appeared in the *Narragansett Weekly* in 1859, in the issues for July 14, 21, 28, Aug. 4, 11, 18, 25, Sept. 1, 8, 15, 22, 29.]

During a residence of fifteen years in the town of Westerly, I have seldom heard the name of Samuel Ward mentioned. A few persons among the rising generation are aware that there was once a man residing here, but whence he came, or when he made his exit from us, they cannot tell. It shall be my pleasant task to give the reader the most prominent acts in the life of this excellent and talented man, and to show how well he adorned every station he was called upon to fill.

Would time permit, doubtless his ancestors might be correctly traced from the first "Ward" hereafter mentioned, down to the subject of this sketch. And indeed it is my intention to do so at some future period, but circumstances limit both time to search for, and space to print, such a genealogy.

Seven hundred and ten distinguished persons, each bearing but one name, (surname) accompanied William the Conqueror from Normandy to the Conquest of England, in 1066, a record of all whose names is yet preserved. Among the number was "Ward, one of the noble Captains." This is the earliest period in which the name is found in English history; and the first which appears there with an additional or Christian name, was "William de la Ward," residing in Chester, 1175. From 1340 a succession of eleven generations of one family is found there, in each of which the name of the head of the family was in the first, Ralph; in the second, Richard; in the third, John; in the fourth, John; in the fifth, Richard; in the sixth, William; in the seventh, Thomas; in the eighth, Thomas; in the ninth, John; in the tenth, Richard; in the eleventh, Thomas; who had sons John and William. The Wards of Yorkshire spread into the adjoining counties of England. Their coat of arms was azure, a cross baton, a crest, wolf's head erased.

Among the names of the celebrated Divines called to the Oxford Parliament in 1641, was Samuel Ward, D. D., Master of Sidney College, Cambridge, England, and Rev. John Ward. The first-named afterwards retired to Holland, and being a leading "Independent," was appointed Colleague to Rev. Mr. Bridge, at Rotterdam. The grandfather of Gov. Samuel Ward of Westerly, whose name was Thomas, came to Newport, Rhode Island, about the time of the Protector's—Cromwell's death. He represented his adopted town at intervals in both branches of the Colonial Legislature. His name was enrolled in the list of freemen in Portsmouth, R. I., in 1655, and in the roll of Newport, the same year, stands also the name of Marmaduke Ward, and of John Ward in 1673, who was also deputy from Portsmouth in 1699, and 1701. Thomas Ward, the grandfather of Gov. Samuel of Westerly, rose in 1676 to the office of assistant, and until his death, which occurred in 1689, he enjoyed the confidence of his townsmen in the highest degree.

He left a second wife, whose maiden name was Amy Smith, and an only child, Richard.

Ward, who was born a few months before his father's death. Richard was honored by his native State with the election to various offices; was chosen Attorney General, Secretary of State; then Deputy Governor; and finally, 1741 and 1742, was elected to the office of Governor. After holding this office two years, he declined a re-election, and retired to private life. He was extensively engaged in commerce, and as a private citizen was highly honored and respected. He had several sons and daughters, of whom Thomas, who graduated at Harvard College in 1733, was the eldest; Samuel, the subject of this sketch, the second; and Henry, afterwards Secretary of State, the youngest. The names of the daughters have not come to my knowledge, although they afterwards resided with their brother in his mansion at Westerly.

Samuel Ward was born on the 27th of May, 1725, at Newport. He was not a graduate of a college or university, but received an excellent education for the destination intended by his father. The eldest son was to inherit the name and estates, and was sent to College; the second son was educated for a farmer only, and the schools of his native town were deemed sufficiently good to afford him a suitable education. But an ambitious youth, in the pursuit of knowledge, is confined by no laws of caste and he soon acquired by diligence and unremitting study, the best education the colony could bestow. By him, instead of the eldest son, was to be sustained, and transmitted to posterity, the name of the family; and it seemed as though a consciousness of this fact stimulated him to exertion.

The society of Newport, at that time, was adorned by some of the most eminent men of the country. It was distinguished for its polished manners and intellectual tone. Dean Berkeley resided there for several years, and around him and some other gentlemen of equal attainments, moved a circle pervaded by refinement and intellectuality. The house of Gov. Richard Ward was one of the favored roofs under which a social club, originated by Berkeley, occasionally met and discussed various literary and philosophical questions. Under such influences, so advantageous to an ambitious mind, the boyhood and youth of Samuel Ward passed, until 1745, when, at the age of twenty years, he married Anna Ray, a descendant of Simon Ray, of Block Island, and settled in Westerly, on a farm which his father-in-law gave to his wife as a dower. His marriage was solemnized in Westerly, and the record reads as follows: "Dec. 12, 1745. Samuel Ward and Anna Ray. Joined in Ye bonds of matrimony by me, Joseph Park."

Upon the farm given by Mr. Ward's father-in-law the young couple quietly sat down to the duties of life. But in settling in this quiet corner of the colony, Mr. Ward was by no means deprived of the advantages of the society in which he was accustomed to move. The Narragansett country was peopled by the great landed proprietors of the colony. The Hazards, the Robinsons, the Champlins, the Babcocks, and others, were gentlemen of wealth and refinement. Their plantations were large and consequently at a distance apart, but the proprietors were on terms of intimacy, and invitations were frequent from one plantation to another. Mr. Hazard, of South Kingstown, gives a very interesting description of the customs and manners of those days, which I copy. He says: (To be continued.)

"This state of society, supported by slavery, produced festivities and dissipation, the natural result of wealth and leisure. Excursions to Hartford to luxuriate on bloated salmon, were the annual indulgences of May. Race races on the beach for the prize of a silver tankard, and roasts of shelled and scaled fish, were the social indulgences of summer, when autumn arrived, the corn husking festivals commenced. Invitations were extended to all those proprietors who were in habits of family intimacy, and in return the invited guests sent their slaves to aid the host by their services. Large numbers would be gathered, of both sexes, expensive entertainments prepared, and after the repast the recreation of dancing commenced, as every family was provided with a large hall in their spacious mansions, and with natural musicians among their slaves. Gentlemen in their scarlet coats and swords, with laced ruffles over their hands, hair turned back from the forehead and curled and frizzled, clubbed or-queed behind, highly powdered and pomatumed; small clothes, silk stockings, and shoes ornamented with brilliant buckles, and ladies dressed in brocade, cushioned head-dresses, and high-heeled shoes,) performed the formal minuet with its thirty-six different positions and changes. These festivities would sometimes continue for days, and the banquet among the land proprietors would, for a longer or shorter time, be continued during the season of harvest. These seasons of hilarity and festivity were as gratifying to the slaves as to their masters, as bountiful preparations were made, and like amusements were enjoyed by them in the large kitchens and out houses, the places of their residence. A Christmas commenced the Holy days. The work of the season was completed, and done up and the twelve days were generally devoted to festive associations. Every gentleman of estate had his circle of connecting friends, and acquaintances, and they were invited from one plantation to another. Every member of the family had his particular horse and servant, and they rarely rode unattended by their servant, to open gates and take charge of the horse. Carriages were unknown, and the public roads were not so good, nor so numerous as at present. Narragansett has fewer public roads than most parts of the State. There were driftways from one plantation to another, and this inconvenient obstruction still continues.

