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THE GREAT CATHEDRAL BELL.
When the streets are hushed and still,
Lone the thoroughfare,
And the heart, or good or ill,
Burdened is with cares,
Sounds the great cathedral bell
Out of midnight deeps:
"He that keepeth Israel
Slumbers not nor sleeps!"
"He that keepeth Israel
Slumbers not nor sleeps!"
When the reapers on the plain
Heed the morning call,
And the hosts of golden grain
Like an army fall,
Floats upon the pure, sweet air
With its stroke sublime,
Like a blessing from a prayer,
The cathedral chime:
"He that keepeth Israel
Slumbers not nor sleeps!"

When the children from their play
'Mid noon shadows pause,
Their whole life a holiday
'Neath God's gentle laws,—
Aye, from childhood to old age,
As their feet go on
To fill out life's pilgrimage,
All unchanged the tone:
"He that keepeth Israel
Slumbers not nor sleeps!"
When the toiler of the sea
Spies familiar land,
Back brings heart of constancy
And an outstretched hand.
Hark! the old accustomed note
Melts his eye to tears,
Out the benedictions float
As in long-gone years:
"He that keepeth Israel
Slumbers not nor sleeps!"
When the day of life is o'er,
And night-shadows fall—
When from that mysterious shore
Comes the mystic call,
Mingled with the "dust to dust"
Said by open grave,—
Is that word in which we trust
Mighty still to save?
"He that keepeth Israel
Slumbers not nor sleeps!"

—S. S. Times.

TOO LITTLE attention is given to the value of a definite purpose in religious matters as a means of securing higher Christian living. Few men do anything well without a clear and

definite purpose, the demands of which lead to effort. The man who has no definite business, but waits for some fortunate surroundings or some momentary incentive, is a failure, so far as business is concerned. Young men who are not compelled to formulate their plans for life with some definite object in view, are failures. The highest success comes from a strong and definite need connected with a specific purpose. These principles are quite as important in religious matters as elsewhere. It is easy to formulate appeals to others, or to oneself, in favor of higher spiritual living and greater attainments in the Christian life, but such appeals are empty unless they are backed by some definite work to be done, some special point to be gained. A common weakness in Christian life is a general view of duty and work which does not centre in any special thing, and is not inspired and vitalized by any pressing need. In view of these facts, the reader must see the supreme necessity on the part of Seventh-day Baptists, as well as others, for the inspiration and push which come from the consciousness of having a definite and important work to do. A genuine denominational consciousness and deep convictions concerning the importance of our place and work are of the first and most important aids to higher spiritual living. Such living cannot be reached through argument, neither can it be attained by longing. Neither will prayer secure it, unless prayer is backed by purpose and supported by some definite work, for power to do which, men are led to pray. The history of our people, whether as churches or individuals, supports the facts here stated, and proves that without a specific work to be done, and a deep consciousness that that work is important, overwhelmingly important, there have been few, if any, instances of growth into higher Christian life. When, therefore THE RECORDER pleads as it has done, and as it will continue to do, for the development of a denominational spirit and a high purpose to accomplish the mission to which we are called, it does not plead for a theory, but for that which is, in the wisdom of God, ordained to be the only successful road to higher spiritual life. Spiritual life is not made up of dreams, fancies, or theories. It is the actual existence of a strong sanctified soul, made strong and consecrated through faith and works combined, without much dreaming. When we plead for the development of a denominational consciousness and the strengthening of denominational conscience, we make an equally earnest plea for that higher spiritual life and that larger conception of what it means to be a Christian, about which people

often sing, concerning which they sometimes talk, and in which most people sometimes believe, in a languid and half indifferent way. My father used to tell the story of a man, irreligious and profane, who had a brother in the Christian ministry. The preacher was eloquent at times, but in the estimation of his brother, who was profane, he lacked in consistency and actual devotion. Being rebuked for his profanity, he replied, "I do not know which is the worst, for me to swear without meaning any harm, or for J— to pray as much as he does, without meaning any good." Both of these men have long been dead, but the incident may point a moral. It is useless, and not much less than empty formality, for a man to pray for higher spiritual attainments and larger Christian living, without backing his prayer by strong convictions as to duty, and laboring earnestly and continuously as those convictions demand.

THE VALUE OF MINORITIES.

THE RECORDER is anxious to induce its readers to consider the place and value of minorities in God's kingdom. Such consideration is more than germane to our work; it is vitally connected with a just understanding of our place and work. We are suffering from the common estimate which the world puts upon minorities. That estimate is low. It does not recognize the important fact that minorities are a part of the divine method of securing advancement in good and righteousness. This fact cannot be too earnestly considered nor over-emphasized. If a broad view of the world's history be taken, one cannot fail to see that every movement of value, whatever its nature, has been begun and developed through minorities. When any given reform has become general, the work of that minority is completed, and a new phase of the same question, or some new question connected with it, is brought forward by another minority. Thus reforms in the larger scope, and successive stages of reforms, are developed and carried forward. The place and history of the Seventh-day Baptists cannot be understood except in the light of these universal facts. Such facts exist because, at the beginning, only one man or a few men have the spiritual insight, breadth of vision, and depth of conviction that make a man at once the seer and the prophet. He only leads a minority whose vision goes far beyond the present, discovers the inner vital relation of principles and events to each other, and therefore ventures to raise his voice against the prevailing thoughts and tendencies. This is as fundamental a principle in the moral world as the growth of oaks

and harvests is in accordance with the fundamental principles of life and development which are embodied in seeds and acorns. Minorities never come by chance. It is not fortuitous that the world's history proves what has just been said concerning them. It is rather, God's method of procedure. It is the divine plan for the development of the kingdom of God. Christ asserted this constantly. This fact forms the heart of his statement, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It follows, therefore, that minorities are worthy of highest commendation. They do receive it from God, and in the end, from men. To the unthinking and shallow-minded they are objects of indifference or of contempt. To those who think, and to the God who rules over all history, they are given first place. If a few men, defending a fortress bravely, to the last, are entitled to honor as soldiers, minorities which stand in struggles for truth and righteousness, equally fierce, and requiring a still higher type of bravery, must be granted double honor.

THERE is not in history a finer example of the value and power of Judaism and Christianity as a minority, than in the history of the Hebrew race, and of Judaism.

It began when one man, Abraham, far-seeing and conscientious, set out from his pagan home in Chaldea, on the long and wearisome journey, out of which came the founding and development of the most valuable religious influence in the world. When, after generations, the Israelites finally occupied the Promised Land, and that nation began its wonderful career, which Renan describes by calling them "the inventors of religion," they were still, as to numbers and extent of territory, a handful, compared with the rest of the world. They were hopelessly in the minority, as the worshippers of Jehovah. No one can truly enter into the inner history of the Hebrew nation, and especially into the deeper meanings of the Old Testament Scriptures, in the light of the surroundings of those years, without seeing that the Jews were almost the minority of minorities, but were, at the same time, the most powerful, as they have become the most permanent influence in the religions of the world. These facts will appear, the more they are considered, and we take only space to state them at this time. When, in the development of the Hebrew race, from time to time there was need that new truths should be brought to the surface, and defended, minorities arose within the boundaries of the nation, represented by such men as Samuel, Isaiah, etc. When in the "fulness of time", the last great struggle for reform within the Hebrew nation was inaugurated, it was led by John the Baptist and taken up by Christ. After a brief ministry and a tragic death, the earthly life of Christ was completed, and the great truth as it had been in Judaism, and as it now began to unfold into Christianity, was left to a minority of twelve men, and a few score of associates. This birth of Christianity out of Judaism, like the birth of Judaism out of world-wide paganism, presents an example of the power of minorities, unsurpassed, and too little understood. The history of Christianity after the time of Christ, fully illustrates all that we have said, and more, concerning the value and power of minorities. When the stifling darkness of the Middle Ages

began to lift, oh, so slowly,—only single voices were raised here and there, and it was centuries before enough of coherence and power were developed to give birth to the reformatory movement under Luther. The Lutheran movement fully emphasizes and illustrates what we are saying, concerning minorities. With the second stage of that reformatory movement—the Reformation in England and Scotland—the same principle appears, although the number of those who constituted the reforming minority was somewhat increased. But when these are compared with the great mass of the Roman Catholics then existing, or with the still greater mass of the pagan world, the entire Puritan party, in whom the second stage of the Reformation centered, was a mere handful.

WE have already suggested that How Minorities minorities are developed when one or more far-seeing men speak out in favor of reforms which are demanded. This is the more common method, in the development of minorities, but an equally important method appears when, if a given reform has been started, it is turned aside by some compromise or by the introduction of influences which turn public attention away from it. At such a time the few who are far-seeing, and abiding as to their convictions, refuse to be turned aside or silenced. These unwavering ones thus become a new minority which stands fast while the majority of the original minority, turn aside or become silent. It was this form of development that gave birth to the English-speaking Seventh-day Baptists. Their denominational ancestors, the scattered Sabbath-keepers throughout the Middle Ages, illustrate both elements in the rise and permanency of their work. But the far-seeing element was not absent when the English Seventh-day Baptists were left like a granite rock in the midst of the tide of reform which turned away, under the compromise that introduced the Puritan Sunday. He will not clearly understand the nature of Seventh-day Baptist history nor the present situation, who does not give careful heed to the facts just stated.

THE second type of minorities, which Seventh-day Baptist history has so fully illustrated for the last three or four hundred years, is subject to one form of trial not known to the other type. When the few first stand out in open conflict with the many, there is such inspiration, such arousing and strengthening as always come at the beginning of a battle. With the second type of minorities, where the main duty and apparently the only possibility is to stand and wait, there is not the same inspiration as at the onset of battle. Our ancestors have met the trial of standing and waiting, and have proven the truth that "they do also serve who only stand and wait." But the time comes, when the waiting minority is called of God to become the aggressive minority. When men who compromise with error or stop short of a full reform for want of clear vision and adequate bravery, have reached the final results of their course, there must be a return to the original position and the battle must be renewed from that point. Exactly this has been the history of the Seventh-day Baptists. The fruitage of the compromise which gave birth to

the "Puritan Sabbath" has brought its harvest. That harvest is Sabbathlessness. The time has come when the original battle must be begun at the point where the majority of the Puritans left the field, three hundred years ago. God has honored Seventh-day Baptists with the mission of the waiting minority, during these centuries. He now calls them to become the aggressive minority, and to renew the struggle along those original lines marked by the demands of religious freedom, the rights of individual conscience and the separation of church and state. When history is seen thus, in its true light, the greatness and the glory of the work committed to Seventh-day Baptists are both beyond question. The immediate steps toward the renewal of the battle are already being taken by the American Sabbath Tract Society, in its call to the people to engage in new Aggressive Sabbath Reform Work. That call represents much more than the Board of the Tract Society. It is the call of three centuries of Seventh-day Baptist history. It is the call of various scattered Sabbath-keeping minorities for ten centuries before the reformatory movement in Germany. Back of them, it is a call from the lips of the Sabbath-keeping Christ, and of the New Testament church. Over and above all of these, it is the clear call of Jehovah, author of the Ten Commandments and Lord of the Sabbath Day. He who is deaf to these calls is deaf to duty. He who is negligent when such calls appeal, is guilty of disobedience. There can be no excuse for such neglect. There can scarcely be forgiveness for such disobedience.

ALL students of history have been moved by alternating wonder and deepening interest in the ancient races of Yucatan and Mexico. Within twenty-five years the uncovering of ruins has shown that a civilization rich in many directions, was fully developed in Central America before the discovery of America by the Spaniards, or the English-speaking people settled in the New World. From whence this civilization came is yet unknown. As investigation goes forward, many suggestions are brought out. Undoubtedly it was associated with the civilization of Egypt. Our readers will recall that Chapter 4 of Paganism Surviving in Christianity, by the editor of THE RECORDER, brings out some prominent features of that civilization, especially, in connection with water worship. The representative tribe by whom this civilization is represented are known as Mayas. When the Spaniards took possession of Central America these Mayas were a populous nation, numbering two or three million souls. Their descendants are still numerous in Yucatan, but their original strength, power, and intelligence have declined under Spanish oppression and changed circumstances. They are closely related to those known as Aztecs, and were, so far as we may judge, the leading nation among the various tribes which occupied Central America. In whatever light they may be considered, whether in that of their massive architecture, their religious faith, or their social customs, they are a people whose history is worthy of consideration along with the history of Egypt and India. It is said that, as a rule, the Mayas "were dignified, grave, and somewhat inclined to melancholy, yet some of them were very witty and clever jesters." Even to

this day their women are beautiful, of lighter color than the men, exceedingly modest, industrious, and lovable. The Yucatan Indian, who represents that ancient civilization, it is said, is never "rough or clumsy" at the present time, and that they are scrupulously clean, in marked contrast to the aboriginal tribes of Mexico. Doubtless a good deal of information is yet buried in Central America, information which we trust will be brought to the surface, year by year. Out of those ruins ought to come something concerning the lost island or continent of Atlantis, as well as more of the lost civilization.

WE think that very few people, if any, among our readers suppose there is or can be such danger in Central America, in common with other Baptists and Congregationalists, we were in the front of the protest against the spiritual tyranny of the state-church system. That theory was transferred from Roman Catholicism to Protestantism, in a greater or less degree. It was always associated with some form of the state-church theory and practice. A point has been reached, in our own country at least, where that danger has passed, and Protestants, notably Baptists and Congregationalists, are forced to consider the weak points in their church polity. They are compelled to this from practical considerations. The machinery of human organizations is as important in point of its adaptability to the purposes sought, as is the machinery for working iron or making textile fabrics. Hence it is that Seventh-day Baptists, in common with other forms of Congregational church polity, are compelled to consider unification in organization, and concentration of effort. Our readers know that the Congregationalists in the United States have been earnestly considering such questions for several years. Their experience throws light upon ours. Hence we give below some opinions by Dr. G. A. Gordon, published in *The Advance* for Nov. 17, under the title, "No Danger in the New Congregational Departure Toward a Central Administrative Body.—Independence Carried Too Far."

