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CHILDREN' PAGE.—The Ballad of Old Toys, Poetry; The Good Fairy and the

The Wanderer, Poetry. 796 YOUNG PEOPLE'S WORK.-A Transformed

DEATHS.... 797

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A. H. LEWIS, D. D. LL. D., Editor. JOHN HISCOX, Business Manager.

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CITED SABBATE

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DECEMBER 19, 1904.

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.

A CAROL.

WE can scarcely do better than place at the head of this column the Christ following bit of poetry from an Welcomed. 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 matin 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 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 tall 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

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 for all. 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 children's festival. It should bring to them much joy and appropriate presents, according to

religious influence to them. Not that the day is sacred as the Sabbath is sacred, but the whole Christmas time should be prevaded by a conreligious 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

they did so. In no other way could they bear 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 watures 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

WHOLE No. 3121.

An important element in Sabbath The Association observance is the identification of of Time With the Sabbath with a specific day, to which God gives specific sanctification that it may be His represen-

tative. 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 FIRST of all, Christmas is the 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 their needs—not their follies or came from the fact that specific time becomes a whims—but most of all it should bring a definite 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 sciousness of Divine love and surrounded by a 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

was reared far inland and came from an ancestry ing over the mantel in my father's farmhouse was the picture of a full-rigged ship. That picture became my companion and wrought in me an overpowering passion for becoming a seaman." This illustration is sufficient to emphasize all we have said of the value of Christmas time as the representative of the overflowing love of God, revealed to the world through the Babe of Bethlehem. If that time be perverted valuable lessons which ought to be taught are lost and lessons far worse are put in their place. Parents and teachers cannot do too much to clarify Christmas time—the whole winter holiday season from all pagan thought and worldly folly. They cannot do too much in making that time rich with every influence that draws children toward

God as a loving Father, and Christ as the beautiful Babe of Bethlehem and the Savior of all. It is said that someone once com-Value of Tell- plained to Professor Harnack that his book, entitled "What is Chris-Things are Not tianity?" is given over entirely to telling what Christianity is not. The reply made by that great scholar was, "That is just what I intended." The meaning of his reply was larger than may appear. From our knowledge of that book and of the man and of his seven-volumed history of dogma which describes the growth and development of Christianity during the earlier centuries it was that real Christianity, when stripped of what human thought had added to it, is so simple that an uneducated man can understand it and a child can appreciate it. There is great value in clearing away rubbish that obscures simple truths, plain lines of duty, and the clear path of progress. Such clearing away of rubbish has nothing in com-. mon with that negative criticism—of which there is altogether too much—that consists in telling how not to do things without presenting anything better. Take, for example, the work of Christ. One central theme appears in all He said. That theme is the kingdom of God on earth. Before He came the theme was so covered up and perverted by the rubbish of political notions and earthly kingdoms that, from first to last, He was compelled to labor for the removal of rubbish and the enforcement of the simple truth that the kingdom of God means the rule of God in the hearts and lives of men. All great reforms find much need for clearing away rubbish. Going into the Pantheon, in Rome, one day the writer noted that the street slopes downward towards the main entrance at quite a sharp angle. Reading up the history of that building—a pagan temple sacred to all the gods and finally converted into a Christian church—we found that originally the entrance to the building was reached by an ascent of many steps from the level of the street. But Rome has proceeded upon the plan of building on top of increasing

rubbish, until now the street that was far below

the entrance of the original pagan temple, when

Christ was born, is now much above that en-

trance. All efforts toward reformation, by at-

tempting to build upon the rubbish of past

failures, are futile. Whether it be in the life of

the individual or in larger fields of reform the

beginning of success is a solid foundation and a

right understanding of what ought to be at-

tained. Those who clear away rubbish are

among the most important agents in reform and

are those who bring greatest blessings to the

of farmers, chose a sea-going life he said, "Hang- scribes the work of reform under a most forceful figure. While the ordinary translation does? not reveal the whole beauty of the illustration the careful reader will not fail to see that the prophet is describing those who first remove rubbish, then rebuild broken foundations, finishing and beautifying the structure and completing the paths which approach it. Such are called the "repairers of the breach" and a correct translation describes them as those who "restore the paths" that lead up to the rébuilt and rebeautified dwelling.

> REMOVAL of rubbish is a very dif-Not Magnify- ferent thing from sitting down to complain over past failures or whining because men have done wrong. To recognize failure is wise, since it teaches caution and induces safeguards against other failures. If it be your own life from which rubbish should be cleared do not shrink from adequate knowledge concerning the reasons why rubbish has gathered. Face the fact fairly that you, and those who have influenced you, have made failures and that rubbish has gathered thereby. He is to be pitied who cannot see that himself has made mistakes. He is to be congratulated who, finding out his mistakes and failures, puts shovel and pick at work that rubbish may give place to solid foundations on which new life can find better expression. We passed a dumping ground yesterday, where ashes and rubbish are heaped daily. We know of another place, now filled and level, on which a beautiful edifice stands, but when the foundations were laid for that edifice the workmen were compelled to go many feet through rubbish to the original soil before a proper foundation could be laid. Each life is in danger of becoming a dumping-ground for bad habits, indifference, carelessness, and disobedience. But the worst dumping-ground may become a place for the best of structures if a repentant heart and hands guided by the spirit of obedience will undertake the work. It is useless to deny the existence of rubbish. It is folly to think one may build upon it safely or permanently. It is equal folly 'ink that its removal is hopeless. Divine love. Divine strength care little for rubbish heaps when repentance and obedience set about their removal.

A SISTER writes: "I have been greatly interested in your plans Responses and endeavors for the promotion of Sabbath truth and have been asking the Lord what He would have me do in this reform work. I have given for several years one-tenth of my small income, and sometimes more. It is a pleasure to do what I can, because I desire to see the Lord's work prosper and I am anxious that the people should know the truth. We have received the pledge cards and I have pledged for all our work. No one ever suffered from giving to the Lord. They are always richly blessed. I remember your work daily in prayer. It is God's work

Another sister writes: "I would be so glad to do financially for the cause of the Lord. I am a "lone Sabbath-keeper" with precarious health, that often unfits me for any physical effort. My fervent prayers you ever have without the asking; my hope is strong and my zeal for our pre-

world. The fifty-eighth chapter of Isaiah de- cious cause lacks nothing but the filling of an empty hand that would gladly bear part."

A brother writes: "Your communication in regard to the tract work is at hand. I am very much interested in that work and whatever I am able to do in it will be done willingly and gladly. I know how much the Sabbath has helped me. It can do even more for others."

Another brother writes: "By to-day's mail I received your letter outlining the committee's plans for the distribution of Sabbath literature. I was overjoyed and my first response was 'Glory to God.' The plan and purpose of your committee will please all those who love the success of Sabbath truth. I hope that I may be able to do a little in helping the cause represented in your noble effort."

A sister writes: "I do so wish I could help along those lines concerning which your letter speaks. It is a grand work and one in which I am deeply interested. Old age, poor health, and limited means prevent me from making large gifts. My 'tithe money' does not go far when divided among the different forms of the Lord's

Beyond all that these letters say the evidence of love for the cause of truth, on the part of those who have written, gives encouragement as well as assurance that the prayers of such do not go forth unanswered in behalf of the work of the Master. If these, from their limited means, can give to the cause, those who are more largely blessed with things of this world ought to give of love and substance in greater measure.

SUMMMARY OF NEWS.

The week began with an extensive riot in St. Petersburg, Russia, on Sunday, December 11. A preconcerted movement drew together immense throngs in the most popular center of St. Petersburg, the Nevsky Prospect. This throng gathered to denounce the present autocratic system of government and the war with Japan. pecial efforts had been made by the police to guard against the uprising, but without effect. Blood-red flags, representing the extrme Social Democracy idea, appeared in many places. The united cry from the crowd was, "Down with autocracy." The police force finally charged the crowd and more than a hundred were injured in a fight with them. The officers struck the rioters with the flat of their swords, instead of the edge, so that while many were bruised and wounded none were killed. The following is the text of a proclamation that was scattered through the crowd and through the city:

"We have raised our voices calling for better things, but the government has turned a deaf ear to our cry. We, day to day, draw out a-laborious existence, a condition worse than convicts, while they convert millions into smoke and sacrifice thousands of workmen's lives under incompetent generals. We are shedding our blood for our torturers, while they are entering into a shameless bargain with wealthy landlords and zemstvo leaders. Enough! We cannot endure it longer. We must arise and boldly proclaim that we want an end of war and a government by representatives of the people. Long live the Social Democracy! Down with the war! Down with autocracy! All who are ready to fight for our demands assemble in front of the Kazan Cathedral at 1 o'clock."

While the immediate results of this popular demand for a representative government are not yet apparent, there is evidence that the Czar,

either from sympathy or necessity, favors steps in the direction of the popular demand. Probably a new law giving greater freedom to the press and more personal liberty will be anbody was first proposed twenty years ago or more. It was then claimed that nine-tenths of the people of Russia were unfit to exercise any that in America. On the other hand, the present agitation indicates that the demand for more however it may fare with me or with the church, liberal government, whether it be turned aside there still remains a very large company of plain at this time or not, will continue until reform is people who have not time, nor taste, nor traingradually attained

DECEMBER 19, 1904.]

Active operations in the Russian and Japanese war during the week have been confined to Port Arthur. Following up the success of the previous week the Japanese have pushed the work of "wiping out Port Arthur." The Russian battleships in the harbor, as it now seems, are all disabled or destroyed. The fire of the siege guns has been turned upon the city, being directed especially to magazines and other points that have most to do with military affairs. The Sevastopol, a warship, took refuge outside the main harbor, under a hill, where the fire from siege guns could not reach it. The Japanese torpedo boats on duty outside boldly attacked the Sevastopol on December 12 and 13 and in spite There is no such God as the God of the conof great precautions and many hindrances sucnot sinking it. Another phase of the war apeternity of the confession. It is all rash, expears prominently in the discontent at Moscow and other places in the empire. There is great suffering in many sections. In Kishineff the the common people who fear that these dreadful local government has voted \$100,500 to purchase things may be true, because their leaders have bread for the poor. The terrible slaughter in never said that they were false. If no one else and around Port Arthur seems to have reached is ready to say it, I say it. This world, so full the highest point in connection with the assault of flowers and sunshine and the laughter of upon 203-Metre Hill, reported last week. The children, is not a cursed, lost world, and the number of dead, the terrible work of hand gren- 'endless torment' of the confession is not God's ades and other explosives in mutilating the dead nor Christ's not the Bible's idea of future punand other sickening features make the descrip- ishment. I insist upon it that in our church tion of the situation on the hill, after the battle, these things cannot be said too positively or too a series of horrors. The sad sorrow of the world "loudly." increases week by week as the suffering and slaughter go on. The annual meeting of the trustees of the wood pulp for the manufacture of paper. On

Carnegie Institution in Washington has been held during the past week. This institution is one of the unique, but most promising benefaction of modern times. It is now less than three years since Mr. Carnegie set aside ten million dollars, the revenue from which is to be used "in the broadest and most liberal manner to encourage investigation, research and discovery." The trustees wisely determined to use as little money as possible for buildings and to co-operate with government bureaus, universities, observatories, and similar institutions as far as possible. The plan is to secure the services of experts in all leading departments of science. Eighteen "advisory committees" were appointed to give aid and counsel in developing the work. Immediate results cannot be attained in many departments of investigation, but the value of such investigation is none the less and may be much greater because years are requisite to complete investigation. For example: in the fields of archæology and geography in Egypt, Nubia, Syria, Palestine, etc., time and patience will be large factors in final results. Dr. D. C. Gillam, who is president of the institution, being advanced in years, has resigned. Among the many benefactions of Mr.