"The fox chase, with hounds and horns, fishing and fowling, were objects of enchanting recreation. Wild pigeons, partridges, quails, woodcock, snipe, squirrels, and rabbit were nearly as plenty as leaves upon the trees, such were the amusements, pastimes, festivities and galas of Ancient Narragansett. Among such gentlemen, and in such company, our young farmer soon found himself at home. Although possessed of moderate estate, the position of his father, as Governor, gave him an immediate introduction into this select society, and his own requirements and sagacity soon enabled him to draw around him a devoted circle of friends. He entered at once upon the laborious duties incumbent upon the management of a farm, and by its profits and those derived from a store, which every plantation kept, he soon amassed a handsome property. He also—as his father had before him—engaged in commerce at Newport and Stonington, and in a few years was as independent as any gentleman in Narragansett. (To be continued.)

INDIAN TERRITORY'S CRISIS.

Indian Territory, and the Church of Christ of every name within the Indian Territory, are now upon the verge of the most supreme crisis in their history. Since the year 1832 the Federal Government and the Indian tribal governments have maintained strict laws against the sale of intoxicating liquors within said Territory. These seventy-two years of experience have confirmed both the United States and the tribal authorities in the belief that such laws have been wise and necessary. So much so, that when the Federal Government several years ago constituted a Commission to negotiate with the Five Civilized Tribes in order to arrive at a statement of terms upon which said tribes would agree to surrender the traditions of their fathers, admit the white man to equal privileges of citizenship in their country, and be absorbed by a new order of civilization the control of which would necessarily be vested in their new neighbors and not in themselves, one condition in such treaties was clearly stipulated as follows:

"The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality."

This is the language of the agreement with the Creek Nation, and the agreements with the four other tribes contain words to the same effect.

But notwithstanding all this, the Hamilton bill, proposing to give statehood to the two Territories, which has passed the House of Representatives and is now pending before the Senate with the possibility and some measure of probability that it will be finally enacted soon after the opening of the ensuing session of Congress, entirely ignores this sacred pledge of our Government to a dependent people.

GOOD OR BAD FAITH?

For this bill to pass without amendment at this point would constitute an act of simple perfidy, perpetrated by a nation indebted more largely than any other for the abundant blessings of Jehovah. Moreover, it would be the greatest calamity that could befall this fair your land. Texas to the south of us, and Arkansas to the east, have within recent years voted the liquor traffic out of more than two-thirds of their area, not to mention many other states, South and North, which of late have been, county by county, closing the saloon. As a consequence, thousands of saloon-keepers, gamblers, and other criminal classes which have thus been thrown out of employment in other states are seeking new fields where the arm of law and righteousness is not so strong. They are looking eagerly toward Indian Territory. Here is a country with plenty of money to spend—by people without training in how to spend it. It would be the realization of the saloon-keeper and gambler's dream of paradise. With the saloon, we should immediately become the dumping ground for the moral garbage of the nation. And one of the most prominent members of the Indian Territory judiciary recently expressed the opinion that the advent of the liquor traffic into this country would simply mean a reign of riot for a period of years.

A LAND OF PEACE AND PLENTY.

But I desire to have it understood that this is spoken, not of present conditions, but of what is soon to be if our prayer shall not be heard by Heaven—and Congress—and this impending

curse shall not be stayed. As it is now, there are two surprises which find expression from the lips of observant visitors a few days after their arrival at our Territory towns. The first surprise is, the culture of the people who dominate our social and commercial life. In large part they are the cream of emigration from the States. We do want to continue to attract this class of people. Such neighbors are the only solution of many of the Indian's problems, whereas to such the name of Indian Territory is but the synonym of opportunity.

The second surprise, accompanying the first, is, that the lawlessness which the newcomer expected is not here. The measure of crime and disorder among us is comparatively small. Hamilton Garland, the famous American author, who has acquired a cattle ranch in the Creek Nation, remarked upon this point during a recent visit to the Territory. "But," said he, "it would not be so if you had the saloon." And Mr. Garland holds the opinion that the prevention of the saloon is one of the greatest issues affecting the future of Indian Territory, viewed as a business proposition. A wealthy Chicago gentleman who not long ago invested \$60,000 in Muskogee remarked to the agent who negotiated the deal: "What I like about your town is, you have built it up without the supposed help of the whiskey business."

We, the Indian's missionaries, pastors, and neighbors, are doing and desire to continue doing our best to make the Indian's civilization complete and general and Christian; but if the Federal Government is going to expose us to the ruinous devices of the liquor traffic, we have at once a problem with which we can no longer successfully cope. And we have among our mixed population negroes and whites to whom protection from the saloon is as necessary as it is to the Indian.

HELP NEEDED FROM THE STATES.

But inasmuch as Indian Territory has no representation in Congress, our only hope is that our friends in the States will take our cause upon their hearts and demand of Congress that the Government keep faith with the Indian. Indian Territory is doing her part to be saved. A convention of the various religious denominations assembled at South McAlester Sept. 27-28 and organized the "Indian Territory Church Federation," for prohibition statehood regardless of whether the new state shall include Oklahoma or not. Headquarters were at once opened up at Muskogee, where the secretary and a number of stenographers devote their whole time to this work. Petitions to Congress are being circulated and signed. Throughout the Territory Thanksgiving week will be "Prohibition Week."

Indian Territory is doing her part; but it is only permitted her to pray—to God, to Congress, and to the good citizenship of the States. Shall our prayers be heard? If every citizen of the States who reads these lines will respond to the extent of six cents—or even three cents—and as many letters or postal cards, there will absolutely be no such thing as the saloon coming into Indian Territory with statehood. We appeal to our brethren in the States to write a line to each of their Senators, and to the Representative in Congress from their District, asking them not to vote for any bill giving statehood to Indian Territory which does not contain a provision which will prohibit the sale of intoxicating liquors. If, in addition to such letters, anyone is willing to circulate a petition to the same effect,

the undersigned will send a blank form upon receipt of a postal card.

Brothers, defend us in this day of our peril, and sometime you shall be proud of your young sister state when she shall have reached her majority in our national family.

E. M. SWEET, JR.

Secretary I. T. Church Federation
For Prohibition Statehood.

MUSKOGEE, INDIAN TERRITORY.

DELLS OF THE WISCONSIN.

The Dells of the Wisconsin stand high as samples of nature's genius, writes Charles A. Payne in the *Chicago Advance*. They are in miniature as compared with the Royal Gorges of the Rockies, but they are fine. They mark one of her curious moods, when perhaps wearied with the hard work of making mountains and canyons, she turns aside and sets herself to astonish humanity. You may search from Niagara to the mountains to find another piece of fancy work to match it.

A beautiful river hurries between bluffs of sandstone, cutting, carving, chiseling in fantastic shapes. Talk about new designs in finery and bric-a-brac, the queer tastes of the water here surpass them all. You pass through the jaws of the Dells, where two great sentinel rocks seem to demand, not merely password, but fitting character, before you enter. Close at hand, however, to help those who have not attained the required standard, is a Chapel Gorge with its pulpit. There are little caves and holes in the rocks by the hundreds wherein dwell thousands of birds and perhaps fairies and ghosts. Trees are set in all kinds of new ways; one hangs by its toes, head down, a splendid feat. There is a tremendous jug, thirty feet or more across, and is deep, empty and broken now. They call it the Devil's Jug. The wine cask at Heidelberg, which Mark Twain says will hold 1,000,000 barrels, is not half so big. The owner must have had a wild spree and seen all kinds of snakes and things in plenty before it was emptied. Perhaps that is the reason his majesty now leaves all the drink for his disciples. There is a sugar bowl, too, shaped true to its name, but that must hold tons of sugar. I did not get a taste, however, for the cover is held down by trainloads of stone and riveted fast by tree roots, which seems very unkind.