Among other things, Dr. Gordon said: "There is not the slightest danger that there will be a tendency toward Episcopalianism," he said. "The commissioners exert moral suasion alone. They have no authority and there is no danger that they will try to exercise authority. * * * One great trouble with our Congregational churches has been that the principle of independence has been carried too far. It has been carried to such an extreme that the churches have not accomplished nearly as much as they might. They have been separated from each other so much that they have not properly occupied the field and the denomination has not been as strong as it might with the churches and membership it has. Now comes this central body to bring the churches together as a working force. But their power is only moral and they are so limited that they cannot encroach upon the independence of the individual churches. It will be a good thing for the denomination to have this means of working together and filling its field more efficiently." Seventh-day Baptists have not thought of steps so definite and practical toward unification, as those which Congregationalists have already taken. In some respects they do not need to, because the Sabbath forms a much stronger or-

ganic element with us than anything does with Congregationalists. But no one who considers the great and imperative demands on us can doubt that the highest possible attainments in unity and co-operation are demanded at this time.

"SUNDAY AND THE SAFETY OF THE REPUBLIC."

Considerable interest has been awakened, lately, in Brooklyn, by the remarks of Dr. N. D. Hillis, pastor of Plymouth church, and Dr. S. D. MacConnell, rector of the leading Episcopal church of the city of New York. These men, with others, discussed the Sunday question during the late series of meetings at Plymouth church, in which Dr. Morgan Campbell was the leading preacher. That such a discussion should appear when thoughtful men consider the prevailing religious situation, is not wonderful. Neither is it a matter of wonder that in all these discussions the presence of doubt, fear, and uncertainty are prominent. That the Sunday question is a difficult one, from the standpoint of those who believe in Sabbathism at all, there can be no doubt. Some of the remarks attributed to Doctors Hillis and MacConnell, as reported in *The Advance* for Nov. 24, are given below. Doctor Hillis said:

"But for many men who are leaders in various realms, who are leaders in the realms of finance and society Sunday has become an effete institution. They give their Sundays to automobiling, riding, driving, golfing, dinners, social pleasures. The people of the factory districts, and of the crowded centers of the city, see these men of distinguished position doing everything on Sunday, to show that the day as a religious institution has gone. Witness the vast multitudes who never cross the threshold of any church, Catholic or Protestant. Slowly the Sunday is becoming secularized, and this, too, at a time when it was never so much needed.

"Recently I met one of our leading citizens. He said: 'While I wish my children to be trained in Christian principles, I myself do not go to church.' Questioned how he spent the Sabbath, he said: 'I use it to put myself into fine physical form for the week. My competitor is a church man always in his pew and with his Bible-class. I have my strength and ultimately I will win out against him.' Now, this good citizen's argument was this: His opponent was giving one-seventh of his nerve and brain power to the church; contrariwise, he gave seven-sevenths to business. He rides horseback Sunday morning or plays golf; he dines and sleeps Sunday afternoon, while his competitor is teaching a Bible class; reads or meets a few friends Sunday evening, and on Monday morning feels like a race horse. His competitor gives one-seventh of his nervous strength to the work of moral instruction and worship and has only six-sevenths of his strength for commerce."

Dr. MacConnell said:

"There are few men who do not in their hearts wish the moral welfare of their children. Let it be said to them then that the moral soundness and spiritual welfare of their children depends upon their keeping Sunday in a way and to an extent which they do not realize. Morality is, in its last analysis, simply doing the will of God. Let the man who has ceased to go to church and who, with his family, takes no note of the religious aspect of the Lord's Day, ask himself candidly whether his children are likely to be

as well equipped and fortified against the temptations of the world, the flesh and the devil as he himself was. As he knows what and how bitter the strife for goodness has been in himself, let him quietly observe his children who work six days and play on the seventh, and ask himself whether he would not feel easier on his account if they were all with him in his pew at church. I sincerely believe that there is no question which so closely concerns all sorts and conditions of men to-day as does this Sunday question. It touches closely the very foundations of society. The workman, the business man, the clerk, the housekeeper, the mother and the father and the children all alike have their welfare bound up in it."

IS THE FOURTH COMMANDMENT BINDING ON ANY OTHER PEOPLE EXCEPT THE JEWS?

Growing out of these discussions in Brooklyn, as we judge, is a paper by Benjamin F. Blair, entitled, "Is the Fourth Commandment Binding on any Other People Except Jews?" This paper appears in *The Christian Work and Evangelist* for Nov. 26. The paper was read before the Manhattan Brooklyn Congregational Conference, at Richmond Hill, N. Y., on the 10th of November. Mr. Blair discusses the question somewhat at length. He starts with the assumption "that the devotion of one day in seven to rest and refreshment of the body and mind is abundantly approved by the experience of mankind, and that Sunday has, by common consent, been appropriated for that purpose." Having thus begun, he goes on to inquire what warrant Christians have for thus devoting Sunday, and on what the obligation to devote the whole or any part of Sunday to religious observance, rests. He declares that the common answer, "God's command found in the Decalogue" is not the true answer. He goes farther and concludes "that the assumption that the fourth commandment was addressed to and is binding upon all mankind" is not well grounded. Therefore, he concludes that the observance of Sunday does not rest upon the fourth commandment, and that there is no obligation growing out of that commandment which requires Christians to observe Sunday. With this he associates the conclusion that the fourth commandment, and the Sabbath enjoined in it, belong to the Jews alone, and do not belong to Christians. In a word, Mr. Blair enunciates no-Sabbathism of the popular type, although he is clearly a religious man and seeks some ground for the observance of Sunday. He concludes his paper as follows:

"Of course if the Sabbath is Man's day, Sunday, which is the Christian substitute for the Sabbath, must be Man's day also."

"And if that be true, why is not anything which, in due measure, is really good for man lawful on Sunday?"

"Have we not here the key which, rightly used, will unlock all the perplexities of the Sunday question? Is not man's need of stated and regularly recurring periods of rest and refreshment a sufficient warrant for treating Sunday as a day of rest and refreshment? And why is not anything which, used in due measure, conduces to rest and refreshment allowable? How, on the other hand, can we fail to condemn and, by every means consistent with due respect for the right of every man to judge and decide for himself, seek to prevent, everything (whether it be work or play) which operates to deprive

any man of a due measure of rest and refreshment?

And if it be true, as we believe, that man has a spiritual nature which needs periodical stimulation and refreshment; if the soul has interests and needs no less than the body; if we are indeed the children of God but in a state of nature do not know it, or having been taught that truth, are apt to forget it and need helps to our memory; if love to God and love to man be our supreme duty and our greatest privilege—the fulfilling of the law; the consummation and crown of all excellence; if it be true that love dies in an atmosphere of forgetfulness, and that bustle and stress and hurry of every-day life are, all the week through, causing us to forget God and to think chiefly of ourselves and of our own interests and little or not at all of “the things of others”—if these things are true how can we fail to devote a large part of Man's day to such exercises and the use of such means as human experience has shown to be conducive to spiritual life and growth and the development of all of the Christian virtues?

“Do we not find in the needs of man's spiritual nature an all-sufficient sanction for the observance of Sunday as a day of religious obligation? “Recognizing that obligation and the reasonable ground on which it rests; inspired by love for God and love for our fellow men; and tempering our zeal by due respect for the rights and the opinion of others, shall we not be far more likely to reach such a solution of the Sunday question, with all its perplexities, as will win the assent of, and be practically accepted by, the masses of the people, than if we should continue to rely upon the stern command of the Decalogue supported by the rigorous (and, at this day, unthinkable) punishment prescribed by Moses for its infraction?”

The three men quoted above are crossing and recrossing the paths which mark the growing confusion and unrest on the Sunday question. This confusion and unrest, and the consequent weakness, increase each year. Dr. Hillis and Dr. MacConnell represent two leading types of religious thought in the United States. Mr. Blair embodies the prevailing theories among Christian men. In the midst of this confusion, these men claim that Sunday is an institution, the preservation of which is so important that the best interests of the nation are threatened by its decline. Such threatening cannot come without a still larger and more serious threatening of the interests of the Christian church. The danger which these men suggest as impending over the nation has been created by the departure of the church from the scriptural basis of the Sabbath, and of Sabbath-keeping. Having once departed, Christian men, instead of returning to the firm foundation of the law of God and the example of Christ, have wandered into a land where authority does not appear, and where a weak generalization concerning the good of society and of individuals is the only basis for Sunday observance. In the earlier centuries, when the Roman Catholic church cut loose from the Word of God on the Sabbath question, it assumed new ground and declared that the church—that is, itself—was the final authority in Sabbath observance. Upon that assumption it claimed the right to discard the Sabbath and the fourth commandment, and to put in their stead the commandments of the church, the Sunday, and its associate holidays. Now, leading Protestants discard the authority of the

fourth commandment, the example of Christ in keeping the Sabbath, and the authority of the church as a rightful legislator in the matter. It is easy to see that nothing of value is left. The writer has the pleasure of a personal acquaintance with one of the men quoted above, from whose lips he has heard statements to the effect, that in the future Sunday must take its chances in the mad rush of these years, and if sustained at all, it must be upon the general ground of the welfare of society, and not upon any authority of the Bible. More need not be said to indicate how serious the situation has become, and how hopeless are the efforts of the best men, when they attempt to meet the question of failing Sunday observance.

In this growing confusion THE RECORDER repeats its call: Back to the Bible and the example of Christ, and hence to the Sabbath of which Christ is the rightful Lord.

SUMMARY OF NEWS.

Military operations in Manchuria have not reached definite results, although there has been fighting at various points during the week. With the two great armies facing each other near Moukden, strongly entrenched and in winter quarters, nothing more than temporary engagements have occurred. As we said last week, it is probable that no final engagement will be fought at that point until next spring. Around Port Arthur the Japanese have pushed their work with great loss of life, but with general gain as to positions taken.

Commendable work is being done by a committee of clergymen, supported by more or less of the business men in the city of Philadelphia, to secure reform in the matter of political corruption in the state of Pennsylvania. In Philadelphia especially, bribery and illegal voting have become prominent, and this evil has grown into great power. Not only are the elections in Philadelphia corrupted, but the entire political interests of the great state of Pennsylvania suffer also. The line of action followed by these reformers is indicated by the following extract from an address presented to the next legislature: “As citizens of the Commonwealth of Pennsylvania, having regard to the responsibilities of our citizenship, and as ministers of religion and morals, and prompted by a desire to do what we can to preserve the right to prevent the wrong, we the undersigned, representing various religious bodies in this Commonwealth, hereby petition our state legislators, both Senators and Representatives, to provide such legislation during this session as will correct the great evils consequent upon our imperfect and inadequate election laws. We do not make our appeal in a spirit of partisanship. In associating ourselves together and in presenting our petition, we trust that our motives will be fully understood, and that our intent will be manifest. While, as good citizens, we respect the efforts of others, who may be disposed to associate themselves together, on broader lines of reform, and while we rejoice in all other efforts to cleanse the ballot-box and to secure such election laws as will protect honest electors and prevent every fraudulent design, yet we desire to state with distinctness that our sole object in presenting this petition, is to prevail upon you, our representatives, to enact such legislation as will execute the desire and will of the 300,000 electors of Pennsylvania, expressed by the adoption of

the constitutional amendment which your honorable bodies, by large majorities, submitted to the people more than three years ago.”

The agitation which we have noticed, from time to time, in favor of more liberal government in the Russian Empire, goes forward. Definite results have not been attained, and strong opposition to the movement appears in various quarters. There is, however, little reason to doubt that the agitation will continue, although many propositions may be turned aside and no little modification as to methods may be necessary. It does not seem possible that the demand for greater freedom in thought and action on the part of the people, can be suppressed. While the mass of peasants are too ignorant to act wisely, those above them, who may be called the middle class, are prepared to continue the agitation, although they may not be able to formulate best methods as yet, nor to secure their demands immediately. At all events this agitation is in the right direction and the interests of good government throughout the world will be strengthened if the reform sought in Russia is secured at an early day. The chief characteristic of Russia's existence is complete estrangement of rulers and people due to the lack of mutual confidence. This condition has been intensified in recent years, and has been especially noticeable since the outbreak of the war, which disclosed the true internal condition of the country. Under the existing conditions the government has no means of knowing the truth about the country and what the people want, and so is reduced to act upon what it thinks is best for the people. Such action, however, only makes matters worse and leads to blunders and continued estrangement. The prevailing restrictions bear grievously upon classes and intensify discontent, warp acts and opinions of the rulers and foster irresponsibility and arbitrariness. Bureaucracy promotes religious intolerance, muzzles the press and stifles freedom of speech in order to give a specious appearance of solidity to the state. The bureaucracy's efforts to imprison the people's minds inevitably leads to the exercise of brute force. The only method of assuring permanently these reforms lies in the regular participation of the people in the legislative government of the country.

Agitation has been set on foot by the Socialists in Italy, which looks toward rioting and revolution. This agitation has been going forward for some time, but no special results have yet been attained. A few days since at Verona, Italy, which is a great military centre, open rioting was attempted, but it was soon checked by the energetic action of the War Department.

The details concerning the North Sea Conference between Russia and England are about completed, and actual work by the commission will begin at an early day.

The Fifty-eighth Congress will meet in its third and last session on Monday, December 5. Unfinished business will probably occupy the time of this session, so that not much, if any, new legislation will be brought forward.

During the past week, President Roosevelt visited the World's Fair at St. Louis. Great care was taken to protect him and his party, during the trip. He was received with great enthusiasm. Although making a brief stay, the Fair was much enlivened by his presence. He made some short speeches at the Fair, and at various points along the route. There were

many evidences of his popularity with all classes of people.

The growing interest in agriculture, throughout the United States, has received a new impulse in the state of Iowa, in connection with corn raising. For two years past that state has been paying \$5,000 a year to one Prof. T. G. Holden, as state agronomist. The farmers at first smiled at the idea that they could be taught how to raise corn. The result is that they now flock by the hundreds to hear Professor Holden talk, and come away to do exactly as he tells them. It is said that through his influence 100,000,000 bushels more of corn have been raised this year than in any other year of this century. Professor Holden began his experiments by way of a corn-growing contest among his pupils, when he was a teacher in Michigan. The average crop of corn in Iowa, for 1904 is forty bushels to the acre. For nine years previous to 1904 it was twenty-seven and one-half bushels. The crop this year is worth about \$13,000,000 more than the crop was last year, and Professor Holden is credited with at least one-third of this extra yield. We think there is no doubt but that great advantages, with corresponding increase of wealth will come from the application of science to agriculture, from this time forward.

It is now announced that President Roosevelt favors a conservative revision of the tariff, and that conferences will be held at the White House to consider what form of legislation shall be attempted. Every thoughtful man should see that changing circumstances ought to be recognized in any great national question. The business interests of the country would be injured by abrupt changes and by legislation which does not rest upon facts and dispassionate consideration of all interests.