Carnegie this is likely to be one of the most, if Several amendments are likely to be made in not the most, valuable of all.

ing for theological discussions, but who are mis-

erably afraid that there is after all such a God

as the God of the Westminster confession, and

'In God's and Christ's name, it is not true.'

aggerated and bitterly untrue. There is some-

Considerable anxiety has been expressed

within a few years past concerning the supply of

December 12 the House of Representatives init-

iated action touching the matter of "forest re-

serves," which gives authority for the manu-

facturing of pulp in Alaska. This permission,

if granted by Congress, will, for the time at

least, increase the output of pulp and probably

its investigations relative to Senator Reed Smoot,

of Utah. A prominent feature of the testimony

during the week indicates, as did the investiga-

Mormons have not actually given up plural mar-

riages and that the oaths taken by them not to

reveal the secrets connected with the church are

below, are said to be attached to the oaths taken:

"That the throat may be cut from ear to ear and

the tongue torn out; that the breast be cut

asunder and the heart and vitals be torn from

the body; that the body be cut asunder at the

middle and the bowels cut out; that, if demanded,

we will give all we possess to the support of the

gress is giving attention is the Philippine bill.

The Senate during the last week has continued

cheapen the cost of paper.

the bill now under consideration. The import-Those interested in theological matters have ance of this bill will be appreciated when the noted during the week that Dr. Samuel T. Car- reader considers that it is likely to become the nounced in time. The demand for a consultative ter, of Long Island, whose renunciation of the foundation of a government for the Philippines Westminister Creed we have already noted, has for many years to come. The value of the bill defended his views before the Presbytery of will consist largely in the wisdom with which Jamaica and has been exonerated from the Congress appreciates the coming development of political rights. Doubtless it is true that a large charge of heresy. A summary of the doctor's the Philippines and the questions that are likely number of them are not yet fit for an elective reasons for refusing to support the Westminster to arise for the next twenty-five or fifty years in franchise like that which obtains in England or Creed are as follows: "The third reason for that section. It is gratifying that Congress my letter is to me a very important one; that, shows great earnestness in studying the question and in securing such a basis for government as will really lead to a new civilization in those

On December 15 President Roosevelt attended a prayer meeting at Grace Reform Church, in Washington, where he is a communicant. Being there is such a destiny awaiting them as the asked by the pastor to speak upon the question confession says there is. These doctrines have of brotherhood he turned his remarks toward the been taught for ages, and the whole force of relation that Christianity sustains to the labor question and troubles coming therefrom. Among heredity comes in to impress them, and they are deeply impressed on the minds of the common other things he is reported as saying: "I do people, so that they often think that he is a dan- . not mean to talk about every seventh day, but gerous man who dares to deny them. Now, for to feel it in the intervening six days, to feel it their sakes I am willing to receive all the severe on the part of the employer with his employes, on the part of the employes with the employer. judgment and ostracism that may come from Three-fourths, probably nine-tenths, of the labor many quarters, and to stand out again in the open sunshine, and holding this thing up say: troubles that sometimes assume so ominous a form would vanish if you could interest the people on each side to approach the matter in the fession. There is no such world as the world of spirit of each striving to care for his fellows as ceeded in torpedoing the warship, disabling, if the confession. There is no such eternity as the he cares for himself. I do not mean for a moment to neglect his own interests. I want a man to take care of himself, for if he does not thing deeply pathetic in the sad, patient look of somebody else will have to take care of him. I want him to remember that, in addition to taking care of himself, he has got to try to do his duty by others. If he will approach his fellow men in the spirit which makes the use of the word brother a genuine term, instead of a term of hypocrisy, the difficulty of dealing with the great questions that arise will be minimized, if not entirely done away with. I hope to see the steady growth of the Christian spirit in this country, not merely among our congregations, among the members in their dealings with one another, but among the members of our congregations in their dealings with all mankind, in their dealings with their fellows, with the men and women round about them; and in no way can we spread the power and influence of our church, in no way can we so effectively bear testimony to it, in no way can we so help in its growth, as by showing that we have been, according to our abilities, doers of the word as well as hearers, not hearers only."

Luther Burbank, of California, who has been called the "Botanical Wizard," after ten years' of experiment has produced a spineless cactus. This plant is said to be half as nutritious as tions at the last session of Congress, that the alfalfa and will yield more forage to the acre than alfalfa. Mr. Burbank is still working to make the plant hardier and more productive of leaves and fruit. The development of this cactus of a revolting character. The penalties, given is likely to be of great importance. It is a plant that will grow luxuriantly on the driest desert. Its growth in the arid sections of the West would bring a large increase for the food of men and animals. It is another triumph of science and shows how closely science and agriculture are connected.

Love, joy and peace are the things that make The most important business to which Con- a man's life. Possession of these three make him most like Christ.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 11, 1904, at 2:15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, A. H. Lewis, F. J. Hubbard, W. M. Stillman, Esle F. Randolph, J. D. Spicer, G. B. Shaw, Corliss F. Randolph, Asa F. Randolph, J. A. Hubbard, H. N. Jordan, J. M. Titsworth, W. C. Hubbard, C. C. Chipman, H. M. Maxson, O. S. Rogers, Mrs. George H. Babcock, A. L. Titsworth. Visitors: Morton Hiscox, James R. Dunham.

Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

The committee on the sale of the lot at Dunellen, N. J., bequeathed by the late Isaac D. Titsworth, reported progress, stating that the matter would be closed in a short time.

The following report of the Advisory Committee was received and adopted:

PLAINFIELD, N. J., DEC. 11, 1904. To the Board of Directors of the American Sabbath Tract Society:

Brethren:—The Advisory Committee to whom was referred the matter of securing an office and stenographer for Dr. Lewis, our Corresponding Secretary, would respectfully report that they can secure an office in the Babcock Block for him at the monthly rental of \$7.00; a stenographer for \$5.00 a week; a telephone connection, between said office and the Publishing House, for \$18.50, the latter being the cost of the instrument and private wire; a book-case to cost \$6.00; and a table to cost, \$4.00.

That it is the opinion of this committee that the above items of expense should be incurred, and that the same should date back to November 14, 1904, and we would so recommend.

> Respectfully submitted, WM. M. STILLMAN, J. A. HUBBARD, J. D. SPICER, C. C. CHIPMAN,

Committee.

The committee on distribution reported having secured the names of 12,000 lawyers, 10,000 clergymen and 1,000 journalists in Pennsylvania, Massachusetts, Connecticut and Rhode Island to whom Sabbath literature would be sent; also. that over 2,200 circular letters had been sent to SABBATH RECORDER subscribers and 100 letters to pastors and elders soliciting co-operation in aggressive work. Owing to special labors connected with the work of the committee on denominational finance O. S. Rogers desired to be released from membership of committee on distribution.

On motion the report was received and pursuant thereto Asa F. Randolph was elected in place of Orra S. Rogers on distribution of literature committee.

Owing to pressure of work at the publishing house it was voted that the business manager be authorized to secure such work done outside of the office on the new tract as he may deem necessary and advisable.

The Treasurer presented report of receipts and disbursements since the last meeting.

The committee on revision of the constitution presented the following report:

Tract Society: Your Committee on Revision of the Constitution

To the Board of Directors of the American Sabbath

begs to report as follows:

Pursuant to a resolution adopted by the Corporation at its Annual Meeting in October, 1904, a Certificate extending the objects of the corporation was duly prepared and executed in duplicate by a majority of the Board of Directors.

November 19th, 1904, said certificate was duly approved by Hon. E. B. Amend, one of the Justices of the Supreme Court of the State of New York.

November 21, 1904, one of said certificates was duly filed and recorded in the office of the County Clerk of the County of New York.

November 25, 1904, the other of said certificates was duly filed and recorded in the office of the Secretary of State of New York. A copy of said certificate, duly certified by said Secretary of State, accompanies this

All formalities have been complied with, which are necessary to enable the corporation to exercise the powers specified in said certificate.

> Respectfully submitted, STEPHEN BABCOCK, CORLISS F. RANDOLPH, C. C. CHIPMAN,

Dated, Nov. 28, 1904.

Report adopted.

Correspondence was received from A. S. Maxson, W. H. Ingham, George Seeley, John H. Austin, Mrs. Holberton, Mrs. H. Hull, Charles Seager and Lebbeus M. Cottrell.

Voted that the Treasurer be authorized to send Rev. George Seeley \$50 in addition to his regular salary for the year.

Mrs. M. G. Townsend reported on her work in Iowa and Rev. J. T. Davis on his work on the Pacific coast field for the month of Novem-

The committee on by-laws presented the following report:

BY-LAWS.

I. MEETINGS OF THE BOARD OF DIRECTORS.

I. Stated Meetings. The Board of Directors will meet regularly on the second First-day of the week in month, at 2.15 o'clock in the afternoon, in the City of Plainfield, New Jersey, in the parlors of the Seventh-day Baptist Church of Christ of Plainfield.

2. Special Meetings of the Board of Directors may be called by the Recording Secretary when so directed by the Board, by order of the President, or on the request in writing of at least two directors.

Notice of Special Meetings shall be given to all directors by mailing to each director, at least three days before the day fixed for a special meeting, a copy of the notice of the meeting, which notice shall specify the time and place of meeting and the nature of the business to be considered.

- 3. The Order of Business at Stated Meetings of the Board shall be as follows:
- 1. Call to order.
- 2. Prayer.
- 3. Reading the minutes of the last meeting of the
- 4. Reports of Standing Committees.
- Reports of Special Committees. Treasurer's Report.
- Report of the Corresponding Secretary.
- 8. Miscellaneous Business.
- 9. Reading the minutes of the meeting.
- 10. Adjournment II. STANDING COMMITTEES.

At the first Stated Meeting of the Board after the Annual Meeting of the Corporation, there shall be appointed the following committees to serve during the year, viz.:

- 1. A Committee to advise with the Corresponding Secretary.
- 2. A Committee to supervise the work of the Pub-
- 3. A Committee on Distribution of Denominational Literature. 4. A Committee to collect, bind and distribute files
- of Denominational Literature.

These By-Laws may be amended at any Stated Meeting of the Board by vote of a majority of the members present at such meeting.

J. F. HUBBARD, C. F. RANDOLPH.

C. C. CHIPMAN, Committee. Report adopted. Minutes read and approved. Board adjourned.

Mrs. Orilla Craine, Brookfield, N.

ARTHUR L. TITSWORTH, Recording Secretary.

TRACT SOCIETY. Treasurer's Receipts for November, 1904.

Miss Lois Babcock, Brookfield, N. Y. 2 00 Mary A. Stillman, East Boston, Mass. 10 00 Eliza E. Stillman, East Boston,

Mr. and Mrs. A. G. Crofoot, Independence, N. Y. 3 00 Woman's Board 10 76 D. S. Allen, Port Lavaca, Tex. . . 5 00 "A Friend," Wis. 5 50

Y.\$ 5 00

E. M. S., Clear Lake, Wis. 1 00 Miss Nettie J. Coon, Milton Junction, Wis. 3 06 William E. Witter, Oneida, N. Y. 300 Churches—

Second Brookfield, N. Y. 4 75 West Edmeston, N. Y., Sabbath-School 1 86 Pawcatuck, Westerly, R. I. 30 50 Utica, N. Y., Sabbath-School 10 00 Berlin, N. Y. 10 00

Marlboro, N. J. 4 00 Salem, W. Va. 5 50 For Linotype—

Mr. and Mrs. W. H. Hurley, Talent, Ore. 5 20 For Aggressive Sabbath Reform— Rev. A. H. Lewis, Plainfield, N. J. 25 00-\$ 267 07

Collections— South-Eastern Association, Onethird collection 7 00

Julius M. Todd bequest 2 50 Nancy M. Frank bequest 10.00— Publishing House Receipts 721 36 \$1,007 93

F. J. HUBBARD,

Treasurer.