All this is done in color. Mosses and bits of green, exquisite ferns, vines and trees with varied tints in stone give splendid effects; as if nature, not content with being a skillful sculptor, would show her genius in painting as well.

Then there are weird shapes that constantly suggest the underworld. I thought often of Mammoth cave, though why I could not tell. Instead of the darkness and mystery in which nature delights down there, she here grows wild with light and color. But there is still a feeling of bewitching mystery, and there are Indian legend and romance as well as name to add to the charm. You can enter the Phantom Chamber and the Witches' Gulch. The witches, however, are not the dangerous kind, at least not after the Salem sort. All that I saw were beautiful creatures, nearer akin to the mermaid, and some of the young men were much bewitched—you wouldn't blame them, nor pity them either. Romance cliff, naturally, is not far away. To go there with one of the Dell's witches would be nearly as dangerous as the moonlight rides in the gondolas of Venice. It is fatal for a certain delicious kind of heart trouble—they say.

Children's Page.

THE WAY TO SHADOWTOWN.

EUGENE FIELD.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown,
It always sails at the end of day,
Just as the darkness closes down.

Rest, little head, on my shoulder—so;
A sleepy kiss is the only fare.
Drifting away from the world we go,
Baby and I, in the rocking chair.

See, where the firelogs glow and spark,
Glitter the lights of the Shadowland.
The raining drops on the window—hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still;
Blossoms are wavering o'er its brim—
Those over there on the window sill.

Rock slow, more slow in the dusky light,
Silently lower the anchor down.
"Dear little passenger, say 'Good-night!'"
"We've reached the harbor of Shadowtown."

AUNT CAROLINE'S SUM.

"Morry's a great boy to work," the proud little mother said. She could hear the faint creak-croak of his saw across the orchard. Morry was helping Mr. Parr's hired man saw wood.

"Mr. Parr says he's equal to Abner any day." "Humph!" breathed Aunt Caroline, then "Humph," again—once for the little mother's first remark, once for the second. Aunt Caroline often said "Humph" when it was Morris they talked about, especially when the proud little mother boasted of his industry.

"And Mrs. Parr says she never saw such a willing little fellow to run errands—he's always ready. The Parrs think a good deal of Morry." This time the little ejaculation did not escape Aunt Caroline's lips; she held it back. But it was there in dumb pantomime. The little mother folded her work and got up. She stumbled a little, she was so tired. It takes more than a half-hour's rest on a cool veranda to refresh as weary a woman as the little mother. Ever since sunrise, she had been stirring.

Presently, Aunt Caroline heard a nearer creak-croak that quavered a good deal as though the saw was not going very steadily. Women can't saw wood very well.

"Humph!" ejaculated Aunt Caroline. The word was plain enough now. So the little mother of Morry was sawing wood? Next thing she'd be split—yes, there she was doing it! It was Aunt Caroline's turn to fold her work and get up. She went painfully round the corner of the house toward the sounds of saw, and ax—Aunt Caroline had never gone anywhere except painfully for forty years.

"What in the world are you doing, Rose?" she demanded.

The little mother of Morry was Rose. "Getting supper," she smiled breathlessly. Her thin cheeks were flushed with exertion. "This wood is too long for the kitchen stove and too broad, too—every stick has to be sawed and split. There, I guess that's enough to get supper with. I tell you I've learned to economize! I'm glad Morry can't see my bungling."

The water pail was empty and she toiled to the pump and back, while Aunt Caroline looked on and softly humph-ed to herself.

"I shall have time to feed the chickens and call up Creampot while the kettle's boiling," the

little mother nodded, but she did not add—aloud—"If Creampot doesn't come up I believe I shall cry!" She was so tired.

Sometimes Creampot had what Morris called "the mischief" and failed to come careering up to the pasture bars at the sweet familiar call. To-night was one of the times and the little mother of Morry was obliged to trudge wearily over the uneven ground to hunt her up. Naughty Creampot—or wasn't it Creampot who was naughty?

Somewhere a boy was whistling "When Johnny Comes Marching Home" and the clear sound was sweet on the evening air. The little mother smiled. There was Morry going for Mr. Parr's cows—Morry was such a sweet whistler!

"Abner says all he has to do is say, 'O dear me, it's cow time again!' and Morry's off. He never thinks it any trouble at all, and Mr. Parr's cows are hard to drive, everybody knows."

Aunt Caroline had to hobble to the stove and put more water in the kettle before the little mother of Morry got home. When she did come she was almost out of breath with hurrying.

"I never saw such a cow!" she scolded gently. "Here I've been all this time chasing her round! And now I'm afraid I shan't have a chance to make the Morry-cakes for tea."

"Morry-cakes?"

"Yes, because he's so fond of them," the tired little mother smiled, "Morry's the greatest for Morry-cakes!"

But there was time after all. The puffy little cakes were a golden brown and the whole kitchen was spicy with the smell of them when Morris came home.

Morry was tired, too. He had been working hard.

"My, that old woodpile's a tough one!" he laughed, stretching his lame arms above his head to rest them. "But it gives a fellow a muscle—look at my muscle, Aunt Caroline!"

"My!" Aunt Caroline said, but it almost sounded like "Humph." Then with a queer little twinkle in her gray eyes as she sat looking at the hungry boy eating Morry-cakes. When the fourth one was disappearing she spoke.

"Morry, can you put two and two together?" she said.

"Me?—add 'em?" choked astonished Morry over his puffy brown cake. What was Aunt Caroline thinking of! Humph, when he was next-to-the-leader in the algebra class! "I'm studying algebra," he said aloud, rather stiffly.

"O, then you can do it," Aunt Caroline said. "Sometime I'm going to get you to do a little sum for me—when you're not too busy working for Mr. Parr."

"Morry's one of the best mathematic boys in school," the little proud mother said. "The teacher says she can't puzzle him very often, and you caught her once, didn't you, Morry?" "Yes, sir!" the boy exulted, the pleasant memory sharing honors with the fourth Morry-cake. "I didn't leave her anywhere!"

But it was several days before Aunt Caroline propounded her little sum. Meantime she was watching the boy who was such a worker and the little mother who did his work. She wanted to solve the "sum" herself, first. One day, she crept painfully across the orchard to call on Mrs. Parr. She had a bundle under her arm when she came back. Then she made a call on

the little mother of Morry. It was quite a long call.

"What!" the little mother said indignantly. Then: "O—well—well, for Morry's sake—if you think I ought to, for Morry's sake!"

"My dear, I think you ought to for Morry's sake."

The little mother of Morry drew a long breath. "Then I will do it," she sighed.

The next time that Morris came hurrying into the house to be mended, the mother was patching the sleeve of a little dress.

"Please sew me up—I'm ripping dreadfully," Morry cried.

"But I'm doing something else now, dear; you will have to 'sew yourself up,' I guess. I'm mending Tilly Parr's dress."

"Mending Tilly Parr's dress!" Morry eyed the little red heap in his mother's lap in amazement.

"Yes; the sleeve is all worn out. I'm setting a piece in," the little mother said calmly.

Morry went away slowly. He could not understand. Mother had never worked for Mrs. Parr before. She had never been too busy before to work for him. He put on another jacket and sat down on the doorsteps to try to puzzle things out. Of course he felt queerish—when your mother mends other folks instead of you, it makes you feel queer, of course.

And it happened the next time, too, and the next. Once mother was mending Mr. Parr's stocking! Once it was a stocking of Mrs. Parr's!