Irrigation is being developed in Canada upon plans as large, if not larger, than in the United States. On the eastern slope of the Canadian Rockies, at a place known as Calgary, an immense irrigation ditch is being dug, sixty feet in width and from twelve to twenty feet in depth, according to the grade. It will irrigate an area of about one hundred and fifty by fifty miles. Between nearly two million acres of land will be reached by it. The country is semi-arid, much like the country farther south in the United States, where irrigation is being introduced. The results of such irrigation which have already appeared, furnish ground for believing that unlooked for benefits by way of larger crops and more certain harvests, will come. It has been well said “that farming with irrigation comes very close to being an operation in chemistry.” The soil with its latent qualities, and the sun-light, are the two leading advantages. Irrigation adds the water, and the chemical result by way of vegetation and harvests must follow. The wealth of ancient Egypt and India was, and yet is, dependent upon irrigation, and no one can doubt that corresponding results, or greater, will follow in this age of the world, when not only science, but all the appliances for wise and efficient agriculture are much greater than they were in that ancient time.

In a preceding paragraph we have called attention to the raising of corn in Iowa. The annual report of the Department of Agriculture, lately made public, shows that permanent and important gain is being made in many other lines of agriculture, as well as the raising of

stock and of fruit. The corn crop of 1904, for example, in the United States, is of greater value than at any previous time. The proceeds of this crop would pay the entire national debt and leave a large surplus toward the annual expenses of the government. The cotton crop comes second in the list, and is reckoned at a value of \$600,000,000. Hay and wheat occupy the third place, and these, with cotton, equal the value of the corn crop. The advance in poultry raising is astonishing. “The farmers' hens now produce one and two-thirds billions of dozens of eggs annually.” At the average price for the present year, in their busy season, the hens of the United States laid eggs enough in a single month, to pay the entire interest on the national debt. The Secretary of Agriculture announces that within two years past the farmers of this country have produced an amount of wealth greater than the output of all the gold mines of the world since Columbus discovered America. With similar facts the efficient department of Agriculture at Washington waits to inform the people.

A noted actress, Madam Janauschek, died at Amityville, L. I., on the 29th of November. She was seventy-four years old, a native of Prague, Bohemia.

The Court of Appeals in the State of New York has just rendered a decision that “the eight-hour law is invalid in New York State.” This law was enacted in 1897, and some phase of it has been before the courts almost constantly. The present decision is in a suit against the city of New York for \$28,215, payment of which was refused on the ground that the contractor “had violated the terms of the contract in employing his men over eight hours a day.” There is more than ordinary interest in this decision, since the principle involved will undoubtedly be brought out in connection with Sunday legislation, at some time in the future. The principle upon which this decision rests is, that the state has no right to determine by arbitrary law, when, or how long at a time, men shall be employed in remunerative business. To forbid a man to work beyond a given number of hours is to take from him by compulsion a definite money value, without any due process of law, or any adequate reason, so far as the public interests are concerned.

The National Woman's Christian Temperance Union met in Philadelphia during the past week. This is the thirty-first annual meeting of that organization, and it began with an unusually large attendance. The opening address of the President, Mrs. Stevens, outlined the work of the meeting and recommended several points for action touching national legislation on various questions.

TO SMILE AT.

GLAD ALL WERE DAFT.

“When I was a boy in Washington,” said John Philip Sousa, “there was an old Scottish musician with whom I played now and then. One afternoon I ran through for this old gentleman a new waltz of my own composition.

“Well, sir,” I said when I had finished, ‘what do you think of that?’

“It carries me back to the home land ladie,” said the old man. ‘It carries me back to a day when I played at an entertainment in a Scottish lunatic asylum. My instrument was a fiddle, and after I had ended my fiddle solo

the head of the institution said to an aged lunatic on the front row:

“Weel, Saunders, how did ye like that man?”

“Saunders answered, frowning at me: ‘It's a guid thing we're a' daft here.’”

THE SMALL BOY ON THE CARS.

“I shall have to ask you for a ticket for that boy, madam,” said the conductor.

“I guess not.”

“He's too old to travel free. He occupies a seat and the car is crowded. There are people standing.”

“That's all right.”

“I have no time to argue the matter, madam. You'll have to pay for that boy.”

“I have never paid for him yet and don't intend to begin to do it now.”

“You have got to begin doing it some time. If you haven't had to pay his fare before you are mighty lucky or else you don't do much traveling.”

“That's all right.”

“You'll pay for that boy, madam, or I'll stop the train and put him off.”

“You can put him off if you think that's the way to get anything out of me.”

“You ought to know what the rules of the road are, madam. How old is that boy?”

“I don't know. I never saw him before in my life. He got on with the old gentleman three seats down the aisle.”—Exchange.

The Business Office.

This promises to be the busiest month in the history of the Publishing House. We are running Our Linotype night and day, trying to get out our work on time.

Just to give a little idea of what we are trying to do this month with a force of nine hands, would state that beside our regular two weeklies, four monthlies, and tract work, we have two more monthlies to issue, the *Helping Hand*, Y. P. S. C. E. topic book for 1905, a 36-page quarterly, beside an 80-page cook book, and the last week in the month we will try to print a local daily, while it is changing its location. In addition, we have scores of small work, and also the Conference minutes. These will be much larger than last year, and we hope to have the larger part of the work on this job completed before Jan. 1.

Next week, too, we hope to send statements to all our RECORDER subscribers. This means a great deal of work, but it will not be regretted, if only they do their work—bring in the money.

Last year we printed too many Y. P. S. C. E. topics. We won't do it this year, so if societies desire their supply, now is the time to order.

Our readers, we know, will pardon this personal-like statement of work at the Publishing House, but we thought possibly you would like to know if we were sort of dozing along at the Publishing House, or if we were hustling around for business. It may be that we do too much of the latter, and do not attend to our own work as we should, but you've heard of the man who was always making repairs about his neighbor's premises, while his own were in pretty bad shape. We presume we are just like that, but Jan. 1 we'll turn over—no, we won't, because it never stays turned except in the “goody-boy” stories.

Missions.

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

It was our privilege and pleasure to attend the Yearly Meeting of the New Jersey Seventh-day Baptist churches and of the New York City Seventh-day Baptist church, held with the Piscataway Seventh-day Baptist church, New Market, N. J., Nov. 18-20. We have attended several of these Yearly Meetings, but this, in the preaching, prayer and praise services, and in spiritual fellowship and uplift, was the best we ever attended. The sermon of Pastor Geo. B. Shaw, Sabbath morning, upon the "Sabbath Question," was strong, able, and convincing. It was the privilege of the Missionary Secretary to follow him in a twenty-minute address upon "Sabbath Observance." Among the impressive and enjoyable services of the Yearly Meeting was the installation of Rev. Henry N. Jordan as pastor of the Piscataway church. Every Seventh-day Baptist minister present had a part in the service, which was conducted by the ex-pastor, Rev. L. E. Livermore. We will not forestall an account which you will no doubt see in THE RECORDER of this Yearly Meeting, so excellent and uplifting, but simply express the great pleasure we had in attending it and being a recipient of its spiritual benefit. We trust that this good annual meeting of the churches will be kept up and never go out.

We are at this writing at Shiloh, N. J. Sabbath-day, Nov. 26, was the joint communion service of the Shiloh and Marlboro Seventh-day Baptist churches. The day was fine and the congregation large. Rev. S. R. Wheelér, the new pastor of the Marlboro church, preached a short but excellent sermon on the theme, "The Christian Will Never Die," after which the Lord's Supper was served with impressive power. It was indeed a pleasure long to be remembered to meet so many old friends and old scholars at this meeting, and to see so many young people present. In the afternoon the Sabbath School and the Men's Meeting were held and greatly enjoyed. In the evening after the Sabbath the Missionary Secretary preached to a good and attentive congregation, which was followed by an after-meeting, conducted by Pastor Saunders. This meeting is to be followed with evening meetings during the following week. Many are devoutly praying for a gracious outpouring of the Holy Spirit upon these meetings, that the church may be revived and the unsaved may be gathered into the fold of Christ. On Sabbath afternoon, Dec. 3, the installation service, installing Bro. S. R. Wheeler as pastor of the Marlboro church, will be held. It is expected that Dr. A. H. Lewis, of Plainfield, N. J., will be present to assist in the services and to speak in the morning at Marlboro, and in the evening after the Sabbath at Shiloh. It is hoped and expected that these services and meetings will be a source of great spiritual blessing to these two churches.

THE denominational Board of Systematic Benevolence is now getting its method of raising funds for the different lines of denominational work before the churches and our people by sending out the pledge cards and envelopes with words of direction and earnest appeal. It is greatly to be hoped that these will be received by every church and put before the congregation and the homes before the new year, and a thorough canvass be made, so that this system of

raising funds will be in operation at the beginning of the year 1905. Our Societies have been losing funds the past year by keeping in abeyance their own methods of raising funds that the Board of Systematic Benevolence might get their plan and method before the people and in operation. The Missionary Society fell behind this past year more than \$2,000, thereby. We have put into the budget of funds to be raised for denominational purposes the sum of \$15,000. We must have that amount if possible to carry on our missionary and evangelistic work for 1905 and wipe out our debt, dear brethren, and you will help us, we believe, if it shall take a little more than \$15,000, to carry on our work and do it. We hope and pray you will pledge generously and largely as God shall give you ability for funds for the Missionary Society, and we hope that some of you who are well off in this world's goods, and have good incomes, will feel it a pleasure and a privilege to give in liberal personal contributions, over and above your pledges, toward cancelling our debt. May the Lord greatly bless you and incline your hearts toward him and his cause of saving men from the ruin of sin in this life and for the life to come.

RUSSIA IN PROPHECY.

A notable prophecy by the Prophet Ezekiel has given considerable trouble to expositors. It describes a crushing judgment which should befall an enemy of Israel. Apparently that disaster which was to cause him to leave five-sixths of his army behind him, dead, was to occur in Palestine. He would go forth out of his place with his hordes of many nationalities, against a people dwelling safely, expecting to take a prey. He would say (Ezek. 38: 11) "I will go up to the land of unwallied villages; I will go to them that are at rest, all of them dwelling without walls, and having neither bars nor gates." He was "to come from his place out of the North parts, with many people, all of them riding upon horses, a great company and a mighty army." He was to be overwhelmed with great hailstones, fire and brimstone. God says to him: "I will turn thee back and leave but the sixth part of thee, and thou shalt know that I am the Lord."

Some years ago the author of *Armageddon*, a famous work in prophecy, identified this enemy of Israel whose name Ezekiel calls Gog, Prince of Rosh, Meshech and Tubal (Ezek. 39: 1, R. V.), with the Czar of Russia. "The land of Magog," he said, after a long and learned argument, "may be demonstratively regarded in this prophecy, as identical with Russia," the original tribes having settled in the region between the Black and Caspian Seas, and spread northward. Further proof is adduced by Dr. Gill, who states that later Greek writers make mention of a country called Rosh, which they describe as "a Scythian nation, occupying a region between the Black Sea and the north of Taurus, a people fierce and wild." He goes on to show that these people having lived contiguously before they left their first settlements in Asia, preserved their relations of amity throughout their various migrations northward, settled in neighboring countries, and became the progenitors of the Russians or Muscovites.

The identity of Russia being thus established, it is interesting to turn to the prophecy of Ezekiel and read what is to happen to the nation that has made itself famous by its persecution of the Jews. It is true that the prophet sees the dis-

aster occurring in the land of Palestine, so there may be a future crushing calamity yet in store for the Muscovites; but it is singular that the present trouble is almost exactly fulfilling the description of the ancient prophet. Professor Fairbairn has culled from the thirty-eighth and thirty-ninth chapters of Ezekiel the following passages, which he translates:

Behold I am against thee, Gog, Prince of Rosh, Meshech, and Tubal. And I will make thee to turn back, and put hooks into thy jaws, and lead thee forth and all thy host, horses and horsemen. . . . A great multitude. . . . Persia, Ethiopia, and Phut with them. . . . Gomer and all his hordes; the house of Togarmah, in the extreme north, and all his hordes; many nations with thee. . . . After many days thou gettest the command; at the end of the years thou dost come. . . . upon the mountains of Israel. . . . As a tempest wilt thou come, thou and all thy hordes, and many peoples with thee. . . . to make a booty, and to carry off prey. . . . Sheba and Dedan and the merchants of Tarshish, and all her young lions shall say to thee, "Art thou come to take spoil?" (The people represented as speaking thus to Gog were on his side rather than with the Covenant people). Thou comest out of thy place, thou and many nations with thee. . . . And I will judge him and his hordes and the many peoples that are with him.

As a commentary on this, how remarkable is the following account of the races which make up the Russian army, written by the famous newspaper correspondent, Mr. A. G. Hayes:

"Kouropatkin has now 460,000 men of mixed sorts. But few of these belong to the gray-coated regulars. Possibly no nation has drawn such a mixed lot of men to the colors for centuries as Russia is doing now. I saw grim Tartars from the Crimea; Turcomans from Merv were bound for the same destination; they had their orders to be at Verchneudinsk within a given time, and they went as swiftly as men could go; Circassians from the Caucasus bivouacked on the shores of Lake Baikal with Buriat seal-hunters; thick-set, sturdy fellows from Archangel. Samoyedes, who had flocked from the far frozen valley of the Yenesei, Buriats, men of almost ox-like strength, but of small intelligence; Mongols, from the Trans-Baikal—a mixed and motley crowd. They spoke many tongues, dressed in many garbs, and carried weapons peculiar to their particular provinces.

"All were types of tribes and nations to whom the Czar is lord and ruler. They had come in droves, like rivers, that could not be impeded in their course, because the Czar had called, and his voice reaches to the utmost bounds of his vast empire.

"They had come from herding cattle on the wind-swept steppes; they had come fresh from the plough or the threshing-floor; they had come from the gloomy mountain fastnesses where only the hunter goes; they had come from lakes that look like inland seas; from the mines, camps, and the splitters' huts. Their fathers and brothers and sons are coming after them in ceaseless waves—coming to the shambles like bulls that have been herded for the market. A fine, grand race of men, full of courage, honesty, and industry. They are the salt of the land they live in, and, before this disgusting, carnival, which fools call war is over, so many of them will be lying dead—dead before their time.

"One cannot think of the coming holocaust without a shudder of despair and a sigh of unutterable contempt. For, one knows well, none of the vainglorious fools on either side who made this slaughter possible, will be found in the fighting ranks."—*Christian Herald*.

