

# THE SABBATH RECORDER.

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

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## 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 announcement that Aggressive Sabbath Reform Work is to be undertaken 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 realized, 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 Christmas 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 receive 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 comment 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 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 demand 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 information 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 greatest 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 opportunities 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 towards 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 measured 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 knoweth 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 reform is, the more clear-cut and intense its message must be. By the same law, if public attention 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 connection 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 experience 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 approach 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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grave. This denominational plan, put forth by the Board of Benevolence of the General Conference ought to find quick adoption and hearty support in every church. The few churches which have had that plan, in effect, in past years, have been the best supporters of denominational interests, not because of their wealth, so much as their spirit and method. However great the hindrances may seem to be, we do not believe that the people have lost faith in the truth for which we stand, nor that they will continue to be negligent in prosecuting their work in behalf of it. Let all readers to whom this may come be assured that the Tract Board and the SABBATH RECORDER believe in them, and in their love and loyalty for the work in hand. We also believe that they, in common with us, need such arousing as can only come from frequent consideration of the question, and a clear knowledge of what is demanded. Hence we speak earnestly, and hope that all the people, with one accord, will welcome the work and rally to its support as the correspondents to whom we have referred above, both of whom are "lone Sabbath-keeping" women, have done.

THE week of prayer as suggested by the Evangelical Alliance for the United States, opens on the first of January, 1905. The general topic for that week, is "The World-Wide Conditions of True Worship." The central thought of the programme is found in John 4: 23 and 24, which may be summarized as "Spiritual Worship." The themes suggested for the week beginning January 2, are "The Kingdom of God on Earth," "The Visible Church of Christ," "All Peoples and Nations," "Missions, Home and Foreign," "The Family and the School," and "Our Own Country." The general theme for sermons on January 8 is "The Reign of the Prince of Peace."

THE Religious Education Association is doing excellent work, and the volumes which it issues, from time to time, containing addresses, discussions, etc., given in connection with the public meetings, are of great value. The full report of the second annual conference of the association has lately come to hand. When that conference was held in Philadelphia, we gave such space to the meetings as we were able, and are glad to call the attention of our readers to the volume noted above. The value of the volume consists in the themes discussed and in the large number of able and representative men who took part in the discussions. Our readers will recall that the general theme in that session was "The Bible in Practical Life." Fifty addresses by eminent writers and speakers in religious and moral work, appear in the volume. Among these are the following: "The Bible in Religious Experience," "Religious Education in the Home," "A Scientific Basis for Religious Education," "Religion and the Bible in Colleges," "Religion and Morality in the Public Schools," "The Religious Values of Art, Literature and Music," etc. These themes will suggest to the reader the value of the volume. The price of the book is \$2.00, but membership in the association includes the volume without cost. The work of the association up to this time has shown its practical value, and the volume we here noticed ought to be in the hands of every religious teacher, and of all parents, as well. The volume is further enriched by a list of the members of the Association

and other valuable matter in connection with its work. The next annual session of the association we believe is to be held in Boston. The entire work of the association is worthy of hearty commendation. 153 LaSalle street, Chicago.

AMONG the many excellent things in *McClure's Magazine* for December is an article on "The Increase of Lawlessness in the United States," which must halt the most casual reader and force reflection. The figures collected for a period of twenty-three years by the *Chicago Tribune*, show that there are at present four and a half times as many murders and homicides in proportion to population in the United States as there were in 1881. A number of comments taken from representative and serious newspapers, and from the published statements of judges and citizens, concerning this rapid and alarming increase of lawlessness indicate the general impression of this condition and the attitude of the better public sentiment toward it. Tabulated statements of the number and causes of murders and homicides since 1881 reveal much that is of deep significance. The worst record in this period was that of 1895, in the financial depression following the panic. Improvement is shown until 1899, but since that time the record has gradually grown worse. The comment attending this interesting presentation of facts is signed by Mr. S. S. McClure himself. He says: "It seemed to me incredible that legislators, mayors, aldermen, policemen—even justices of the peace and sometimes police judges—selected by the methods described in Mr. Steffens' articles, could fully protect life and property." He describes the oligarchy of selfish and criminal interests which control the party organizations and constitute the actual government in many places, a government of private interests opposed to public interest. "These men," he says, "bribe voters, voters who are bribed, bribers of aldermen and legislators, and aldermen and legislators who are bribed, men who secure control of law-making bodies and have laws passed which enable them to steal from their neighbors, men who have laws non-enforced and break laws regulating saloons, gambling houses, and, in short, all men who pervert and befoul the sources of law—these men we have called Enemies of the Republic."

THE heading here quoted is from a late number of *The Congregationalist and Christian World*. It grew out of the fact that a correspondent of that paper clipped an advertisement from its columns as follows: "Wanted, a young married man for a Congregationalist Pulpit. Salary \$500. Only spiritual men with best references need apply." Along with this advertisement for a preacher, the correspondent sent the following advertisement clipped from a business paper. "Wanted, thirty-five first-class plasterers at once. Wages \$5.50 per day." These two advertisements make their own comment. They also suggest a truth which every Protestant denomination is being compelled to recognize, especially within the last ten or fifteen years. The universal cry, within that period, has been that candidates for the Christian ministry are wanting. Various reasons for this want have been assigned, and doubtless no one reason covers the entire ground; but when it is remembered that

the standard which churches now demand, both in character and in preparation for the Christian ministry, has been advanced rapidly, while there has been no proportionate advancement in the salary of ministers, it will be apparent that financial considerations enter into the question as a definite factor. Doubtless the larger factor is in the spiritual and intellectual surroundings of homes and churches; but it is impossible for the average man to contemplate the demands that are made upon candidates for the ministry, without shrinking from those demands. These begin with six to ten years of the best period of a young man's life, which must be devoted to school work, and involve thousands of dollars of expense. Whatever the reason may be, it is a fact that candidates for the ministry are generally so poor in the matter of money that they must "work their way through school" or make a large debt, or both. Few of them can look forward to their regular work with any prospect of a salary sufficient to do more than support them in a modest way, without regard to debts already incurred. On the other hand, the "plasterers" who appear in the foregoing advertisement, can undertake their work with scarcely one-tenth of the expense, either in time or money, that is demanded of the minister. The *Congregationalist*, commenting upon the contrast, says: "A conscientious Christian plasterer could probably do as much for the kingdom of God as a minister who must keep young, married, and spiritual at less than one-third the plasterer's income." It closes its comments with the following words, "These things should be in mind when we pray the Lord of the harvest to send forth paid laborers, lest we should forget to ask that their co-laborers treat them so that the Christian ministry may not become an object of derision." This question bears quite as much on the interests of Churches, as it does on the personal interests of pastors. A pastor who has not adequate financial, as well as moral support, cannot build up a church, as it needs to be built. Poor machinery cripples a manufacturer. Poorly paid pastors, however able and consecrated, are forced to cripple churches.

#### Churches Do Not Intend to Neglect.

THE RECORDER does not believe that those churches in which its readers are, intend to neglect their pastors or wrong themselves, but there is yet too much of the idea of former years remaining in the public mind concerning "an unpaid ministry," "religious hirelings," and the like. In other words, church members and those who are not members of the church, but are members of the community in which the church is located, do not fully appreciate the commercial value of the church, its services, and its pastor. While those who are members of the church must lead in its support, there is a definite obligation resting on all the community surrounding the church, to contribute liberally to it, financially. Every good interest of a community is so definitely connected with the moral and religious character of that community, that the church and the pastor have permanent financial value. This reaches not only to the character of the community, but to the property in the community. Let the moral and social character of a given community decline, and every financial value in the community is injured. It may be a vivid illustration, but it would be well if the business men of every community would ask themselves,

"What was the value of corner lots in Sodom on the morning after the heaven-sent fire, through which God was compelled to purify that sink of iniquity?" A more familiar example is found in the fact that in every community, the proximity of saloons, brothels, and gambling houses, is a definite factor in the rentals and sale of decent property, near by. Enough has been said to induce the conclusion in every thoughtful mind that justice to the Christian ministry, and the general interests of the Christian church in every community, demand higher salaries for pastors and stronger moral and financial support from the community, than they now receive. It is easy for some penurious soul to answer by saying, "Christian ministers should be self-sacrificing." It is more than just to answer such threadbare statements by asking what God requires of the close-fisted men who make such criticisms while they withhold from the church the support they owe to it, from a purely financial standpoint. God does not require from the young man who enters the Christian ministry any more of self-sacrifice than he requires of every business man in the community. There is neither logic nor justice in the notion that because a man, seeking to do his duty, becomes the servant of the public in a higher sense than other men do, should therefore be compelled to undergo financial embarrassment and want because of his devotion to duty. Do not forget the strong contrasts which the *Congregationalist* presents in the two advertisements given above.

TRUE to its purpose of reaching needy fields, the American Bible Society has been active in Japan during the last year. The Japan agent of the Society, Rev. Mr. Loomis, sends interesting reports of his work in connection with the hospitals of Tokyo, where he donated thirty-two thousand Testaments and Gospels to Japanese soldiers. He reports that the soldiers are eager to receive these. The intelligence of the average Japanese soldier is much higher than that of the ordinary soldier in most armies. When such men eagerly seek the Bible, some good must surely result. Mr. Loomis reports that the Japanese War Department has made favorable arrangements for his work among the soldiers, especially among those who are in the hospital, and are convalescent.

WITH the opening of Congress, THE President's December 5, came President Roosevelt's message. Like all the papers from his pen, it is vigorous, comprehensive, and straight forward. One of the most prominent questions now engaging National thought is that of tariff revision. That question is not discussed, nor even mentioned in the message. This suggests the probability that it will be discussed in a special message at some future time. All other questions that prominently affect our national interests, find place in the message. Most of these have been presented, in a greater or less degree, in speeches and letters from the President during the last year or two. While, therefore, the message does not contain new matter, it is a document that every thoughtful person should read with care. The obligations arising from the relations of capital and labor to each other, and to the interests of the government, are well considered. The Presi-

dent recognizes that the organization of capital in great quantities, and the organization of labor in great bodies of individuals, are both inevitable. He also sets forth that these may be beneficial to each other and to the larger interests of the nation, if properly directed and governed. Considering the difficult problems that have appeared heretofore between capital and labor, strikes and trust combinations, what the President says and what he promises directly, or by implication, is wise and suggestive. Prominent among these questions is the matter of railroads, the prices charged for transportation of passengers and of freight, and the relations of interstate commerce to the general good. We have not space to consider in detail the suggestions made upon these points, but we urge our readers to give them careful attention as they appear in the text of the message.

THE message lays emphasis upon the general prosperity which the people of the United States are now enjoying. It suggests that the high average of individual character, on the part of the citizens of the United States, is a prominent cause of this prosperity. This is a fact that every student of history will appreciate, since it is one which shapes the course of history, in a large degree. The higher the moral character and personal attainments of individuals, as citizens and as working men, whether brain workers or muscle workers, is the largest factor in determining permanent success in the business world. Bountiful crops and great resources do much to establish national prosperity, but without high individual character on the part of the people, these natural resources become a negative hindrance rather than a positive blessing. Those who teach the young, and those who minister in religious and moral things, should take special heed to these fundamental principles of national prosperity. High attainments in individual character do not come, except upon a firm foundation laid in early life. The teachings that appear in homes, schools, Sabbath-schools, Christian Endeavor Societies, including the messages from the pulpit, are definite and important factors in national prosperity, through the lives of individual citizens.

AS MIGHT be expected, President Roosevelt dwells upon the value and influence of the home and the family. He suggests that the prime duty of men is that of bread winners, and the prime duty of women is that of mothers and housewives. His words suggest the old Saxon conception of husband and wife; that is, two lives bound together for the highest and best interests of both and of the world. The question of race-suicide, for which the President's utterances have become noted, finds place in his discussion of the home. He says truthfully that when any given people are decadent as to the life, character, and number of their off-spring, no wealth however great and no prosperity however brilliant, can give success. What he says concerning the home is pertinent to his discussion of citizenship. Upon this point he insists that a high standard of well-being should be maintained, especially among "wage workers." While he asserts that immigrants should be welcomed from all lands, he urges that greater care should be taken as

to the naturalization of foreigners, and that fraudulent naturalization methods should be carefully watched and sharply punished.

Foreign Relations. NOTHING new is suggested concerning our foreign relations, or our newly acquired territories. The positions already taken by him in favor of avoiding foreign entanglements, securing our just rights in foreign countries, preserving and seeking for universal peace, are all set forth along lines of thought that have become familiar to the people. Taken as a whole, the message will stand high among state papers. It already receives commendation from those who are not in political affiliation with the President so far as party lines are concerned.

Certain action by the Union Theological Seminary of New York, during the past week, has elicited more than usual remark from the secular press. The Seminary has decided that its directors and faculty need not longer subscribe to the Westminster Confession of Faith. This act will, of course, create no little comment, although the past few years have prepared the public mind for something like this. It will still be bound according to charter obligations to teach "the standards and discipline of the Presbyterian church." Nevertheless, this disavowal of the Westminster standards is looked upon as removing the Seminary from its old basis, on the Calvinistic faith. Professors may now be elected to the faculty, who represent any of the "Evangelical" denominations. It is known that Dr. Charles A. Briggs, now an Episcopalian, and Dr. McGiffert, a Congregationalist, have been prominent members of the faculty for some years. The scope of influence and the field covered by its teachings will be enlarged by this action, whether for better or worse, remains to be seen. Already a "graduate school" is being organized under the direction of Dr. Briggs. It is said that two or three large gifts have been announced as the result of this change. The religious world will look with interest upon the experiment of a Theological Seminary, having such a history as Union has, in thus breaking away almost entirely from any denominational basis. It would be easy to prophesy concerning results, but such prophecies would be of little account until time and experience have thrown more light upon the experiment.