Plainfield, N. J., Dec. 1, 1904. A CHRISTMAS THOUGHT.

E. & O. E.

The night is sweet and darkling. And stars with frosty sparkling Like the spear-points of archangels from heaven's ram-

The Christmas bells are ringing,

The Christmas choirs are singing, And all a forest sanctuary the dim church wears its

The organ's golden thunder Builds up its world of wonder;

Through vaulted dome and trembling aisle the joyous anthem rolls.

With mighty music voicing The whole world's wide rejoicing

That Christ the Lord came down to earth for love of sorrowing souls. Far from the Orient stealing,

A wave of song comes pealing,

From east to west swept onward with the dawn this day of days, O'er thronging city spaces,

O'er solitary places, Round all the happy listening earth it carries prayer and praise.

But naught the bells, the ringers, And naught the songs of singers,

And all the green and gladness and gifts are things Unless with new baptism

Of heavenly love and chrism The Christ again this Christmas Day be born within

-Christian Endeavor World:

The Business Office.

The Business Office wishes all its patrons "A Merry Christmas and a Happy New Year." We wish we might extend this greeting personally, or even send it to you illumined with bright ink, gay pictures, and all that goes to make the Christmas season joyful and happy. But we cannot do all these things, even if the heart is right; so we extend the greeting in plain black and white, trusting that the reading between the lines will do the rest.

We appreciate, too, the way in which our friends are responding to our appeals. It has seemed rather slow in coming at times, but from now on we expect to make up to the Treasurer for our heavy drafts on his funds since last June.

By the way, we haven't had one single wish to investigate the red letter Testament we spoke about two or three weeks ago. All supplied?

The Helping Hand for the next quarter makes sixty seven pages, beside map and cover. Is there another lesson help that gives so much for the small amount of 25 cents a year a copy?

We have told our patrons in the past that we have a nice little printing office at the publishing house, and that we thought that sometimes we did passably good work. A week ago we printed the first number of a sixteen-page paper for the largest church in Plainfield, one that supports several missionaries of its own, and that raises well toward \$35,000 a year for church and benevolent purposes. We had to rush the work because it was a crowded week, yet a letter just received from its editor says in part:

"Your printing of the —— has given full satisfaction to our people and I want to congratulate you on the fine dress you gave our little iournal."

But don't believe we always tread the easy road of life. Just read the report of the last Tract Board meeting. We plead guilty and acknowledge that we have tried to do more than our facilities would allow. But we don't intend to stop and will try to enlarge our facilities. If the publishing house is ever to become a help, rather than a hindrance, there's only way to do it and only one time, and that's now. If we had a fast press to keep up with our Linotype we wouldn't ask odds of anyone. Perhaps we may have it—some day?

THE SEVENTH-DAY BAPTIST CHURCH IN BATTLE CREEK.

It may not be generally known to the readers of the Sabbath Recorder that for several years influences have been at work in Battle Creek, Mich., which have caused some falling away from the Seventh-day Adventist faith. Such, however, is the fact. It would not be possible in this brief letter to give a full account of all the causes which have combined to produce this result, or to describe, in detail, the present conditions. Nor is it necessary. It is sufficient to say are needing the shepherding care of the gospel that among those who, for one cause or another, have become dissatisfied with the Adventist church, some have practically abandoned the Sabbath and the Christian life, others are drifting that way, while others are looking for light and praying for help to hold to the faith of the sistently, and prayerfully followed up it will gospel and the truth of the Sabbath, both for their own and their families' sakes and for the sake of the good they may do to others. Of this latter class a little company began, about six months ago, to hold meetings on Sabbath after-

noon in a little school house, near the Sanitarium, for Bible study and prayer. This little meeting grew in numbers, in interest and in spirituality until about the middle of October last when, upon their urgent request, I visited them, preaching at their Sabbath meeting and attending a gathering in the evening to consider the situation and, if possible, devise some plan for enlarging and making more permanent their work. At this meeting the brethren agreed, with unanimous voice, that some kind of organization for mutual fellowship and united service was imperative. Various plans were discussed, the Seventh-day Baptist expose of faith was read and a committee was appointed to draft a plan of organization and report at a future meeting.

THE SABBATH RECORDER.

I again visited the brethren the last of November, spending three Sabbaths with them, preaching on Sabbath eve, on Sabbath afternoon and on Sunday evening and visiting and holding some cottage meetings during the intervening weeks. The meetings were held in a small hall centrally located and quite convenient for such gatherings. This hall was usually well filled, the largest number at any one meeting being eighty. The entire series was well received and much interest was awakened in it. At almost every meeting there were new developments of interest which need fostering. On Sabbath, December 10, a Seventh-day

Baptist church was organized on the basis of the expose of faith, as published in the Seventh-day Baptist Hand Book and with a covenant similar to that of the Church in Plainfield, N. J., and, so far as I know, similar to that adopted in most of our churches. The charter membership of the church numbers sixteen. Several who were expected to enter the organization were unavoidably prevented, but are expected to come soon. Three of the number were baptized on Sabbath afternoon, the Adventist people very kindly granting us the use of their baptistery and robes for that purpose. The following are the officers of the church, chosen at the organization: J. C. Bartholf, 133 West Van Buren street, Moderator; E. P. Dexter, 14 East Bidwell street, Clerk; F. B. Hunt, 107 Glenwood avenue, Treasurer, and John Kolvoord and F. B. Hunt, Here is a work which appeals to all our peo-

ple for prayers, sympathy and aid. I believe it is one of the most promising fields that have opened to us for a generation. When my own attention was first called to it, I shrank from it with the feeling that it would be, in some sense, a trespass upon the prerogatives of another people with whom we should hold nothing but the most friendly relations. A somewhat careful study of the conditions convinces me that this is not the case. The work lies among a people who have for various causes already separated themselves from the Adventist church, or are voluntarily doing so. Some of these are hungering for the instruction and fellowship of the gospel and others ministry, lest they fall away entirely from the Sabbath and the Christian life. This is unmistakably a call to Seventh-day Baptists. From the little which I have had to do with the work thus far I am persuaded that, if patiently, perbear precious fruit. It will take time to overcome prejudices and remove misconceptions as to our spirit and motives in the matter. There will be difficulties in the way of great success and disappointments will come to whoever shall

undertake the work, but a strong, steady pull, in the sweet spirit of Jesus, will surely win and build up a good Seventh-day Baptist church. In this opinion I am supported by many in Battle Creek, not only among those who have given themselves to the movement, but also by some strong Adventist people who will never join it, but who look for good to come from it, not only among those for whom the work is being done, but in the Adventist church itself. Letters have already been addressed to the Missionary Society asking for co-operation in putting this work L. A. Platts. upon its feet.

MILTON, Wis., Dec. 14, 1904.

TO THE FRIENDS OF TEMPERANCE.

The Hepburn-Dolliver bill (H. R. 4072) is liable to come up for action in the early days of Congress. This bill is designed to permit interstate shipments of liquor to be subjected to the operation of state laws upon entering the state and before delivery to the consignee as at present. The passage of this bill is of the utmost importance and to this end we seek your co-operation and that of every friend of temperance in every state.

Will you not write immediately a strong, courteous letter to your member of the House of Representatives at Washington urging his active support of the Hepburn bill; also please enlist the interest of influential friends in your city and neighborhood and have a great number of them write their Congressman at once urging his hearty support. DO IT AT ONCE.

Sincerely your Co-worker.

EDWIN C. DINWIDDIE, Legislative Superintendent.

Dec. 1, 1904.

BOOK NOTICE.

"Dr. Barnardo, the Foster-father of "No-BODY'S CHILDREN," PP. VIII-196.

This book is the story of a great work in rescuing waif children in the city of London, and elsewhere, in Great Britain. The pages tell marvelous stories of what Dr. Barnardo, with a clear brain and stout heart, has done in aiding such children. A multitude of children have been saved from want and neglect, and from an almost inevitable life of crime and shame. They have been taught useful knowledge by way of helpful industries, which have not only aided the individual children but have been of considerable value to the people of the communities and to the British nation. It is said, "There is not a parish in London which cannot testify to the successful career of men who have come from the Dr. Barnardo Homes." The system aims to teach children such handicrafts as are fitted to their individual character and liking, according to a well known principal that each one succeeds best in that department of life for which he is most fitted, and has some definite liking. This work was commenced in 1866, and it has spread so that in 1899 it secured incorporation from the local government Board, making it, in some sense "a national undertaking." What has been done through the Barnardo Homes gives many suggestions and much valuable information to all workers in behalf of outcast children, in every land.

A small circle of usefulness is not to be de-

In-taking and out-giving—getting good and giving good—that is our main business.

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

FOR LIFE ETERNAL.

ANNIE L. HOLBERTON. Oh! this life of ours has a varied seeming As its written pages the years unfold. From youth's springtime hours, with bright prospects

Till the wintry days gather swift and cold.

For some hearts the years have been full of gladness. Beneath Heaven's blessing has fortune smiled, And often full many have known the sadness Of blasted prospects that but beguiled.

Many too have achieved in worldly treasure The success which others have sought in vain, And happiness meted in goodly measure, While others but bow to an added pain.

Ah! if this was all, was it life's full meaning. To accept the sorrows or joys of earth, To reap the harvest or gather the gleaning, Our short sojourn here would be little worth.

Let the hands that fill with bounteous blessing Reach forth to relieve the sufferer's woe, And, the source of every gift confessing, The gospel of Jesus abroad bestow.

And, oh, child of grief! "look aloft" and borrow This comfort still from the voice above. That the chastened soul may not always sorrow, For such with compassion the Lord doth love.

Then whether our lot be the twofold pleasure Of sharing the wealth which in trust we hold, Or to lay at his feet our only treasure, We shall know the joy of life untold.

"MOTHER" BICKERDYKE.

was probably no one who was more beloved by the men of both the Northern and Southern armies, then this brave woman. When the war broke out, she was living in Galesburg, Ill., and went as a nurse to the front with one of the first train loads of supplies. She found work little boy. If you do not wash you must go at once and wherever there was the greatest, without your dinner." need, there she was found. She went with the fort alike to the boys in blue and in grey. At one time, she took charge of the small-pox hospital in Memphis, and although nine men were lying dead at the time in the building with the dread disease, she cleaned and renovated the place with her own hands. She was equally at home in the Hospital or on the battle-field.

It was she who instituted the "cow and hen mission" by means of which one hundred cows and one thousand hens were sent to the hospitals in the West for the use of the soldiers.

When the war was over and the Illinois regiments went to Washington for their final review, "Mother Bickerdyke" rode with the soldiers of that State and received as much recognition and applause as the war-scarred veterans. A calico dress and sunbonnet, her only uniform, were sold as souvenirs the next day for one hundred dollars.

home of her son, but her heart and mind were filled with the interests of her boys. She spent much time in visiting them in the soldiers' homes and was instrumental in securing pensions for many of them.

The veterans of Illinois are now about to erect a monument to her memory at Galesburg. There are to be two figures in bronze, an army nurse giving a drink of water to a wounded soldier. The inscription on the base reads, Mary A. Bickerdyke, "Mother," a fitting tribute to a noble woman by the boys who knew and loved her.

LOVE OF LIBERTY IN CHILDREN.

Probably no one will question the truth of the statement that love of liberty is a natural frait common to all of God's creatures. In man; particularly the American representative of the genus, the quality is almost abnormally developed, and the development begins early in life. The "inalienable rights" of the constitution form as real an element of the atmosphere of our homes as oxygen; and are as readily absorbed by the little ones, who from lack of judgment are sometimes guilty of impertinence - --liberty of speech, or even of disobedienceliberty of action. Yet love of liberty, though so easily capable of perversion, is good, being Godgiven, and may be turned to account in training our children.