Woman's Work.

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

THE LITTLE COAT.

Here's his ragged "roundabout,"
Turn its pockets inside out;
See; his pen-knife, lost to use,
Rusted shut with apple juice;
Here, with marbles, top and string,
In his deadly "devil-sling,"
With its rubber limp at last
As the sparrows of the past!
Beeswax—buckles—leather straps—
Bullets, and a box of caps—
Not a thing at all, I guess,
But betrays some waywardness—
E'en these tickets, blue and red,
For the Bible verses said—
Such as this his memory kept—
"Jesus wept."

Here's a fishing hook and line,
Tangled up with wire and twine,
And dead angle-worms, and some
Slugs of lead and chewing-gum.
Here's some powder in a quill,
Corked up with a liver pill,
And a spongy little chunk
O'punk.

Here's the little coat, but O!
Where is he we've censured so!
Don't you hear us calling, dear?
Back! come back and never fear,
You may wander where you will,
Over orchard, field or hill;
You may kill the birds, or do
Anything that pleases you!
Ah, this empty coat of his!
Every tatter worth a kiss;
Every stain as pure instead
As the white stars overhead;
And the pockets—homes were they
Of the little hands that play
Now no more—but, absent, thus
Beckon us.

—By James Whitcomb Riley.

Miss Estelle Reel, for her work in superintending the Indian schools of the United States, receives \$3,000 a year besides her travelling expenses. This is the largest salary paid to any woman by the Government. The territory covered by Miss Reel is a large one, and most of her time is spent in going from one school to another, which are often hundreds of miles apart. Many of her journeys are made on horseback. Her work has been progressive in its policy, and the Indian schools have made great advance under her management.

AUXILIARY WORK.

A writer in *The Missionary Helper* makes a few suggestions for the conduct of societies of women, who are banded together for church work, some of which may prove helpful and suggestive in some of our own societies. She says: "The secret of success is organization and service. All officers should be selected because of

fitness. Appoint your nominating committee early, giving them time to think, pray, and act. The president should have executive ability, judgment, and tact, and be able to make others work. Have a prompt secretary who will always be present, if possible; a treasurer of business ability who has tact and patience to collect dues. Every member should be on some committee. Have a membership committee who will secure new members; social committee to welcome strangers; a committee of five to cut and make garments; press reporter who shall give notice of meetings and then report them in the local papers. The president should do but little work, but expect much of her well organized auxiliaries."

WOMAN'S SPHERE.

Dr. Lyman Abbot, in an address before the alumnae of Mt. Holyoke recently, said: "The essence, the foundation of life, is the home, and the foundation of the home is the wife and mother. While I would not put one thing in the way or hindrance of woman's expansion, the greatest work she can do is in the home. The mother is greater than the writer, the soldier, the artist. The first writes about life, the second protects life, the third portrays life, the home creates life. Writer, soldier, artist—all are secondary to the mother. The mother is the creator of life, not only by the physical act of giving birth, but by all manner of subtle, moral and emotional influences."

TRYING TO WORK WITHOUT SYSTEM.

You ask me to tell you frankly and candidly why you have not succeeded better, and I shall do so. It seems to me that one of your greatest hindrances is a lack of method and order. You are not systematic in your endeavors. You are spasmodic, irregular, rhapsodical, and uncertain. Your tendency is to give too much time to reflection and not enough to action. From my observation, I should say that you mull too much over your work; you sit and ponder and think, not carefully, but in a helter-skelter sort of way.

You are not systematic in your work. Your desk is laden with papers, letters, and manuscripts that should be filed and arranged in an orderly manner, and not carelessly put into pigeonholes and drawers, where you are obliged to rummage in a great mass of papers when you want to find anything.

Lack of system will cause you to do things over many times, which might easily have been done correctly and finally at first. As you do not preserve the result of your labors by systematic arrangement, you have your work to do over again, when you want some particular thing, because it takes less time than it would to find it among your confused mass of material.

You think you accomplish a great deal more than you do because you so waste the effects of your labor that your effort does not count in final results. It seems to me that you also lack dispatch. Procrastination is one of your greatest enemies. You keep putting off things from day to day on flimsy excuses. You resolve often that you will act with precision, that you will do things at once, but your resolve dies out; it atrophies, and when night comes, you find that you have executed but a small part of what you intended to do.

Executive dispatch is one of the indispensable requisites of success. Its cultivation would facilitate your work wonderfully. A man who dilly-

dallies, who procrastinates, who never acts promptly, who puts off a thing until he is compelled to do it, can never expect to win success.

You lack the power of decision. It takes you a long time to make up your mind, and even then you do not decide firmly and positively, but are always ready to reconsider, or reopen the question. You like to "look things over" too much. This wavering, capricious habit is very injurious and demoralizing to the mind. After a while you lose confidence in your judgment, in your power to decide, and you depend upon others for advice and suggestions. You lose your originality and become an imitator. When something important confronts you which demands immediate decision, you hesitate, "beat about the bush," to gain time, grasp into vacancy for the advice of your prompters, and very often lose a grand opportunity to better yourself. This habit is very destructive to true character-building. People who are always weighing and balancing questions in their minds, and always ready to reconsider what has been practically settled, lack strong character-fiber, and are deficient in manhood-timber. Absolute independence is essential to strong character. Leasers, imitators, and people who never learn to depend on themselves are weaklings. I know of nothing more demoralizing to the highest success, to real manhood or womanhood-building, than the growth of a habit of indecision.

A man who does forcible work must dismiss a subject from his mind when he is done with it. This increases the grasp and power of the mind and keeps it clear for concentration upon the thing under consideration. Nothing can be accomplished with half a mind; you must concentrate, or focus all your powers upon the thing you are doing. This you can never do when things by the score are half-settled in your mind, continually obtruding themselves for consideration, and hindering the thought of present problems.

When you have anything in hand, settle it. Do not look at it, lay it down, then look at something else and lay that down also, but settle things as you go along. It is a thousand times better to make an occasional mistake than never to settle anything, but be always balancing, weighing, and considering many things at a time.

It is vigorous thought which counts. A subject which is handled, so to speak, with the tips of the mental fingers, never amounts to anything. You must seize and grasp with all your might the thing you are attempting, and do it with vigor and enthusiasm, if you wish it to bear the stamp of superiority when completed. Another defect in your work, which arises from the faults I have mentioned, is failure to complete things. Your work bears the impress of incompleteness, and seems always to lack something.

If you could overcome these defects, you might be successful, for you really possess great ability but lack definiteness. Evidently your mind has not been trained to exactitude. There has been carelessness in your education somewhere. It may be partly the fault of your teachers or your parents in not calling your attention in your early life to these deficiencies. If this had been done, the task of correction would have been easier than it is now, but the faults may still be overcome if proper diligence be used. I hope, for your own sake, that you will set about it with determination.—*Success*.

WHAT THERE'S TIME FOR.

FRANK WALCOTT HUTT.

Lots of time for lots of things,
Though it's said that Time has wings,
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour;
But there is no time to spare
For unkindness anywhere.

GATHER SUNSHINE.

Some persons are like the human heart, inasmuch as they sprinkle rest and kindness and heart's ease all through their daily tasks. They weave a bright thread of thankful happiness through the web and woof of life's pattern. They are never too busy to say a kind word or to do a gentle deed. They may be compelled to sigh betimes, but amid their sighs are smiles that drive away the cares. They find sunbeams scattered in the trail of every cloud. They gather flowers where others see nothing but weeds. They pluck little sprigs of rest where others find only thorns of distress.

Like the human heart, they make much of the little opportunities presented to them. They rest that they may have strength for others. They gather sunshine with which to dissipate the shadows about them.

The grandest conception of life is to esteem it an opportunity for making others happy. He who is most true to his higher self is truest to the race. The lamp that shines brightest gives the most light to all about it.—*Good Cheer.*

WHAT IS YOUR CHILD READING?

Ask yourselves a few pertinent questions, such as, Do I know what my child is reading? Do I supervise his reading? Is what he is reading worth while, or better, is it of most worth? Is it varied enough to make him an all-round man? Has my child a library-card? "Yes," you say, "he has one, and gets what he pleases on it." May your guardian angel preserve you from your just dues if such be the case!

Mothers, are you letting teachers take your place in guiding your children's reading? If so, you are simply letting slip out of your hands one of the most potent means of governing your flock. Go to the teacher, and ask her to make out a list of books that she thinks best suited to your child. Make out a list of your own, compare them, weigh them, and call in a third list to help decide which is of most worth. "Much ado about nothing," some one will say. *Not at all.*

Pray do not misunderstand me when I speak of books of most worth, and think I mean those that give most information. Far from it. Let the child revel in good fiction, dream in fairyland, wander among the fables and myths, and dance and sing with the poets. But let it not stop there. See that he lives over again the lives of our great and good men and women, fights again the world's battles, knows intimately the "creepin', crawlin' things," the birds of the air and the plants of field and highway. But whatever he reads, guide it yourself.—*Woman's Home Companion.*

AUNT CELIA AT CEREMONY.

While the last preparations were going on at the residence of Thomas E. Stillman, son of the late Alfred Stillman, 9 East Seventy-eighth street, New York, for the wedding of his daughter, Miss Mary E. Stillman, to Edward S. Harkness, Tuesday, a rickety old farm wagon, occupied by a white haired negro mammy and a wee pickaninny, and drawn by a horse whose bones almost broke through its mud-colored hide, clattered from Fifth avenue into Seventy-eighth street and halted before the Stillman doorway.

Down the stoop and across the sidewalk an awning had been erected. Underneath a width of soft carpet had been laid for the guests bidden to the wedding. Around the entrance a uniformed policeman and detectives stood guard against curious loiterers. Inside the house more detectives kept their watchful eyes on the wedding gifts—gold, silver, and jewelry, all spread out on a half dozen big tables.

As the strange vehicle drew up beside the curb, the old negro woman rose to her feet, handed the reins to the little boy at her side, and began to smooth out the wrinkles in a gorgeous velvet gown she wore. As she patted her finery and fixed a bow or two the police darted forward. First he said, "Move on!" Then he moved toward the horse as though he would lead it away.

"Yo' jes' let dat hawse 'lone, mister!"

Before he had time to think the old negress had made a leap to the velvet carpet, and her hand was on his coat-tail. He remonstrated.

"You can't stop here!"

"Can't stop hyah? Who can't?" she repeated. "Shucks, chile, yo' go 'way frum hyah!"

"But—" began the officer.

"Now, now," droned the old woman, pointing a bony finger at him reprovingly, "doan yo' reckon I know what I wants? Heh?"

"Tommy," she said to the small boy in the wagon, "yo' take good care a' dat wagon till granny come back."

Without more ado, and still shooing off the policeman and another who had come to his aid, she marched up the carpeted steps and opened the front door. A liveried servant got in the way here, but his objections were no more successful than the policeman's.

"Doan yo' t'ink I know what I wants?" she repeated. "I'se gwine to see missy 'fore she gits married, I is."

The first liveried man called another, and granny shooed both of them. About that time Mr. Stillman, hearing the commotion, hurried to the scene.

"Why, it's Aunt Celia," he said.

"Yes, 'tis Mars Stillman," cried the old woman. "I'se des came to de weddin', an' dere's a little present out dere in de wagin fer missy."

Policemen, detectives and butlers retired, defeated, as the lawyer ordered the doors opened to the guest—"Celia Johnson, dat's ma name," as she described herself—who was a family servant of the Stillmans for thirty years, until the bride's father bought her a farm over Jersey-way, and built for her a comfortable house, all her own. From the farm she had emerged for the first time in several years—"Jes' to bring missy a leetle present."

She was ushered upstairs to Miss Stillman's room, where her reception was that of an old family friend. She watched the bride dress for

the wedding, then wept for a minute or two after the fashion of old people on joyous marriage occasions.

Just before the bride was ready and when the guests were assembled, Aunt Celia suddenly remembered the chief purpose of her visit.

"De punkin!" she cried.

In accordance with her instructions, a couple of servants were dispatched down to the wagon, which the policeman had managed to sidetrack a little way down the block, despite the protests of its small guardian. In the rear of the vehicle, conspicuous enough, but hitherto unnoticed, were stored a pumpkin and a barrel of red apples, and it gave the servants a tussle to lug them into the house.

"Bigges' punkin in Jersey," explained Aunt Celia, proudly, while the family and the guests admired the great yellow thing. "An' de apples is right off'n Celia's fahm, missy!"

Into the drawing-room, where Rev. Henry Sloan Coffin performed the marriage ceremony, Aunt Celia followed close at the heels of the other guests, and her eyes never left the bride, who wore a white chiffon gown, trimmed with point lace and a lace veil with orange blossoms.

The flower girls were Miss Stillman's little nieces, Eliza Stillman and Elizabeth Kendall, and Miss Charlotte Stillman, her sister, with maid of honor, wearing yellow and white chiffon. Charles W. Harkness was best man. The ushers were Dr. William Darrah, John V. Miller, James L. Lineweaver, and Luther L. Kountze.

The ceremony, however, was delayed long enough for the gifts of Aunt Celia to be taken in and placed in a position of honor among the costly wedding presents. A gold punch bowl had to yield its way to the barrel of apples.

Diamonds and silver and wonderful ornaments acted merely as settings for the giant golden pumpkin, and not a guest passed out of the house without taking a last look into this most picturesque array of wedding gifts that ever decorated a fashionable New Yorker's home.—*New York Times.*

TOMATO VINES THIRTY FEET LONG.

Throughout the winter months, when easterners were crouching about their fires and shivering, and nature's growths were either asleep or frozen stiff with the cold, Mr. F. J. Bates, of Pasadena, Cal., was in his garden climbing an eighteen-foot ladder to gather his various crops of tomatoes. He has three plants which have reached a length of thirty feet. They are of the species "Ponderosa," but these particular plants have surpassed in growth anything previously attempted by their kind. The seeds were planted in May, and three months from that time they had climbed to the top of a twenty-foot trellis. When they reached this remarkable height they waved their flower-tasseled heads wonderingly, then turned around and grew backward until they have attained a length of thirty feet. As the vines are still sprouting, Jack's beanstalk must sing into obscurity and transfer its fame to these irrepressible tomato plants. They have had no especial care or cultivation, and have had no protection from the weather, yet in spite of every disadvantage they have kept in growing and fruiting in the most astonishing fashion. The trunks of these vines are one and one-half inches in diameter. The foliage is thick and

luxurious, and at all times blossoms, green fruit, and ripe fruit can be seen on the vines. Enormous quantities of tomatoes have been picked from these three plants. The fruit is of unusual size and has an extraordinarily fine flavor.—*Scientific American.*

Home News.