#### SUMMARY OF NEWS.

Affairs in Russia still hold first place in public attention. The demands of the people for a Constitutional Government have not been turned aside, and during the week past a full statement of those demands has been put forth. This appears as a memorial, prepared by the representatives of the Zemstvo. It is said that the Emperor is much interested in the question, but that the granting of the demands made by these representatives is not probable at this time. The propositions put forth are modelled partly upon the system of our own Republic and partly upon that of the British Empire. By it, supreme authority is vested in the Emperor and a congress of two houses to be called "The Imperial Douma." This representation is to be based upon the population dwelling in subordinate divisions of the empire. These divisions are to be self-governing, in general. Courts for

each section, together with a supreme court, safeguard the proposed constitution and interpret it. Finland is to be left autonomous, except as to her foreign relations. The Imperial authority remains in the reigning house, but each new emperor must take an oath to defend the constitution. The system, in short, is a limited monarchy, carefully hedged about. An important feature is a Bill of Rights by which all Russians are made equal before the law, irrespective of race or religion. Personal liberty is guaranteed, and exemption from arrest without process of law. This bill also includes the old English idea that "a man's house is his castle," and secures freedom of domicile, of conscience, of speech, in ownership of land, the privilege of travelling, etc. From the reports at hand, this proposed revolution of the government seems commendable, in a high degree. That some such change must come seems inevitable, and we have no doubt but that the interests of the empire will be greatly advanced by the introduction of such a system of government.

Interest in the war still centres around Port Arthur. The gains which the Japanese have made, as announced last week, have been increasing, and through the positions gained the Russians have been more severely punished than at any time before during the siege. The battleships in the harbor have been especially unfortunate, during the week. Without having all details at hand, it is known that some of the most valuable ships have been sunk, one has been driven on shore, and others have been so injured that the fleet cannot be of much service, even if it should escape from the harbor. Lying as it now does, between the fire of the heavy siege guns from the land, and the blockading fleet watching the harbor, its future seems to be surrender or annihilation. The latest news from Port Arthur, as we go to press, is that all the Russian battleships lying in that harbor have been destroyed by the Japanese guns posted on 203-Metre Hill. Some torpedo boat destroyers still remain in the harbor, and that the fire of the Japanese guns is to be turned upon them. It is also announced that when these are disposed of, transports and other unarmed vessels belonging to the Russians, will be subjected to fire. As it now seems, annihilation has come to the Russian fleet at Port Arthur. The success of the Japanese in securing possession of 203-Metre Hill, after five or six days of terrible fighting, and holding it against all efforts of the Russians to dislodge them, is an accomplishment which must be placed among the very best records in any warfare. It is the more noticeable, since it was accomplished after a long and perilous siege, in which the Japanese forces have been tested in every direction, beyond all ordinary standards.

The progress of the Baltic fleet, on its long journey to the scene of war, is reported from time to time, while it is also evident that the Japanese are making quiet but determined preparations for its reception, whenever it arrives in eastern waters. Should it reach there during the winter, the possibility of its doing anything of value for Russian interests will be greatly hindered. Should it not reach there until after the ice leaves the harbor next year, the Japanese will have a corresponding advantage in time and preparation for its reception. Should the fall of Port Arthur be hastened, so that the Japanese fleet can be relieved from watching

that harbor, circumstances will be still more favorable for Japan.

Business in both houses of Congress has been initiated with a good degree of rapidity and promptness during the week. As we have suggested in the editorial column, questions connected with the business interests of the country, directly and indirectly, have been made keenly alive to possible legislation, and the execution of existing laws, as shadowed forth in the President's message. It is already announced that Congress will aim at great economy in the matter of national expenses, and that appropriation bills will be scaled down as much as possible.

The government of Alaska, it has been well known, needs a thorough overhauling, and it is announced that President Roosevelt will be supported by Congressional action in modifying the present situation there by the introduction of a system now exemplified by the administration of affairs in the Philippines. The people of Alaska, however, will be granted a voice in the selection of commissioners. The immense territory included in Alaska, the rigidity of the climate during the winter, the great mining interests, and the extensive and varied fishing interests, to say nothing of the real estate interests, make that territory an important factor in what may be called our extra-continental possessions.

On the 7th of December, Senator Platt of New York introduced a bill proposing to cut down the representation in Congress from those southern states which have disfranchised the negro. The proposed reduction would reduce the representatives from Alabama from nine to seven, from Arkansas from seven to six, from North Carolina from ten to eight, etc. This bill is an amendment to the act "making an apportionment of Representatives in Congress among the several States under the Twelfth Census."

Another point of importance is a bill by Senator Latimer from the Committee of Agriculture, known as the Good Roads Bill. This calls for an appropriation of \$24,000,000 in three annual installments, for road building in the various states, under provisions set forth in the bill. This action indicates that the value of good roads as an essential factor in advanced civilization, is being appreciated, year by year. When New Jersey initiated the good road system in the northern part of that state, a few years since, much doubt was expressed as to the value of the movement, and expectations as to its success. Experience has strengthened the movement in every instance.

#### THE HELPING HAND.

Those who read the article by the Rev. Geo. B. Shaw, President of our Sabbath School Board, in the last Recorder, found it, as is generally the case with what he says or writes, full of life and point. And the present writer, as one of the editors of the *Helping Hand*, would like to mention a few facts further relating to that publication.

The Sabbath School Board has not only taken a grand step in advance in the election of a denominational Sabbath School Secretary, but has also adopted new and greatly enlarged plans with reference to the *Helping Hand*. Beginning with January, 1905, it is to have five departments. 1. Editorial. 2. Primary Department. 3. Lessons for the Main School. 4. Studies in the Old Testament relating to the Sabbath question. 5. Home Department.

The first department needs no explanation. The purpose of the second is to help those who teach scholars that are eleven or twelve years of age or younger. The third is for scholars from eleven or twelve to eighteen or nineteen, and their teachers. The fourth is for all members of the school over eighteen or nineteen, and their teachers. And the fifth department is for the encouragement of one of the most important branches of the great and rapidly growing Sabbath School cause.

It is earnestly hoped that our Board, entrusted with interests steadily increasing in value and scope, will be very generally and heartily supported in this advanced movement.

ARTHUR E. MAIN.

ALFRED, N. Y., December, 1904.

#### SYSTEMATIC BENEVOLENCE.

To the Editor of THE SABBATH RECORDER.

I have been requested to state that all churches desiring the cards and envelopes prepared by the Board of Systematic Benevolence will be supplied at once by making application to the Secretary, A. S. Maxson, M. D., Milton Junction, Wis. These will be sent free and charges prepaid, as it is desirable that they be used in all our churches.

Associational representatives have been chosen by the Board to present this matter to the churches, but, as they are busy men, it may not be possible for them to reach all in time, and they will be relieved and pleased if those not yet supplied will make application direct for what they need.

C. B. HULL.

CHICAGO, ILL., December 6, 1904.

#### THE EVENING PRAYER.

Tired eyes are gently closing  
As the twilight droppeth down,  
Wrapping with the veil of slumber  
Hill and valley, dale and town;  
Softly little hands are folded  
As the shadows closer creep—  
Sinless lips of childhood murmur  
"Now I lay me down to sleep."

Down life's pathway stretching onward  
Lieth snares unseen, unknown,  
Waiting for their coming footsteps—  
But the Father guards His own;  
And, as stainless as in childhood,  
He will guide by pitfalls deep,  
If, as now, they plead, "I pray Thee—  
Pray Thee, Lord, my soul to keep."

Now the tender mother, listening,  
Feels her pulses thrill with fear,  
As she fancies, in the shadow,  
Death, the dark-robed, lurking near;  
And with throbbing heart she questions  
How the sacrifice to make,  
At the low words, scarcely spoken,  
"Should I die before I wake."

Slumber now has almost won them,  
Droop the lashes lower still,  
While a sweet and holy presence  
All the twilight seems to fill;  
And the listening Saviour only,  
As the words their lips forsake,  
Hears the last half-uttered whisper,  
"Pray—Thee—Lord—my soul—to take."

—Ram's Horn.

Ill habits gather by unseen degrees—

As brooks make rivers, rivers run to seas.

Doubt indulged soon becomes doubt realized.

The life that knoweth Him shall hide apart,  
And keep eternal Christmas in the heart.

Some people live looking within at their failures,  
Some live looking around at their hindrances,  
Some live looking at their Saviour—they face the sunny south.

## Home News.

DUNN'S CORNERS (First Westerly), R. I.—

On Sunday evening, December 4, we closed a two-weeks protracted meeting at Dunn's Corners. While the apparent or visible results were not what were desired and expected, yet they were very profitable. The attendance was rather small. A large percentage of our small church, on account of distance and other hindrances, failed to attend and consequently the outside element also was poorly represented. But the meetings were unusually helpful. Those present were much encouraged and revived. Two or three, we believe, were reclaimed and converted. Others confessed penitence. Had church members attended regularly and taken the interest which those did who were present we believe much larger and better results would have been attained. During the first week Elder Clayton A. Burdick, of Westerly, preached twice, very acceptably, and during the second week Elder A. McLearn of Rockville labored also efficiently. Both have the gratitude of us all. Our meeting lasted almost twice as long as that at Rockville, a few weeks earlier. The labors and prayers of both preachers and brethren were just as sincere, earnest and unselfish as in the former case, but results are not apparent. God gives the increase. We are glad the meetings were held. "Your labor is not in vain in the Lord." Seed sown and watered will yet bring forth. Brethren, hold protracted or revival meetings. Get evangelists if you can, but don't depend on that. Hold them any way. You and your people need them, and will be the better for them. Remember that the vast majority of converts are made in time of special serial meetings. Every minister's commission is, "Make disciples," and "Do the work of an evangelist." Hence, every minister should be a revivalist. The time will never come when we can dispense with them. "Now is the day of salvation, now is the acceptable time." I am of the opinion that very few of us, if any, have been ended according to Luke 24:49 and Acts 1:8.

This will do more than aught else to furnish evangelists and Sabbath reform power.

M. HARRY.

December 9, 1904.

DE RUYTER, N. Y.—A pleasant autumn has passed and as winter comes quite a number of the aged about us are sick and some evidently are nearing the end of life. There have been many weddings and some funerals in our village; among the latter was that of Dr. J. E. McClelland, a physician and surgeon of wide practice. In the M. E. Church here they have had special meetings for five weeks but the worldly and wicked were not aroused. We are hoping and praying that Rev. L. D. Seager will enter the evangelistic work and come to De Ruyter, for he has had good experience in West Virginia, and is also a fine singer. Rev. S. S. Powell expressed it nicely in the last RECORDER when he said that the "New Evangelism" magnifies the best of what was in the old, and is more like Pentecost. Moody magnified the scriptures. Dr. Torrey magnified the work of the Holy Spirit. Dr. Chapman insisted that Christians unite at Atlanta, Ga. Here we have three essential features of Pentecost and the New Evangelism. May we, as Seventh-day Baptists, be all together, of one accord and in prayer for the Pentecostal showers.

L. R. S.

NEW YORK CITY.—Our "Church Directory" for 1904 has just appeared. It contains the names of about one hundred and fifty members of our church and congregation. Among the addresses are found the States of New York, New Jersey, Rhode Island and Florida. The Directory is an annual publication of the church, appearing in November of each year. The church also publishes a tract entitled "The Sabbath and Seventh-day Baptists," of which the second edition is now in press. The first edition appeared last summer. This tract is published to fill a long-felt want of something which, in a nutshell, would tell something of Seventh-day Baptists in general and of the New York Church in particular. It treats briefly of the following topics: "What are Seventh-day Baptists?" "The Sabbath and Sunday," "Seventh-day Baptists in Great Britain," "Seventh-day Baptists in America," "Organization (of Seventh-day Baptists)" and "The New York Church." The second edition will contain several changes in the text, besides a portrait of Thomas B. Stillman, one of the constituent members of the church and its benefactor. This tract and the Directory are both printed at the RECORDER office.

On Sabbath Day, November 26, Mr. Orra S. Rogers, of Plainfield, N. J., addressed the church in behalf of the Board of Systematic Benevolence. The plan of that Board for church and denominational benevolence has been adopted by the New York Church. Previous to that time the Sabbath School had voted to take a special collection for the Sabbath School Board on the first Sabbath in November, January, April and May, making four in all for the year, as requested by the Board.

Rev. Samuel H. Davis, who has had his business office in New York City for the past year, has now established his home here.

Mr. Esle F. Randolph has recently been formally appointed principal of Public School No. 8, in the borough of Richmond (Staten Island). This is the school of which he has been acting principal, or technically "teacher in charge" for several years.

Mrs. A. B. Prentice is making an extended visit with her sons, Dr. Harry W. Prentice and Dr. Alfred C. Prentice, in New York City this winter.

Mr. and Mrs. W. R. Clarke have recently moved their home to West Nutley, N. J., some fifteen miles distant from New York City.

C. F. R.

WALWORTH, Wis.—Not all the great men live in Chicago, but several of them find room in that great city for great practical service. One of them, a learned medicine man, came out here and lodged in this parsonage one night last week, but before retiring he gave me a free examination. He is a powerful man. I once heard Prof. Albert Whitford say to him in the college class room that he thought he (the student) was able to do anything he wished to do. Well, he asked me about that matter of systematic giving and I made him admit that we had already introduced the system and I stated that in our monthly collections we are getting much better returns for the Tract and Missionary Societies than we had been doing.

We hope to make an advance move in this line in January, the time of our annual canvass for the work. The visitor told me about a strong man he had left in the city who would be subject to early call to come out here and talk up this

matter to my audience. This struck me as quite a delicate matter, because of what has been said here and what is to be said at the beginning of the year. Possibly I may never know, even at the Judgment Day, whether I said the right thing on that point in that examination. I felt sure that it would be pleasant and good to have the man put in some advice, for I had heard him talk in different States of this Union, but how should we get along without giving ourselves away by a special collection that I feared would be too small for the size of the speech we would surely get. Then, how was I to know how many talks on this subject our people would take with any profit? We expect an individual, house to house presentation of the plan at our annual canvass for church work. We think they understand the plan now. It is easy to lead a horse to water, but how about drinking? Our people know much more. They will reason much more than a horse.

Another question in the said visit was concerning a circulating library. We are getting a very practical showing of what this plan is, through the list submitted by Dr. Main this week. There must be much valuable reading in such a collection, yet in the line of professional books all pastors have some they would not hesitate to lend. They have seen, or hastily read, some they would like to keep on their own shelves for good company. Such a book of the latter class is by Austin Phelps on homiletics. Among living writers (that do not contribute directly to the SABBATH RECORDER) the missionary books by Amos R. Wells, of the *Christian Endeavor World*, have seemed to me very practical reading. But I take this occasion to say that any Seventh-day Baptist who does not hold as the chief things in all the literary world the Bible and the SABBATH RECORDER belongs to a mixed race. You can't tell just where to find him when you want help. We must swell the ranks of Systematic Benevolence, Spiritual, practical Sabbath-keeping, evangelistic work by the churches, with strong conscience and sound doctrine.