"Your mother's a great woman for mending," remarked Aunt Caroline. "The Parrs are pretty fortunate folks, I think, to have a neighbor ready to work for them like that!"

Morry did some more puzzling on the doorsteps. It was getting stranger and stranger. Perhaps the Parrs were fortunate folks, but—how about other folks—the other folks that Mother wasn't willing to work for? Little tingles of indignation tingled down Morry's arms and legs. He sat up pretty straight and looked directly ahead of him, out into the hot blur of sunshine. But he only saw a little mother mending Mrs. Parr's stocking.

The climax came one night at bedtime when Morry found that nobody—that is, no mother—had made his bed. It was just as he had scurried out of it that morning!

"Why!" exclaimed Morris. Then he said it again—"Why!" Aunt Caroline was in her room across the bit of hall. She hobbled to his door and looked in.

"What's the matter, dear?"

"Why, my bed isn't made, Aunt Caroline!" The tingles of indignation were in Morry's voice this time.

"Dear, dear! Well, your mother has been so busy. She was out this morning at the time she usually makes the beds—perhaps she was over to Mrs. Parr's making Tilly's bed." Then Aunt Caroline hobbled back.

Morry's shoes were off so he couldn't sit down on the front doorsteps, but he sat down on the edge of the unmade bed. He felt almost sick, there was such a strange feeling somewhere inside him—he was not quite sure where. A light was dawning upon him, perhaps it burned him a little. He had been doing some very hard puzzling indeed and now he had almost got to the answer. He had almost "put two and two together!"

A little later Morry crossed the bit of hall to Aunt Caroline's room and softly knocked.

"Is it you, dear? Come in!" Aunt Caroline called, "I was just going across to get you to do a little sum."

"You needn't," Morry said briefly, "I've done it a'ready and got the answer!"

Then he slipped downstairs and surprised the little mother mending his jacket, with his stockings in neat rolls beside her Morry kissed her—only, kissed her, but there was the promise of woodpiles sawed and water pails filled, in the kiss: The little mother of Morry was satisfied. —*The Congregationalist and Christian World.*

Young People's Work.

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

A TRIBUTE TO A HOLY MAN OF OLD.

That was a happy day. My wheel was of the vintage of '96, '66 gear, no coaster brake; but it was made from splendid steel in the beginning (just make a note there) it is a good hill climber, and the rider can go down hill quite safely by reversing the dynamo. The November roads were frozen and somewhat rough, but a hard tire sped over them. The clouds were scudding down from the north, and I laughed a happy greeting at my old friend, the Winter wind. Objective point, Wadsworth Hill. That is where the Babbitts live. There must be a good many of them. I have counted thirteen items concerning someone of this name in one batch of news to the local paper. They have had no preaching over there for a year until recently when someone invited the pastor from Alfred to come.

They used to prize Elder N. V. Hull, thought no one was quite equal to him. A little conversation along that line is too good to hide under a bushel, even if it is in danger of being used sometime to the confusion of your humble scribe. It was after the second sermon. A middle aged woman and her mother overtook me on the road, and I walked beside the carriage for a distance. The old lady spoke glowingly of the olden days. Elder Hull, she said, would preach awfully plain about the sins of the people, yet they would not take offense, but go home and say what a smart preacher he was. Then she said musingly, "They don't make any preachers like him nowadays."

The daughter, tactfully considering the feelings of the successor of Elder Hull who was walking by the carriage, endeavored to smooth matters over by remarking that some people thought that Elder Randolph came pretty near it.

"Ah," said the mother shaking her head with decisive wisdom, "he isn't Elder Hull."

Now I liked that. No wise pastor likes to hear ill spoken of his predecessors. There were giants in those days. The young men of today may well gird themselves with earnestness if they are to reach the stature of N. V. Hull, C. M. Lewis and Alexander Campbell.

But we are young yet. We are eager to grow and improve. Perhaps forty years from now someone will be telling the striplings about us.

OVERCOMING DIFFICULTIES.

Coming back on the Vandemark from Hamilton Hall through the Tucker neighborhood, the storm of sleet grew thicker, but the trusty wheel forged cheerfully ahead. Going over the long hill past Bill Callen's, it turned partly to rain.

The wind blew fiercely on our flank; but it was glorious.

"What matter how the night behaved!"

What matter how the north wind raved!"

For the last two and a half miles, though there were plenty of stones and rough places, though the ground was slippery and the light almost gone, the wheels never stopped until they reached the blazing light of home.

It was with a feeling of exhilaration and a glow of good cheer that I went forth to my evening consultations and calls after a change of clothing, a brisk rub and a warm supper.

Overcoming difficulties for a noble cause is the grandest sport in the world. We do not have enough of it in our modern religious life. We are afraid of hard things. "For this cause many are weak and sickly" among us.

If every Seventh-day Baptist Christian Endeavorer would come forward to face all sorts of difficulties gladly, proudly, persistently, for Jesus' sake, a new era would be begun.

FROM J. C. DAWES.

DEAR PASTOR RANDOLPH:

In leaving Ogbomoso, West Africa, on Tuesday, Dec. 17, 1901, for this country, I said to my schoolboys that, as the law of the Almighty God is cancelled by the united powers of civil and ecclesiastical governments, in order that this law be reinforced, it needs the co-operation of civil and ecclesiastical governments, and this must be brought about by Africans. And as an African, I mean to be a factor in bringing about this grand work. I told my boys that I intended to study many things in the United States, and the last thing that I shall study before I return to Africa will be statesmanship, for I intend to be a leader and governor of my people.

In February, 1902, when I arrived in this country, the first thing I went to study was the measuring of lands. Leaving Alfred, N. Y., I traveled and learned the manners and customs of those among whom I sojourned, and for two years I concentrated my thoughts on the body of man, studying the wonderful works of the Almighty God in developing man from a mass of protoplasm to a perfect living, human being. In all my studies there was none by which I was brought so close to the Creator as the study of the human body. While dissecting the dead bodies of men and women, examining the different organs, and studying the functions the organs performed when the body is alive, I saw the wisdom and power of the Almighty God, and the entire dependence of men on the Almighty for their existence. The study of the human body helped me to humble myself to my Heavenly Father; it helped me to love Him more; and to give to Him the honor and respect that He deserves.

After satisfying myself in this study, I went to a Mechanical School to study the art of printing for four months. Working in the printing office in the day, I studied nights. One of the subjects on which I devoted my time in studying was civil law. The president of the Mechanical College being a lawyer, I borrowed his law books and studied nights. On Tuesday, May 31, the college closed for the summer vacation. I then left Alabama and came to this city, which is the seat of American Government. Immediately after my arrival I went to the Law Department of Howard University and sat in an examination, and I passed successfully. I then paid my matriculation fee, which is ten dollars,

and bought my law books, and began my studies. I have employment in a printing office in this city. I work nine hours a day, sleep five hours and spend the remaining hours on my books. After I shall have completed my studies and shall have received my diploma, I shall leave for the Republic of Liberia. I hope to visit Alfred before I return to Africa.

When God shall make this a world of righteousness, the government will be theocratic. My desire is to establish a government among my people in Africa based entirely on the laws of the Almighty God. As a child of God I have determined that as my Father lives and my soul lives I shall not be at rest until I shall have accomplished this end in Africa. In Sharswood's Blackstone's Commentaries, Vol. I, page 65, we learn that the ancient laws of the Saxon and English had the ten commandments as their headings, followed by many of the Mosaic precepts; and along with these the solemn words of Christ, "Think not that I am come to destroy but to fulfill."