BERLIN, N. Y.—It is seldom that we are represented in the "Home News" department of THE RECORDER, but thinking it may interest some, especially some of the many who have gone out from the "Old Berlin Church," we take up the task. Pastor Socwell has been with us about one and a half years, and has gained a host of friends, not only in his own church but throughout the community. His strong, practical sermons are well received and are surely bringing forth fruit. Secretary Whitford was with us Sabbath-day, Nov. 12, and preached very acceptably, seeking to interest our people in giving more systematically for the various denominational purposes. Bro. Whitford left the following Tuesday for New Jersey. We enjoy these little visits of the ministers of our denomination, very much, though they are not very frequent. Our situation, geographically, prevents us from enjoying the quarterly meetings and similar gatherings, of which other churches have the privilege. For this reason, these visits are the more highly appreciated. As a church we feel deeply the loss of Bro. Thomas E. Greenman, who passed to his reward Nov. 1. For years Bro. Greenman was superintendent of the Sabbath School and was always interested in its welfare and ready to labor in its behalf. He possessed sound judgment, which was often sought on various questions. He labored almost to the last, and was indeed, "Faithful unto death."

Among the very pleasant gatherings which have been among us there has been none more pleasant than that which occurred Nov. 3 at the home of Mr. and Mrs. E. Delos Greene, when their fiftieth wedding anniversary was appropriately celebrated. A large company of relatives and friends gathered at their home and passed a very pleasant afternoon. Refreshments were served, after which the company dispersed, expressing many good wishes for this couple, and leaving many tokens of love and esteem, among which appeared a generous sum in gold coin.

It is not always an indication that a pastor needs punishing when he gets "pounded." On the evening of Nov. 15 the members of Pastor Socwell's church and congregation gathered at the parsonage, bringing with them packages and parcels of various kinds, and good cheer in their hearts. The evening was spent in social enjoyment, after which the company separated, trusting that the spirit which prompted the giving was fully as much appreciated by our pastor and family as those things which pertain to their temporal welfare. F. J. GREENE.

ALFRED STATION.—The affairs of the Second Alfred church are progressing nicely. While the prospect has looked a little gloomy to some, and while some false reports have gone out concerning us, we are, nevertheless, on the up grade. The Friday evening prayer meeting is well attended, the attendance being fully double

what it was a year ago. The Christian Endeavor meetings are far better attended and the interest is much better than it was a year ago. Some evenings the vestry is about as full as its seating capacity will permit. The attendance at the regular Sabbath service is larger and more regular, and the attention is truly gratifying to the pastor. The repairs in the audience room, of which we spoke in a former letter, have been completed, and we are back in the nice, clean, cheerful room, with our services. The First Alfred and the Hartsville churches joined with us in a Thanksgiving service, Pastor Randolph preaching the sermon; and in spite of the cold, damp weather, a good company gathered to join in the service. An offering was taken for the benefit of the Tract Society, as a token of our appreciation of their noble work and our approval of their present brave effort in the new Sabbath reform movement. After the service, the ladies served a Thanksgiving dinner in the basement, and a very enjoyable time was spent by all. About one hundred and eighty dinners were served. In the evening they conducted a Masquerade Social at the home of Ross Cook, and the society cleared about \$40. Our young choir is doing fine work; they seem to improve every week. There are about twenty voices in all.

Next Sabbath Starr A. Burdick will be with us to present the plans of the Board of Systematic Benevolence, and we hope that the plan will be freely adopted here. About twenty of our members are tithing; and we believe that there would not be such embarrassing poverty to annoy our Tract and Missionary Boards, if all our people would tithe. C. S. SAYRE.

FLORIDA.—Under date of Nov. 18, L. T. Clawson, proprietor of the Lakeside Hotel, Lake Weir, Fla., writes, "Not any of your snowstorms in mine, please. The sunshine is quite good enough for me. The mercury stood at 74 at noon and 60 at 9 o'clock this evening." This is all right, but you can't find a northern boy but who pities the sons of Florida for having missed the fun of hitting some fellow in the ear with a snowball.—*Westerly Sun.*

ADAMS CENTER, N. Y.—Our first flurry of snow came on Thanksgiving-day. Previous to this the roads and weather had been uncommonly good for this season of the year. Union Thanksgiving services were held in the State-Road church. The donation for our pastor, Rev. S. S. Powell, which was held Thursday evening, Nov. 17, was well attended. The whole amount given was \$85.70, most of which was cash. The last Sabbath night in October we held our annual Harvest Supper and sale. The sale consisted of baked goods, vegetables and fancy articles. The proceeds amounted to \$39, after all expenses were paid, half of which went to the Ladies' Aid, and the remaining half to the C. E. Society. Miss Mary Crosby and her aunt and uncle, Mr. and Mrs. Garrett Smith, who visited her this summer, have returned to their home at Newkirk, Oklahoma, to spend the winter. Marion Thomas, who has been living with her grandmother, Mrs. Jane Brundridge, the past four years, has gone to Pueblo, Col., to live with her father. Mrs. Brundridge is spending the fall and winter with her son, Willis, in Oneida, N. Y. Monday evening, Nov. 14, the Orpheus Jubilee Singers gave a concert in Heath's Opera House, under the auspices of

the Y. P. S. C. E. One hundred dollars were realized for the society. S. W. Maxson, who, since attending the Conference at Nortonville, has been visiting his son, W. S. Maxson, in Chicago, has now gone to Trimmer, Cal., to visit a cousin, Charles Maxson.

CORRESPONDENT.

Nov. 29, 1904.

METHODS OF THE JAPS.

The most interesting point demonstrated to us lately by our present instructors, the Japanese, is that it is more important to keep four soldiers from dying of disease than one from being shot. They seem to object much less than Westerners do to being killed by a bullet, but they object decidedly to falling before a microbe. They laughed when foreign nations sent men to study their weapons and tactics and none to study their commissariat or their hospital and sanitary arrangements. They seem a most intelligent race, who see no reason for allowing men to die of water, food or care, when the object for which they are in Manchuria is to die in driving the Russians toward the north. Japan finds science related as closely to diet as to cannon. She calculates that five hundred thousand soldiers who are properly cared for equal two million subjected to canned beef and typhoid germs. She realizes how great a part in war is taken by the bacteria. All this is very interesting. The world's drama is much more readable since Japan was assigned a leading part. She is the present star and a gifted and promising artist she seems to be. The late Lafcadio Hearn observed that old Japan, before the days of Perry, came nearer to the achievement of the highest moral ideal than our more evolved civilization can hope to do in many a hundred years. "Religion," he said, "is still, as it has been, the very life of the people, the motive and the directing power of their every action—a religion of doing and suffering, a religion without cant and hypocrisy." What a contrast, what an inspiring catholicity, is presented by the Japanese officer leading the world in using his microscope as a weapon and the same Japanese officer dying with cheerfulness and living with the spirit of religious devotion to a national ideal. The example set for us all by Japan so far has been an uplifting one.—*Collier's Weekly.*

HE KNEW THE MAN.

Will Carleton, author of the famous "Over the Hill to the Poor-House," and many other poems, was recently traveling in a stage-coach among the Green Mountains when he fell into a literary conversation with a prosperous farmer, who had no suspicion of the author's identity, who evidently resided in one of the towns along the road. In the course of the conversation the farmer, who had no suspicion of the author's identity, quoted from Mr. Carleton's poems to illustrate some point he was trying to make.

"Oh, that's from Carleton!" said the poet, "and I never have been in the habit of believing half he said."

The farmer eyed him a moment somewhat contemptuously.

"Well, stranger," he retorted, slowly, "I don't know you, nor I don't want to be uncivil, but if you ever know half as much as Will Carleton does you'll know twice as much as you do now."

Children's Page.

THE WOODCOCK.

Very shy birds are the woodcocks with their pretty dress of yellow-brown spotted with black. It may be they know that big cruel men with guns are often met by day; at any rate they keep well hidden in the woods while the sun shines, and go out to do their marketing after night.

Their market is not in a house, or on a street, but it is where they find their dinner. The market they go to is a place where the ground is soft and wet. You will see how long and strong the bill of the woodcock is. This they poke deep down in the mud for the worms and slugs that they like best.

Mrs. Woodcock is also a wise little mother. For while she goes to the wet, marshy ground to find her food, she knows that this is not a good place for eggs. So in a warm, dry-spot in the thick woods she finds a hollow in the ground and in it makes a nest of a few dead leaves laid loosely together. Soon the nest has three or four eggs of pale yellow brown, and after a while from these come a brood of baby woodcocks.

But by and by the time comes when the babies have grown so that Mama Woodcock wants to teach them how to find food for themselves, for unless they know this, they would starve as soon as the father and mother bird stop feeding them. But the ground-all around them is too hard and dry for worms, and the young wings are not yet strong enough for them to fly to the soft mud, where the signs are plump and thick.

Then what do you think Mama Woodcock does? With her tiny feet and slender legs, she clasps the little bird close to her breast, and so flies with it to the place where it can learn to find food. She has also been seen to carry off her babies in the same way when she thought they were in danger.

Was I not right in saying that the woodcock was a wise bird mother?

WHEN IS OLD?

"Are you old, Harold?" asked little Bess, whose summers numbered eight.

"Hm—hm n—o, sister, I s'pose not. I'm only twelve, you know; but just wait till I'm seventeen like Jack then I shall be."

"Oh! Jack! Are you old?" shouted Bess, climbing upon her tall brother's lap, and pulling his curly hair. "I see some moustache coming, and your face feels full of prickles. I guess you are old."

"Why no, sis, I'm not old, not a bit. Father calls me a boy and mother still thinks I'm a mere infant of days."

"But just wait until I am twenty-one, then I'll be a man, and old, sure enough. Here comes cousin Belle. She thinks she is a young lady, being twenty; ask her whether she is old."

"Are you truly old, Belle?" queried Bess soberly.

"Old! Me! What a question! Of course I'm not old! I used to think twenty was aged, now I've reached it I see it is hardly life's morning. Here comes Aunt Clara. She is twenty-five; let's see whether she is old."

"Is twenty-five old, Auntie?" asked Bess. "Old, you midget! What ever put such an absurd idea into your head?"

"I'm trying to find out what is old," replied Bess soberly. "I just want to know."

"Oh! Well, you've come to the wrong per-

son. I'm in life's morning, dear," she added tenderly. "Speak to Aunt Sophie about it; she is thirty-two, and I'm sure that's old," and away flitted Aunt Clara, with a laugh.

But Bess was not to be teased or laughed out of her whim.

Straight to Aunt Sophie she went and confronted her with the same question.

"My dear child," said Aunt Sophie, concealing her amusement. "I remember at twenty I thought twenty-five was aged and thirty about old enough to wear a grandmother's cap, and I certainly hoped I wouldn't live beyond forty, to be a trouble to my friends, but when I reached twenty-five, lo! it was life's morning, and in the thirties I've not reached its noon. Forty sounds fearfully old, that's your mamma's age. Go ask her whether she is old." The fair, unlined face of Bess's beautiful mother was bending over a bit of sewing when the child dashed into her room, calling breathlessly, "mamma, are you old?"

The girlish figure straightened, the bright eyes looked serenely down upon the little daughter, the rose deepened in the still rounded cheek, as she replied in an astonished tone: "Why, no, Bess, dear, I'm not old. I'm just entering life's rich prime, just coming into my kingdom. You are too young to know what that means, but age is far from me."

Bess turned away with a dissatisfied look, and going through the hall met her papa coming up the stairs. "Oh! Papa! do tell me, are you old? I remember your birthday last week you was forty-six." Papa stopped short and looked at the small questioner, amazement written all over his face. "Old! Hear the child! Well, well, that's a good one, ha! ha! Old! no! I should say not, miss; why fifty is life's prime, and I've four years yet to that. What made you think I was old?"

"I don't know, only nobody is, and forty-six, sounds awful old to me."

"Does it? Well, it won't when you get there. You better ask the minister whether he's old. He's sixty. I saw him coming in at our gate."

Bess ran to meet the genial minister with whom she was a great favorite.

"Mr. Chapin," whispered Bess, from her perch on his knee, "are you old?" The minister started at this abrupt little query of three words. He thought he must have misunderstood. "What did you say, child?" "Are you old?" repeated Bess, with a sort of hushed respect in pronouncing the last word.

"Well, that's a good joke, I must say. Old! Why, I'm only sixty, child. Just in the thick of the fight, as it were, hale and hearty, too, and good for thirty years yet. Never call me old, little friend. Run ask your grandma." That afternoon Bess stole into her grandmother's room, and stepping softly up to the dear old lady's side, asked earnestly, "Grandma, are you old?"

"Why—why, not so very, pet. I am your mother's mother, you know, and only seventy-five. I'm spry, and have all my faculties, and can visit my friends, and can work some, too. I feel young myself as ever, and haven't thought of calling myself old yet. Then I never wear a cap or dress as grandmothers used to do. That makes a difference. No, I'm not old yet," drawing her pretty figure up proudly, and with a dainty tilt to her lovely chin. "But there's your grandpa. He is eighty, and really getting old."

Bess was determined to hunt old age to its den, and was sure she had cornered it in grandpa. She climbed upon his knee and looked lovingly into the kindly face crowned with its snowy hair.

"Grandpa, are you old?"

Grandpa started as if shot, and putting Bess down, sprang to his feet.

Now grandpa was a very young looking man, and well he knew it. No son of his was more erect, or walked with quicker step. His tall, straight figure rose to its full height. His face was no more wrinkled than a man's of sixty, his skin was fair, his blue eyes undimmed, and now they sparkled with glee and flashed with merriment.

"Think grandpa is old, do you? Well, that's rich, ha! ha! Old, o-l-d—why, I'm eighty years young, my lady, and getting younger all the time. I'd like to see any upstarts of sixty who can beat me walking down town, or digesting mince pie, either."

"If you want to talk with a man who is really old, just run over to Father Graham's. Next week he's going to celebrate his hundredth birthday."

Within a day or two the little figure stole up the walk to a shade tree beneath which sat "Father Graham," whom the whole town delighted to honor.