M. G. S.

#### THE HOUSE BEAUTIFUL.

ROBERT LOUIS STEVENSON.

A naked house, a naked moor,  
A shivering pool before the door,  
A garden bare of flowers and fruit,  
And poplars at the garden foot;  
Such is the place I live in,  
Bleak without and bare within.  
Yet shall your ragged moors receive  
The incomparable pomp of eve,  
And the cold glories of the dawn,  
Behind your shivering trees be drawn;  
And when the wind from place to place  
Doth the unmoored cloud galleons chase,  
Your garden blooms and gleams again  
With leaping sun and glancing rain;  
Here shall the wizard moon ascend  
The heavens, the crimson end  
Of day's declining splendor; here,  
The army of the stars appear,  
The neighbor hollows, dry or wet,  
Spring shall with tender flowers beset;  
And oft the morning muses see  
Larks rising from the broomy lea,  
And every fairy wheel and thread  
Of cobweb dew bediamonded.  
When daisies go shall winter time  
Silver the simple grass with rime;  
Autumnal frosts enchant the pool  
And make the cart ruts beautiful.  
And when snow bright the moor expands,  
How shall your children clap their hands!  
To make this earth our heritage,  
A cheerful and a changeful page,  
God's intricate and bright device  
Of days and seasons doth suffice.

## Woman's Work.

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

### A SCHOOL DAY.

MARY F. BUTTS.

Polly's gone to school to-day;  
That is why the house is still—  
Carried smiles and chatter gay  
To the schoolhouse on the hill.  
Everything is prim and neat;  
No need now to scold or frown;  
Yet I long for little hands  
Scattering playthings up and down.

Noah's ark is stranded safe  
High upon a sand hill's crest,  
And the animals are all  
Taking a much-needed rest;  
In their places sit the dolls,  
On each face a painted smile  
As they wonder why "Mama"  
Leaves them such a long, long while.

Mother Goose is on the shelf,  
Johnny Warner and Bopeep;  
The china dog upon the rug  
Has long since fallen fast asleep.  
Slow the sun creeps down the west;  
Slow the coming of the night;  
What a pity baby girls  
Needs must learn to read and write!

When my darling comes from school  
With her little stock of lore,  
Shall I chide her childish ways  
As I've often done before?  
In the stillness I have conned  
O'er and o'er love's golden rule;  
Dreamed of life in love's eclipse;  
Thus I, too, have been to school.  
—*Good Housekeeping.*

### THE HOME TRAINING OF BOYS.

I laid down the magazine from which I had been reading and looked at Uncle John.

"Well what do you think of it?" I said.

There was silence for a few moments, as Uncle John gazed meditatively at the fleecy clouds floating by. I had been reading to him an article on "Preparation for Wifehood and Motherhood" that was of interest to him because it had been written by his ambitious niece, who was duly "puffed up" to see "her name in print," and who was ready to inflict her great success upon the first unfortunate relative who came within range.

The silence became rather suggestive of disapproval, and I said, with forced courage, "If you don't like it, why, just say so. It's already printed, you know, so it won't make so much difference to me."

"Oh, I wasn't disapproving of what you said," Uncle John hastened to say. "It's real good, I think, and I don't wonder you feel proud of it. I was only thinking"—his eyes again wandered to the clouds and I feared he would not finish, but he caught himself just in time, and went on—"thinking what a good thing it would be if some one would only write an article on 'Preparation for Husbandhood and Fatherhood, 'Husbandhood,' that sounds funny, doesn't it? I suppose we think of it so little that the word has almost become obsolete. I wonder why. Isn't it just as great a thing to be a husband as to be a wife, and doesn't it call for as much love

and thoughtfulness and wisdom? I think it does—I think it does, and I've been a husband for thirty-five years." What a lot of trouble would have been saved my wife and me in those early days of our married life, if I had only been given some idea of how to be a good husband. My mother was an awful good woman,—too good for the good of her family, I sometimes think. She wanted to do everything for us, and she thought everything about the house was woman's work and wouldn't let us boys touch a thing. Consequently, I was spoiled; yes, ma'am, completely spoiled. I thought it was a woman's place to do everything, and that all there was for a man to do was to sit around and be waited on.

"Your Aunt Anne wasn't as strong as she might have been, and under my steady neglect she just naturally broke down. Well, after a long time I got my eyes open and saw what was the matter. The trouble was that I was a failure as a husband—a downright failure. Nobody ever told me so, least of all your aunt, who'd never admit but what I was just perfection, but, thank goodness! I wasn't born blind, and I saw how things were going after a time; and then I had to go to work to make myself over.

"Your aunt helped me, of course, but I sometimes think I shall never be what I might have been if I had been trained to it."

Another thoughtful pause followed. I wondered what experiences were passing through Uncle John's mind. They couldn't be pleasant ones, judging by the frown on his brow.

"It all comes over me harder than ever," he began again, "since I've been here visiting Anne. She's my only daughter and she comes pretty close to me, and it goes kind of hard to see her going through with just the thing her mother went through with. I vowed that my boys would never have to go through with my experiences, and wife and I have done our best to train them into good and thoughtful husbands. But I couldn't do anything for my little girl along that line, for I didn't have the training of her husband. I sometimes wish I had had.

"Now, I don't want you to misunderstand me. Henry's a good lad, and he loves Anne with all his heart, but he just don't know, that's the trouble. It's really pathetic sometimes to see the big fellow, so loving and anxious to do all he can for Anne, yet so absolutely helpless and ignorant.

"Why, do you know, when they were first married, he didn't even know enough to look after the stoves as a man should. His folks had a man to do all those things, and it never occurred to him to ask himself how those things were going to be done in his own home. Now, when Anne knew she was going to get married she began to think about the cooking, and she would go out into the kitchen and get the girl to let her cook things. And then the housework,—why, she nearly pestered the life out of her ma asking the best way to do everything. She knew they couldn't afford a girl at first and she wanted to make a good wife, as she kept saying.

"But I don't suppose Henry ever gave one thought as to how their home was going to be run. Judging by his actions, he didn't. Do you know, he'd go off down to his business and leave my little girl all alone to put down the carpets and hang the pictures and move the heavy fur-

niture around, and never say a word to her about her doing such hard work? Of course, he was busy, but if he couldn't find the time to do the work himself, he ought to have hired a man to do it for her.

"Then he'd go off without splitting kindlings and she'd have to go out in the yard and cut them for herself. You know she wasn't used to that with four big brothers, all trained to do their share of the work and all trying to see how much they could save their mother and sister. Henry didn't mean to be unkind; he just hadn't been taught. He wasn't fitted for husbandhood, you see.

"There are lots of things a man can do around the house, but if he's never been taught how to do them or even to see that they need doing, what can you expect of him? One has to be trained to see things, as well as do them.

"Well, then, there was the matter of making her life happy. It never occurred to him that in marrying her he had put himself under obligations to do all in his power to make her life in the new home just as happy as possible. 'Woman makes the home,' you know; that's the way we men are all taught. Well, it's true that women make the homes for the men, I'd like to know? A woman may devote her whole life to making things pleasant for the other members in the home, remembering their little likes and dislikes and thinking up little things that she can do for them, but who is there to remember her likes and dislikes and to plan pleasant surprises for her? Nobody—unless her husband sees his duty in that respect.

"Henry'd go off for an evening at his office or at the club without so much as a thought that he owed any duty to his wife that might interfere with that bachelor habit of his. To be sure, she made his evenings pleasant when he stayed at home; that was what he married her for. He never thought that she might have married him so as to have pleasant evenings, too.

"Before they were married he used to bring her flowers; never came to see her without something of that kind. I asked him one day why he didn't now. He said that was Anne's part of the business now. What pleasure do you suppose she would get from buying a bouquet or a box of candy for herself? She will buy it for him, if he cares for it, but unless he wakes up, there is no one to buy them for her.

"I'm thankful for one thing, and that is that Annie has too much spirit and too much of a knowledge of what men can do in a home to just give up to this condition of affairs. She's pointing things out to Henry and he shows that he truly loves her by his efforts to improve. But it's an awful slow process and it costs a good many heartaches. It's a pity he couldn't have been prepared for husbandhood."

"How about fatherhood?" I asked.

"Yes," he said, slowly, "there's another big need. The home is a partnership affair, needing both to make it a success, and so is the bringing up of children. I can't quite understand how men can leave that to their wives, and say it's all their work. Why, I felt responsible for the existence of my children and I was bound to see to it that they were helped to make the most of themselves in every way. But the women are studying up on this subject all the time, while the men, I'm afraid, are falling behind."

—*The Housekeeper.*

### WHY WOMEN NEED THE BALLOT.

Women are needed as voters because they are a class with special rights to protect and special wrongs to remedy. They represent domestic life. They are the wives and sisters and mothers of men. By heredity and environment they are unlike men, and therefore are needed as voters. What should we say if our voters were only lawyers, or merchants, or farmers, or mechanics? We should call it "class legislation." But no class of men is so unlike another class of men, as men are unlike women. Therefore a purely masculine government does not fully represent the people. They constitute three-fourths of our church members and three-fourths of our teachers, but only one-tenth of our criminals.—*Woman's Journal.*

### HON. CHARLES M. SKINNER FAVORS WOMAN SUFFRAGE.

At one of the sessions of the National Editorial Association in St. Louis Hon. Charles M. Skinner, late State Superintendent of Public Instruction for New York, declared in favor of suffrage for women. In an address on the "Responsibilities of the Press in the Education for Citizenship," Mr. Skinner said:

"It is a prevalent impression among many of our great thinkers that the United States is far too lax in its suffrage regulations. How many of these foreigners who swarm to our shores are allowed to vote within five years after their arrival, no matter how ignorant they may be! How much better it would be to give this right of suffrage, so carelessly granted to foreigners, to our women!"—*Elmora Monroe Babcock.*

### CHECKS ON THE FUTURE WORLD.

MISS HELEN ELGIE, NINGPO, CHINA.

"The so-called checks on the future world," which the heathen purchase, may be presented to the priests after the purchaser has gone through the forms of worship and received on it a stamp signifying that the owner is entitled to merit in the future world." This is the way merit was earned. In a cave on the top of a mountain—requiring to reach it a long and tedious climb—was a sleeping giant carved out of the rock. "All day long the Chinese women with their little mutilated stumps of feet climbed along, and the line of worshipers continued to pour out their prayers to this stone image. Before long the temple was filled with stifling smoke of burning incense and candles so that breathing was difficult. At one side of the entrance four or five priests with long gray gowns and shaven heads were standing at a table stamping checks as they were presented. Just opposite them they allowed me to take my stand and sell the tracts and gospels unhindered." So in many of the little baskets which had been brought up the mountain with incense for false gods the Scriptures were carried down. "The seed sowing has been done; now it is our part to remember in prayer the homes and villages to which the word has gone, and claim our Father's promise, 'It shall not return to him void.'"—*The Helping Hand.*

Bishop Cyrus D. Foss of Africa tells an interesting story of a definition of an engine first seen on a railroad in the dark continent by a strong Negro. "It is a great iron horse. He has one eye (the headlight). He feeds on fire. He doesn't like to work and screams when the white man urges him. He gets the fever often and has to have oil poured on his joints. No-

body knows where he came from or where he is going."—*Boston Transcript.*

The *Springfield Republican* reminds its readers that it was a woman, Mrs. Albert Cashingor, of New Orleans, who, fifty years ago, invented condensed milk. Mrs. Cashingor had a sick baby, for whom she must get expert medical advice if it was to live. Such advice could not be got nearer than New York City, which meant a long sea voyage. "How to keep a little baby alive through that voyage she did not know. But she had put up many preserves and many jellies in her time, and she began to experiment on milk, and put up a lot of jars of her original condensed milk, which fed her child through the voyage. The fact interested several people in New York, and finally Mrs. Cashingor gave her process away to a pack of sharp fellows, who made fortunes out of condensed milk and never gave her a cent."

### Missions.

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

THE installation services of the Rev. S. R. Wheeler, the new pastor of the Marlboro, (N. J.) Seventh-day Baptist church, were held on Sabbath afternoon of Dec. 3. The weather was unfavorable, the roads slippery with sleet, hence the attendance was not large but good. The services were as follows, and were excellent, inspiring and impressive.

1. Reading of appropriate Scriptures from Second Timothy by Rev. E. B. Saunders, pastor of the Shiloh Seventh-day Baptist church, who conducted the services.
2. Prayer by the Rev. A. H. Lewis.
3. The reception of Bro. S. R. Wheeler and wife by letter into the membership of the Marlboro church, the hand of welcome and fellowship was given in behalf of the church by Pastor Saunders with warm earnest words.
4. Address, The relation and duties of the pastor to the church and the church to the pastor by the Rev. O. U. Whitford.

5. Address, The relation and duties of the pastor and church to the denomination and the denomination to them by the Rev. A. H. Lewis.
6. Remarks, notices given and expressions taken by Deacons Henry Davis and Richard Jones.
7. Closing remarks and benediction by Pastor Wheeler.

There was appropriate singing by the choir and after the dismissal there were warm hand-shaking all round and expressions of deep feeling and real appreciation. Indeed, Bro. Wheeler has entered upon his new pastorate with a good send off, and with his wide experience, warm heart, good preaching and faithful pastoral labors, attended by the presence and power of the Holy Spirit we shall expect the Marlboro church to grow and prosper. May the Lord greatly bless both pastor and people.

THE last sentence of the third paragraph on the Missionary Page of the RECORDER of Nov. 28 is badly twisted. I wish to correct it and make some explanation. It should read as follows: In the South-Western Association of the past year 75 per cent of the addition to the churches were converts to the Sabbath, which shows that evangelistic work is not a failure even in Sabbath conversions, saying nothing as to conversions to Jesus Christ. Now this percentage does not include the Gentry church, for

the additions to it the past year were almost all Seventh-day Baptists who had moved there from the North. Our statement includes only those who were added to the churches in Southern and Middle Arkansas where our General Missionary, Bro. G. H. F. Randolph, labors.