If the English Government had abided by this heading of their law, God would not have been so much insulted but the government having in great measure wandered from this heading, both rulers and subjects have rebelled against the Almighty.

God took Moses from following Jethro's flock and made him a deliverer and law giver of his people. He took Joseph from prison to be a governor. He took David from being a shepherd and made him a king. What God did thousands of years ago, He is able to do now. It is only for us to offer our petitions to Him and trust Him and so I have done. God said to Nebuchadnezzar "The most high ruleth the kingdom of men and giveth it to whomsoever He will and setteth over it the basest of men." Last Sunday I spoke twice in a Baptist church at Harper's Ferry, W. Va. I have also spoken in several other places here.

WASHINGTON, June 22, 1904.

WALWORTH, WIS.—Dr. A. C. Davis, Jr., visited us not long ago, telling what he expected of us as young people. This night (Nov. 5) the Walworth Y. P. S. C. E. elected the following officers for six months: President, Ruth Swinney; vice-president, Alta Leach; secretary, Josie Higbee; treasurer, Maud Walters. The meetings are well attended.

THE MINISTER'S FAMILY.

"At a conference of ministers of one of the smaller denominations across the water the question of the insufficiency of some of the salaries was being argued.

One brother who was stationed at a mission post made a strong plea for an increase in salary.

"To properly provide my family with the necessities," he said, "is a serious problem."

"How many children have you?" asked a sympathetic brother of the cloth.

"I have four boys, and each one has a sister," was the prompt reply.

Immediately the sympathetic friend took the floor.

"How is it possible that our brother can provide the barest necessities for his eight children?"

"I did not say I had eight children; the boys have the same sister."

Literary Notes.

send a copy to her bereaved family and to THE SABBATH RECORDER for publication. Always hopeful, ever seeing the bright side, her cheerful helpfulness and kindly counsel will always be cherished by our society and we extend our sympathy to her husband, father and children, commending them to Him who alone can comfort. Truly, it may be said of her, "She hath done what she could."

MRS. C. L. WILLIAMS,
MRS. O. D. SHERMAN,
MRS. E. W. AYARS,
Committee.

RICHBURG, N. Y.

MARRIAGES.

ROBINSON-TARPIN.—At the parsonage in Shiloh, N. J., Oct. 29, 1904, by Rev. E. B. Saunders, Mr. William Robinson of Bridgeton, N. J., and Miss Maggie Tarpin, near Shiloh, N. J.

DEATHS.

BABCOCK.—Olive Brusie Babcock was born at Sangersfield Centre, N. Y., Aug. 10, 1830, and died at Oswego, N. Y., Oct. 22, 1904, aged 74 years, 2 months and 12 days.

She was the daughter of Mr. and Mrs. Robert Brusie, being one of a family of seven children, of whom two sisters, Harriet Crandall of Tallette and Emma Henderson of Colorado, still live to cherish her memory. When a young woman she moved to Brookfield, where she married Ethan Babcock, and lived the greater part of her life. Four children came to bless their home, of whom three are still living. She joined the Seventh-day Baptist Church at Brookfield, Jan. 6, 1855, and was always known as a good faithful Christian. She has been absent from her church-home for several years, living for some time at Utica, and then making her home with her son at Oswego, N. Y., where she died. Funeral services were held at Oswego, and her dust was brought to Brookfield for burial. Many mourn the loss of a dear friend.
H. L. C.

BURDICK.—At Stoughton, Wis., Nov. 5, 1904, Ray W. Burdick, in the 18th year of his age.

He was the son of Albert and Dora Webster Burdick. He was a bright and attractive young man, companionable and a general favorite with his associates. He was making a splendid record in his work in the Edgerton High School. The attendance in a body of 100 students with the teachers of that institution upon the funeral attest the high regard in which he was held. The father and mother and one sister and three brothers deeply mourn their loss. They have the sympathy of the entire community, who have been deeply moved by this untimely death.
T. J. V.

CUTLER.—In Chicago, Ill., Nov. 10, 1904, Mrs. Flora Crandall Cutler, in the 49th year of her age.

Flora Crandall Cutler was born in West Edmeston, N. Y., June 7, 1856. Her girlhood was spent in that place, and when a young woman she taught school in that vicinity. At the age of twenty she was married to Levi C. Cutler, who was three years her senior. To them were born three children, Leslie, whom God took from them in the promising years of youth; Lewellyn, who was taken as a babe; and Leo, now Mrs. Wm. J. Sheldon, who survives her mother. Mrs. Cutler has always been in rather poor health, and a frequent invalid. But in spite of this she was a constant minister to the needs of others. Hers was a life of devoted service to her family and friends. Her devotion to Christian principles was as sturdy as her physical condition was frail. She possessed a strong personality, and her dominant will enabled her to rise above physical weakness to accomplish tasks for which her strength was all too meager. To her husband and children she was all that a fond and faithful wife and mother is privileged to be. Her illnesses served but to deepen the family affection by loving care necessitated, and cheerful patience displayed. Mrs. Cutler was a faithful and devoted member of the Seventh-day Baptist church. She seemed to have nearly recovered from a long and severe illness when, on Sunday, Nov. 6th, she was stricken with apoplexy, and, in a few hours, passed peacefully into that Better Life for which she was so well prepared. Her many friends unite with her husband, her daughter and family, her mother and sister in cherishing the memory of her quiet and beautiful Christian life. Funeral services were conducted at the home, 417 53d Ave., Chicago, by her pastor, Rev. Wayland D. Wilcox, on Thursday, Nov. 10, 1904. Interment was at Glen Ellyn, Illinois.

CHEDESTER.—Randolph Spencer Chedester, son of Presley and Adaline Chedester, was born in Dodridge County, W. Va., Jan. 23, 1880, and died at Salem, W. Va., Nov. 13, 1904.

He made a profession of faith in Christ and united with the U. B. Church when fourteen years of age. Was married to Mattie A. Jones May 21, 1903, and died of consumption, aged 24 years 9 months and 20 days. The last days of Mr. Chedester were very

bright with joy in the thought that God for Christ's sake had forgiven his sins. He did not shrink from death as a foe but went with joy, feeling that it was better to depart and be with Christ. Burial services were held at the Seventh-day Baptist Church at Salem, Nov. 14. Services were conducted by the writer, who spoke from Luke 12: 40.
E. A. W.

CARRIER.—In Stephantown, N. Y., Oct. 25, 1904, Mrs. Sardinia Davis Carrier, in the sixty-first year of her age.

The remains were brought to Berlin, where services were conducted by the writer on Sabbath-day, Oct. 29.
E. H. S.

DAVIS.—Clarence M. Davis, son of W. Franklin and Jennie B. Davis, was born in Dodridge County, W. Va., Aug. 19, 1876, and died in Clarksburg, W. Va., of gunshot wounds, Nov. 7, 1904, 28 years 2 months and 19 days of age.

Burial services were had at the Seventh-day Baptist Church in Salem Nov. 9, conducted by the writer, who preached from Amos 4: 12.
E. A. W.

GREENMAN.—In Berlin, N. Y., Nov. 1, 1904, Thomas E. Greenman, in the sixty-eighth year of his age.

Bro. Greenman was born in Berlin, May 24, 1837, and spent his entire life near the place of his birth. In December, 1852, he made a profession of Christianity and united with the Berlin Seventh-day Baptist Church, where he remained a faithful member till his life work was ended. Oct. 13, 1860, he was married to Miss Jennie Davis, who survives him. His departure is also mourned by two brothers and a sister, James Greenman of Farina, Ill., Geo. N. Greenman, and Mrs. R. H. Satterlee of Berlin. He has been an active and efficient worker in the Church and Sabbath School and will be greatly missed. Funeral services were conducted in the Seventh-day Baptist Church in Berlin, Nov. 4. Sermon by his pastor.
E. H. S.