The following incident shows one mother's idea of the subject:

One morning little Ted had been engaged in that most delightful of occupations, making mud pies. By and by he heard a shrill whistle, and soon saw the men coming down the street from the mill, by which token Teddy knew that it was noon, and papa would soon be home. So he scampered into the kitchen with a great deal of his pastry adhering to his hands and face.

"Wash you face and hands now, Teddy," said mama, placing basin and towel within easy reach of the short arms.

for bathing are distinct elements in the mind of During the dark days of the Civil War there a small boy. "I don't want to wash," whim-

> Mama waited a few minutes but as Teddy showed no intention of doing as he was bidden, she said quietly—

"You can not come to the table as you are,

armies from place to place, and brought com- better than to sacrifice his dinner, while Jimmy, who had looked on with the half amused expression affected by older brothers, grew thoughtful.

> "Why is it, mamie," he said, "that you and pop can do just as you please about things, while we kids always have to do what you tell us? don't think it's fair."

> From the mother's heart a swift prayer for wisdom winged its way before she asked:

'Did Teddy have to wash?"

"He did," said Jimmy, "or-"

"Suffer the consequences," finished his mother. "You say that papa and I can do as we choose, which is true. But if we do wrong we have to bear the punishment, which is no less certain because it comes from God. Little children do not always know right from wrong, so in order to help them, and make right easy, we reward them for being good," stooping to kiss The latter years of her life were spent in the Ted's now shining face, "and punish them when they are naughty. My little boys," she said, concluding the homily, "may do as they choose just as long as they choose to do right."—The American Mother.

THE PHILANTHROPIC SIDE OF MIS-SION WORK.

The great end of Christian missions is without doubt to make known to all mankind the Gospel of the grace of God, that Gospel which

brings salvation. To save the soul from death through faith in Him who is the Saviour of all men—this is the high aim and great justification of all missionary effort; nothing short of

this will ever satisfy the true servant of Christ.

But this supreme object of Christian missions always has been best accomplished in connection with efforts for the temporal good of the people among whom missionaries labor. Our Divine Lord "went about doing good," healing the sick, feeding the hungry, and cleansing the lepers; so did His apostles, for the Gospel has "the promise of the life that now is" as well as "of that which is to come." Indeed, did Christianity not bring temporal as well as spiritual blessings we might well doubt its Divine origin, and whether it was really adapted to mankind.

Missionary work brings good to heathen peoples in many directions, and exerts a beneficent influence as the great civilizing, educational, philanthropic, and healing power in many parts of the world. It is easy to show that Christian missions are well worthy of the support of all true philanthropists, whatever may be their theological beliefs or non-beliefs, for nothing that has had a hundredth part of the influence which missions have exerted in alleviating the ills that afflict humanity. On this ground alone we might claim the hearty sympathy and generous support of every one "that loves his fellow-men."

Every Christian missionary is a teacher, and the school is as indispensable a part of the mission station as is the church for a long time in the early stages of mission work. Teaching But water for making mud pies and water adults has to be done, and it is marvelous how some have learned to read, even in old age; but of course the great hope of all missions is the young people and the children; and so the establishment of schools, the training of teachers, and the preparation of school books are matters which demand a large portion of the time and strength of missionaries. To teach reading becomes thus an indispensable first step in mission work, and many of the most eminent mission-On reflection, Teddy decided that to obey was aries have themselves spent much time in teaching children their alphabet and first reading lessons.—Missionary Review of the World.

THE AMATEUR NURSE.

Although this is decidedly the age of the trained nurse, there are thousands of American tamilies who take care of relatives and friends through every sort of illness, from whooping cough to typhoid, and there are so many things that the home nurse can do to make a patient comfortable and to keep a sickroom wholesome without any special trouble or expense and with just a little knowledge of simple facts that it seems important to talk about these things as often as possible, so that the untrained women who are devotedly kind and untiringly patient may also know how to prove themselves capable and really useful.

In the first place, if you are unexpectedly called upon, say, to care for a member of the family suddenly taken down with scarlet fever. vou must not only nurse your patient, but guard members of your family from contagion, and you must start doing the right things at the very beginning.

Clean out your sickroom at the start. Send away all draperies, carpets and curtains that will not wash; put away useless bric-a-brac and upholstered furniture; clean out all books. Have pretty, fresh ironed, white lawn curtains at the windows, a few jars for flowers and anything

DECEMBER 19, 1904.]

else that is cheerful and not an abiding place for disease germs. Get a good sized screen, so that you can have plenty of clear air, without draughts, and see to it that there is a washable or old rug by the bed, plenty of pillows and neat have most careful consideration, writes Florbedding.

With a room made easy to clean and disinfect, next turn your attention to your dress. It must be cotton, and plain, as much after the fashion of a nurse's uniform as vou can quickly and conveniently put together—that is, short skirt, white aprons and a cap, if your hair is at all oily and likely to hold germs. In any case, covered hair is a wise precaution. Wear noiseless slippers, no clinking watch chains and no iewelry.

If you want a simple antiseptic for use all through the sickroom, get some pure borax the first day. Take a quart of warm water and put into it as much borax as it will hold in solution, and use the solution, a half cup to a gallon of water, for all disinfecting and washing. Wash the woodwork, furniture and floors with this water, all dresses before they are sent to the laundry, and dip all bedding and clothing in it before sending them to the laundry. A weak solution of the original solution is excellent for bathing the patient and for a daily mouth wash. It is also valuable for bathing wounds and for washing the nurse's hands after dressing of

A floor should never be swept in a room where there is a contagious patient. It should be washed with a cloth dipped in borax water, so that no dust annoys the patient and no assortment of germs are flung up in the air, to drift out of the window into the hall en route to fresh victims.—The New York Tribune.

TEN QUESTIONS.

The family at a Pennsylvania farmhouse were kept from church and Sabbath school one very stormy Sabbath, and the boys and girls were anticipating a long tiresome day, when Uncle Ned came to the rescue with the list of questions given below. Bibles were brought out, and the search for answers kept them all busy and interested a large part of the day. Perhaps some of our young people would like to look for them, too:

- I. Where does the Bible speak of boys and girls playing in the streets?
- 2. Who cut a book into pieces with a penknife and threw the leaves into the fire?
- 3. What young man went to sleep and fell out of a window while at a preaching service? What news did the first carrier-pigeon - bring?
- lost his ax-head in the water. How did he re- like manner, that magnetism and electricity are cover it?
- while his enemies were watching for him at the gates by being let down from the wall in a bas-
- 7. On what occasion was a large army put to flight by three hundred men using only lamps, pitchers, and trumpets? 8. Who hid some ear-rings under on oak?
- 9. Who hid two spies among some stalks of flax upon the roof of her house?

10. What little girl was the means of curing a man of leprosy, and turning him from idolatry to the worship of the true God?—Exchange.

THE HAPPIEST OF CHILDREN.

THE SABBATH RECORDER.

People in Japan scrupulously respect the rights of a child, claiming that because he is little, and, to a certain extent, helpless, he should ence Peltier in Good Housekeeping. In a Japanese household a child, when speaking, has polite attention paid to him. No one would dream of interrupting or disregarding him. The saving that "All the world loves a lover," in order to mean anything to the oriental mind, would have to be changed to, "All the world loves a child," for intense love of children is a strong characteristic of the Japanese.

If, as Buddha said, "Hatred ceases not by hatred at any time; hatred ceases by love," then, argue Japanese parents, love brings forth love and reciprocal service; and they treat their children accordingly.

It is easy to understand, then, why Japanese little ones are the happiest and best behaved children in the world; for a child is, of course. a reflection of his environment.

THE NATURE OF ELECTRICITY

Concerning the fundamental nature of electricity, there is still no certainty, says an editorial writer in The Electrical World and Engineer, though there are various hypotheses, including several that explain both electricity and magnetism in terms of the ether. The writer goes on to say:

"None of these theories seem capable of being submitted to experimental demonstration. It is certain, however, that, since the interconnection between electricity and magnetism is known, a demonstration of the nature of the one must, by corollary, include a disclosure of the nature of the other. Moreover, it would now seem likely that the complete unravelling of the nature of electricity would necessarily include a revelation of the nature both of matter and of gravitation. All that can be said with reasonable certainty at present seems to be that kind of disturbance can not yet be defined, partly because the mechanism of the ether itself must be sufficiently known in order to differentiate its disturbed conditions from its normal conditions. In the case of air, as an atmosphere on the surface of our globe, we have a sufficiently clear idea of its nature to enable us to say that a streaming disturbance of the air, necessarily accompanied by spinning or vorticity, constitutes the phenomenon that we all recognize as wind. Wind may, therefore, be defined as a particular disturbance of the air. Sound, as it reaches our ears, we attribute to a different 5. While cutting wood near a river a man kind of disturbance in air. So it seems clear, in particular disturbances of the ether. Just 6. What man escaped from a walled city what the disturbances are is not clear. But we know that the two disturbances are mutually related in the manner that streaming is related to spin or vorticity in an incompressible fluid."

Human life is a voyage, but our Heavenly Father does not give us the control of the weather.

He is always with us; clouds only conceal; they do not banish Him.

My mornings I will make sublime, My afternoons a song divine, And all my nights shall be a prayer, Then life is conquered everywhere.

Missions.

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

Not anything can be accomplished without ac-

tion. Plans never so well laid, purposes never so

perfect, can never be brought to pass only by

earnest and persistent effort. It is said that

action is the highest element in oratory. There

must be an active principle in a seed to make it

germinate and grow. There must be an active

power in a tree to make it grow and blossom and bear fruit. In the business world demands can never be met, great enterprises started and built up, without business hum and hustle. No one can be a scholar, or reach success in any profession without hard work. The same law holds good in religious life. No one can grow in grace and in the knowledge of Jesus Christ without diligently using the means of grace. No church can grow and develop the graces of the spirit and increase in power and membership without active effort. Wishing it, dreaming over it, thinking never so intensely about it, will never accomplish it. There must be personal and combined action and labor to bring it to pass. In any department of life, whether in business, in education, in society, in religion, if anything should be done or is done, some one or several ones must do it. So IT is in denominational matters. If we wish to have the people interested in denominational effort they must see that something is being done. Denominational purposes, theories, plans, never so wise, never so practicable will never be accomplished without earnest and persistent action. Do we need to be more aggressive in denominational lines of effort, then be more aggressive. Do we need a revival of religion in our churches? Do church members need to be brought up to higher spiritual life, into a closer fellowship with Jesus Christ, to be more indwelt by the Holy Spirit and the unsaved gathered into the fold of Christ, then go electricity and magnetism are states of disturb- to work for it. Lamentation over the low ance in the universal ether, although the exact spiritual condition of Zion, wishing that there might be a better spiritual state of things, dreaming over it, will never bring the change so greatly needed. There must be earnest and importunate praying, some personal effort, some earnest hard work done. If our missionary interests should be better supported, larger work done; if Sabbath truth should be more aggres-

> FROM DR. ROSA W. PALMBORG. LIEU-00, China, Oct. 28, 1904.

Rev. O. U. WHITFORD:

sively promulgated by voice and pen within and

without, then rise up and do it. Who will do

it? The leaders and the people. Who are the

leaders? The pastors of our churches and the

leaders in our societies and our boards. Why

cannot a church give a whole week to missions,

preaching on missions, prayer meetings for mis-

sions, a revival effort for missions? Why can-

not, a church give a whole week to Sabbath re-

form, preaching on the various phases of the

Sabbath question, prayer meetings for Sabbath

reform, within and without? If we should do

this, do you not think there would be among us

more interest in missions, more interest in Sab-

bath reform and better Sabbath observance?

Dear Friend:—It is a good while since I have written anything to you for publication, and now since I have more to write about I will send you a few words.