"Father Graham," began Bess timidly, leaning against his knee, "what is old? I've asked every one in our fam'ly, from Jack to grandpa, if they was old, and none of 'em was, and they seemed so surprised, and each one thought the next one beyond was old. Are you old, dear Father Graham?"

"Dear, dear child. Old age ever flees before us. We never quite catch up with him."

"True, mine eye is dim, my natural force abated," he murmured to himself, the child's presence half forgotten, "but I am not old, nay, rather, I stand upon the threshold of Immortal Youth, Immortal Youth."—*The Advance.*

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Bounteous is Jehovah in his nature; to give is his delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to his elect because he wills it, to his redeemed because of his covenant, to the called because of his promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. Reader, how blessed it is, as the years roll round, and the leaves begin again to fall, to enjoy such an unfading promise as this: "The Lord will give grace."

Young People's Work.

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

THE WITHHELD COMPLETIONS OF LIFE.

Phillips Brooks has a sermon with a title something like the above. I do not remember to have read it; but it occurs to me what he might say. Our lives are hedged in on every side. We move forward toward some goal and an insurmountable obstacle falls across the path. We cannot have the living, breathing presence of all those we love. Some of them are in distant lands, some of them are hid from mortal sight.

Sometimes it seems that the current of our love is like a rushing torrent athwart whose course a wall has been built by some invisible hand. Behind that wall the waters are dammed up, and become deep and full and still. The waters are not lost. The power is still there; but now it is used to grind the flour for bread on which hundreds of hungry men and women and children may feed.

It was sad that the young mother must leave this bright world while the dew was still on the flower. Her little girl, not yet four, climbed up to put her head on the pillow beside that loving face each night, and say her prayers. And then—the face was gone from the pillow and the light was gone from the home. I saw the daughter by the evening fire that night. Dear little thing, she could not understand. She played about in quiet, roguish contentment. There was something in their eyes very deep, tender and soft. They loved the little maiden for her mother too. Not only that, but all the family circle will have a quicker ear for the cry of suffering. They will feel a stronger drawing toward every little child on the street, toward every mother with the proud love-look in her eyes, toward every lonely man who misses something that once was his. What a wealth of sympathy is being shed upon the sad world from the faces of those who have known loss and sorrow!

Ah, yes, I know the mad torrent sometimes breaks through the embankment with wreck and ruin—and sometimes the waters fret and moan their life away at the cruel wall which enchains them. But it shall not be so with your life and mine. For myself I am sincerely glad that the stream flows through banks which are appointed by the Higher Power. We have all known disappointment. We have all seen that gray wall which shut us out from the object of our desire. When we heard the cry, "It shall not be so, I will have my wish," there was a stirring of our own hearts' strange vibrating to the same chord. But after it is all over, we know it is best. We thank God again and again for the ways in which our sympathies, our loves, our intuitions, our powers to be and to do, have been deepened by the limiting walls of our lives.

We could not build the dam ourselves; our hands would falter. It would be impossible, against nature, God does not ask it. We should not build wisely. We become morbid when we try to crucify the flesh, to no high purpose beyond. But we live in this world of God's providence. How wide and intricate is the pattern! We catch glimpses of it here and there. We learn to love humanity, all men, more and more. Sometimes we almost think we understand what God's love to man is. And the lessons have

come through mingled smiles and tears, through the dear ones who are within the reach of our hands and through those who have gone from our sight; through the desires which have been granted and through those which have been denied.

I do not know whether this was what the good bishop had in mind to say; but it is true. Whatever of strength, purity and unselfishness we possess, has come in no small degree through the discipline of things withheld, even while the whole soul was full of the vision of gifts longed for.

BRITISH-AMERICAN SUNDAY LAWS.

I will endeavor, at the request of the editor of this department, to give you an idea of the Sunday laws in this portion of the domains of His Majesty, Edward VII.

In the Province of Ontario until July, 1903, we were subject to the rigid Sunday statute known as "The Lord's Day Act." In that month, the Privy Council of the British Empire (the highest court in the realm) decided that the law was *ultra vires* (beyond the power of the Province to enact) and the Sunday law enforcement organizations received thereby a blow from which they have not as yet recovered. A portion of the decision of His Majesty's law lords was as follows:

"Their Lordships are of the opinion that the Act in question, Revised Statutes of Ontario, 1897, cap. 246, entitled 'An Act to prevent the Profanation of the Lord's Day,' treated as a whole, was beyond the competency of the Ontario Legislature to enact."

In this decision, the Imperial law lords clearly defined the powers of the various provinces. All provincial statutes similar to those of Ontario were, by virtue of the judgment, invalidated. This, however, applied only to laws enacted by the various Provinces or Territories since Confederation, and did not in any way effect ante-Confederation Sunday statutes. (The reader will bear in mind that the Provinces of Canada were on July 1, 1867, confederated under the provisions of "The British North America Act," and were thenceforth known as "The Dominion of Canada"). Ontario, instead of being free from Sunday legislation only jumped from the fire into the frying pan, and has been plodding along since under the provisions of a law, a trifle less rigorous, 'tis true, enacted in 1845 by the Parliament of Upper Canada.

"The Lord's Day Alliance" has not relished the 1845 law because of several loop-holes contained therein, and their officials have been before the British American Premier, Sir Wilfrid Laurier, endeavoring to secure legislation by the Dominion (Federal) Parliament. Sir Wilfrid received them graciously and stated that he would consult with his Ministers and if they decided that it was advisable to grant them early legislation that he would be only too pleased to request Parliament to enact the desired law. Sir Wilfrid is a French Canadian and is as smooth as they make them. Well did he know that the two millions of French Catholics in Quebec, while desiring Sunday legislation, would be decidedly adverse to the kind which these Puritan descendants of the Rev. Nicholas Boudne proposed, and equally well did he remember that an election was to take place the following year and that if he did not satisfy the Puritan element they would not rally to his standard. Well, what did Sir Wilfrid do? Why, he sim-

ply had his Minister of Justice, the Hon. Mr. Fitzpatrick, correspond with "The Lord's Day Alliance" and inform them that he would submit to the British American Supreme Court and to the Imperial Privy Council (in England) the draft of the law which they desired enacted and ascertain from those honourable bodies whether the Dominion Government has the right to place it up on the statute books, for, said the Hon. Minister of Justice, it would not do to have the measure made a law and then have it declared unconstitutional. To this the clergymen assented, as the suggestions appeared so reasonable, and they have not as yet received their act to prevent the "profanation" of the "Lord's Day." It is not likely that the draft will be passed upon by the Imperial law lords before 1906, and probably later. When the decision of the Privy Council reaches this country, it will be time enough to discuss the next step; that of passing the bill through the House of Commons and the Senate. It is not to be expected that the exact draft presented by "The Lord's Day Alliance" will be enacted; Quebec will object.

During this agitation, the "Canadian Religious Liberty Association" and Seventh-day observers have been most active. Tens of thousands of pages of literature have been spread broadcast. "An Appeal to Parliament," "The Sabbath Question in the Dominion Parliament," "Should Parliament Enact Sunday Laws," and "Sunday Laws vs. the Laboring Man," were some of the leaflets most extensively circulated. Each "appeal" contained from 2,200 to 3,000 words. I am sorry that I have not space to present at least some portions of these excellent treatises, but I am pleased to be able to inform you that they accomplished much good. In my immediate neighborhood, the citizens regard the great claim for civil and religious liberty in a more favorable light than ever before. Many would countenance a repeal of Sunday laws, while ninety per cent. believe that Seventh-day people should be exempted from the necessity of having to observe Sunday also. This agitation brought on an investigation by the leading papers concerning the claims of Bible Sabbatarians and one Seventh-day observer in Quebec offered \$1,000 to any person who could produce Bible authority for Sunday observance. He still has the thousand, as the verse has not as yet been produced. The Sabbath light, however, continues to burn brightly.

In order to ascertain what Sunday laws are still in force in Canada, we will have to proceed Province by Province. We will begin with Prince Edward Island.

Statute 1780, cap. 3—"An Act for the due observance of the Lord's Day" appears to restrict Sunday labor as much as even the "Alliance" could desire. It says in part:

"Whereas the due observance of the Lord's Day in this Island has been hitherto much neglected, and many abuses of the same have been committed, to the manifest prejudice and dishonor of religion and the shameful violation of public decorum and good order;

Sec. 1.—"Be it therefore enacted by the Governor, Council and Assembly, in order that all persons may be restrained from such indecent and irregular conduct in the future, and may be permitted to apply themselves to the rational duties of religion and true piety, both publicly and privately; no tradesman, storekeeper, or any other person or persons whatsoever shall hereafter open or cause to be opened, his, her or

their shop or storehouse, either by himself or herself, or by his or her servant or servants, child or children, sell, expose or offer for sale, upon any bulk, stall or shed, or send or carry out any manner of goods or merchandise on the Lord's Day or any part thereof."

Sec. 2.—Deals with any person who would be so "wicked" as to engage in "worldly labor" on the "Lord's Day." "Any sport, fowling, fishing, game, play or pastime" are also prohibited. "The oath of one credible witness" is sufficient to convict. The penalty is "ten shillings" (\$2.43).

The Prince Edward Island authorities are very anxious that all the inhabitants may be permitted to be privately, as well as publicly, pious—on Sunday.

Nova Scotia is not greatly affected by the decision. This is partly because of the fact that comparatively little legislation has been enacted in that Province since Confederation, and partly because the Supreme Court of Nova Scotia held some years ago that these amendments were "ultra vires" of the Province. The Ante-Confederation "Lord's Day" Act prohibits shooting, gambling or sporting, frequenting tipping houses, and servile labor under penalty of not less than \$1 or more than \$8, or imprisonment of not less than twelve hours or more than four days. The Puritanical element are busily engaged guessing the meaning of "servile labor."

New Brunswick (the home of the Rev. and Mrs. George Seeley) enacted in 1899, a "Lord's Day" Act which was said by the "Alliance" to be the best in Canada. This law (it's a shame to say it) was invalidated by His Majesty's Privy Council's decision. The old law prohibits the "desecration" of Sunday by "shooting, gaming, sporting, playing, hunting, drinking or frequenting tipping houses, or by servile labor." For each offence, a fine not exceeding 40 shillings, or goal (jail) not exceeding four days.

Quebec enacted but little Sunday legislation since it was admitted into the Dominion. In the forty-fifth year of the reign of His Britannic Majesty, King George the Third, there was enacted in Quebec by the Parliament of Lower Canada, a law which prohibited Sunday sales under penalty of a sum not exceeding \$20 for the first offense, and for the second and every subsequent offense not less than \$20, nor more than \$40. This act was not "to prevent selling at the church doors of the country parishes, the effects arising from public gatherings, for the benefit of churches, or those destined for pious purposes."

There is at present no law in Quebec to prevent general labor on Sunday.

The Quebec Provincial Parliament in granting charters to various cities and towns, authorized these municipalities (by by-laws) to regulate the observance of Sunday within their borders. Many of these cities and towns have declared for a "wide-open" Sunday.

I now reach my home Province of Ontario. While the whole "Lord's Day" Act, as enacted and amended at various times since Confederation, is invalidated, practically this only affects two or three sections of the Acts, because the law enacted by the Parliament of Upper Canada in the 8th year of the reign of Her Majesty, Queen Victoria (1845 A. D.) includes all the rest of the ground covered by the Act recently declared "ultra vires."

The law of 1845 covers about everything pos-

sible, although like Constantine's edict of 1524, years previous, it does not prohibit the farmer from doing Sunday labor. Nobody, however, "is to revel or publicly exhibit one's self in a state of intoxication, to brawl, or use profane language in the public streets or open air, to create a riot, disturbance, or annoyance to Her Majesty's peaceable subjects."

The invalidated act mentioned "farmer" in the list of those who were not "to do or exercise any worldly labor, business, or work of his ordinary calling on the Lord's Day." The Act of 1845 (now in force) omits the word "farmer," although it says, "it shall not be lawful for any person, merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatsoever . . . to do or exercise any worldly labor", etc. Now, it would be supposed that this included everybody, farmers and all, as it seems to say, but the lawyers and judges, on the well known "ejusdem generis" principle of interpretation, have decided that the "other person whatsoever" clause is so limited in its application that for all practical purposes only the persons specified just before are affected by the Act. The "farmer" not happening to belong to any of the classes mentioned is not "other person whatsoever" and is therefore free to do as he wishes on Sunday as far as the Act of 1845 is concerned. The Court of Appeals of Ontario laid down the above principle, and farmers may therefore, in this Province, labor on Sunday the same as on Monday without fear of successful prosecution.

Manitoba and the Northwest Territories are now under Sunday laws some of which are hundreds of years old. Their "Lord's Day" Acts were all enacted this side of the Confederation, and hence are now invalid. In the 27th year of the reign (1448) of good old King Henry VI, the following statute was placed upon the books: "The holdings of fairs on the Sundaye is forbidden."

In the first year of Charles I (afterwards beheaded) we have the following:

"There shall be no meetings, assemblies, or concourse of people out of their own parishes, on the Lord's Day, within this realm of England or any the dominions thereof, for any sports and pastimes, whatsoever; nor any bear-baiting, bull-baiting, interludes, common plays, or other unlawful plays and pastimes, used by any person or persons in their own parishes. Any person or persons offending in these premises, shall forfeit for every offense three shillings, four pence, the same to be employed and converted to the use of the poor of the parish where the offense shall be committed."

In the third year of Charles I, it was made unlawful for carriers, etc., to travel and for butchers to kill or sell"—penalty 6s., 8d.

The good people of Manitoba are not told that the law quoted above (1st year of Charles I) was to continue until the end of the first session of the next Parliament, and no longer," as decreed by the unfortunate sovereign; neither are they told that "The Book of (Sunday) Sports," first issued by James I (1618) and re-issued by Charles II in 1633, is to be followed. Of these things they are kept in blissful ignorance.

In the 29th year of the reign of Charles II. (1676), a number of exacting Sunday laws appear. Penalty, 5 shillings and 20 shillings. In the 2nd year of William IV. a law re. Sunday hunting was enacted. The penalty for the in-

fraction of this law was £5, with costs. In the 21st year of the reign of King George III. c. 49, prohibits:—

"The opening or using of any house for public entertainment or amusement where an admission fee is charged, Penalty £200 (973-33)."

"The advertising of such entertainments or amusements, £50 fine."

It can be seen to what straits the "Alliance" is driven when it needs the resurrection of these mouldy laws to retain its occupation.

British Columbia is under the same laws as Manitoba and the Northwest Territories, to wit: those of Henry VI., Charles I., etc.