We have read with interest the article of Bro. S. S. Powell on "Do the Work of an Evangelist," in the RECORDER of Nov. 28. We rejoice in the great wave of evangelism which has started in our land. We hope it will sweep all over our country and certainly that will take us in as a people. While we welcome the new evangelism and thank God, we must use due caution and good judgment. There is danger in sweeping, wholesale and cyclone revival waves. There is danger of gathering into the churches many who are not really converted. They have been swept in by the excitement, enthusiasm and under influences. There is no more pitiable condition of things for one to realize after awhile, that he is a member of the church of Christ and is not a converted man, that he has never experienced the converting and regenerating power of the Holy Spirit, that he has not really experienced in his heart and life the saving grace of the Lord Jesus Christ. It is a sad and lamentable condition for the person and for the church. The writer found that condition of things in several persons once in a church of which he was pastor. Great care should be used in receiving candidates into membership of the church, that their conversion is real, and the evidences are good of real conversion. Perhaps a little of the caution and conservatism of the old evangelism mixed in the new evangelism, will not be amiss. But let the good, real, genuine, new evangelism go on reviving God's people, gathering in the unsaved with a real salvation, building up the churches in righteousness, and in greater service for the Master, and cause the waste places of earth to bud and blossom with the love of God and the love of the souls of men.

### THE VALUE OF TROUBLE.

The life that is breathed into us by God's Spirit has ever to do an up-hill work. It has to grow against the gravitation of sin. It has to exert itself against the weariness of the flesh and the heaviness of the soul, sometimes oppressed by weights that are invisible to human eyes. It has to push up, like Sisyphus, the stone of endeavor to the top of the hill, notwithstanding that it rolls down again and again. But if we are rooted in the Divine love, if we are abiding in Christ, our spiritual life will grow, and in the end will overcome all that opposes and oppresses it.

John Spreull, of Glasgow, who for his defense of religious liberty in the times of Claverhouse, was imprisoned on the Bass Rock in the Firth of Forth, had a singular coat-of-arms. It consisted of a palm tree with two weights hanging from its branches, one on either side, and yet, in spite of the heavy down-dragging force, maintaining its upright position, carrying its graceful crown of foliage up into the serene air. And on the crest was inscribed the motto, *Sub pondere cresco*—"I grow under a weight."

That is the law of the world, and not less of our spiritual life. It is the great mystery of Providence that there should be such a vast amount of painful burden-bearing in the world, and much of it without apparent cause in the character of the sufferers. But if we are really

Christians, no trouble, no sorrow of heart, shall destroy us, no weight shall crush us. On the contrary, what a beauty and grace have we often seen the spiritual life take on under the pressure of these "light afflictions which are but for a moment."

It is said that the capital of the Corinthian column, the loveliest of all the styles of architecture, derived its origin from a basket of offerings placed upon a child's grave, and covered with a tile to protect it from the birds. The basket chanced to stand upon the root of an acanthus, a species of thistle, and the plant grew and spread its leaves around it in so graceful a manner that it suggested to a passing artist the form of the Corinthian capital.

Even so the pressure of earth's troubles causes the spiritual life to develop around them in fairest forms, and the thorny sorrow that springs from the grave of some dead love or hope becomes the richest adornment of the soul.—*The Christian Herald.*

#### SPIRITUAL RICHES.

It is related of one of the Popes that he was once showing a distinguished visitor the Vatican treasures. He took him into the palatial chambers adorned with priceless frescoes and filled with other valuable works of art. He showed him the great gardens that surround the vast buildings. At last he showed him the treasure-house, in which are kept the vessels of precious metal, the heaps of glittering jewels and precious stones, with gold and silver that might have purchased a kingdom. "The day has passed," said the pontiff, observing his visitor's eyes fixed upon this great display of wealth, "when the Church needs to say 'silver and gold have I none.'" "Yes," was the quiet reply, "and the day has also passed when it could say 'Arise! take up thy bed and walk.'"

In that reply lies hidden a great truth, yet one which is widely disregarded. In proportion as the Church gains in worldly possessions and acquires power and distinction in material affairs, it inevitably loses in spiritual power. In lowering its standard to win the approbation of the rich and influential, it degrades its great Founder. He taught men that all are children of the Heavenly Father—should the Church teach them that only those within its pale are the elect? He warned men against the allurements of riches—should the Church divide us into classes, and encourage by such division, hatred of each other? He refused wealth and worldly honors and power—should the Church amass riches and clothe itself in worldly distinction and vainglory? Were He to return to earth today, where He and His disciples once lived as wanderers, with no revenues save the dole of charity, how would He regard His Church, with its estates, its reversions, its titles and its emoluments reaching into the millions, while the poor in many of its parishes cannot even buy a loaf of bread?

We frequently hear from small and struggling churches that have a hard time, financially speaking. Let them take comfort in the thought that a very rich church may yet be a very poor one; while the struggling congregation and the pastor who shares their lot, and still keeps them steadily and faithfully on the heavenly highway, may be spiritually opulent.—*The Christian Herald.*

Send your subscriptions to *The Pulpit* to the editor of this department.

#### TREASURER'S REPORT.

For the month of November.

| GEO. H. UTTER, Treasurer.  |                       |
|--|-----------------------|
| In account with  |                       |
| THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.                          |                       |
| DR.  |                       |
| Cash in treasury November 1, 1904.                                   | \$273 02              |
| Collection at meeting of Minnesota churches, held at New Auburn      | 5 13                  |
| Mary A. Stillman, Boston   | 10 00                 |
| Eliza E. Stillman, Boston  | 5 00                  |
| A. G. Crofoot and wife, Independence, N. Y.                          | 3 00                  |
| Woman's Executive Board  | 15 76                 |
| Railroad Surveyors' Sabbath School, Mt. Jewett, Pa.                  | 10 00                 |
| Pulpit subscriptions   | 5 00                  |
| Emery Euret, Bolair, W. Va. Foreign Missions                         | 2 00                  |
| Interest on bank balance, to Nov. 1, 1904.                           | 1 38                  |
| Emma Coon Witter, Wausau, Wis., Foreign Missions                     | 5 00                  |
| Mrs. Orilla Crain, Brookfield, N. Y., Gold Coast, \$5 00             | 5 00                  |
| China Mis-   |                       |
| sion   | 5 00-10 00            |
| Churches:  |                       |
| Brookfield, N. Y.  | 7 00                  |
| Plainfield, N. J.  | 117 01                |
| Salemville, Pa.  | 2 00                  |
| Salem, W. Va.  | 6 50                  |
| Hartsville, N. Y.  | 5 03                  |
| Westerly, R. I.  | 49 31                 |
| Weldon, Iowa.  | 10 00                 |
| Subscriptions made at Conference for payment of debt:                |                       |
| Church at Salem, W. Va.  | \$25 00               |
| Frank S. Wells, Plainfield, N. J.                                    | 50 00                 |
| D. L. Babcock, Abion, Wis.   | 25 00                 |
| Mr. and Mrs. Will M. Davis, Chicago, Ill.                            | 25 00                 |
| P. B. Maxson, Americus, Kan.   | 25 00                 |
| O. W. Babcock, Nortonville, Kan.                                     | 10 00                 |
| G. B. VanHorn, Nortonville, Kan.                                     | 5 00                  |
| Hill's Quartette, E. D. VanHorn, C. S.                               |                       |
| Sayre, L. A. Platts, Jr.   | 10 00                 |
| Frank Mentzer, Robbins, Iowa   | 2 00                  |
| D. C. Coon, Nortonville, Kan.  | 2 00                  |
| Wm. C. Daland, Milton, Wis.  | 10 00                 |
| Mrs. J. H. Hurley, Gentry, Ark.                                      | 10 00                 |
|  | 202 00                |
|  | \$744 14              |
| CR.  |                       |
| O. U. Whitford, traveling expenses                                   | \$ 30 00              |
| Churches:  |                       |
| Hebron, Pa., quarter ending Sept. 30, 1904.                          | 12 50                 |
| Hebron Centre, Pa., quarter ending Sept. 30, 1904, two months labor. | 8 33                  |
| Boulder, Col., quarter ending Sept. 30, 1904.                        | 37 50                 |
| Mrs. M. Townsend, salary in September and October, 1904.             | 26 66                 |
| American Sabbath Tract Society, Pulpits for November and postage.    | 36 70                 |
| Loans  | 500 00                |
| Cash in treasury Nov. 30, 1904.                                      | 92 45                 |
|  | \$744 14              |
| E. & O. E.   | GEO. H. UTTER, Treas. |

#### AGGRESSIVE SABBATH REFORM.

To the Editor of the SABBATH RECORDER.  
Your editorial of November 14 on "Aggressive Denominational Work" from start to finish is one of power and a sound mind. I wish it might burn its way into the heart of every Seventh-day Baptist. As a convert to the Sabbath of recent date, and as one that has been in close touch with the work of temperance reform and with denominational work in other churches, I feel that the Sabbath question is the pivot on which the entire fundamental structure of successful Christian living turns. While I am not discouraged as to the final outcome—for God upholds His own truth and all those who cooperate with Him—I do feel that the opportunity and the message given to the Seventh-day Baptists are not appreciated as they ought to be, and my heart is in full sympathy with those who are carrying the burden and are responsible as leaders in our denominational interests. I wish that the larger view and a closer examination of our position would promote deeper convictions and a stronger conscience until the denomination would become the "Gideon Band" to be used mightily of the Lord in setting forth Sabbath truths. Sabbath-keeping ought to be a sanctifying grace instead of a burden. Sometimes I catch a vision of glory and triumph which fills my heart with the blessedness of service. Sincerely yours,

M. G. TOWNSEND.

DELMAR, IOWA.

#### "AN INSPIRING SERMON."

The Battle Creek (Mich.) *Daily Journal* of December 5, under the head noted above, gives

an account of Dr. Platts' visit to that city as follows. A notice of his visit and preaching appears also in the Battle Creek *Daily Moon* under the head, "Seventh-day Baptists".

On Saturday afternoon Rev. Lewis A. Platts, D. D., of Milton, Wis., delivered a scholarly, yet easy to be understood sermon, to a crowded house at room 16, Peterson block, corner Washington avenue and West Van Buren street, taking for his text, II. Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Last evening the same gentleman delivered another able, edifying and inspiring sermon upon the subject, "The Friendship of Jesus," from the words found in John 5:15: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." Following is a brief synopsis:

"The dynamic of religion is not, primarily, a doctrine, or a history, but a person. The Gospels are a record of what Jesus said and did. The sayings and doings have, indeed, a definite value, but that value is derived from the person who uttered the sayings and performed the works. The relation which this person sustains to those who believe in him is expressed in the gospels under varied imagery: He is the King, the Good Shepherd, the True Vine, etc. That of which we are to speak to-night is that of a Friend. Friendship is a term defining mutual relations. It brings hearts into close touch with each other. I have called you friends, for all things that I have heard of my Father I have made known unto you." Jesus takes His Disciples into His counsels and reveals to them the sweet mysteries of His kingdom. Three things are essential to the perfect friendship—mutual acquaintance, mutual self-surrender, and community of interests. The most common and the most natural method of making the acquaintance of another is through the introduction of a friend. When Andrew had found the Messiah, he immediately thought of his brother Simon and brought him to Jesus. It was through the introduction of some friend that we first found Jesus. There is your work and mine as Christian men and women. But knowledge alone does not make friendship. True friendship is a relation of love, and love is sacrificial. The Christ of the New Testament gave himself for men. The reasonable service which every man must render who would enter into the friendship of Jesus, is the bringing of himself a living sacrifice; and this mutual self-surrender deepens and cements the friendship which was begun in mutual acquaintance. Such friendship fructifies in a community of interest which employs every energy of the redeemed soul in the same blessed work to which the Redeemer of men gave His life. To this general proposition of the friendship of Jesus there are three corollaries of which I will speak in conclusion. 1. He who seeks the friendship of Jesus seeks the best. Life is too short to seek anything but the best—the best music, the best reading, the best companions. He who has the friendship of Jesus has the best companion, His word is the purest literature, His praises are the sweetest music. 2. He who makes the friendship of Jesus makes friends of His friends. 3. He who makes the friendship of Jesus and dwells in that friendship grows into His likeness. But we all, with open face beholding as in a glass the glory of the Lord,

are changed into the same image from glory to glory; even as by the Spirit of the Lord."

On account of the accumulating work at home in connection with his pastoral duties, Dr. Platts will be able to remain in Battle Creek only one week longer. The many friends he has made here will hope that he may visit this city again in the not distant future. He will preach again next Friday evening at 7:30; Saturday at 3 p. m., and Sunday evening at 7:30.

#### REMINISCENCES.

JARED KENYON.

The first Missionary Society I ever knew was in Petersburg, N. Y., about seventy-five years ago. The conditions of membership required each member to give a note of \$10 and to pay the interest annually, that is, 70 cents. I do not remember how long the society existed, but do remember that I paid my interest of several years. I do not remember why the society was disbanded. The Petersburg Church was then a strong body. Elder John Greene came there and held meetings in the house owned by the Seventh-day Baptists and First-day Baptists, together. It is now owned by the First-day Baptists and there are no Sabbath-keepers in the village, so far as I know, at the present time. Elder Greene always won numbers to Christ, and I remember one whole family who embraced the Sabbath and united with our church. Many others also embraced the Sabbath in connection with that meeting. It was a glorious work. I was among the number who made public confession of faith, though I was not twelve years of age at the time.

At Potter Hill, the school district in which I was born and brought up, the people were nearly all Sabbath-keepers. Many of the first settlers in Alfred came from Potter Hill. Among them were the Stillmans, the Maxsons, the Cottrells, the Saunders and others. I preached my first sermon in the old school house in Alfred. The house was crowded at the time. I was not then twenty years old and was attending the district school. I am told that not a Sabbath-keeper is left in that neighborhood at the present time. It is sad to see such changes, but they will come.

Dean Main is anxious that I should come to Alfred and give my experience before the students in the Theological Seminary. I would gladly do this if I were able. I am not able to do anything but write, and cannot do that very well. If I were as young as I was thirty years ago and was pastor of the church as I then was I would canvass the church and send you our part of the \$6,000 for which you ask. I never asked the church for a contribution that I did not get.

INDEPENDENCE, N. Y., December 8, 1904.

#### WANTED.

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A position as clerk in the mercantile business. Have had experience. Would prefer the clothing business.  
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If there is any glory in turning one's back to an enemy and running away, the Plymouth Rock Puritans are entitled to all of that kind of glory they can carry.

## Popular Science.

BY H. H. BAKER

### OCEAN RIVERS.

"Great rivers in the oceans run, nor stop in all their course."