I suppose Mr. Davis must have written of Therefore I have had more calls from a cer-

This time I did. I didn't even write letters. After the school was fairly started I soon made up my mind that Miss Burdick did not really need me to help her very long, as she has remembered the language remarkably well, and again, as I had been away about eleven months. October 5. As our boat must wait till midand Mr. Crofoot and my friend Miss Lindholm went with us to the boat, all my baggage, etc., boat at night, our long line of rickshaws, pulled by men who didn't want to go and had to be couldn't find, the way in among the Chinese from there, saying that he does not like it at all friendship by staying by me to the end of it. age, so he must mind her. sleep and in the day time we sat on our beds. We spent two nights and nearly two days on the boat, arriving here Friday afternoon in time to get everything up to the house before sun-

By "we" I mean my old Chinese lady, who grateful. has come back with me for a while, at least; a young girl who has just finished her time in the girls' school and has come with me to study medicine and be my helper; our landlady's young grandson who had been to Shanghai to his sister's wedding; my little adopted girl and myself. I found a sedan-chair waiting for me as soon as the boatman had been paid off. The people had been here several days in succession to ask if I had come, as they wanted me to visit a very sick woman, so I went. The man; her husband, said he had cast lots before the kitchen god as to whom he should call and the lot fell on me. I am afraid his god didn't help him much, for I was unable to cure the woman.

so I had enough to do until within the last few days. The weather for almost a week has been very rainy, making the country roads well nigh impassible for either doctor or the patients. I burnt offerings and rivers of oil, but it is this: had one case during the first week of my ar- to deal justly, love mercy and walk humbly berival, where I undoubtedly saved a woman's life fore God, i. e., to have a pure spirit and to show and where native doctors would have been perfectly helpless, which has brought a great deal

Miss Burdick's arrival and how happy we all tain class of people than before. At the same were to welcome her back. I have said little time I have had several cases which I could do must know, without our saying it, as we have equilibrium and make people think that although hoped and waited for her so long. There were I am a good deal better than some native docreasons why I should be in Shanghai during tors I am, after all, nothing very wonderful or August, so I had not been away, but soon after everything would yield to my treatment. Night Miss Burdick's arrival I accepted an invitation before last I was called out to an opium suicide, from a friend to spend some time with her at a man wearied of life and its troubles, who had the hills. I was there twelve days, getting back taken such pains to make his suicide sure that just in time for the girls' school to open. I there was no saving him. He was almost dead made those twelve days a genuine vacation—just—when I arrived. It is the first of many such—Religion does not begin, according to him, until forgot every care and had a good time, walk- cases here that I have lost. My little school sleeping, and it did me more good than many a sence and will have to be built up afresh, I am longer vacation has done, because, usually, I afraid. But I shall not give it up. Two, at He is not afraid of "creaturely activity." He is don't feel as if I ought to make it all play. least, of the small pupils are getting very good, rather afraid of empty creed and hollow prodistinct ideas of Christianity and its principles. fession. They have been in the school since its opening. The young man whom I taught personally in Shanghai and who was baptized just before the smaller than it really is? A pure heart and summer vacation I am sure has been worth my practical goodness are splendid assets. Blessed I made plans to come to Lieu-oo as soon as I time and care. I did not know at the time that could get ready. It was almost like moving his stepmother did not know he was to be baptized that day, but he told me afterwards that but we got started off on a boat on the night of he did not tell her for he knew she would forbid him and he did not want to directly disobey night for the tide, Miss Burdick insisted we were her. As soon as she saw the bundle of wet to stay on shore for supper and afterwards she clothes he brought home she asked him about it and he told her. Her wrath, and that of his grandmother, was very great and they immehaving gone in the afternoon. The trip to the diately forbade his coming to church at all or even studying with me. For a good while he was like a prisoner in his home, but now he has made to go all the way; how we lost, or rather been put in a Catholic school. He writes to me

than nothing, as far as being any help to the

so I will stop. My health and that of my helpers is usually good, for which I am very ing God."

"PURE RELIGION."

What is "pure religion," or what we to-day call "simple religion," i. e., religion stripped of all its trimmings and frills? What is the "sign in Him, as Christ has said, "He that believeth and mark" of genuine religion? "The proper performance of sacred ritual," says one. "Obedience to a light within," says another. "Sound belief in the faith once delivered to the saints," says a third. "It is a connection with God," says a fourth. "It is living so as to get to heaven," says a fifth. "It is a spirit of devotion," adds a sixth. And so on.

The apostle James says that simple religion, undefiled by any addition of human ingenuity, A number of people had been waiting for me, is just purity of heart and practical goodness. (See James 1:27.) His great forerunner, the prophet Micah, had said almost the same thing. The sum and substance of religion is not in practical goodness. (See Micah 6:8.)

Both of these men were tired of vain performof commendation and given people faith in me. ances. They had heard too often the hollow

ring of "profession" and "head doctrine" with no practice to go with them. They wanted something real—something that would work here about it because it seemed to me that every one nothing for, which will probably restore the and now. And so they cut off all the fringes and reduced religion to a state of heart and a manner of life. Of course this is right as far as it goes. James at a stroke breaks into fragments the theory that religion consists of believing a lot of truths—why, he says, "the devils believe," but that does not make them religious. They have emotions, too. They are scared and tremble, but that does not make them religious. you practice your faith. You show your faith ing, playing tennis, talking, reading, eating, and work here has deteriorated greatly in my ab- by your works, you exhibit your inner condition, your heart, by the way you act toward men.

> But do we not all feel that this foregoing account makes religion something less, something is the man, blessed is the woman, blessed is the child who are unspotted by the world and who practice goodness wherever they go. The religion which bears visible fruit is a good kind to graft from. But is that all of religion? Is that the beginning, the middle and the end? No, it is not. To understand your Alpine stream you must go farther than the top of the mountain down which it runs. You must go back to the ocean, which is the source of every rill, brook

Religion, pure and simple, cannot be defined with God left out. It is possible to give all one's goods to feed the poor, without being restreets, and all would almost make a chapter by and hopes his mother will give in soon and let ligious. It is possible to give one's body to be itself. I felt that my friends fully proved their him come back to study with me. He is not of burned for some good "cause," without having any "pure religion." Religion begins with faith Then when we reached the boat Mr. Crofoot, Just now I am only giving personal instruct in God. It is born when the soul discovers Him, carried my little girl in and came out saying he tion to one boy, our landlady's grandson. He has confidence in Him and goes to living in this didn't know where we were going to sleep. It seems a nice boy and if I could only save him confidence or trust in Him. All "right belief" was pretty full, to be sure, but things were to a good manhood I would be so glad. All the must spring out of this primal trust in the living stowed away very well and we had room to other male members of the family are worse God, or it does not belong to religion. All practical goodness which deserves to be called religious must flow out of this union of soul My "few words" are becoming a great many with God. The purity of heart which counts for religion is the purity which comes from "see-

> Simple religion, then, is the life of God in the life of man. It is neither "belief," nor "good works." It is both, and it is more than both. It is a life of purity and practical goodness flowing from contact with God and simplest trust in me, out of him shall flow rivers of living water." That is religion, pure and simple.— The American Friend.

> > "WE HAVE SEEN HIS STAR." O, though the way be rough and long, And dangers lurk on every side, Yet still we lift our constant song, "The star of faith shall be our guide."

Though tempests fill the empty sky. And terrors vex the circling night, Yet still with one accord we cry, "The star of hope shall be our light."

Though fear should follow all the way Along the path our feet must roam, Yet still with heart and voice we say, "The star of love shall lead us home." -East and West.

The hope of the world is kindly living, Learned from the joy of God above. INSTALLATION OF REV. S. R. WHEELER.

DECEMBER 19, 1904.]

When the pastorate of the Marlboro Seventhday Baptist Church, at Bridgeton, N. J., was made vacant through the sad death of Rev. N. M. Mills, last summer, we were advised by Secretary Whitford to extend a call to Rev. S. R. Wheeler of Boulder, Col. The church acted in accordance with that advice. Mr. Wheeler accepted the call and began his labors on the first Sabbath in November, which gave cause for great thankfulness on the part of the church and congregation. Arrangements were made for his installation on the afternoon of Sabbath, Dec. 3, at which time a very impressive installation service occurred. It was conducted by Rev. E. B. Saunders, pastor of our sister church at Shiloh, assisted by Secretary A. H. Lewis, and Secretary O. U. Whitford. The program was as follows:

Singing, "Saviour, like a shepherd lead us." Scripture lesson, Paul's Message to Timothy: "Thou therefore my son, be strong in the grace that is in Christ Jesus."—2 Timothy 2. Praver, Dr. A. H. Lewis.

The letters of Mr. and Mrs. Wheeler from the church at Boulder were then presented by E. B. Saunders, and by vote they were received into membership of the Marlboro church, Mr. Saunders gave the right hand of fellowship in belialf of the church.

Dr. Whitford then spoke upon the "Relation and Duties of the Pastor to the Church, and of the Church to the Pastor." Mr. Whitford said it was a pleasant privilege he had, as a life-long friend and schoolmate of Mr. Wheeler, in commending him to the church and congratulating the church on its choice. He said it is the duty of the pastor to preach the word, the simple practical gospel of Christ, to the people, not at the people, or over the people's heads. Such preaching, at the present time, as always, should set forth the exceeding sinfulness of sin that men may be warned against it and led to repentance. This warning should be pressed upon the hearts of men because of God's great love for them, and His anxiety to redeem them through Christ. He said that it is the duty of the church to uphold the pastor's hands, as Aaron and Hur held up the hands of Moses that the armies of God might prevail. The church should encourage and strengthen the pastor, not only in substantial things, but by spiritual living and by recognizing him as their leader, following him as he follows Christ.

Dr. Lewis then spoke upon the "Relation and Duties of the Pastor and Church to the Denomination, and of the Denomination to Them." Dr. Lewis said, churches and individuals commit suicide when they live too much within themselves and confine their interests and labors to a narrow circle. A pastor and his church are one, and under our system of church polity, each church, led by its pastor, is an organic unit in the denomination. The real binding power in our denomination is faith and loyalty, and not machinery. Each pastor should study the whole field of denominational interests, should be thoroughly informed in regard to all features of denominational work, and not turn to some one else to instruct his people and secure their co-operation, with other churches in denominational work. There is great need that each pastor among us should be a "specialist" on denominational questions. He should never make it necessary that a missionary secretary visit

his church in order to inform the people concerning missionary matters, or that a Sabbath Reform secretary should be sent for to teach the people concerning Sabbath Reform. On the contrary, he should be so well informed on all points, that the coming of such "specialists" to his church would mean that the interests of the church already aroused, might be strengthened and extended.

THE SABBATH RECORDER.

The people were much interested in the remarks of Dr. Whitford and Dr. Lewis. Through



REV. S. R. WHEELER.

these addresses the fact appeared that Wheeler, Whitford and Lewis were classmates in college and had been life-long friends, a fact that added much to the interest of the occasion.

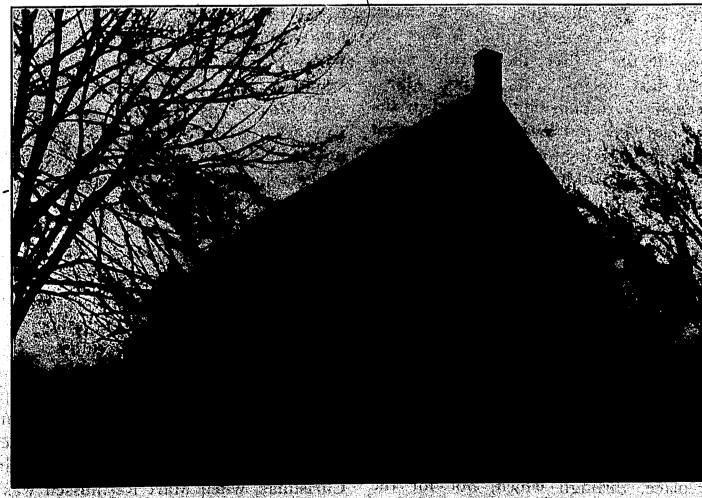
Jones spoke briefly in behalf of the church, givremarks by Mr. Wheeler. It is believed that the pastoral relations thus entered upon will be of great benefit and will bring lasting good to the church at Marlboro.