Vancouver Island is not included in the old Province of British Columbia, and, as far as we can learn, is not "blessed" with any Sunday laws whatsoever.

The above is a brief summary of the present Sunday law situation in His Majesty's British North American possessions.

We trust that if Sir Wilfrid Laurier decides, after he receives the Privy Council opinion, to bring down a Sunday statute for the entire Dominion that he can be persuaded, at least to insert in such a measure the "seventh-day exemption clause" contained in the laws of so many of the States of the American Union.

ROBERT SAINT CLAIR.

RAINHAM CENTRE, ONTARIO,

BRITISH AMERICA,

Nov. 27, 1904.

FROM BROTHER DAWES.

The cold season having now begun, I cease from my work out of doors, and I am devoting all of my time to my books. Of the twenty-four hours in the natural day I spend five in sleeping, and the remainder in studying, reciting, and meditating. In these days my meditation on Christ and God has brought me into closer fellowship than ever. I am really happy in the Lord. Often in passing through the streets of the city to the Law School, as I see the crowd of men and women going and coming, I think on the wisdom and power of the Almighty in the making and preserving of mankind. At times I stand steadily for nearly an hour looking on my fellow creatures as they move along, wondering how our Heavenly Father has from mere fluid made us perfect living rational beings; how his invisible hands have protected us from infancy up to the stage of manhood and womanhood. And oftentimes the question arises in my mind, "Are these men and women thinking of the Almighty by whom they are created, and by whom they are living and moving?"

Have you Matthew Henry's Commentary on the Pentateuch? I am studying the moral, civil, and ceremonial laws contained in the books of Moses, and my commentaries were left in Africa. Can anyone loan Brother Dawes these books?

J. C. DAWES.

224 G. STREET, WASHINGTON, NOV. 17, 1904.

SARAH S. SOCWELL.

Mrs. Sarah S. Socwell passed to the Heavenly Home, from the home of her daughter, Mrs. Ellen W. Ramsey, near Manning, Iowa, Nov. 10, 1904, in the seventy-eighth year of her age. Mrs. Socwell was the eldest child of Jarman A. and Eliza Bivens Davis. She was born at Shiloh, N. J., Sept. 16, 1827. At the age of fourteen years she gave her heart to the Saviour, and was baptized by Elder Clawson and united with the Marlboro (N. J.)

Seventh-day Baptist church. Dec. 10, 1847, she was united in marriage with Charles C. Socwell, and with him lived a most happy and contented life until his death, which occurred July 15, 1893. To them were born seven sons and one daughter. Three sons are buried at Marlboro, N. J., one near Camping Grove, Ill., one at West Hallock, Ill., and one at Pueblo, Col. The father was buried at Garwin, Iowa. Of the family but two remain the daughter, Mrs. Ellen W. Ramsey, as above, and a son, Rev. E. H. Sockwell, pastor at Berlin, N. Y.

For many years Mrs. Socwell was well known throughout our denomination by her poetical writings contributed to THE SABBATH RECORDER, the one paper which she loved next to her Bible. She also contributed both poetry and prose to a large number of other newspapers and magazines. These writings frequently received favorable mention by the press. At the request of Dr. J. M. Stillman, she contributed poetry, to which appropriate music was set, and which was published in a book of music, "The Cluster," of which Dr. Stillman was one of the editors. By request, she frequently wrote poetry or prose, for special public occasions, both near and far from her home. By a disastrous fire which destroyed the home of her daughter, with whom she was living; and its entire contents, all of her writings were lost.

From childhood she was a great reader, and had stored her mind with a large amount of useful knowledge, and was always well informed regarding the current events of the day. Above all other books, she loved the Bible, and in all her reading, the Bible had the first place. She was of Seventh-day Baptist parentage and always lived a loyal and devoted Sabbath-keeper. Besides the church at Marlboro, she was connected with our churches at West Hallock, Ill., Milton, Wis., and Garwin, Iowa. At the time of her death she was a consistent member of the church at Garwin. She was a trustful, praying Christian during her entire life, and was fully prepared to meet her Saviour, waiting patiently, during many of her later years, for His loving call. At last she entered into the rest for which she had waited and the peace to which she joyfully looked forward. Besides her two children, she leaves to mourn their loss, a brother and two sisters, Mr. T. F. Davis and Mrs. Sophronia Schaible, of Shiloh, N. J., and Mrs. Harriet B. Hummel, of Marlboro, N. J., and a large number of relatives and friends, scattered over a wide territory.

Her funeral was conducted by Rev. Mr. McCurdy, pastor of the M. E. church at Manning, Iowa, at which place the weary body was laid to rest.

COM.

THE RECORDER adds its tribute of blessed memory to the foregoing from a correspondent. Mrs. Socwell's writings that enriched its pages for a quarter of a century or more, were full of faith, earnestness, and Christian love. They always wrought for good, brought comfort and strength, and pointed toward the Eternal Home into which God has now called her.

No sunrise, mountain-top, or June of blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of friendly faces.

FROM THE SABBATH SCHOOL BOARD. The president of the Sabbath School Board wishes to call the attention of every reader of THE RECORDER to some facts about the *Helping Hand*. For several years the most wide-awake patrons, teachers and parents among our people have been urging the Sabbath School Board to provide some material for denominational doctrinal teaching.

We first secured, through Mrs. H. M. Maxson and the Tract Society, a catechism for the children of the denomination. Finding that these were not being asked for, we sent them out in large numbers. We have no means of knowing how generally they were used, or how much good they accomplished. We have a supply that you may have for the postage. Send to THE RECORDER office.

Next the President tried placing a lesson on the Sabbath and a lesson on baptism in place of two lessons in the *Helping Hand*. The results of this experiment were not so satisfactory as to suggest a continuance of the effort.

Then we were asked by the Conference to arrange and publish in the *Helping Hand* some material that could be used for supplemental lessons in connection with the International lessons. This we did, and the editor and the Board went up to Nortonville so much in the dark about the good accomplished that it amounted to discouragement. What happened there is fresh in the memory of all who attended. Bro. Main, who was the editor of the supplemental lessons in the *Helping Hand*, had been asked to conduct a Bible study for four morning hours. All who attended were impressed with the great value of the work that Bro. Main was doing. Some who "went wild" over it confessed that they had not studied the material that had been published in the *Helping Hand*, and some even said that they had not so much as heard that there was any such work being done. Possibly this was the fault of the Sabbath School Board. The editor and the Board were made to feel that the work must go on, that the material must be rearranged and again placed before our people and eventually placed in a permanent form. This work is now being done. The next edition of the *Helping Hand* will contain a portion of the results of another effort to serve the people in this important matter. You do not need to be told that Bro. Main is doing the work without a cent of compensation. It is very hard work, and he is a very busy man.

Our Board has also been repeatedly asked to provide some help for the primary teacher. It is said that a primary teacher must have other helps and that it was the duty of our Board to provide them. This seems reasonable, and we are trying to do that service also. Mrs. W. L. Greene, the efficient wife of our secretary-elect, is the editor of this new department, which must speak for itself.

Our Board has also arranged to have in the *Helping Hand* a page devoted to the interest of the Home Department.

What does all this mean? It means that Professor Whitford, Dean Main and Mrs. Greene are doing a lot of valuable work for the denomination. It means that the *Helping Hand* is sure to be increasing in size and so will cost the Tract Society much more.

What the future has in store we do not know. This much is certain, that the increased size of the *Helping Hand* and the added effort of se-

curing the copy will not be continued unless it is demanded. If you want it, demand it. We do not ask for an increased price for the *Helping Hand*. We do not even ask for a larger circulation (think of it), but we do ask and respectfully insist that all our people, but especially our pastors, teachers and parents, should study and make use of the *Helping Hand*. Pastors and superintendents are especially urged to make diligent use of the material which Dr. Main has provided, and to report to us as to your judgment about its value. Let us also hear from the primary teachers.

If you have suggestions for improvement, words of approval or words of disapproval, please write to the president of the Sabbath School Board, who is also chairman of the committee having the general oversight of the publication in question.

In conclusion we wish to say, whatever else you do—do something. Faithfully yours,

GEO. B. SHAW.

PLAINFIELD, N. J.

Popular Science.

BY H. H. BAKER

Scientific Religion.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

"If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Our opinion of religion is that it practically consists of an inward belief of the heart, and an acknowledgment that God is our Father, and Jesus is our Redeemer and mediator, and the Holy Spirit is our leader and guide, directing the conscience, and that these shall be respectfully obeyed in all they require, they never require more than the ability given to perform. Here all human power and authority is at an end. We are Catholic in spirit, but not Roman enough to even think, that any man, by any organization, or process, can be given or clothed with power to command or say to his fellow man you *must* do this or that or you will be a defaulter, or you will be a weakling and unworthy of any future blessing.

Religious power, we think, is not to be thought of as accompanying predictions, commands, or any self arrangements, but may be looked for as a result from example, persuasion, and application of the word of truth from the Bible.

No, my brethren, let us all be careful to avoid assumption and self-exaltation, remembering what Jesus said, on two different occasions, would follow as a result:

"For whosoever exalteth himself shall be abased," and "For everyone that exalteth himself shall be abased." Luke 14: 11-18; 14: 21-33. Please read context, also 2 Cor. 10: 4, 5.

Let us all say as David did, Psalm 72: 18, 19.

Herr Bock of Babenhausen (Hesse) has been carrying on observations of the humming, both of telegraph and telephone wires. The humming of wires running east and west is said to presage a fall of temperature, often ten or more hours in advance of the thermometer; the humming of wires north and south advises a rise in temperature, almost always several hours in advance of the thermometer.

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. | Joash the Boy King | 2 Kings 11: 1-16 |
| Nov. 12. | Joash 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 XII.—REVIEW.

For Sabbath-day, Dec. 17, 1905.

Golden Text.—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4: 8.

Five of the eleven lessons that we review refer to the work of the prophet Elisha. It is noticeable that our author of Kings considered the deeds of this prophet fully as worthy of his attention as the doings of the kings. Elisha had more lasting influence upon the people of Israel than any king of the Northern kingdom. In modern times it is not by any means the men that hold the highest official positions or are the most conspicuous that are of the most value to their fellow men.

Lesson I shows us Elisha assuming the mantle left him by Elijah. There is a solemn responsibility laid upon the man who undertakes the work that another has left.

The widow and orphan and others who are left without the natural protectors have a peculiar demand upon the help of the community. Lesson II shows how Elisha was ready to bring miraculous aid for the distressed widow.

Lesson III shows how the power of God extends even to the realm of death and suggests the great truth that there is life beyond the grave. The cleansing of Naaman, Lesson IV, from the taint of leprosy is a figure of the cleansing from the defilement of sin. We are incurably smitten, and there is help for us only through the divine power. When we commit ourselves to God there is speedy deliverance.

We are sometimes tempted to think that God is far away and that his power is not great as compared with the princes of this world. Lesson V is intended to teach us the contrary. Whatever may be the seeming power of governments and armies it is as nothing compared with that of the Almighty.

The remaining six lessons of this quarter concern the Southern Kingdom. The last (Lesson XI) tells of the captivity of the Ten Tribes, but the lesson is one of exhortation and warning for those who remain. This lesson would serve very well as a review lesson for the whole history of Israel.

The two lessons about King Joash and the one about Hezekiah show us the bright side, and the two lessons from Isaiah the dark side of the picture of the Southern Kingdom.

Lesson VI pictures the overthrow of the wicked Athaliah with her idols, and the triumph of the party that favored the worship of Jehovah. Lesson VII illustrates what may be accomplished for the repairs of God's house when zeal and right methods are combined. Lesson X suggests the value of outward forms as an aid to true worship. The many animals offered in sacrifice test and at the same time strengthen the devotion of the worshippers.

The two lessons from the prophecy of Isaiah give us a glimpse of the terrible lack of true devotion to God on the part of the people. Both of these lessons combine with most severe denunciations loving invitations to the better course. Lesson VIII presents a picture of the real condition of Judah in the sight of God. Lesson IX is a most vivid warning against the sin of intemperance.

EVANGELISM AND SABBATH REFORM.

To THE EDITOR OF THE SABBATH RECORDER: I desire to give to the readers of your excellent paper a few items of history, obtained by observation and experience along the line indicated by the heading of this article. You will remember that when you came first to West Virginia (about 1868) you found us at Lost Creek in the midst of a precious revival, in which you labored a few days with wonderful success. Sixteen persons were convicted while you were offering one short prayer. One of these turned to keep the Sabbath. Your lectures in Clarksburg on the Sabbath question were so convincing that they created a wonderful excitement, scarcely surpassed by the excitement at the time of the Civil War, and yet, if a single person turned to keep the Sabbath as a result, I have failed to learn that fact.

I was ordained as an evangelist, and in my early ministry refused to baptize a lady who belonged to the Methodists, and expected to remain with them. Later I baptized her on the profession of her faith in Christ, the evidence of which was sealed by a promise to take the Word of God as "the man of her counsel" and to do what the Bible required as she could understand it. This led her to keep God's Sabbath, and about six months after I received her into the Seventh-day Baptist church, in which she has remained a faithful member ever since. Adopting the rule by which I was governed in that case, I baptized a gentleman, later, who said, on being asked to join the church, "I suppose I will have to on the promise I made to you before I was baptized; but if you had asked me before I was baptized, I should have said no." He did join the church and became an active and efficient member, and his widow and children are still members of the Seventh-day Baptist church. I was assisting in a revival meeting conducted by the Methodists in my own neighborhood, when I found at the "mourners' bench" one of my neighbors, who seemed to be in great mental agony, to whom I said, "Brother Fields, if you want the Lord to forgive you, you must promise to do your duty as you find it in the Bible." No minister could have objected to such instructions, but it meant more to the man than it could have meant if it had been given by a Methodist minister, for he knew me by faith and practice. Not hearing any response to my suggestion, I repeated it, and soon heard in a low whisper, "I will." This was repeated until the seeker was on his feet, his face glowing with delight, and tears of joy flowing from his eyes as he shouted aloud, "I will; I will." He kept his promise and soon became a member of the Seventh-day Baptist church. He lived an honorable and honored member until death, and left a posterity keeping God's Sabbath. I was holding a series of revival meetings, and word was brought that a lady in the congregation wanted me to pray for her husband. I called attention to the fact, and we knelt down and prayed. A little later the lady herself rose in the congregation and after some very touching remarks said: "I want you to pray for my husband." Not knowing that he was the same man who had just been prayed for, we prayed for him again. At the close of the service I learned the facts and said to the man, "I hope you will take no exceptions to our praying for you." The next day he was converted, and near the close of that series of meetings, the lady and her hus-

band, with others, came forward for baptism. I examined them in my usual way, and they all promised to take the Bible for their guide, and to obey its teachings as they should understand them. A few months later the lady said to her husband, "We are not keeping the Sabbath as given in the Bible and we promised Preacher Davis that we would." Faithful to their promise, they, with their family, turned to keep the Sabbath and joined the Seventh-day Baptist church. That year there were thirty persons turned to keep the Sabbath in the bounds of my work. So common was it for those whom I baptized to turn to the Sabbath, that the Baptists thought it necessary to pass a resolution not to receive any person into their church unless baptized by their own minister. One of their ministers demurred, and said he "would as soon be baptized by me as the Apostle Paul."