We have already spoken of the "gulf stream," which commences north of the equator in South America, and runs along the coast of North America through the Atlantic Ocean, then turns eastward and crosses the Atlantic, where it divides, one branch going north through Baffins Bay, another passes near the Orkney Islands, another bends around the coast of Norway, keeping the fiords free from ice in winter, and still another branch comes farther around and skirts the bay of Biscay, and goes on southward around Africa until it reaches the Indian Ocean, into which it enters on a circuitous route and continuing until spread out and lost. It is stated that when a derelict vessel is caught in this stream and carried within this ocean it never leaves it, for here in the Indian Ocean is the graveyard for ships.

We now come to speak of another river of greater dimensions and importance, which is found to be traversing the Pacific Ocean, starting near the South Pole and passing outside of Australia, going north, until it reaches near to the frozen regions. It then turns eastward and southward, skirting Alaska and proceeding south along the coast of Oregon and California, until it reaches Southern California, when it turns westward and spreads out over quite a portion of the Central Pacific Ocean, embracing the Hawaiian Islands.

Remarkable mysteries attach themselves to these two rivers; they are the largest and longest of any in the world. Mysterious, indeed, that they should run "in all their course" in water; also that they should run directly the reverse of all rivers on the surface, and go thousands of miles on a curvilinear course, and then divide. That one should carry hot water, for heating a long way off, and the other cold water for cooling, and that both rivers should pass under the same degrees of latitude, longitude and atmospheric influences every twenty-four hours.

The immense body of water, sent forth thousands upon thousands of miles in the midst of boundless oceans by these two mighty rivers, is incalculable and as water never moves from a level except by an applied force it seems that infinite power must be constantly exerted to keep these rivers within their bounds and in motion.

Primarily, without doubt, they were so ordered by the Creator for the comfort, pleasure and happiness of all of the ocean inhabitants, affording many families comfortable winter quarters in the Atlantic Gulf Stream and a cool and pleasant habitation for those in the Pacific Ocean. They also afford salubrity of climate to the people and vegetation on the adjacent borders of both the continents. The effect on climate is to be observed and witnessed along the Atlantic Coast, Newfoundland, Greenland, Iceland, the British Isles, Norway, the South of France and the coast of Africa.

The cooling effect of the Pacific River is to be seen in Japan and the Philippines, in the East; also on the growth of timber in the forests of Oregon and Northern California, through the condensation of moisture, while in Middle and Southern California the influence is seen on vegetation and in a salubrious climate, in extent quite excelling any other section on the globe. Who

can say but what the benefits derived from these two "Ocean Rivers" are more munificent than that of the Amazon, the Mississippi and the Rhine, combined?

#### EARLY RISING.

JOHN GODFREY SAXE.

"God bless the man who first invented sleep!"  
So Sancho Panza said, and so say I;  
And bless him, also, that he didn't keep  
His great discovery to himself, nor try  
To make it—as the lucky fellow might—  
A close monopoly by patent right!

Yes—bless the man who first invented sleep,  
(I really can't avoid the iteration);  
But blast the man, with curses loud and deep,  
Whate'er the rascal's name or age or station,  
Who first invented, and went round advising,  
The artificial cutoff—early rising!

"Rise with the lark, and with the lark to bed,"  
Observes some solemn, sentimental owl;  
Maxims like these are very cheaply said!  
But ere you make yourself a fool or fowl,  
Pray just inquire about his rise and fall,  
And whether larks have any beds at all!

The time for honest folks to be a-bed  
Is in the morning, if I reason right;  
And he who cannot keep his precious head  
Upon his pillow until it's fairly light  
And so enjoy his forty morning winks,  
Is up to knavery; or else—he drinks!

Thomson, who sung about the "Seasons," said  
It was a glorious thing to rise in season;  
But then he said it—lying—in his bed,  
At 10 o'clock a. m.—the very reason  
He wrote so charmingly. The simple fact is  
His preaching wasn't sanctioned by his practice.

'Tis doubtless well to be sometimes awake,  
Awake to duty, and awake to truth—  
But when, alas! a nice review we take  
Of our best deeds and days, we find, in sooth,  
The hours that leave the slightest cause to weep  
Are those we passed in childhood, or asleep!

'Tis beautiful to leave the world awhile  
For the soft visions of the gentle night;  
And, free at last from mortal care or guile,  
To live as only in the angels' sight,  
In sleep's sweet realm, so cozily shut in,  
Where, at the worst, we only dream of sin!

So let us sleep and give the Maker praise.  
I-like the lad, who, when his father thought  
To clip his morning nap by hackneyed phrase  
Of vagrant worm by early songster caught,  
Cried, "Served him right!—it's not at all surprising;  
The worm was punished, sir, for early rising!"

## The Business Office.

Have you received a statement from the Publishing House for your RECORDER account? If you haven't, don't wait for it to come; just take it for granted that \$2 at least is due, and send it along next time you send your mail. If the amount due is more than \$2, we will let you know on a postal card receipt for your first remittance.

You may say that two dollars isn't much, and that it would be of little account in the Publishing House. But don't you believe it. Ten of them would just about pay "Uncle Sam" each month for bringing the RECORDERS to your door. Twenty-five would pay our rent for one month. Sixty would pay our pay roll for a week, and so on. Two thousand, five hundred of them pay for printing THE RECORDER. Won't you be one of this number?

Good old Elder Jared Kenyon writes us that if all the people would pay for the RECORDER in advance by Jan. 1, next, he will subscribe for his second copy, and will send it to some poor family, although there is no such family in his neighborhood. It's a safe offer to make, for even in our most roseate dreams we never could imagine such a condition as two thousand paid in advance subscribers. As for poor family, he never has heard, evidently, of that vast throng "too poor to pay for the RECORDER."

## 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 Dec. 5.)

As might be expected, this case excited much interest, each party desiring the success of its own leader; and so uncommon was the civil action, and so novel the situation of the parties, that attention was drawn to it within the adjoining jurisdictions of Massachusetts and Connecticut. It was finally agreed between the litigants, that the case should be transferred to Worcester, Mass., which would be beyond the limits of the colony, and where the defendant supposed he could have a fair trial, and obtain an unbiased decision.

The trial came in 1759, and Mr. Ward was present with his counsel and witnesses; but Governor Hopkins did not appear, and his case consequently went by default. He doubtless saw that he had been betrayed into an impropriety, in taking notice of remarks made upon his public acts, and it may be that a doubt of final success caused him to relinquish his prosecution. That was the last of it.

But if he was worsted in the civil, he by no means gave up the political struggle. He and Mr. Ward were now the candidates for the chief magistracy, and the bitterness of party spirit, now increased by the recent attempt to punish one favorite, waxed stronger and stronger every day. The elections for officers of State were then held at Newport, where the people assembled annually to vote for their chief magistrate and his assistants; and those who could not attend were allowed to send their votes by their friends, who deposited them in the ballot box. This was called voting by proxy.

At the time of which we write, the population of the colony had increased, so that "election day" found an immense multitude assembled at Newport, to deposit their votes, and witness the success or defeat of their respective candidates. As may be imagined, such a contact of human passions brought an attendant train of evils.

The scenes were sometimes of the most disgraceful kind, and only equalled by some of the elections of New York City in our day. Fists were freely used, and when not conclusive, canes and swords were resorted to, as a means of enforcing the arguments of the disputants. But when the proclamation was made in the public square, before the assemblage, of the name of the successful candidate—which practice is still kept up—then the triumphant shouts of the friends of the Governor-elect amounted almost to frenzy; and the defeated party, stung to the quick, and enraged beyond the bounds of human endurance by the taunts of their opponents, grappled and fought like demons. Then it was that bloody noses and blackened eyes became plentier than before—

"And broken arms and disarray  
Marked the full havoc of the day."

To put an end to these disgraceful riots—the General Assembly passed a law, in 1790, providing places in each town where the people could assemble and deposit their votes, and allowing only members of their own body to vote at Newport for

Governor. Although it prevented a repetition of the disgraceful scenes of "election day," it allayed not in the least the bitterness of party strife.

In his first effort as candidate for Governor, in 1761, Mr. Ward was defeated by Mr. Hopkins, but he was the same year appointed to the office of Chief Justice, which he occupied until the succeeding spring, when he was again a candidate for the gubernatorial chair, and was declared to be successful. The struggle was severe, and the parties said to have been very equally divided. He removed to Newport in May, where he resided during his term of office; and the next election resulting in favor of Governor Hopkins, he returned to his home and plough in Westerly, where he remained in peace and quietness until summoned to the strife again in 1765. Before the commencement of the annual election, in 1765, Governor Ward addressed a letter to the friends of Governor Hopkins, repeating a proposition made by him two years previous, offering to resign his pretensions to the office of Governor if his antagonist would also retire. The same day, without the knowledge of this letter, some friends of Governor Hopkins addressed a letter to Governor Ward, stating that the office of Deputy Governor was vacant, and desiring his acceptance of it, with the view of putting an end to the unhappy divisions and disputes. This proposition from Mr. Ward that Governor Hopkins and himself should resign their pretensions to the chief magistracy, and the invitation of Governor Hopkins, tendering him the office of Deputy Governor, were both respectfully declined by their recipients. As well might two suns exist in one hemisphere, as Samuel Ward and Stephen Hopkins occupying the offices of Governor and Deputy Governor; "especially," said the friends of Mr. Ward, "when he had already received, and could again obtain, the highest office in the gift of the people."

The election came on, and contrary to the expectations of Mr. Ward's opponents, resulted in the election of that gentleman to the magistracy, and he accordingly removed to Newport again,—where, being retained in the same office the succeeding year—he continued to reside for two years.

At the expiration of that time, in the spring of 1767, another attempt was made to reconcile the parties, which resulted in a failure, as before. Some of the friends of Mr. Ward, having listened to the misrepresentations of his enemies in regard to the concession made by him to Governor Hopkins, the former caused their correspondence to be printed and circulated throughout the Colony. One of those old sheets lies before me, and is as follows:

NEWPORT, April 7th, 1767.

To enable the freemen of this Colony to form a true judgment of the proposals which have passed between the two parties, and to put a stop to misrepresentations of designing people, the following true copies of the proposals, and the answers made to them, are published.

SAMUEL WARD.

To the Hon. Stephen Hopkins, Esq:

SIR—To put an end to the unhappy contentions which have so long divided this Colony, and been attended with so many fatal consequences; and to restore peace and good order, are objects worthy the attention of every well wishing to the public.

Nothing, in our opinion, will have a greater

tendency to effect this most valuable purpose than a coalition of the two parties; and sincerely desirous to pursue every measure in our power to promote it, we take the liberty to propose that the Upper House of Assembly, for the ensuing year, be equally divided between the two parties, in the following manner, to-wit: That we, with our friends, have the nomination of the Governor; that you, sir, with your friends, shall have the nomination of the Deputy Governor, and in the same manner, alternately, throughout all the members of the Upper House; and that the other General Officers for the ensuing year remain as they are at present. If this proposal shall be acceded to, we have no doubt but suitable persons will be appointed on your side of the question, and we do (with the consent of our friends), engage to use our influence that all persons nominated be elected.

Upon this plan (which will remove the principal cause of the warm contentions in this colony), only one Prox will be printed, and therefore it will be necessary that we should receive seasonable information of your agreeing to the proposal, and of the names of the gentlemen who shall be pitched upon your side of the question. Between this and the sixteenth of next month, you will have sufficient time to take advice of your friends; at which time we expect to be favored with your resolutions.

We are, sir, your most humble servants,  
ELISHA BROWN.  
NICHOLAS EASTON.  
GIDEON WANTON, JR.  
THOMAS OWEN.  
STEPHEN RAWSON.  
JOHN JEPSON.  
JOHN BURTON.  
NATH. SEARL.  
HEZEKIAH BABCOCK.  
OTHNIEL GORTON.

P. S.—If Joseph Arnold, Esq., had been present, we have no doubt but he would have subscribed the proposal with pleasure, and we engage for him, that he will join in the agreement heartily.

TO THE HON. SAMUEL WARD, ESQ.:

PROVIDENCE, March 13, 1767.

SIR—The foregoing is a Copy of a Letter I received from the present Deputy Governor and Assistants of this Colony, as a Proposition for uniting Parties, and settling Peace in it; but whether your Honor was made privy, and consented to these Terms, I am not informed. To the Proposition made as above, I return this Answer. That I and my Friends will agree to it on Condition that you also retire; and your Friends nominate some other person for Governor, in Newport or elsewhere, as they think best. Some of my Friends, appointed to that purpose will wait upon your Honor, to receive your Answer.

This Proposal will be directly communicated to Mr. Brown, the Deputy Governor.

I am Sir, your humble servant,

STEPH. HOPKINS.

HON. SAMUEL WARD, ESQ.:

PROVIDENCE, March 13, 1767.

SIR—Governor Hopkins having communicated unto his Friends here in Providence, some Proposals he received from the Deputy Governor and Magistrates of the Colony, for establishing Peace and Harmony at the next General Election; and as great care has been taken to consult with and collect the Sentiments of our Friends, on such an important Affair, we, who

## Children's Page.

THE BALLAD OF OLD TOYS.

Where are the toys of yesteryear—  
Trump and monkey and ark and drum?  
Scattered in fragments far and near!—  
But Fate to their whereabouts is mum,  
For the monk is dust and the horn is dumb  
And the ark is a wreck and sunk, I fear,  
And gone is the drum to the kingdom come  
With the other toys of yesteryear.

Blithe was our child that Christmas Day,  
Viewing the tree with treasures hung;  
Still in his "nightie's" pure array,  
Shrieking aloud with gleesome tongue.  
How he revelled his things among;  
"Little cherub!" "The precious dear!"  
Swelled the pæan from fist and lung—  
But, alas, for those toys of yesteryear!

"Look," spake the drum, "at his fingers cute!"  
But only the once such words he said,  
For he right soon went by the back door route  
With his strings all cut and a hole in his head!  
By a hasty tread was the trumpet sped,  
The ark was razed to its bulwarks sheer,  
The monk was mashed in the trundle bed—  
'Twas thus with the toys of yesteryear!

Aye, big with hope were those bright young  
toys.

How sweet to gladden the childish heart!  
And they thrilled with pride and they brimmed  
with joys—

And he tore them joint from joint, apart!  
Explored their in'erds with rapid art,  
Stripped them of varnish and paint and gear,  
Strewed them wide through the household  
mart—

Oh, where are the toys of yesteryear?

L'ENVOI.

Now, hurrah for a feast day new!

Cometh again the Christmas cheer.

Hang the tree with another crew

To follow the toys of yesteryear.

—Puck.

THE GOOD FAIRY AND THE YOUNG BEARS.