LANGWORTHY.—Lois Meleisa Maxson Langworthy, daughter of David and Esther Peckham Maxson, and widow of the late Russell C. Langworthy, was born in Petersburg, Rensselaer County, N. Y., Nov. 8, 1823, and died in Alfred, N. Y., at the home of her daughter, Mrs. Nathan M. Lamphere, Nov. 7, 1904.

She was the youngest in a family of five children, three daughters and two sons, of whom the two brothers, Lorenzo H., of Farina, Ill., and Dr. Edwin R. Maxson, of Syracuse, N. Y., survive her. In 1824, her parents, with their family, moved from Petersburg, and settled in Alfred, Allegany County, N. Y. The teachings of godly parents and the influences of a Christian home early led her to trust and love God, and commit herself to his service, and when about eleven years of age she was baptized by Eld. Daniel Babcock, and received into the fellowship of the First Seventh-day Baptist Church of Alfred. Some two years later the family moved from Alfred to Adams, Jefferson County, N. Y., and there she united with the Adams Centre Seventh-day Baptist church. Jan. 21, 1847, she was united in marriage with Russell C. Langworthy of Alfred, and soon after returned with him to begin there their home life and to reunite with her first church home. To them was born one child, a daughter, to whom the name Esther, the name of her grandmother Maxson, was given. After about six years they moved from Alfred to Adams, where she again united with the Adams Centre Church, of which she remained a faithful and devoted member until death. Her husband, Mr. Langworthy, died at Adams Centre, June, 1894, since which time the widowed mother has made her home with her only child, Mrs. N. M. Lamphere, in Alfred, where the relations have ever been most cordial, where she has received the most kindly loving care, while no effort has been lacking to make her declining years pleasant and happy. Her old church at Adams Centre was very dear to her, and she loved to talk of it and of her Sabbath School class and her ever pleasant associations there. According to her own desire and arrangements her remains were taken by her dear ones to Adams Centre, and there tenderly laid to rest by the sleeping dust of her husband and other cherished kindred. She was a helpful, devoted and loving wife, a considerate, sympathetic, kind, helpful and loving mother, a true and faithful friend, a devout humble and faithful follower of Christ, one who has sought in every department of life activities to do her part in life faithfully and well, one who leaves behind her the savor of a good name, and to her many friends the assurance that the coming of death is to her the realization of the believer's greater gain.
S. B.

RASINGER.—Elizabeth C. Wentzell Rasinger was born Nov. 10, 1882, and died at her home Oct. 18, 1904.

She was the daughter of Mr. and Mrs. Wentzell of Deerfield, N. J., and was one of the older among a family of ten children. They formerly attended the Presbyterian church of Bridgeton, N. J. May 9, 1900, she was married to Frank Rasinger. Two children have been born to them, one, a son of less than two years, is living. A kind Christian woman as those who knew her all agree. The funeral conducted by the writer, was largely attended from the late home on the farm near Shiloh. The bereaved friends have our sympathy in this sudden death, in early life.
E. B. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

FOURTH QUARTER.

Oct. 1.	Elisha Succeeds Elijah	2 Kings 2: 12-22
Oct. 8.	The Widow's Oil Increased	2 Kings 4: 1-7
Oct. 15.	Elisha and the Shunamite	2 Kings 4: 25-37
Oct. 22.	Elisha and Naaman	2 Kings 5: 1-14
Oct. 29.	Elisha at Dothan	2 Kings 6: 8-23
Nov. 5.	Joshua the Boy King	2 Kings 11: 1-16
Nov. 12.	Joshua Repairs the Temple	2 Kings 12: 4-15
Nov. 19.	Isaiah's Message to Judah	Isa. 1: 1-9 16-20
Nov. 26.	World's Temperance Lesson	Isa. 28: 1-13
Dec. 3.	Hezekiah Reopens the Temple	2 Chron. 29: 18-31
Dec. 10.	Captivity of the Ten Tribes	2 Kings 17: 6-18
Dec. 17.	Review.	
Dec. 24.	The Prince of Peace	Isa. 9: 1-7

LESSON X.—HEZEKIAH REOPENS THE TEMPLE.

For Sabbath-day, Dec. 3, 1904.

LESSON TEXT.—2 Chron. 29: 18-31.

Golden Text.—"Them that honour me I will honor."—I Sam. 2: 30.

INTRODUCTION.

Hezekiah was one of the good kings of Judah, the very best of those of the late period before the Exile. Idolatry ran riot during the reign of his father Ahaz. The temple had been polluted and then closed. The land had become tributary to Assyria, and the people were heavily taxed to pay the great sum demanded by the relentless oppressors. Hezekiah when he came to the throne immediately restored the worship of Jehovah and adopted vigorous measures to suppress all idolatry. He also renounced allegiance to the king of Assyria and looked to Egypt for help. The author of Kings says of Hezekiah "after him was none like him among all the kings of Judah, nor among them that were before him."

Our present lesson has to do with the cleansing of the temple and the appropriate ceremonies near the beginning of his reign.

Both Kings and Chronicles devote a number of chapters to the reign of Hezekiah, and it is remarkable that very few of the verses are parallel. The writer of Kings gives attention chiefly to the Assyrian invasion, while the author of Chronicles tells us of the ritual service and of the work of the Levites and priests. The difference in the character of the two books is well illustrated by the treatment of the reign of Hezekiah.

TIME.—In the early part of the reign of Hezekiah whose dates are probably 725 to 696 B. C.

PLACE.—Jerusalem.

PERSONS.—Hezekiah the king; the Levites and the priests; the people.

OUTLINE:

1. The Temple is Cleansed. v. 18, 19.
2. The Appropriate Sacrifices are Made. v. 20-24.
3. The Temple Service is Re-established. v. 25-31.

NOTES.

18. *We have cleansed all the house of Jehovah.* The Levites make their report. The cleansing was in a great measure the carrying away of rubbish. *The altar of burnt-offering.* This was the great altar that stood in the inner court immediately before the temple. It had been removed to one side and dishonored by Ahaz. See 2 Kings 16: 14, 15. *All the vessels thereof.* The word translated "vessels" includes also utensils. *The table of showbread.* Literally, the table of the rows. But the rows referred to by this Hebrew word are always the rows of showbread.

19. *Cast away.* More literally, spurn, reject. *When he trespassed.* This word is very emphatic. It represents Ahaz as treacherously unfaithful. Compare chap. 28: 24. We may guess that Ahaz had so disposed of some of the ves-

sels that they had to be replaced rather than recovered.

20. *And gathered the princes of the city.* These official representatives of the people are assembled in order that proper respect may be shown to the most important business in hand. We are not to think of these princes as members of the royal family but as chief officials of the nation.

21. *For a sin-offering.* This class of offering is mentioned in Lev. 7: 37. It is first referred to in the historical books in 2 Kings 12: 17. The sin offering is a sort of expiatory sacrifice to make the offerer worthy to appear before Jehovah. Hezekiah certainly offered a sin offering upon a most magnificent scale; for he offered of the four kinds of beast usual for offerings and took seven of each kind. The sin offering prescribed for the day of Atonement consisted of one bullock for the high priest, and two for the people. It is possible that bullocks, rams, and lambs mentioned in this verse were for something else and that the he-goats alone were for the sin-offering. See v. 23. *For the kingdom and for the sanctuary and for Judah.* This probably means for the king and his family, for the temple and the priests, and for the people in general. Hezekiah is thorough.