I would not be understood as opposed to lecturing on the Sabbath question, at proper times and in proper places. In my heart I thank God for the very able men He has given us to lecture on that question, Bailey, Wardner, Lewis and others. I believe such lectures are necessary to acquit ourselves before the world and our Maker. It takes a quickened conscience to enable one to embrace the Sabbath. "Convince a man against his will, and he is of the same opinion still."

S. D. DAVIS.

JANE LEW, W. Va., Nov. 23, 1904.

LETTERS OF TRANSFER.

EDITOR SABBATH RECORDER:

In your issue of Nov. 7 a letter on "Giving Letters of Standing" led me to hope I had found a solution to a difficulty, but I was disappointed. Perhaps you will kindly give us some information on the question of "Letters of Transfer" from our churches to churches of other denominations who do not observe the Laws of God, and who do worse than to ignore His Sabbath, by adopting a counterfeit. If such a request were made (of course it would not) for a member of any Protestant church to "transfer" to the Roman Catholics, what action would such Protestant Church take? It seems to me that a fair answer to that question would be an excellent guide for Sabbath churches' transference of their members to Anti-Sabbath churches. The actual case in view is that of a Seventh-day Baptist who lives a hundred miles or so from his church, and desires to transfer to a First-day Baptist church where he is living.

GOOD WILL.

So little occasion arises in cases like that suggested by our correspondent, that the denomination has never found it necessary to establish any precedent in such cases. There is a well fixed standard for "Letters of Transfer" between Seventh-day Baptist churches. Usually those who leave such churches do not desire to join any other church, or if they do so desire, they unite without any letter. THE RECORDER believes that such should always be the case. No Seventh-day Baptist church can give a "Letter of Transfer" to one who has ceased to observe the Sabbath, and say that they are "in good standing." Any other form of letter is practically unmeaning. The position of THE RECORDER is this, "Letters of Transfer" between Seventh-day Baptist churches should always be given to a member who is in good standing. If a member is not in good standing, no letter of transfer should be given.

A MATTER OF HEALTH



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.)

(Continued from Nov. 28.)

The weight of this arduous and difficult commission fell upon Samuel Ward. Gov. Greene was detained at home by sickness; and, if Mr. Andrews was present, his modesty, or some other cause, prevented his performing his part of the labor. Upon the return of the commission, Mr. Ward made a report, which was entered at length upon the records, in which he informs the Assembly, that the proposition of the Rhode Island delegates was rejected by his lordship, and that they accordingly waived it, and accepted the terms upon which he insisted. But his lordship assured them that no difficulties should arise between the troops and their officers, as he would take those from Rhode Island under his own command. The report was accepted and the men, whose levy the committee had promised, were ordered to be raised the following summer. It is not the province of this sketch to chronicle their acts of valor, or show the insufficiency of their commander—both are found on the page of history. We now approach a period in the history of Rhode Island which is celebrated for party animosities, and, until within a few years, distinguished for being the only time when they increased to such an alarming and extraordinary extent. As Mr. Ward was the acknowledged leader of one party in this controversy, an omission of it would leave a history of his own life unfinished and unsatisfactory. Some men affirm—without evidence I think—that "from the first settlement of Rhode Island there existed a jealousy between the northern and southern counties of the colony." But is it not unfair to include in this assertion the entire colony? That a jealousy did arise between Newport, the ancient capital, and Providence, the most flourishing town, is asserted with more consistency. When the latter, from its superior advantages, began to increase in wealth and importance, a rivalry sprung up between the cities, similar to that now existing between two other cities of our Union. This appears to be the only cause for such an expression, that, "from the first settlement," a jealousy between the two opposite portions of the colony

existed. It is not strange that from these two rival towns the feeling in time should extend throughout the entire colony. These differences, probably, were increased and augmented by the arts of the office-holders or those hungry expectants who, being out of office, desired a new administration, solely because they hoped to reap some benefit by the change. Another cause is said to have assisted in a powerful manner to extend this rivalry, and increase the acrimonious feeling between the parties. About forty years previous the Assembly emitted bills of credit to the amount of five or six thousand pounds, and at intervals had increased that omission, until, upon every occasion when funds were wanted to carry on the government, a new issue was ordered. To the commercial interests, this manner of creating new debts, and postponing old ones, was ruinous; and indeed, to the entire community it was a great disadvantage—a fact so well known at this day as to need no argument. But to the reckless, and profligate, and to the people of nearly all classes, plenty of money was supposed to secure to its possessor that happiness so ardently longed for, but never found. Even now, at the expiration of a century, it is still believed by the majority of people to be the one thing needful; and to obtain it, they will make any sacrifice and incur any danger. God be praised, there is a brighter day dawning, when a man's worth will be reckoned by the depth of his intellect, instead of the depth of his purse.

The lesser agriculturists of the colony, and the laboring people generally, were enraptured by the idea of high prices, and a surplus of money—however obtained—imagining them to be the greatest of blessings; and at the head of this party, supported by many of the leading citizens of Providence and Newport, stood Stephen Hopkins, a gentleman of sterling worth and integrity—a sight of whose picture among the signers of the Declaration of Independence, standing uncovered, always in my childhood impressed me with awe—and a man of superior courage and unbending determination. On the other hand, the merchants and great landed proprietors, or what was called the aristocratic portion of the community, were opposed to further emissions of bills of credit, believing that postponing the day of redemption, and issuing more would lead to greater extravagance in the affairs of government, until extrication would be impossible without bankruptcy. The acknowledged leader of this party was Samuel Ward, of Westerly—a man who had been found able in debate, and not to be deterred from pursuing whatever course he supposed to be just and right, by fear of any earthly consequences to himself or his party. Such a man, wherever found, and upon whichever side in politics, will always command the admiration of his fellows. Before the nomination of Mr. Ward to the office of Governor, and under the magistracy of Governor William Greene, this party strife had shown itself, and Gov. Greene and Stephen Hopkins were arrayed against each other at the head of the respective parties.

This was in 1757. Gov. Hopkins, at that time, published an address to the freemen of the colony, in which he took occasion to reflect severely upon the General Assembly, which had always, he said, acted in opposition to his administration. Mr. Ward being at that time a member of the Assembly, took it upon himself

to defend that body from such aspirations. He reviewed the administration of Mr. Hopkins and showed the unpropriety of many of his official acts, especially amniverting upon those which he himself believed to be wrong, and contrary to the spirit of the law and the interests of the Colony. This act of Mr. Ward gave great offense to Gov. Hopkins, and he immediately commenced a suit at law in the Court of Common Pleas for slander. This Court having jurisdiction in the county of Providence, where Mr. Hopkins resided, and being the stronghold of the party adverse to Mr. Ward, the latter petitioned to have the case removed to some other county. The petition was granted, but the suit was discontinued until the rising of the General Assembly, when another was commenced by the plaintiff in the same county. (To be Continued).

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes, let it shine in all your actions and let there be in your tongue the law of kindness.

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.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

The above volume will be published if a sufficient number of subscribers is found. It will cover a period of over one hundred years, and will contain the material secured by the author during years of research among church and other records. The book will contain 300 pages or more the size of the Conference Minutes, and in addition there will be profuse illustrations.

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THE SABBATH RECORDER.

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 60. No. 50.

DECEMBER 12, 1904.

WHOLE No. 3120.

ONLY ONE TALENT.

Thine handmaid hath not anything in the house, save a pot of oil."—2 Kings 4:2.

Oh, what am I, that you should wait
Thus at my humble door,
For how can I, e'en though you die,
Divide my scanty store?
My nights are full of anxious care,
My days are hard with toil.
Riches or treasure have I none,
Except my pot of oil.

Why will you gaze, and break my heart
With wistful looks and sad?
To feed your hungry souls with bread
Would make me more than glad.
Your griefs I know, your bitter wrongs
Cause my quick blood to boil;
But I have naught to save or share
Except my pot of oil.

The responses which have already
Aggressive Work reached us, in answer to the an-
nouncement that Aggressive Sab-
bath Reform Work is to be under-
taken on a large scale, are gratifying indeed. A
large number of announcements have not been
received, but the gratification expressed in them
is very helpful. Aside from those which have
come by mail, similar statements have been made
in private conversation, by pastors and others.
All this gives hope that such support will be
forthcoming, promptly, that the plans of those
having aggressive work in charge will be real-
ized, and that not less than \$6,000 will come in
for Aggressive Work, between now and the next
Conference. Just before the announcement was
made, a letter came from a "lone Sabbath-
keeper," enclosing a generous contribution for
the Tract Society which was prefaced by saying,
"I send this check before purchasing any Christ-
mas presents, in order that the Lord may have
his money whether I give Christmas presents or
not." That is not a long sentence, but the lessons
it carries are of first importance. We fear that
many people, as the Christmas time approaches,
calculate eagerly how much money they can use
upon their friends, and how much they may re-
ceive in return, in connection with the Christmas
time. Presents at Christmas time are not to be
condemned, but if each one would do as this
correspondent did, the Lord's treasure would be
greatly blessed with the coming of Christmas.
This ought to be. Above all the worthy causes in
the world, that of Christ should be first and most
largely remembered at Christmas time. His gift
surpasses all others so far that words may not
make comparison, and it is a sad com-
ment upon our devotion to Him that the larger
share, too often the entire surplus, we can com-

mand is expended at Christmas time without
thought of Him and His cause.

ANOTHER letter is at hand, this too
tithing for from a "lone Sabbath-keeper," a
God woman whose earthly sight is shut
out by blindness, but whose vision
concerning truth and duty and the blessedness of
serving the Master, is clear indeed. Under date
of December 1, she says, "THE RECORDER is a
most welcome visitor at my home every week,
and although I am stricken with blindness so I
cannot read it, I have kind friends who read the
most of it to me. In this way I try to keep in
touch with the work of our people, as I could
not in any other way. I was so glad to learn
that there is to be an advance movement in the
work so dear to every "lone Sabbath-keeper,"
and such I have been for many years. I wish
our denomination, with one accord, would begin
the work of tithing, in earnest. Money would
then flow into our treasuries to meet every de-
mand made upon our Boards and workers. God
bless every true heart that is willing to do and
dare for His truth." By whatever standard our
readers may determine the amount of money they
should give, and will give to the cause of Christ,
whether by tithing or otherwise, their success will
turn upon the spirit with which their giving is
undertaken, and with the fullness of the informa-
tion they possess concerning what is needed. It
is undoubtedly true that most persons give less
than they ought to, and much less than they
can. In the service of Christ, as elsewhere, love
is the greatest impelling power; as it is the great-
est sight-giving power. Therefore it is that those
who see most clearly the demands of truth and
righteousness, and thus seeing, realize what God
requires of them, are the largest givers, both of
love and money. Money is of actual value in the
service of Christ, even if the giver of it is not
prompted by love; but the giver is doubly blessed
who gives from love. The two correspondents
referred to here, living far away from opportu-
nities for association with those of like precious
faith, and surrounded by influences which would
overcome those whose spiritual vision is less
clear, and whose conscience is less keen, find
double blessing in their love and liberality to-
wards the cause of Christ. We say liberality,
not as measured by the numbers of dollars they
can give, but the proportion of that which they
have, and do give. True liberality is not meas-
ured by amount. It is often said that such an
one is a liberal giver because the amount given
is larger than that given by others. In fact such
an one may be an illiberal giver, because the
amount given is not proportionate to the ability
possessed. The most liberal giver of whom the

scriptures speak was the widow who, out of her
poverty, gave all she possessed. She was far
more liberal than the rich men who are spoken
of in the same connection. Nevertheless, the
larger the gift the greater the benefit to the cause
of Christ. All gifts are welcomed by those who
have the Lord's work in charge, and also by Him
Who readeth the hearts of men and Who know-
eth better than their fellows can know, with what
spirit they give.

OUR readers will better appreciate
The Need of what the Tract Society is asking
Aggressive Work for, if they will keep in mind the
history of its work. That history
is in accord with certain dominant principles that
always determine success or failure, in a work
like ours. The message, in a work like that given
to us, must be intense, vigorous, and persistent.
Experience in all reforms, like to the experience
of the American Sabbath Tract Society in its
work, indicates that the more important the re-
form is, the more clear-cut and intense its mes-
sage must be. By the same law, if public atten-
tion is turned away, or is indifferent, intensity
and persistency are doubly important. Whether
in the matter of local efforts, or in larger fields
the principle is the same, and our experience has
been the same. The large experience in connec-
tion with the publication of the *Sabbath Outlook*
from 1882 forward, settled beyond question the
value of a broad, strong, intense, and single-
voiced message. When, after ten years, it was
thought that men would be drawn to Sabbath
truth more if it were less intensely set forth and
was associated with other forms of religious
truth, *The Outlook* was merged into *The Evangel*
and *Sabbath Outlook*, a decline of interest in our
work, on our own part and on the part of the
world outside, soon became apparent. Seen from
the present situation, it seems unfortunate that
such a change was made. Nevertheless, our ex-
perience since then shows that we are under that
great law of reforms by which new efforts are
aroused because of past failures. We illustrate
the fact that reaction against growing evil is a
fruitful source of renewed activity. It is worse
than useless to repine over past failures, although
it is important that those failures be kept in view
as warning against failing again. So we are glad
to know that the people who are thoughtful, give
hearty welcome to the plans of the Tract Society
to enter upon a vigorous aggressive campaign.
As the Christmas time and the New Year ap-
proach we join with the Board of Systematic
Benevolence, whose representatives are at work
among the churches, in asking liberal pledges
for the work of the Tract Society, that the new
Aggressive Movement may not find an untimely

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