> H. L. Davis, Church Clerk.

BIOGRAPHICAL SKETCH.

Rev. Samuel Robinson Wheeler was born in

Olney, Buckinghamshire, England, Dec. 9, 1834. He came to the United States with his parents, three brothers and five sisters. They landed in New York, June 5, 1844. Salem, N. J., was at once chosen as their home. His parents, the late Rev. Geo. R. and Hannah Robinson Wheeler, were Baptists in England. In this country they soon became Seventh-day Baptists. In February, 1846, Samuel was placed in the home of Isaac D. Titsworth, at Shiloh, N. J., where he remained four years, working on the farm. The religious influence of that Christian home was good, very good. While there he publicly professed Christ and united with the Shiloh church. He was a student in Union Academy, Shiloh, in New Market Seminary, and in Milton Academy, where he graduated in 1861. On July 4, 1866, he graduated in the classical course at Alfred University. He preached his first sermon June 8, 1861, in Joel B. Tappen's log house, near Wasioja, Minn. He was licensed to preach the Gospel by the First Seventh-day Baptist Church at Alfred, N. Y., June 7, 1863. He served the Second Hopkinton (R. I.) church for one year, ending April, 1865. Immediately after graduation at Alfred, he went to serve the First Seventh-day Baptist church at Hebron, Pa., where he was ordained to the Gospel ministry, Oct. 30, 1866. In 1868 he became pastor of the Pardee—now Nortonville—church, Kansas. The pastorate of that church, and missionary work, occupied his time for eighteen and a half years. In April, 1887, he became pastor of the church at Dodge Centre, Minn., and served that church six years. In April, 1893, he went to Boulder, Col., under the direction of the Missionary Board. There he organized a church, May 20, 1893, with fifteen constituent members. Through his efforts, a good substantial stone meeting house was built, at a cost of about \$2,500, and paid for. After ten years service Deacon Henry Davis and Deacon Richard as pastor there he resigned, with health much impaired. Having secured a much needed rest, ing hearty welcome to the new pastor. The for one and a half years, he accepted his present services were closed with some very appropriate pastorate with the church at Bridgeton, N. J. Mr. Wheeler is a strong man, able and consecrated. He has been a builder on new fields, to a greater extent than most pastors are. He has builded well, and should the later years of his active life be spent at Bridgeton, his record Continued on Page 813.



MARLBORO SEVENTH-DAY BAPTIST CHURCH.

Children's Page.

ST. NICHOLAS.

When the old Saint comes again

Down the path we knew of yore, We, who are women and men, Let us be glad as before. Let Yule boughs hang at the door, Let the lights of Yule burn high. Let the wide world ring with our welcoming When the good, old Saint comes by.

When the old Saint comes again Down holiday paths of old. We, who are women and men, Can we give a greeting cold? May the child-heart only hold The love that his grace should win. Nay, let him be sure that our hearts endure, When the good, old Saint comes in.

When the old Saint comes again Down the dear, remembered way, We, who are women and men, Let us laugh as children may; Let our home and hearts be gay With revel and mirth and cheer: Let the old joy wake for the old love's sake When the good, old Saint is here.

WHEN SANTA CLAUS CAME BACK TO TIMBERLINE.

Santa Claus was fast falling into disrepute at Timberline. Two Christmases had passed since he had visited the Rasmussen children, and as the time for his coming drew near again there was vast uneasiness in the small Rasmussen heads. The good saint's first lapse, had it been followed by proper conduct on his part, might have been forgotten, as it was forgiven, with childish acquiescence in a reasonable excuse. That Christmas time they had but arrived at their new home in the mountain notch; the family was very poor, and the cabin was in bad repair, so that Santa Claus might very naturally have declined to trust himself to enter any such rickety and dangerous chimney as that presented to his keen scrutiny among the pines.

The second Christmas of their life at Timberline had come a week after their mother's death. She had gone as many of these mountain women go—from sheer weariness, worn out with the long battle against poverty and cold. Mart Rasmussen, always a "drifter" and an incompetent, appeared to have been left quite helpless and forlorn by this disaster. No thought of Christmas had entered his poor head, and the children had been thrown upon their own resources to frame an excuse for delinquent Santa Claus. Curiously enough, one might think, it was the girl that became the scoffer, the worldly wise; the boy held fast to his faith. Upon Mary, naturally, the most responsibility fell when the tired mother had been put away to the rest that had been so long arriving; and as a few weeks will work marvels in making small hands skillful and in training a young brain to authority, those same few weeks can shatter more illusions, by some swift process of maturity, than all the vears before have bred. So when Christmas had passed, and for the second time there had been no Santa Claus, the girl dismissed the whole subject with the same calmness she would thereafter display in dealing with any of life's problems or tragedies. "Santa doesn't like us 'cause we let mama die," said Jimmie, from the corner of the great fireplace, where he sat staring at the pine log that fumed and crackled there. It was a huge fireplace, through which, but for the

come, and Jimmie was never weary of watching the sparks go up into the black void of chimney, and wondering what he should do if a after all.

"There isn't any Santa Claus, Jimmie," said the girl, in a level tone of conviction that fell upon the boy's ear with curious solemnity. He looked into the fire, and a few tears rolled down his cheeks; and as sister came to him and gently, and yet with a certainly housewifely brusqueness, kissed them away, the lad felt a quick revulsion of feeling and a recurrence of the dear old belief. With a childish impetuousness that still had a hint of manly faith in it, he drew back from Mary and cried: "I don't believe it. There is a Santa, and he's coming some time, you'll see!" But Mary, in that certain superior way that very young girls as well as much older ones contrive for the exasperation of mere boys and men, arose and smiled, and went about her work. And for Jimmie there was nothing left but to keep the faith in silence, and with a · manly heart.

* * * * * * * * * Mart Rasmussen's cabin hung far up the seamed and ragged side of old Lost Trapper Mountain, as you've seen the nest of a big bird hang on the surface of a frowning cliff. Below it lay the firry blooms of Conumdrum Gulch, with its little creek, lost most of the way to view, but almost ever present to the ear. There was only one time you could not hear the musical rushing of the stream, and that was when the wind was up and tearing through the pines, making anthems to the glories of the hills and the beauty of the solitude. The Rasmussen children learned to love the wind, and to know every meaning and mood and signal in its voices. Sometimes it came sweeping over the sharp crest of the mountain, and fell upon the cabin as if it would flatten the log structure to the straight up from the gulch, climbing and whining and nagging like a pack of coyotes. It was only when there was no wind that the children were afraid. Then Nature seemed to withdraw her love and kindliness and sympathy from them, and to leave them so very, very lonely in their little, imaginative lives. For they lived a great deal by themselves. In summer their father toiled the long days through in the prospect hole a mile away along the slope of Lost Trapper, where a red-streaked ledge that the pines had shunned seemed to promise gold. In winter he spent most of his days at Timberline, in the companionship of men whose talk was of veins and outcroppings and indications, and who kept their pockets bulging with bits of ore that became worn and shiny with much handling before spring let them loose to seek for new ones. But the children did not mind the solitude, save when the wind was down. Whether it was laughing in the aspen or singing in the pines, or clamoring upon the rocks above the cabin, their moods responded to it; and in summer there were columbines and Indian pinks and mariposa lilies

to seek in the cool, wet places; and squirrels in

the spruce groves and chipmunks frisking around

the cabin, and life and joy and amusement every-

compassed with snow, and there was an atter stillness in the air, the girl, with all her prcmature philosophy, was as unhappy as the boy. belated Santa should come tumbling down there . Jimmie knelt on a bench by the western window, and stared silently a long time out over the gigantic winter spectacle. The snow lay deep as the level of the window sill, mounted half way up the bare trunks of the big pines, and clung in damp and heavy festoonings to the drooping boughs. There was no sound but ominous groanings as trees protested against the weight of

"To-morrow is Christmas," said Jimmie.

"Is it?" responded the girl with an air of indifference that would have been just a bit too palpable for any but the boy's unsuspecting ears. He wanted so much to speak of Santa Claus, but he knew how his sister stood on that subject.

"Are we goin' to have candy?" he queried

"Yep, if Pop thinks to bring some from the store," said Mary practically, as she made a great rattle among the pans. And then she added officiously: "I told him he'd better not for-

Pop and not Santa Claus would bring the candy! Jimmie bit his lips to keep back the tears, and pressed his forehead against the window pane till the landscape was a misty blur of tears and frosty vapor. Then he threw back his head and cried:

"Anyhow, sis, Santa shall have one more chance. I'm goin' to hang up my stockin'!"

The girl, sweeping the stones before the great fireplace, laughed. But her laugh and the boy's defiance were interrupted by a sound that fixed them with terror. It started with a sudden, sharp chorus of snappings, that grew in volume till it seemed as if a million trees were crashing to pieces in a storm. Then there was a tremor that shook the cabin violently and a roar that seemed to rend the air in fragments, and in an earth. Sometimes it crept with gentle crooning instant a monstrous crashing, smashing sound down from the gulch's head to play a diapason and a thunderous jolt that was like the mighty upon the treble aspens and the contralto spruces mountain itself being overwhelmed. Mary, her and the basso pines. And sometimes it came broom still clasped in her hand, shrieked, in the midst of the deafening tumult:

"The snowslide!"

The litle cabin was lifted, whirled around, half overturned, shaken till the logs strained in one another's clasp, borne helplessly a hundred yards, and then shattered, but still whole, dropped upon the mountain slope under thousands of tons of splintered timber and bowlders and earth and snow. And in the terrifying darkness, amid a wreck of furniture and dishes and debris hurled in through the broken windows and down upon the quenched log fire, the boy and girl lav with torn clothing and bleeding faces and hands. alive, but stilled into unconsciousness.

* * * * * * * In Terry's saloon, at Timberline, Rasmussen was disinterestedly engaged in a final game of whiskey poker with Jake Bardolph, Riley Grant and old man Strang. Before them stood four empty glasses; the air was rank with tobacco smoke from these and other miners' blackened pipes. Every man there was bored and dull and careless, till there was a sudden interruption that caused heads to be lifted in curiosity and card hands dropped upon the tables.

A stranger stood in the doorway. He was hatless, his corduroy coat was torn away from where. But on a day like this, the third before one shoulder and the arm on that side hung Christmas, when Mart Rasmussen was with his helpless; and there was a wound in his left heat, two or three Santa Clauses could have friends at Timberline, and the log hut was en- cheek, the blood from which had matted his rough beard. He entered slowly, staggered against the bar and called weakly for drink. The bartender passed the bottle to him in silence ing, as Strang's gray and tousled head disapand in silence the others watched while he painfully poured a glassful and painfully drank it. Nobody questioned him, but everybody waited for him to speak.

DECEMBER 19, 1904.]

"God! I was near done for that time!" said the stranger at last, as he sank into a chair and moved his injured arm tenderly. The crowd still waited.

"I'm from Tin Cup, an' I lost the trail—goin' to the Springs. Got caught in a snowslide up yander."

"Down the gulch yander"—pointing toward the north—"Conundrum, Gulch, ain't it?"

"Conundrum!" exclaimed another. "Why that's where Ras---'

A dozen faces were turned toward Rasmussen, who was at the bar now with a glass of whisky in his hand. He stood looking intently at the 1 most marvelous display of tin soldiers and stranger, the glass held half way to his lips.