Once upon a time in a great forest where tall trees grew and many kinds of bushes grew, and in fact the growth was so thick that there were just a few paths through the woods where the animals would walk, there lived six bears. (Of course you know what bears are because you have seen bears at the circus: big black bears that stand up like people.) Well, those bears that lived in this forest were just about like the circus bears, and one of them was a mama bear: one of them a papa bear; and the other four were children bears. The smallest child bear was a teeny, weeny bear; and the next one was a little larger bear; and the other two were quite large bears,—nearly as big as their papa and mama, only they were not so old and therefore did not know so much as their parents. Now these six bears lived in a house which was under a big tree and the door of the house was a great, big black hole. In the rooms there were jars of honey on shelves; berries in baskets; and apples in piles all around the floor. The mama and papa bears were always good bears and they always kept lots of honey and fruit for the young bears to eat. Then, too, they wanted the two small bears and the two larger bears to be good

are appointed a Committee for that Purpose, beg leave to communicate to your Honor, what you may rely upon to be the unanimous Opinion and Determination of them; and which your Honor will find in the following Order, viz.: That it is their Opinion,—That Mr. Hopkins has, from his first Appointment, when chosen, filled the seat of Government with Honor, Capacity and Integrity.

That there is no other Gentleman in the Colony, without reflection on any one, that they think can and will discharge the Duty of Governor better than that Gentleman.

That Mr. Hopkins' Friends and Adherents are as numerous, and are Persons of as much Capacity, Probity and Interest as those of Mr. Ward's Friends.

That Mr. Hopkins' Friends have at least as good Pretensions to the Nomination of a Governor as Mr. Ward's Friends.

That the spirit of Faction does so prevail in the colony, that there is scarcely the appearance of Government remaining, there being but little Security for either Life, Character, or Estate, but Anarchy growing more visible every Day.

That, to remedy so great an Evil, the cool, impartial and disinterested Attention and exertion of every good Man and well-wisher to his country, of both parties in the Colony, is absolutely necessary.

That, to effect so salutary a Design, 'tis proposed that both parties form a Coalition on as equal Terms as possible; Care being taken that the Basis thereof be firm and permanent, otherwise after all our Endeavors we shall find ourselves in as bad a situation as before.

That in Order to effect such a Coalition, 'tis their Opinion, that both Mr. Hopkins and Mr. Ward, the Heads of the two contending Parties in the Colony, do resign and give up their Pretensions as Candidates for Chief Magistrate or Governor.

That if Mr. Ward and his Friends agree thereto, they will engage for Mr. Hopkins and his Friends, that they do the same. If this is not agreed to, all future Negotiations will be unnecessary. But if that is assented to, then they are willing to agree that General Officers are divided as equally as possible between the two Parties; and though Mr. Hopkins and His Friends claim an equal Right to the nomination of Governor-in-Chief, with Mr. Ward and his Friends, yet, for the sake of Peace, and preventing impending Ruin, they agree that Mr. Ward and his Friends shall have the Nomination of the Governor-in-Chief, and that he may reside in Newport, or elsewhere; and that Mr. Hopkins and his Friends nominate a Deputy Governor in the town of Providence, or elsewhere; that the Magistrates be alternately nominated by Mr. Ward and his Friends, and Mr. Hopkins and his Friends, and that other General Officers stand as at present.

(Continued.)

IRRIGATION PROFITABLE IN THE HUMID PARTS OF THE UNITED STATES.

The advantages of irrigation in the humid climates, merely as a supplement to rainfall in ordinary or extra dry seasons, are forcibly presented in Bulletin No. 148 of the Office of Experiment Stations recently issued by the United States Department of Agriculture. The reports of a number of irrigation plants in the vicinities

of eastern cities go far to show that as population increases and land becomes more valuable the zone in which irrigation can be profitably employed will be extended, as it has been in Europe, where the farmers have found that there are few sections where irrigation will not pay simply as an insurance against drought.

The bulletin states that a grower of berries in the vicinity of Poughkeepsie, N. Y., has found that artificial watering guarantees a perfect stand and rapid growth of newly set plants, the highest quality of product, and maximum crops. Owing to dry weather and high temperature during the season of 1903 his berries had colored and hardened but did not sweeten. The application of 10,000 gallons of water in a fine spray and 25,000 gallons between the rows put the berries in fine condition for picking. He also found that to irrigate after applying chemical fertilizers dissolves and distributes the plant food and lessens the danger of injury to plants.

To water market gardens near New York City, on Long Island, and in New Jersey, small plants consisting of pumps, storage tanks, and piping are used with such success that their owners claim large returns on the money invested. One man stated that he would not attempt to garden for profit without such an assurance of plenty of water when needed. Some gardeners buy water from city supplies and find it more satisfactory than to install their own pumping plants.

Descriptions of pumping plants of various sizes and styles with their storage basins and distributing pipes are given in this bulletin, so that those intending to try artificial watering may profit by the experience of several successful irrigators.

Striking testimony in favor of irrigation is furnished by the careful comparison of crops from irrigated and unirrigated plats of strawberries, asparagus, nursery stock, and onions at the Missouri Agricultural Experiment Station. Not only were yields larger, but in the case of asparagus unirrigated rows were affected with rust while the irrigated plants were entirely free from the disease.

A portion of South Dakota which is noticeably benefited by a supplementary water supply lies in the James River valley. In the first attempts to utilize this supply of underground water, wells were made so large that the excessive cost resulted in financial loss. Within the last year or two the plan of sinking one and one-half to two-inch wells has been tried and its success is leading to their extended use. A good two-inch well will furnish water for half a section of land. An oversupply of water in the first experiments produced conditions that prejudiced many farmers against the practice, but later tests show that no injury need be feared where water is properly used. All cases of deterioration are directly traceable to an oversupply of water. An excessive amount of water in the soil will smother the rootlets and on evaporation will leave a deposit of salt, so that care must be taken that the soil does not become too wet. The bulletin as a whole shows the great advantage of irrigation as a means of increasing production and as an insurance against drought, even where the expense of securing a water supply is great.—*Scientific American.*

Things will go wrong in the best regulated families—THE RECORDER is a day late.

## Young People's Work.

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

### A TRANSFORMED LIFE.

"He did more for me than any other man that lives." That was the word his sister brought me from his dying lips. It was sweet to think of when I stood with the open Bible by the open coffin and remembered that the record was closed on earth for him.

What did I ever do for him? I gave him no gold or silver—little of that had I to give. I obtained for him no title—titles were not mine to confer. I introduced him at the court of no emperor—except as I took him with me to the King of Kings and said, "This is my friend; I pray that he may be redeemed." No title? Yes, there was a title. "Beloved, what manner of love the Father hath bestowed upon us that we should be called the sons of God." The title conferred upon him was that of Prince of the Realm.

It was five years ago, down in the woods of Pennsylvania. I was strangely drawn toward him. He had little children and so had I—only mine were hundreds of miles away, and I had not seen their faces for a long three months. He was looking discouraged. Something was wrong. It came out by and by. He had been working for two months, and he could not get his pay. His family were in need. If there is anything that will wring the heart of a brave man it is to toil for those he loves and be unable to supply their needs. He broke down and sobbed.

After the temporary wants of the household had been provided for and the father had found work, there was still something deeper than all these that he needed. Night by night, meetings were held in the school house; but in the day time I was out among the people, at their homes, in the fields. He was not at the house when I stopped there. I went a mile or two through the brush along the hill side. He was burning the fallow. He was surprised to see me, but there was a grateful look in his eyes. I grasped his blackened hand—the hand of a brave, honest man—and we sat down on the log side by side.

It was the great event of his life when he was converted. He and his wife came together. A great change was wrought. I know what happiness is, and it was there. There would still be trials and perplexities; but they had found the peace of God, the great gift of life. It was this for which all that went before had been a preparation and toward which all that followed looked back. I can see his shining face as he came up out of the water. "You ought to have seen the stream after my sins were washed away," he said afterward to a friend. The muddy water where the creek had been dammed, was to him a type of the cleansing of sin.

Five years ago his wife told me that it had lasted ever since. They had served God together. They had tried to do their best, and he died happy in the Saviour's love. It is such things as these that make me feel brave and strong and valiant, as though I could fight all the battles of God and never be discouraged from now on till the day's work is done.

The one dark, sad, desperate, hopeless thing in the world is sin. There is nothing else. Men can bear toil and privation and pain, and sing their songs of thanksgiving through it all, if the heart is right with God. The one great blessed thing in the world is Divine Love. There is no other. All real human love is the reflection of

and soon he got so close to the wolf that he could almost slap him with his paw; then he saw the wolf make a move toward the last little bear. Just as the wolf started, the papa bear hit the wolf so hard that Mr. Wolf fell over with a howl and he could not move; so he lay there almost dead. Then the mama bear killed the wolf, and the bear children were so happy because their lives had been saved, that they began laughing (they even cried a little, because you know people sometimes cry when they are very happy) and they all helped drag Mr. Wolf home, for they were going to eat the wolf for supper. But just as they had nearly reached the house, the same little fairy ran across the path and one of the little bears cried out:

"Oh, little fairy! We want to give you something for saving our lives. If you will come home with us you can have some honey and some fruit and—"

But just then the little fairy replied: "No, I do not want anything. I am the good fairy of the forest, and if you will do something kind for some other little bears or for some other good animals that you know, then I will feel well repaid." And waving her little golden wand she flew gracefully through the air like a beautiful butterfly. The bears wanted to talk to the fairy, but she had gone before they could say another word; so they took pains to remember what the good fairy had told them and always thereafter they tried to be real, real good bears. The very next day they took a basket of fruit and honey over to some other little neighbor bears. And that was the very thing that pleased the good fairy.—*The Advance.*

### TOMMY TUCKER'S TARGET.

Mr. Tucker set his little son Tommy to work to move a lot of small, loose stones out of the road near their house. He was to take them up and throw them over into a pasture across the way. It was a very tiresome job. How could he ever do it?

After picking and throwing for some time Tommy sat down to think of some better way, he was so tired. "I have it," he said to himself. "I'll set up a narrow board for a target, and invite all the boys to come and play 'Fire at a mark.'"

"Boys," Tommy said, "here's good fun. Now for it! here goes!" And while the boys thought it rare sport, Tommy got all his stones over into the pasture in almost less than no time.

Wasn't that a good way to make play of work?—*Early Days.*

### THE WANDERER.

Upon a mountain height, far from the sea,  
I found a shell,  
And to my listening ear the lonely thing  
Ever a song of ocean seemed to sing,  
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?

Ah, who can say  
Whether there dropped by some too careless hand,  
Or whether there cast when ocean swept the land,  
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep,

One song it sang,  
Sang of the awful mysteries of the tide,  
Sang of the misty sea, profound and wide,  
Ever with echoes of the ocean rang.

And as the shell upon the mountain height

Sings of the sea  
So do I ever, leagues and leagues away,  
So do I ever, wandering where I may,  
Sing, O my home; sing, O my home, of thee!

—*Eugene Field.*

children; so every day their mama sent them to school with their books, which told, first, all about how bears could get honey out of bee trees, (bee trees, you know, are trees in the woods that bees put honey in so they can have something to eat all winter), and then the books told all about where the best grapes grew, and the best berries, and the best apples, and the best of everything that bears like in the woods. This school, that the mama bear sent the young bears to, was about a mile from the house, and the children bears knew the way to get to the school because there was one wide path through the trees and brushes that led straight to the school-house. But it so happened that about half-way to the school-house lived Mr. and Mrs. Wolf, who liked young bears to eat, and Mr. Wolf had seen the two large bears and the two smaller bears going to school with their books every day. So Mr. Wolf said to Mrs. Wolf, "I'll go to the path and lie down in the bushes and wait for the little bears to come," and he did.

Now mama bear had just brushed the little bear's hair (and it took a long time because you know bears have so much hair) and when she had finished she had started them skipping along the path and mama bear stood in the door of their home and cried out: "Be good children and come home at half past twelve for dinner!" and off the little bears went to school, laughing and having just as fine a time as if they were real, real, school-children. They were making such a noise that the wolf could hear them coming and he was beginning to lick his jaws because he knew that he was going to have a feast. Well, just before they got to the wolf, what do you think they saw? No, it wasn't another wolf, but a little teeny, weeny fairy about as high as your thumb, that was standing in the middle of the path. She had beautiful silver wings and she carried a golden wand. One of the bears started to slap the fairy with his paw (just in play, you know) and it would have killed the fairy, because bears slap hard even in fun, but it just happened that the fairy cried out in time: "Oh, little bears, listen! Yonder up the school-house path is a great wolf that lives near me and I heard him say he was going to wait for the bear children, to kill them and take them home for supper!"

The little bears were so frightened that they almost started to run home as soon as the fairy had spoken, but they stopped long enough to thank the fairy; then off they went as fast as they could go, crying all the way home. Their mother heard them as they came near the house and she ran out and started to scold them for running away from school; but just as soon as the little ones could get enough breath to speak, they told about the fairy, and so mama bear called papa bear and all six went out to kill the wolf.

Now papa bear was a good fighter and he could squeeze so hard with his paws that he could easily kill a wolf when once he got hold of him. So he told the two large children bears to go ahead and the two smaller children bears to follow, and he also told all of them to laugh just as they had done before. They were afraid to do this, but when their papa told them that he would stay close behind and would not let the wolf hurt them, they went ahead, singing. Well, when they came to a place that had been all cleared by some animal, papa bear saw the wolf crouching down all ready to jump after the little bears, but papa bear was walking right along the bushes near where the wolf was lying

the divine. Every blade of grass is full of sunlight, and every noble deed cometh down from above. The awful tragedy is the defeat of conscience. The miracle of the ages is the rising with Christ to newness of life.

### GROWING OLD.

MARGARET SANGSTER.

Is it parting with the roundness  
Of the smoothly moulded cheek?  
Is it losing from the dimples  
Half the flashing joy they speak?  
Is it fading of the lustre  
From the wavy, golden hair?  
Is it finding on the forehead  
Graven lines of thought and care?

Is it dropping, as the rose-leaves  
Drop their sweetness overblown,  
Household names that once were dearer,  
More familiar than our own?  
Is it meeting on the pathway  
Faces strange and glances cold,  
While the soul with moan and shiver  
Whispers sadly, "Growing old?"

Is it frowning at the folly  
Of the ardent hopes of youth?  
Is it cynic melancholy  
At the rarity of truth?  
Is it disbelief in loving?  
Selfish hate, or miser's greed?  
Then such blight of Nature's noblest  
Is a "growing old" indeed.