22. *The priests received the blood.* The blood of the victim as the symbol of its life was always an important part of the sacrifice. The sprinkling of the blood was the token of the expiatory sacrifice. Compare the frequent allusions to the blood in Lev. 4 and elsewhere.

23. *And they laid their hands upon them.* By this sacred rite they signified their participation in the sacrifice. Compare Lev. 1: 4 and many other passages in Leviticus and a few elsewhere.

24. *To make atonement.* Literally, to cover over. This expression is frequently used in regard to expiatory sacrifices. *For all Israel.* Compare the reference to all Israel in the next chapter. Hezekiah wished to unite the whole nation in the return to sincere service of Jehovah. *The burnt-offering.* This was another of the principal classes of offerings. The whole burnt-offering except such parts as could not be washed clean was placed upon the altar and ascended in smoke as the symbol of the ascent of the heart of the offerer in worship to the Most High.

25. *With psalteries.* The psalter is often mentioned in connection with the harp. It was a stringed instrument, and was probably smaller and cheaper than the harp. *According to the command of David.* The Chronicler lays great emphasis on the fact that the ritual worship of the temple was planned for and arranged by King David. *Gad and Nathan* are not elsewhere mentioned in connection with the musical arrangements of David. *For the commandment was of Jehovah by his prophets.* It was not a mere scheme that David invented, but like the directions in regard to sacrifices was from Jehovah.

26. *The instrument of David.* Compare 1 Chron. 23: 5. *Trumpets.* Or clarions. Long slim tapering metal tubes.

27. *And Hezekiah commanded to offer the burnt-offering.* All before had been in preparation. Now Hezekiah gives the word and the usual burnt-offerings are sacrificed and the temple worship reinstated. *The song of Jehovah also, etc.* The moment of the reinstatement of the regular order of worship is marked by a burst of music.

28. *And all the assembly.* The word translated "assembly" means not the crowd, but rather the representative congregation of the children of Israel.

29. *Bowed themselves and worshipped.* In reverential attitude before the God whose worship had been so long neglected.

30. *Moreover Hezekiah the king and the princes commanded, etc.* This line suggests that the princes shared authority with the king. Very likely Judah had become at this time practically a limited monarchy. The word trans-

lated "Moreover" is the simple conjunction and is better rendered "and."

31. *Now ye have consecrated yourselves unto Jehovah.* Hezekiah is speaking to the people. As they were now again in right relations with God it was highly appropriate that they should again bring offerings. *Thank-offerings.* These belonged to the general class of peace-offerings. See Lev. 7: 12. The larger share of such an offering was returned to the offerer who ate it in a sacred feast with his friends. *Of a willing heart.* That is, generous. The burnt-offerings would test a man's generosity a little more keenly as all was consumed.

THANKS-PAYING.

DINNER was at two o'clock on Thanksgiving Day. With all the goodies to digest, Mrs. Stanley said it should not be later, on account of Helen and Robert. Children must not have nightmares on Thanksgiving night. Besides, she wanted time for a quiet talk, and maybe something else.

"Helen," she began, "what were some of the first words you learned—do you remember?"

"Yes, mama, you told me so often. They were 'Thank you.'"

"Me, too," said Rob, "only me said, 'Tank oo.'"

They laughed.

"It was common politeness I taught you. Nothing is ruder than to receive gifts or favors silently. But when you say 'Thank you' to me, does that end it? Do you feel the same as before? Don't you think, 'How I love mama; I wish I could do something for her?' Or, 'I can try to mind whatever she says?' Isn't it so?"

Helen and Rob agreed it was. "Now, to whom do you say 'Thank you,' to-day?"

The children looked somewhat awed. Then Helen said in a low tone, "God."

"Yes, dear, to our heavenly Father. We ask also to be forgiven for the many times we have been rude and forgotten to say it. What else?"

"We mean to be good children," put in Rob.

"We can't do anything for him," said Helen, whose older head had thought out the lesson.

"Inasmuch as ye did it unto one of these," the mother repeated, softly. "A month ago we saw a poor child run over in the street. She was taken to the hospital, and is better now. Suppose we go to see her to-day. Think, if you can, of some way to make her happy."

Helen and Rob put their heads together. "We've 'cided," said Rob. "I'll give her my pot of primroses."

"I'll take my doll Mabel; maybe she hasn't any doll, poor thing!" Helen's tears came at such possible destitution.

The children's ward looked cheery when all that brightness went in. The little waif sat up in bed, her curls dancing with delight.

By her side Helen and Rob learned the beautiful truth that sometimes thanksgiving means thanks-paying.—*Exchange.*

Now is the time we would like to hear from Sabbath-school treasurers.

A MATTER OF HEALTH



ABSOLUTELY PURE
HAS NO SUBSTITUTE

FROM D. W. LEATH.

In the summer I was invited to preach at a place called Mount Olive, about five miles south, and on filling my first appointment there, I was invited to preach at a "Christian church" a few miles farther away, called Antioch. After preaching twice, in the morning and afternoon, with dinner on the ground, a minister invited me to preach one month from that time on the Sabbath question. We made announcement to preach twice the same day on the Sabbath question. On both occasions we had a large hearing. I presented the Sabbath as best I could in two sermons, believing that the hand of God was in it all. After this I was challenged to debate the subject with a "Christian minister," Campbellite the people here call them. I felt that this was of the Lord, and that He wanted to get the Sabbath before the people. We debated at Mount Olive, on the third Sunday in October. We spoke forty minutes each in the forenoon and an hour each in the afternoon. My opponent took the position that the Sabbath, with the entire law of the Old Testament, was abolished, and a new law called the "law of life in Christ Jesus," was established, on the day of Pentecost. I thought I had an easy time, and little to do to establish my proof. I presented the Sabbath as perpetual in its memorial and symbolic characters. It being a memorial of creation, must stand as long as it is true that God created the heaven and the earth in six days and rested the Seventh. This is taught in the Decalogue. In its typical character, the Sabbath must hold good till we reach the anti-type, Paul says; God did rest from his work on the seventh day, and there remains a rest to the people of God. Let us labor to enter into that rest. Baptism is an emblem of the resurrection of Christ and is typical of the believer's resurrection. The Lord's Supper is a memorial of Christ's death and typical of his coming again; so the Sabbath is a memorial of creation and is typical of spiritual rest which has its ultimate fulfillment in heaven. The Sabbath was made for generic man twenty-five hundred years before there was a Jew on earth. It was kept by the Israelites before the law was given from Sinai. It was more important than human life. It came on down to Christ, backed by thousands of years of God's example, blessing, and command, honored by the Saviour and kept by the apostles. That God gave the seventh day as the Sabbath and that it was prominent in the lives

of the Jews, who were always agreed upon such observance." It was kept by Christ and his apostles under all circumstances. Christ magnified the law, of which the Sabbath is a part, and taught that whosoever broke the least of its commandments should be called the least in the kingdom of heaven, but whosoever should do and teach them should be called great in the kingdom of heaven. The apostles made not void the law through faith but exalted it as giving a knowledge of sin and as the rule by which men are to be judged in the day of Jesus Christ, according to the gospel.

The righteousness of God is witnessed by the law and the prophets, and they must stand or fall together. The gospel is the power of God unto salvation, salvation from sin. The transgression of the law is sin. So the gospel saves us from transgressing the law, and is meaningless without the law. Christ came to save his people from their sins, but where there is no law there is no sin, and the very object of Christ's coming is defeated by abolishing the law.