"And the slide—where was it?" asked Strang, rising to his feet.

"Well. I'm a bit confused jist now, but when I wuz over this way two years ago last summer I reckon it was called Lost Trapper, or some-

"My God!" cried Rasmussen, his glass cracking into pieces on the bar, his face turning white beneath his scraggy red beard, his knees bending under him.

After an instant's awestruck stillness there was a sharp scraping of feet and chairs as the men leaped to their feet. Old man Strang was first to speak, taking Rasmussen by the arm and starting with him toward the door.

"Picks and shovels, men!" he said in ready command. "Riley, you bring brandy. Bardolph, fetch lanterns and matches. Hurry, now! Here, Rasmussen, brace up!"

And in a quarter of an hour the party of strong and speechless men were toiling through the snow up the trail that was blazed among the pines toward Conundrum Gulch, led by an old man whose long gray beard was freezing into an icicle as he breathed hard from exertion. * * * * * * * * *

Two days and nights they dug and shoveled a way through the masses of snow and rocks and earth and trees that filled Conundrum Gulch to the level of Rasmussen's prospect hole. Above So sun and rain have wrought their yearly task, that spot the mountain was bald and bare over the snowslide's pathway five hundred yards in width—a cold, bleak sheet of granite, where the towering pine of timber had stood thick; below it, somewhere in the wreck of the forest, lay the cabin now, buried, no one could say how deep, in ruin and death. Toward morning of the third day Bardolph, wielding the pick by the light of a lantern held by old man Strang, struck something that made him give a cry. He plied the tool furiously till he had uncovered a corner of the roof of Rasmussen's cabin; followed the slope of the timbers till he reached the disrupted chimney; cleared away the loose stones and dirt from the opening, and threw himself flat to peer down into the darkness.

"Seems clear," he said.

Strang, with the lantern in his hand, was letting himself down the aperture when Rasmussen, having been summoned by the shouts, came up.

"You wait!" commanded Strang, and Bardolph seized Rasmussen to prevent him followpeared down the dark hole.

What Strang saw when he had made his way through the great fireplace into the single big room of the cabin was a wreckage of chairs and tables and stones; and, as his lantern flashed this way and that, in a corner of the room, huddled close together and wrapped in the bedclothes which had been tossed from the overturned bed, the two children, alive but stupefied by hunger and exhaustion.

But what Jimmie saw, half waking from his "Which way'd you come?" asked old man sodden sleep, was a man of tremendous height and girth, with a white beard and flowing white hair, whose garments were covered with snow and who held a glowing star in his hand.

> "Santa Claus!" he murmured and smiled, and fell back again in stupor.

Jimmie was ill for many days after that, and when he looked around him again there was a wagons and drums and candy on a table by his bed. The whole camp knew his story and had acted accordingly. But do you suppose anybody could make him believe there is no Santa Claus? -The New York Evening Mail.

THE CROWNING OF THE YEAR. The rose is dead, but still the bee has sipped The honey that was held within its heart— The heavy sweetness of the dew that dripped From petals that the sun had coaxed apart, The grass grows dark in valley and on hill, And through it lazy zephyrs seem to creep, As though it dreamed of summer noontides still And bowed before the breezes in its sleep.

The orchard trees are bare; their lacing limbs Trace weblike patterns on the graying sky; The northern winds creep through like murmured

Or sober chants that softly rise and dig-And yet the ruddy apples that they bore Have caught and held the sunshine; and they bring The morns and nights of June to us once more And all the blossom breath of early spring.

The fields are still; where once the wheat and corn Laughed in the gladness of the summer noon, And waved saluting banners to the morn And whispered softly in a twilight croon— There, now, the barren stubble meets the eye, And there the end of harvest days is told; But granaries are heaped both wide and high, As crucibles that catch the finer gold.

Have given of their bitter and their sweet: The earth that yields us freely when we ask, Has left her summer fruitage at our feet. And now the trees and fields have earned their rest And we may read the message that is sent; When we have done our all, and done our best, We, too, may fold our arms and be content. -St. Louis Globe-Democrat.

'Tis the joy of my life that His love is so

Every day lived for self alone is a mortgage on the entire future.

God sends all kinds of weather to the soul which He would develop in His likeness. A happy man or woman is a radiating focus

Tof good-will; and their entrance into a room is as though another candle had been lighted.

Personality is not the prerogative of any class. . . . Wealth cannot create it. Poverty cannot crush it. It is not communal. It is personal.

Young People's Work.

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

REMEMBER

What's the very best rhyme for December? Why, of course you must know 'tis Remember! Remember the snowflakes. The green Christmas tree, The red holly berries Each season we see. Remember! Remember! Remember

What word do bells ring in December? Why, of course you can hear 'tis Remember! Remember the carols, The tinkle of sleighs, The chickadee singing In gloomiest days. Remember! Remember! Remember!

What story is told in December? To read it once is to remember Remember the manger, The Baby that lay, His sweet mother watching, All cradled in hay. Remember! Remember! Remember!

What song do we sing in December, When the birth of the Babe we remember? The song of the angels, We echo it still; O'er all the earth singing Of peace and good will. Remember! Remember! Remember! -The Interior.

OUARTETTE MATERIAL.

Extracts from a letter from Jesse E. Hutch-

MILTON, Wis., Dec. 12, 1904. Dr. A. C. DAVIS, JR.

My Dear Friend:—There is material here for two good quartettes and we are trying to get everything settled so that we may begin practicing right away after the Christmas vacation. But the question arises, will there be places for them to work and will they be sent? There seems to be an evangelistic spirit pervading the student life this year, so there will be no trouble in getting good men. Yours in the work,

JESSE E. HUTCHINS.

Yes, Mr. Hutchins, there are more fields than we can fill. Some of us pastors would like to have quartette work in our churches next summer. Then, too, there are many pastorless fields that need the touch of these strong young lives. Yes, we want to send all available workers on the field and feel sure that the funds can be raised. We young people must help in the tract, missionary and theological work and we are glad of the privilege of doing so. On the other hand, many of our older friends will be glad of the privilege of helping us. This is reciprocity. It is all one grand, good work. We are brothers and sisters together in it. We pray for each other and we work for each other. Last Sabbath morning we presented the young people's work at the Brookfield church. At a special business meeting that night the Endeavorers took up the student evangelistic work with both hands. They have appointed two young men to canvass for funds. It is true that, as a board, we are not on the Systematic Benevolence card, in which plan we believe most thoroughly, but we want to ask our friends, old and young, that while they give liberally for these other causes not to forget us. You see the question is asked, "Will these boys be sent?" What is your Endeavor society doing,

my good friend? Is it at work along this line? Can you support one young man on the field? Can you support two? Can you do as some of our Western societies will do, support a whole quartette for one month or longer? Please see that your society takes up this work and let us know how much you can do, how strong you are, as the boys wish to begin practicing at once. workers who will also go on the field next given their names heartily to the movement. summer. Yours very truly,

A. C. Davis, Jr.

A RAY OF SUNSHINE.

Mrs. McDonald, national organizer of the International Sunshine Society, has just been in Alfred. The society already has three Sunshine students here, and Mrs. McDonald expects to do further work in behalf of the school and of the young people up and down the lane who are thirsting for an education. She was much pleased with the village and the school and, if we may judge by the royal reception given her in college chapel, the attraction was mutual.

The thing that pleased me best, however, I have not yet told. In the afternoon I took her to see a woman who has been bedridden for almost twenty-six years. While we were there, another friend came in on her crutch, a cheery smile of greeting upon her face; so we had a four-cornered "sunshine" meeting. People who are trying to do good in the world and make the lives of others brighter, have a happy time all along the path; but when their lines cross each other and they have time for a little chat together, how the minutes fly! We were all trying to radiate that sunlight which is the life and beauty of the spiritual world; but if the question were raised as to which one of us was foremost in the work, the sweet faced woman on the bed would have my vote.

Mrs. McDonald wanted to do something for her; but I venture to say that she got more good than she brought. She wanted to get some comforts for her; but she said she had what she needed. She wanted to buy some of her little pieces of fancy work; but they were all engaged ahead. They talked familiarly, like old friends, until the time came to go. I had told Mrs. McDonald how many friends our sister had; that these friends had received great help from her, that many people had been made braver and more faithful by her influence; that her faith was a tonic to others who were more fortunate in the outward things of life; that eminent people who had formerly been students here, counted it one of their pleasures to drop in when they were back here on a visit; that her influence crept into sermons and into the public

As the noted visitor rose to her feet, she stood for a moment by the bed-side, and said in a very heartfelt, winning way, "It is a great privilege to me to spend this little time with you. I shall remember vou. May I kiss you for the Sunshing Society?"

And, stooping down, she pressed her lips gently on her forehead. My own eves were wet. There was something so simple and sincere about it. It meant so much

There are mements in life that stand out like land-marks. We look back to them across the years. Not much may be said about them, but the heart treasures them up like forget-me-nots between the pages of life and their fragrance fills the work-a-day world.

A CONCERTED TITHING MOVEMENT. Probably before this RECORDER reaches its readers, a letter will be on its way to each pastor of the denomination, asking him to preach on the subject of tithing, at the earliest convenient date, Dec. 31, or as soon thereafter as possible. The call to do this will probably be

signed by all the pastors of the Western Asso-Aside from the quartette there are many single ciation. All who have been heard from have The idea is to have concerted action all over

the denomination. The tithing plan has been growing rapidly in favor. It is the solution for the enlargement of our work for which we pray. It supplements and makes effective the plans of the Board of Systematic Benevolence. If I remember correctly the informal expression of I have no doubt that Mal. 3: 10 is as appropriate opinion taken in a hearing before that Board at the General Conference this year, everyone present favored the system. This is to be, if it is what we hope, a united movement of all the pastors of the denomination. We shall each be stronger for knowing that all the rest are moving with us. The proposal is reasonable and right; and the adoption of it generally will put our cause forward by leaps and bounds.

The name which heads the list from the Western Association as calling for this simultaneous sermon all along the line, is that of Pastor W. D. Burdick, of Nile. He was the chairman of the meeting called at the Salem Conference to promote the tithing plan. Although that meeting was not an official body of the Conference. its resolutions recommending tithing were endorsed by the Conference.

Among the testimonies voluntarily given by the pastors of this Association are the follow-

'Your letter received and I reply at once. I have been tithing for years and join heartily in this move.'

> Your fellow laborer, A. G. CROFOOT.

"I need only say that my wife and I have been practicing the tithing system for many years, and have been surprised many times at the amount we could give, the ease with which we could do it and the apparently increased purchasing power of the remaining nine-tenths. For a long time now we have had no debts outstanding and, with the exception of occasionally a few cents for a few days, have paid cash for everything that we have bought. I would not mention these things only in testimony of God's blessing for doing things, as best we know how, in His way.

I most gladly give my name and influence in support of the call mentioned and hope the unanimity may be so great that the results we hope to gain may speedily follow.

I have believed for a long time that herein is the solution of the financial problem that has been our stumbling block so long, not only in a monetary sense, but in a spiritual sense as well. now as when spoken.

> Hopefully your brother, S. H. BABCOCK.