But the silver thread that shineth  
Whitely in the thinning tress,  
And the pallor where the bloom was,  
Need not tell of bitterness:  
And the brow's more earnest writing  
Where it once was marble fair,  
May be but the spirit's tracing  
Of the peace of answered prayer.

If the smile has gone in deeper,  
And the tears more quickly start,  
Both together meet in music  
Low and tender in the heart;  
And in others' joy and gladness,  
When the life can find its own,  
Surely angels learn to listen  
To the sweetness of the tone.

Nothing lost of all we planted  
In the time of budding leaves;  
Only some things bound in bundles  
And set by—our precious sheaves;  
Only treasure kept in safety,  
Out of reach and out of rust,  
Til we clasp it grown the richer  
Through the glory of our trust.

On the gradual sloping pathway  
As the passing years decline,  
Gleams a golden love-light falling  
Far from upper heights divine.  
And the shadows from that brightness  
Wrap them softly in their fold,  
Who unto celestial whiteness  
Walk, by way of growing old.

### RESOLUTIONS.

WHEREAS, The all wise and all loving Father hath thought best to take our dear sister, Mrs. Flora L. Cutler home to himself, therefore, be it

Resolved, That while we mourn the loss of her counsel, yet do we rejoice that God has made this world richer by the life of a true friend, a devoted mother and a loving wife.

Resolved, That although we shall see her face no more among us, yet will we think of her as yet living and therefore, loving and caring for the dear ones who must still linger here "a little while."

Resolved, That a copy of these resolutions be given to the family, also that they be recorded in the minutes of the society and sent to the *Sabbath Recorder* and *Milton Journal* for publication.

By order of The Woman's Evangelical Union of the Chicago Seventh-day Baptist church.

MRS. LILLIAN LARKIN,  
MISS INEZ MAXSON,  
Committee.

### MARRIAGES.

BRIGGS-ROYLE.—In Hopkinton, R. I., Nov. 24, 1904, by Rev. L. F. Randolph, Elisha R. Briggs of Hopkinton and Miss Sarah E. Royle, of North Stonington, Conn.

MAXSON-PIERCE.—In Ingersoll, Oklahoma, at the home of the parents of the bride, Mr. and Mrs. A. H. Pierce, Oct. 30, 1904, by Rev. R. E. I. Thompson. Lyle E. Maxson of Nortonville, Kansas, and Miss Thyrzia E. Pierce of Ingersoll.

STEARNS-CURTIS.—In DeRuyter, N. Y., Nov. 23, 1904, by Rev. L. R. Swinney, David H. Stearns and Miss Minnie A. Curtis, both of Lincklaen, N. Y.

SOULE-COOK.—In DeRuyter, N. Y., Nov. 24, 1904, by Rev. L. R. Swinney, Morris Soule and Miss Frankie M. Cook, both of Georgetown, N. Y.

WELLS-BARBER.—In DeRuyter, N. Y., Dec. 7, 1904, by Rev. L. R. Swinney, Milton J. Wells and Miss Ethel E. Barber, both of Lincklaen Center, N. Y.

WALLS-BEARDSLEY.—In Lincklaen, N. Y., Nov. 9, 1904, by Rev. L. R. Swinney, Mr. Arthur Walls and Miss Florence Beardsley.

### DEATHS.

AUSTIN.—In Westerly, R. I., Nov. 8, 1904, Mrs. Mattie Knight Austin, in the 31st year of her age.

She was born in Westerly, and her parents both dying while she was quite young, she was taken into the home of her grandfather, Charles H. Stillman, where she lived until her marriage with John H. Austin in 1894. Her life was clouded by sorrow, not only by the loss of her parents, but by the death of two little ones, one of whom was a girl about three years of age, whose death was especially hard to bear. She was a member of the Pawcatuck Seventh-day Baptist Church, having united with that body April 12, 1889, and was a faithful Christian wife and mother. She leaves, besides her husband, two little children, a boy of about two years, and an infant girl. C. A. B.

BURDICK.—At the Soldiers' Home, Hampton, Va., Aug. 29, 1904, Chas. H. Burdick, aged sixty-one years.

He was born in West Edmeston, N. Y., July 27, 1843, and was the son of Geo. H. and Cyrena Coon Burdick. They went to Walworth, Wis., where his early life was spent until he entered the army, in 1861. While on a furlough, he married Olive E. Clarke. After his discharge in December, 1865, they resided in Leonardsville, N. Y., where Mrs. Burdick died the following March. In Nov. 1868, he married Dell S. Burdick of Brookfield, N. Y., who survives him. He began the sale of musical instruments in 1876, in different states. In 1895, he came to Westerly, R. I., but for a few years he has been at his work in the west, the family remaining at Westerly. He had been in poor health, and in December last returned to Westerly. About the 1st of August he entered the Soldiers' Home at Hampton, Va., where he died suddenly. He was for many years a member of the Brookfield church. He leaves besides his wife, one son, I. E. Burdick, and one daughter, Mrs. Selden M. Young, all of Westerly, R. I. C. A. B.

BROWN.—Florence Maude Whitford Brown was born at Albion, Wis., Aug. 19, 1879, and died at Alfred Station, N. Y., Nov. 25, 1904.

She was the daughter of DeForest and Burnett (Thomas) Whitford. The family moved to Hornellsville when she was six years old. On her nineteenth birthday she was married to Francis A. Brown, and to them was born one daughter, Esther, who is now at Alfred Station in the care of her great-grandparents, Mr. and Mrs. Marshall E. Thomas, at whose home Mrs. Brown died. She was a woman of kind, loving disposition, a believer in God, a reader of the Bible, and much beloved by all who knew her. Services were conducted in the Second Alfred church, Nov. 27, 1904, by Rev. L. C. Randolph, assisted by Rev. C. S. Sayre.

BANNISTER.—Clarke J. Bannister, youngest son of George W. and Rebecca Bannister, Oct. 30, 1904, in the town of Adams Centre, Jefferson County, N. Y.

He was born Oct. 13, 1861 in the town of Adams. Quite a number of his earliest years were spent in Watson, Lewis County, N. Y. The funeral was at his late residence, Nov. 1. Many neighbors and friends of the family were present. S. S. P.

COLLINS.—Murray Elberton Collins, third of the eight children born to Arnold and Sarah Saunders Collins, was born on the homestead near Alfred, N. Y., Dec. 24, 1861, and died Dec. 3, 1904.

He was married Sept. 15, 1886, to Miss Almema Rogers. Seven years ago he moved to Potter County, Pa., where the family has since lived, in the region of the lumber woods. Eight children, with their mother, remain to cherish the memory of a loving, devoted father and husband. He was converted five years ago last June, when Pastor Randolph was holding evangelistic meetings at East Hebron. He and his wife were baptized together and became members of the Seventh-day Baptist Church. His conversion marked a great change in his life, and he was happy in the peace that came to him and in the spiritual blessing which came to his home. He was a kind, industrious, friendly man, and much beloved by those who knew him. Funeral services were held at the home of F. N. Collins in Alfred, Dec. 6, conducted by Pastor Randolph. Text, III John 4.

GREENE.—George W. Greene, son of Franklin J. and Louisa A. Greene, was born July 20, 1869, in the town of Adams, Jefferson County, N. Y., and died Nov. 2, 1904, in Chicago, Ill.

The early part of his life was spent in the vicinity of Adams Centre, N. Y., where he had many friends. He was never married. Twelve years ago he went to Chicago and engaged in business. Much of physical suffering was his portion in the latter part of his life, all of which he bore with unswerving fortitude. The remains were brought to Adams Centre and the funeral was from the residence of his brother, Arthur J. Greene, Nov. 6, 1904. A large concourse of friends was in attendance. The brother and one sister, Mrs. William R. Trowbridge, survive. S. S. P.

BRONSON.—At the home of his daughter, Mrs. Julia Wright, in Cuyler, N. Y., Oct. 17, 1904, Asher Bronson, in the 82d year of his age. L. R. S.

BALDWIN.—At the home of M. D. Murray, in DeRuyter, N. Y., Nov. 26, 1904, Joseph C. Baldwin, aged 33 years. L. R. S.

LEHMAN.—In Minneapolis, Minn., Nov. 21, 1904, of diphtheria, youngest daughter of Emil and Hattie Lehman, in the fourth year of her age.

Funeral services were held at the home of the grandparents in Dodge Centre, Nov. 23, conducted by the pastor. Text, "Suffer little children to come unto me." G. W. L.

MCCLELLAND.—At his residence in DeRuyter, N. Y., Nov. 24, 1904, James Espy McClelland, M. D., aged 68 years.

He was born in Glasgow, Scotland, educated in Michigan University, and widely known as a physician and surgeon. L. R. S.

STILLMAN.—In Westerly, R. I., Nov. 12, 1904, Mrs. Walter Stillman, in the fifty-second year of her age.

Amy Taylor Stillman was the daughter of Daniel and Mary De Voll, and was born in Westerly, Dec. 31, 1852. She was married to Walter Stillman, Oct. 15, 1874. She was baptized and united with the Pawcatuck Seventh-day Baptist Church March 11, 1876. She was a true wife and affectionate mother, and her sudden death came as a shock to many friends as well as to the family. She leaves, besides her husband, two daughters, Mrs. George G. Daland, of Washington, D. C., and Mrs. Albert L. Castritius, of Westerly, R. I., and one son, Harry P. Stillman, who has been attending school at Alfred, N. Y. C. A. B.

WILCOX.—In Taylor, N. Y., Oct. 13, 1904, Mrs. Harriet Wilcox, in the 86th year of her age. L. R. S.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

## INTERNATIONAL LESSONS, 1904.

FOURTH QUARTER.

|          |                             |                    |
|----------|-----------------------------|--------------------|
| Oct. 1.  | Elisha Succeeds Elijah      | 2 Kings 2: 12-22   |
| Oct. 8.  | The Widow's Oil Increased   | 2 Kings 4: 1-7     |
| Oct. 15. | Elisha and the Shunamite    | 2 Kings 4: 25-37   |
| Oct. 22. | Elisha and Naaman           | 2 Kings 5: 1-14    |
| Oct. 29. | Elisha at Dothan            | 2 Kings 6: 8-23    |
| Nov. 5.  | Joshua the Boy King         | 2 Kings 11: 1-16   |
| Nov. 12. | Joshua Repairs the Temple   | 2 Kings 12: 4-15   |
| Nov. 19. | Isaiah's Message to Judah   | Isa. 1: 1-9 16-20  |
| Nov. 26. | World's Temperance Lesson   | Isa. 28: 1-13      |
| Dec. 3.  | Hezekiah Opens 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 XIII.—THE PRINCE OF PEACE.

For Sabbath-day, Dec. 24, 1904.

LESSON TEXT.—Isa. 9: 1-7.

*Golden Text.*—"His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. 9: 6.

## INTRODUCTION.

The passage for our study is one of the most vivid Messianic prophecies of the Old Testament. It is clearer and more definite than the majority of the passages that tell us of the Messianic time. Not even is this section however an explicit and definite statement in regard to the man Christ Jesus our Saviour. The prophet has in mind a deliverer for Israel who shall re-establish the temporal prosperity of the nation. This deliverer is a type of Christ; and so we have a real Messianic prophecy.

Isaiah had been warning the king and people of the impending calamity of the Assyrian invasion. Some of his utterances are without the glimmer of hope. The words of our lesson evidently belong to the time when the Assyrian armies were already in Palestine. Isaiah does not speak of despair, but rather of sure and complete deliverance. We may be sure that his words would have had a literal fulfillment in temporal prosperity if the nation had not turned away from the only power that could help them. Isaiah's words have a more complete fulfillment in the spiritual deliverance wrought by Jesus Christ than they could have had in the political prosperity of Judah in that age or in any other.

Although we do not know the precise day of our Saviour's birth, and indeed are not sure that he was born at this time of the year, yet it is very appropriate that we should study this lesson when our minds are especially directed to thoughts of the birthday of our Lord.

*TIME.*—This prophecy was perhaps written about 731 B. C. The people of the northern extremity of the land of Israel were probably carried into captivity in the year 732.

*PLACE.*—The principal place of Isaiah's prophetic activity was in Jerusalem.

*PERSONS.*—Isaiah the prophet speaking of a Great Deliverer that was to arise.

## OUTLINE:

1. The Great Deliverance. v. 1-5.
2. The Wonderful Deliverer. v. 6, 7.

## NOTES.

1. *But there shall be no gloom, etc.* As the people of the northern extremity of the land of Israel are the first of whose captivity we have record, so they are to be the first to be restored. They had distress, but in the time to come there is to be no darkness for them. *He brought into contempt.* That is, Jehovah himself. *But in the latter time hath he made it glorious.* Or, he will make it glorious. The prophet is speaking of future time, but the event is so certain that he speaks of it as if it were already accomplished. *By the way of the sea.* Probably the Mediterranean is meant, but possibly the Sea of Galilee. *Beyond the Jordan.* That is, the district of Galilee. *Galilee of the nations.* The name "Gali-

lee" (circuit) as used in the Old Testament included only a small portion at the northern extremity of the district called Galilee in the New Testament.

2. *The people that walked in darkness have seen a great light.* The pitiable condition of those who had been carried away into captivity is symbolized by darkness: their deliverance is like a light arising before their eyes. *The land of the shadow of death.* Or better, the land of dense darkness. There is no reference to death. The two clauses of the latter half of the verse are parallel to the first half. Here as in verse 1 the prophet is speaking of the future, and referring to events that are as certain as if they were already accomplished.

3. *Thou hast multiplied the nation, thou hast increased their joy.* There is a little difficulty to determine what is the true reading. King James' Version has missed the sense by clinging to the "not." We might render, "Thou hast increased the nation whose joy thou didst not increase." Or, with a slight amendment, "Thou hast multiplied exultation, thou hast increased joy." The general meaning is safe: the prophet is drawing a vivid picture of the joy of the great deliverance. *According to the joy in harvest.* Harvest is proverbially a joyful time, and the joy of that season is mentioned elsewhere in scripture. See Psa. 126: 5, 6. *When they divide the spoil.* To divide the spoil of the enemy is considered by any warlike people an especially joyful occupation. Comp. Judg. 5: 30 and other passages.

4. *For the yoke of his burden, etc.* The deliverance of Israel is to be complete. Every symbol of the oppressors' power is to be cast off. *The staff of his shoulder.* The staff with which his shoulder was beaten. *As in the day of Midian.* The enemy is to be completely routed as at the time of Gideon's great victory over Midian.