James speaks of the abstract of the second table as the royal law: "Thou shalt love thy neighbor as thyself," and declares that whosoever offends in one point or breaks any one of these commandments is a violator of the whole royal law. Paul said about the close of his life that he had done nothing against the customs of his fathers. It was certainly their custom to observe the Sabbath and regard the first day of the week as a working day. All Christians who have a published creed, as far as we know, admit the law of the ten commandments as binding. The Baptists say: "The law of God is his eternal and unchangeable rule of moral government." The Methodists say: "No Christian is free from observing the laws called moral." The Presbyterians say through Albert Barnes: "Christ and the apostles did not abrogate the moral law, neither did they intend it should be." My opponent put the law contained in carnal ordinances and the moral law together and nailed them to the cross, said Christ was the end of the law for righteousness, and there the law ended forever. Some of the First-day people disapproved, audibly, of his perversion of Scripture, and heartily agreed with me. All passed off quietly and I hope good was accomplished. The Baptist minister in my community is stirred up to preach on the Sabbath question, I understand. Well I am glad the subject is agitated. I believe this will awaken conscience. When I was a boy, baptism was agitated in books, pamphlets, papers, tracts and debates, from the pulpit and everywhere over this part of the country. Immersion won the victory and now I never hear any controversy on the subject, and affusion for baptism is rarely practiced. I am teaching my fourth school here, and the Lord

indicates my work as closing here, and that I shall have a place to work for him.

Yours fraternally,

D. W. LEATH.

TUSCUMBIA, Ala., Nov. 6, 1904.

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Special Notices.

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.

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

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

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 welcomed. W. D. Wilcox, Pastor, 516 W. Monroe St.

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FATHER, HOLD MY HAND!

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 41:13. When heavy clouds o'erspread my sky, And on the path I travel, Thee I see no cheering ray of light, And I must walk by faith, not sight. Then, Father, hold my hand. I will not fear the darkest night, The darkness shall be as the light, No phantom terrors shall alarm, I know I cannot suffer harm, If thou wilt hold my hand. When rough and stony grows my way, And hindrances my progress stay; When, faint and sore, I stumble on, And long to know my journey done, O, Father, hold my hand. Though heavily my burden press, I will not love and trust Thee less; When steeper grows my weary way, Help me to follow and obey, And closer hold my hand. Or, if some time the sun should shine, And brighter, happier days be mine; If I with joy should lift my head, And smile to find the shadows fled, Still, Father, hold my hand. Should grasses spring beneath my feet, And should I gather flowers sweet, I would not wander from Thy side; O, gracious Lord, with me abide, And ever hold my hand. Hold Thou my right hand all the way, Be Thou my comfort, help and stay; And when my journey all is past, O, lead me safely home at last, Holding my Father's hand.

believe that we have had enough of this in the past, but that we have lost strength within ourselves for the want of it. But if it be granted that the amount of Sabbath Reform connected with our evangelistic work in the past has been sufficient for the years now gone, it ought not to be doubted that under the changed circumstances and the pressure now upon us, new ground must be taken. This is not by way of criticism upon what has been, but we cannot do less than insist that what has been is not adequate to present demands. We believe that those who have been our representative evangelists have come to feel this, the longer they have been in the field. We also believe that no one who is familiar with Secretary Whitford's written and spoken words, can doubt that our Missionary Board feel with increasing intensity the need of such forms of home mission work as will give new vigor and toughen the spiritual fibre of our own people. In this same issue Mr. Powell writes concerning evangelism. He writes truly and well; but whatever evangelism is undertaken by us must be made strong and be thoroughly permeated by the fundamental truths of Sabbath Reform.

editorials which follow this, were born in the mind of the writer. They go forth with the hope that those of our readers who are preachers will find in them some new and helpful suggestion as to their work, and that these stray words will contribute to the joy those who preach have in that service. It is not easy to understand the varied experiences that come to a preacher, nor is it easy for one who has not attempted to preach, to appreciate how often the preacher longs for helpful suggestions, for comforting words, for strengthening influences. If the editorials of this week shall aid, even a little, along these lines, and be comforting, helpful, or up-lifting to those who preach, their full purpose will have been accomplished.

EVERYTHING that is well done must be done with a good degree of enthusiasm and a large amount of love for the work. This is so well understood that, in some form, it has always been recognized that he who does his work for the love of it, does it much better than he who acts from a sense of duty or from the pressure of necessity. The higher the quality of the work, the more is this element of love for the work, demanded. To the preacher, such love is indispensable. Without it there can be little real success. Preaching which is done for the sake of filling an appointment, or keeping a place is scarcely worthy of the name. Because love for the work is so essential, God has ordained that the preacher who has the right conception of his work is warmed in soul and led to exalted purposes because of the nature of his work. To stand "between the living and the dead" commissioned to utter a message from God is more than a great honor. The fact that such a place and message creates love for the work and for Him in whose behalf the preacher speaks exalts preaching far above ordinary callings. Thus it is that the true preacher falls in love with his work, from the first. His love for it should increase, deepen, ripen, as the years go by. Whatever perplexities and difficulties may come, this love for the work is their solvent, and the power which lifts him over obstacles and difficulties. Love for the work should begin with the preparation of the sermon. It should deepen as he studies the theme, even before he formulates the sermon. If the theme be a difficult one, love for it makes the work easy, and when at last the sermon is developed and he stands before those who wait for the message—a message which the Holy Spirit has helped him to prepare—he cannot fail to be earnest and enthusiastic in its deliverance. If he does not thus feel, he proves the want of

SEVERAL occurrences had called the attention of the writer to various phases of the question of preaching, within a few days before the Yearly Meeting at New Market, N. J. At that meeting, the character of the sermons preached and the interest of the people who listened, called attention, with still more emphasis, to the question. On that occasion the men who preached represented in a good degree, the best conceptions of earnestness and vigor, both as to thought and in the matter of presentation. There was that intelligent listening and that appreciative reception of the sermons preached, which always come when those composing an audience are thoughtful and earnest Christians. One of the things which had called the attention of the writer to the value of preaching, was a conversation at a church social in Plainfield a few days before. A man of seventy years or more, who was for a long time an officer and close friend of the late Rev. Dr. Deems, New York, told the writer how greatly he enjoyed his personal relations with Dr. Deems, and what constant and increasing power the Doctor's services as a preacher had over the great congregation which gathered to hear him, for so many years. The eagerness with which he told of his own conversion and the profit which he received from Dr. Deems' sermons, illustrated in an excellent way the joy of listening to sermons. Out of these influences the

THE communication from Dr. Huskisson, in another place, sounds like an echo of the words of Secretary O. U. Whitford, which our readers have read and heard from him many times within the last ten years. The thoughts suggested by Dr. Hulet, and so often repeated by Secretary Whitford, appear to the writer to have passed beyond the stage of discussion. It is no longer a theory concerning what form of evangelism we should exemplify, but rather it is an intensely practical question which involves, as Dr. Hulet puts it, the strength and permanency of ourselves. Experience declares that Sabbath-keeping cannot be added as a second thought, or an after thought upon the ordinary type of evangelistic work. If it be accepted that one may fulfill all demands as a convert to Christianity without considering the question of Sabbath-keeping, the probability of securing that consideration as an addition, is greatly lessened. What we here call Sabbath Reform Evangelism, is therefore, an issue vital to ourselves. Self-protection demands it. The vigorous life of our churches require it. In no small degree, the retaining of our young people depends upon it. The writer does not