5. *For all the armor of the armed man.* There is a little difficulty as to the exact translation of this line. We should probably read, "Every boot of one tramping." *Shall be for burning.* The victory is so complete that all the equipment of those who went forth to battle shall be of no further use, and therefore may with appropriateness be burned.

6. *For unto us a child is born, etc.* This deliverance is to be brought about through a Prince who has wonderful endowments as shown by the names assigned to him. There is no doubt a reference to the child mentioned in chap. 7: 14, but we are not to infer that Isaiah would say that the child is already born; for here as in the previous verses the prophet is speaking of the future. *And the government shall be upon his shoulder.* No foreign invader is to hold sway over Israel. The dominion is to be vested in the Prince who is to come. *His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.* The last three names of the One to come consist of two words each in the Hebrew. It is natural to look for a two-word name at the beginning, and it is probable that we should put the first two names together, "Wonderful Counsellor," (without the comma). We have then four names instead of five. Instead of *Mighty God*, it is much better to read "Divine Hero." The other names characterize a human deliverer of marvelous ability. Some have thought that instead of *Everlasting Father* we should translate, Distributor (father) of spoil. This translation is equally as accurate as the other and fits the context very well. We have then in these names the picture of a mighty deliverer (1) who plans with consummate skill a campaign against the enemies of his people, (2) who fights with marvelous prowess in the battle, (3) who wins a great victory and apportions the booty among his followers, (4) who reigns in peace over his prosperous people. He is Prince of Peace not because he will not stir himself to action, but rather because he has conquered all and brought them into subjection, and so gained peace.

7. *Of the increase of his government and peace there shall be no end.* Nothing shall in any wise interfere with the continued prosperity of this wonderful reign. *Upon the throne of David.*

(This Prince is to sit upon the throne of David, and we are to infer that he is of the house of David. *With judgment and with justice.* The government of this Prince is to be with equity; there is to be no oppression. Compare Psa. 72: 4. *From henceforth even forever.* This phrase as well as others shows the ideal character of this prophecy. No merely earthly kingdom can last forever. This prophecy has not and can not find its fulfillment in any political kingdom of Jerusalem with a descendant of David upon the throne. Its real fulfillment is in the kingdom of our Lord Jesus Christ which literally has no end. *The zeal of Jehovah of hosts will perform this.* The word translated "zeal" is a very strong word. Nothing but divine power shall accomplish the deliverance which to the outward eye of man was impossible.

## BABY'S CLOCK.

Nobody thinks I can tell the time of day, but I can. The first hour is five o'clock in the morning. That's the time the birds begin to peep. I lie still, and hear them sing—

Tweet, tweet, tweet,  
Chee, chee, chee.

But mama is fast asleep. Nobody awake in all the world but just me and the birds.

The sun gets up, and it's six o'clock in the morning. Then mama opens one eye, and I can hear her say, "Where's my baby?"

All at once I go "Boo!" and she laughs and hugs me, and says I'm precious!

Mama's nice and I love her except when she washes my face too hard and pulls my hair with the comb.

Seven o'clock. That's when the bell goes jingle, jingle, and we have breakfast.

All the eight and nine and ten and eleven hours I play. I run after butterflies and squirrels, and swing, and read my picture-book, and sometimes I cry—just a little bit.

Twelve o'clock! That's a beautiful hour. The clock strikes a lot of times, and the big whistle goes, and the bell rings, and papa comes home, and dinner's ready.

The one and two hours are lost. Mama always carries me off to take a nap. I don't like naps. They waste time. When we wake up the clock strikes three. Then I have on my pink dress, and we go walking or riding. And so the three and four and five hours are gone.

At six o'clock Bossy comes home, and I have my drink of warm milk. Then I put on my white gown and kiss everybody "Good-night," and say, "Now I lay me," and get into bed. Mama says: "Now the sun and the butterflies and my little baby are all gone to bed and sleep, sleep, sleep." So I shut my eyes tight, and next you know it's morning! And that's all the time there is.—*Scottish American.*

## HELPING HANDS.

The Publishing House is rushing work on the *Helping Hands* for the first quarter of the new year. Sabbath-schools not having ordered as yet, will do well to order at once, so that the size of the edition may be rightly estimated.

## A MATTER OF HEALTH



## THE SABBATH.

The giving of the Law was the central point in Old Testament history. God prepared the world for this notable event through many years of discipline. Using the common chronology, we find that 1,655 years passed before the flood. Though this history is very brief, we are assured that there was a great falling away from man's pristine condition of innocence and fellowship with God. After a period of 428 years, a new plan was begun for the restoration, instead of destruction, of the human race. This was the call of Abraham out of his native country to the land of promise, where God designed to found a nation that would represent him, and through whom he would reveal himself to the nations of the earth. It required 430 years more to prepare them for the giving of the Law on Mount Sinai, and much of this time they were held in bondage in a strange land. By many and mighty wonders he brought them out of this land and through the Red Sea into the wilderness of Sinai. All this covered a period of 2,513 years.

The Sabbath was instituted at the creation of the world. This is the only one of the ten commandments referred to before this time. In several ways God honors this commandment above all the rest. We would not know from the Decalogue who gave it, or who was the author of it, were it not for the fourth commandment, which contains the name of God. The penalty for violating a law is supposed to show the estimation that the lawgiver has of its importance. Judged by this rule the first seven belong to one class, while the last three belong to another. The death penalty was attached to each of the first seven, but not to the last three. The following persons were to be put to death: One, who gave his seed to Molock; one who had a familiar spirit or was a wizard, and one who claimed to hold intercourse with a spirit, whether the spirit of one who had died, or of a false god or demon. 2. An idolator. 3. One who blasphemes or curses God. 4. He that picks up sticks on the Sabbath day. 5. A disobedient and rebellious son, who is a glutton and a drunkard. 6. A murderer. 7. An adulterer or adultress, or one guilty of associated crimes.

These seven laws were all of sufficient importance to entitle their violation to receive the death penalty. It is my opinion that the fourth commandment stands above the other six of this class, and thus forms a class of its own.

The following reasons I assign for this view: 1. As I have before suggested, it stands alone in being previously enacted. 2. It is the only one that contains the name of God. 3. The whole Decalogue is called the covenant with God, in these words: "He wrote upon the tables the words of the covenant, the ten commandments." The fourth commandment seems to be signalled out from all the rest with this thought. "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

Great emphasis seems to be placed on the Sabbath commandment. It reaches over and covers, in a sense, the whole Decalogue, and again, in a third sense, the whole ceremonial law is spoken of as a covenant, as the application of the redemption of God's plan.

Here we have the Sabbath given as the memorial of the creation, and at the same time the means of worshipping Jehovah. This is placed in the midst of a code covering the whole week and all the duties of man. Then comes in the ceremonial law to renew us and assist us to obey the Decalogue, and especially the Sabbath. Thus we have a threefold covenant.

We are now prepared to analyze the Decalogue. The first three commandments bring us up to the Sabbath law. They refer only to our duty as it relates to God. The next three belong to the class that is enforced by the death penalty, and relate to our duty to our fellow man, while the last three do not have the death penalty attached to them. Three times three are nine and one make ten. We have thus a wheel within a wheel. Three commandments taken three times. There is still another threefold classification of Sabbaths to which I call attention. We have the weekly Sabbaths and also the ceremonial Sabbaths, which were not so strictly enforced; then came the yearly Sabbaths, or sabbatic years. Every seventh year was to be regarded as a Sabbath, in a sense. After seven of these sabbatic years had passed, the fiftieth year was especially important. It was also called the year of release. The number three comes in for a large share in the Sabbath question.

We will sum this up in eight items:

1. The Sabbath is the law given by God to man.
2. It commemorates the creation of man, and thus stands at the beginning of our life as a race.
3. It serves to rest and renew our physical and mental powers.
4. It is the divine arrangement for our religious cultivation, and the pious adoration of God.
5. It is the most honored commandment in

the Old Testament, and seems to be the most important in God's estimation.

6. Since it included the recognition of the true God, it was important in producing a high religious activity and adherence to the worship of Jehovah.

7. When the people went away from God, the Sabbath was among the first of the commandments that were disregarded, even if it did not stand at the head.

8. Any reform must include this, even if it does not begin with it. What a catalogue of high qualities, even from a Jewish standpoint! Certainly a Jew ought to observe it with great care and receive much benefit from it. How shall we escape, who are Seventh-day Baptists, since we have the light of the Gospel as revealed in the New Testament, and applied by the Holy Spirit, besides much instruction along this line, if we neglect the Sabbath?

W. H. ERNST.

## Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

W. D. WILCOX, Pastor,  
516 W. Monroe St.

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WHOLE No. 3121.

A CAROL.
JAMES WHITCOMB RILEY.
O Brother mine of birth Divine,
Upon this natal day of Thine
Bear with our stress of happiness
Nor count our reverence the less
Because with glee and jubilee
Our hearts go singing up to Thee.

Christ Welcomed.
We can scarcely do better than place at the head of this column the following bit of poetry from an author whose name we cannot give.

It will be a happy experience if all our readers can make the words below their own and, better still, if, in the richness of their love for Christ, and in the welcome they give to Him--much more is thought, and said, and sung than any words can express. If one is made better by welcoming a dear friend for a day, or for several days; if the bonds of old friendships are renewed and all life is strengthened and safeguarded against coming trials, because of such friendship, far more will each of our readers be blessed if at this time, Christ be welcomed in their hearts, in a way larger and richer than ever before. It is not meaningless, but on the contrary it is in keeping with the highest expressions of human joy and love that the birth of Christ was welcomed in the anthem of the angels. Hence we bid you read, and add to that reading the much more it may give birth to in your hearts.

"Ring soft and clear, ye Christmas bells,
Your mat'n call.
The still, blue sky, the sunlight's glow,
Earth dressed in robes of purest snow,
Will join with all
The happy hearts to-day who sing
The sweet old song we love so well.
All praises to our Saviour King.
Tell your glad tale, each Christmas bell."

Few things give greater cause for thankfulness than the fact that a larger and better conception of Christmas has gained so rapidly in the thoughts of people within the last quarter of a century. The overflowing of Divine love, connected with the birth and life of Christ, is steadily enriching the world. There were many pagan elements connected with the Christmas festival in the earlier centuries. These were continued through the Middle Ages and were prominent when the Reformation began, especially in England. The Christmas with which our English-speaking forefathers were familiar was a time of rudeness and rioting. Gambling, dissipation of all kinds, social follies, and social degradation were fostered by the prevailing habits at Christmas time. It is not wonderful that our Puritan ancestors made sharp revolt against that type of Christmas. It was well that

they did so. In no other way could they bear testimony so effectually against prevailing evils. But deeper in the hearts of men than all these surface follies is the consciousness that, after all, God loves this careless world and seeks its good. The highest expression of that love is found in Christ. His birth, as the Babe of Bethlehem, binds Him by the tenderest ties to all men, since it places Him in the cradle with all children. The consciousness of Divine love thus revealed and the closeness of that love, coming thus into human life, makes it an ever present and uplifting influence. It was, therefore, inevitable that with an increasing consciousness of God's love for men there should come a purifying of Christmas. Not a few of those who will live to welcome the Christmas of 1904 can remember various stages by which the festival has been redeemed from its former follies and inconsistencies. The real source of its redemption lies in the better conception of the overflowing love of God for men, revealed in Christ.

How Shall we Celebrate Christmas.
FIRST of all, Christmas is the children's festival. It should bring to them much joy and appropriate presents, according to their needs--not their follies or whims--but most of all it should bring a definite religious influence to them. Not that the day is sacred as the Sabbath is sacred, but the whole Christmas time should be pre-ved by a consciousness of Divine love and surrounded by a religious atmosphere. The child should feel that gifts come because it is Christmas, as well as because it has the love of friends and parents. In this way the better side of the child's life will be drawn out under the touch of Divine love, as revealed in the teachings of friends and parents and in their gifts. It is most appropriate that the services of Christmas be associated with the Sabbath School. Care must be taken lest the foolish elements that have been connected with Christmas be allowed to creep in, not only driving out the better side of the celebration, but associating folly with religion. It is a serious mistake when children or adults take into the Christmas-time, or any other time, those forms of entertainment that introduce foolish things, especially in houses of worship. Highest purity of thought and action should be associated with every form of social entertainment and with all public services in the house of God. Music, rightfully, has a prominent place in Christmas services and the effect of such music upon the hearts of children and upon their memories is among the best features of Christmas celebrations. The RECORDER cannot go into details as to programs for Christmas, neither can it do less

than give warning that, while children are to be entertained and made the recipients of appropriate presents at Christmas time, everything should tend to cultivate the highest in their natures with the best of associations connected with the house of God. We do not say that Christmas should be given a "semi-religious" character. It should be pervaded by a definite religious element, first and foremost in which is the consciousness of God's love for them and for all.

An important element in Sabbath observance is the identification of the Sabbath with a specific day, to which God gives specific sanctification that it may be His representative. There is little meaning in the Sabbath, if one forgets that its main purpose is to represent God in human life and recall to men the fact of His constant presence among them. The association of the Christ-idea with Christmas time, in spite of the fact that the day of Christ's birth is not known, is a clear illustration of the value of specific time as the representative of specific truth and the teacher of that truth. The power of Christmas to cast off pagan elements came from the fact that specific time becomes a permanent teacher of definite truth in human experience. This is illustrated in several other features of Christian history besides Christmas, but we desire at this time to secure in the minds of our readers a higher appreciation of the value of specific time in teaching and perpetuating given thoughts and practices. Life, everywhere, is filled with illustrations of this principle. Objects, places, emblems, times, names, and monuments, are specific teachers of specific things. In all such teaching specific times are more valuable than material things can be. For example, the cross, which in its pagan origin was an offensive symbol of Nature worship, has come to be one of the most definite and, to say the least, a prominent influence in recalling Christ, His work and place in the world's history. But this material symbol, whether on a church spire or worn as an ornament or an amulet, is by no means as powerful and valuable a teacher as the Christmas time is, or ought to be. It is important that parents and teachers give more heed to the value of times and symbols as teaching agencies than they are wont to do. Pictures on the walls of our dwellings or upon the walls of memory are potent teachers. The familiar story of the boy who came to manhood with an overpowering passion for going to sea, but who never saw the ocean until he sought the place of a sailor, is an illustration of the fact we have in mind. Years later, when asked why he, who