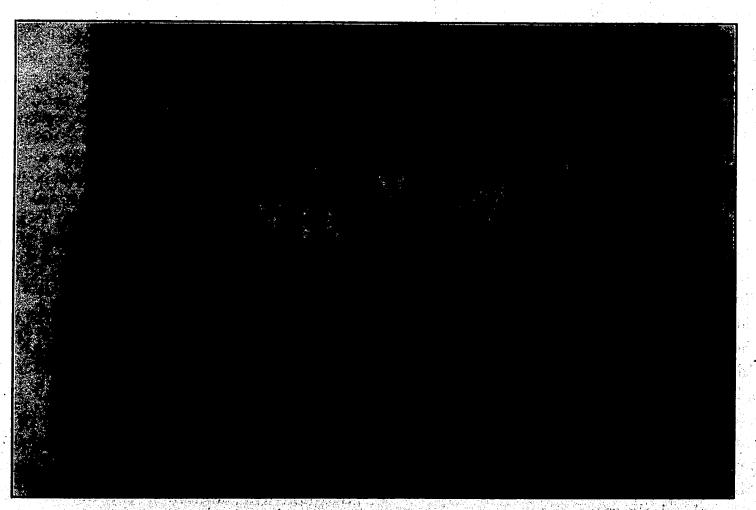
SONG.

This poem was written in 1850, and was printed in the New England Review, which Whittier was then editing. He did not sign it at the time, but indicated his authorship in pencil in a bound file of the paper. It was never collected, and I have never seen it copied. —S. T. Packard.]

That vow of thine was full and deep As man has ever spoken— A vow within the heart to keep. Unchangeable, unbroken. 'Twas by the glory of the Sun, And by the light of Even And by the Stars that, one by one, Are lighted up in Heaven! That Even might forget its gold-And Sunlight fade forever-The constant Stars grow dim and cold-But thy affection-never! And Earth might wear a changeful sign, And fickleness the Sky-Yet, even then, that love of thine Might never change nor die. The golden Sun is shining yet—

And at the fall of Even There's beauty in the warm Sunset. And Stars are bright in Heaven. No change is on the blessed Sky-The quiet Earth has none— Nature has still her constancy, And Thou art changed alone!

-The Independent.



A NEW JERSEY GROUP.

The above group of Seventh-day Baptist min-row, Revs. George B. Shaw, O. U. Whitford, isters was taken at the Yearly Meeting of New Henry N. Jordan, Eli F. Loofboro; on the front Jersey and New York city churches at Dunellen, row, left to right, Revs. E. B. Saunders, L. E. last month. From left to right, on the back Livermore, A. H. Lewis, S. R. Wheeler.

INSTALLATION OF REV. S. R. WHEELER.

Continued from Page 809.

December 19, 1904.]

THE PLACE OF MEETING.

The meeting-house of the Marlboro church is located a few feet from the line between Cumberland and Salem counties, on the Salem side, about seven miles south from Bridgeton. The church was organized in 1811, at which time twenty-six members were dismissed from the church at Shiloh to form the new organization. It was then known as the Second Seventh-day Baptist Church in the Western Division of the State of New Jersey." It was generally spoken of as the "Salem County Church." A meetinghouse was built and opened for service Feb. 26, 1813. The cemetery connected with the original site is still held by the church. In 1837 the meeting-house was moved about two miles nearer Shiloh, and in 1844 the records of the church bear date at "Marlborough." In 1854 the house now occupied by the church was built. It is neat and commodious, with a good basement. A good parsonage stands half a mile from the meeting house. Mr. Wheeler's father, Rev. George R. Wheeler, was once pastor of the Marlboro church. Take note that the Post Office address is not Marlboro, but Bridgeton, N. J., R. F. D. No. 1.

Home News.

MARLBORO, N. J.—Bridgeton, N. J., R. F. D., No. 1, is the postoffice address for the Marlboro Seventh-day Baptist community. It is important to know this, because there is a postoffice "Marlboro" in another part of the state. The present pastor has already had one important letter delaved about three weeks because it was directed to Marlboro, N. J. There is also delay if letters Darkness or evening, and the other Light, or are directed to Shiloh. N. I.

cember 8, with "pounds" was not the order of the society. It was an old-time donation party. They came in the morning and stayed all day. There were about forty visitors. The time was profitably spent in visiting and partaking of a bountiful dinner. Toward the close there was a call to order and remarks were made by different individuals expressing an interest in the welfare of one another and in the two sister churches. Pastor Saunders, of Shiloh, being temporarily ill, was not present, but his good wife was. So also were Deacon and Mrs. Hoffman and our brother in the ministry, Loofboro, pastor of the New York city church, who is now working with Brother Saunders in extra meetings at Shiloh. God bless the effort is the fervent prayer of devout hearts. The money value of the substantial material left by the donors was nearly twenty-five dollars. The good will shown, the good cheer felt and the kind words spoken are more precious than gold or silver.

A South Jersey blizzard came to us Sabbath, December 10. We have seen much worse ones. This one, however, kept all of us away from the house of worship. It lasted all day and we needed to keep close to our homes for comfort. S. R. WHEELER.

erly Sun the unpleasant news that Mrs. Alexan- . two great lights; the greater light to rule the der McLearn, of Rockville, R. I., fell upon the day, and the lesser light to rule the night." * *

ice on Monday evening, December 12, breaking one of her legs. The readers of our Home Department will unite with us in sending sympathy for good work and wise counsel will not suffer to Mrs. McLearn and her husband, who is pastor at Rockville, coupled with the hope that the results of this accident may be speedily over-

Popular Science.

COMMENCEMENT OF TIME.

A Perfect Scientific Day-A Scientific Week-Au Unscientific, and an Imperfect Month-A Perfect Year Made by the First Revolution Around the Sun.

Let us consider what constitutes a perfect scientific day, both as to its formation, duration, etc., and of adopting the principle that whatever God, the creator of all things made and pronounced "good." was perfect and unalterable.

We have an epitome of what God revealed to Moses in respect to days and years, (Gen. 15: 13: Acts 7: 6, and also what is said of weeks and months.

"In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep." * * * and God said, Let there be light: and there was light, and God saw the light that it was good; and God divided the light from the darkness: and God called the light day, and the darkness he called night. And the evening and the morning were the first day."

In the statement above made, God plainly shows us the commencement and close of the first day of creation; and briefly, what was done therein that constituted a day at the "beginning. He formed the day out of two elements of varying proportions in length, from which he had created, and now divides; the first he named morning, which being conjoined made the Coming to the parsonage on Thursday, De- "Day." ("I form the light and create darkness,") * * ("I the Lord, do all these things.") (Isaiah 45: 7). * * *

> * * * Thus the first day formed, commenced at evening and ended at the closing of light on the coming of the evening commencing the second day. (Neh. 13: 19).

> "And God made the firmament, and divided the waters which were under the firmament, from the waters above the firmament."

> "And God called the firmament Heaven." "And the evening and the morning were the second day."

> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And God called the dry land Earth; and the gathering together of the waters called he Seas." * * *

> "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind whose seed is in itself upon the earth. And the earth brought forth grass," * * and herb yielding seed * * and the tree yielding fruit. * * And the evening and the morning were the third day.

"And God said, Let there be light in the firmament of the heaven to divide the day from the night and let them be for signs, and for seasons Rockville, R. I.—We notice from the West- and for days and years." * * * "And God made

"And God set them in the firmament of the heaven to give light upon the earth."

"And the evening and the morning were the tourth day.'

(To be continued.)

Religion without love is fanaticism. Religion with love is a tongue of fire.

Our business is, not to build quickly, but to build upon a right foundation and in a right

Liberty, love of God, faithfulness, truthfulness—these are the things men and women have

WANTED.

\$15 will be paid for, a complete set of The Protestant Sentinel, edited by John Maxson, 1830-1839, printed at Homer, N. Y., and Schenectady, N. Y. Address.

> T. B. S. RECORDER OFFICE.

WANTED.

A position as clerk in the mercantile business. Have had experience. Would prefer the clothing business. Address.

Alfred, N. Y.

DEATHS.

Hughes.—James Anderson Hughes, son of Dudley and Minerva Hughes, was born April 4th, 1849, and died at his home in Jackson Centre, Ohio, Dec. 10, 1904, aged 55 years, 8 months and 6 days.

Mr. Hughes' parents were among the first settlers of this county. The subject of our sketch was married May 22, 1869, to Shatima E. Babcock, eldest daughter of Dea. J. H. Babcock, and to them were born five children, all of whom are living. On February, 1869, he was baptized by Eld. Halington Hull, and united with the Seventh-day Baptist church of Jackson Centre, O., of which he was a faithful member to the day of his death. Bro. Hughes was a congenial, companionable man and had a large circle of friends, as was attested by the large congregation assembled to pay a last tribute of respect. He was a student of the Bible and loved to converse on scriptural themes. During the last years of his sickness unable to sleep, except in his chair, he kept a Bible near at hand and spent many and many hours in its perusal. He left good evidence of his being ready to go-"I want to live; but am not afraid to die." The funeral services were held at the Church, Dec. 12. Sermon by the pastor. Scripture from the 23d Psalm; the text, we took the first clause, "The Lord is my shepherd."

SAUNDERS.—In Westerly, R. I., Oct. 15, 1904, Charles Saunders, aged 85 years, 8 months, 4 days.

Charles Saunders of District No. 13 was born in Westerly, Feb. 11, 1819, and was the son of Samuel Saunders and Fanny (Bliven) Saunders. He was married to Sally Maria Stanton, daughter of Gilbert Stanton of Newport, Jan. 2, 1848. Their union was blessed with eight children, seven of whom survive him-Capt. W. F. Saunders, Mrs. Lydia Chace, Mrs. Adeline Holberton, Mrs. Eliza Larkin, Mrs. Emma Tucker, Deacon J. A. Saunders, and Mrs. Lucy Tucker. His son Gilbert died Jan. 24, 1881, and his wife died Nov.

When a young man he followed the water for a number of years, being an owner in a coasting vessel, of which for a time he was master. After leaving the water he was employed by the Greenmans in their shipyard at Mystic. The remainder of his life was spent on the farm. At the time of his death he resided with his son, J. A. Saunders, where he had made his home for a number of years.

He was a man of strong Christian character. When a young man he gave his heart to God, was baptized and joined the old Hopkinton church July 30, 1837. In 1858 he was dismissed and on Aug. 13 of that year he joined the First Westerly church and was a faithful member until his death. He leaves a large circle of relatives and friends to mourn his loss.

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.

Dec. 31. Christ the Life and Light of Men John 1: 1-18 Jan. 14. Jesus Wins His First Disciples ...John 1: 19-34

Jan. 21. The First Miracle in Cana ...John 2: 1-11

Jan. 28. Jesus and NicodemusJohn 3: 1-15

Feb. 4. Jesus at Jacob's WellJohn 4: 5-14

Feb. 11. The Second Miracle at Cana ...John 4: 43-54

Feb. 18. Jesus at the Pool of Bethesda ...John 5: 1-15

Feb. 25. The Miracle of the Loaves and Fishes Mar. 4. Jesus at the Feast of Tabernacles Mar. 11. The Slavery of Sin John 8: 31-40 Mar. 18. The Healing of the Man Born Blind John 9: 1-11 Mar. 25. Review.

LESSON I.—CHRIST THE LIFE AND LIGHT OF MEN.

For Sabbath-day, Dec. 31, 1904.

LESSON TEXT.—John 1: 1-18.

Golden Text.-"In him was life: and the life was light of men."—John 1: 4.

INTRODUCTION.

To most readers of the Bible, the Gospel according to John is the most precious of all the sixty-six books of Holy Scripture. John brings us into a little more intimate contact with our Saviour than any of the others. Mark and Luke were not eyewitnesses of Jesus' deeds and did not themselves listen to hear him speak the words which they record. Matthew also does not write like an eyewitness. But John is continually giving us the impression that he himself has seen and heard. It is true that he very modestly keeps himself in the background, and does not in any part of his record call himself by name, but the evidence that the beloved disciple is the author of the Fourth Gospel is all the stronger because it is indirect evidence.

John was the intimate friend of his Master, and gives us vivid glimpses of his thoughts and feelings. John speaks of the miracles of Jesus as signs, and shows what was their significance and application.

Unlike Matthew, Mark, and Luke, John gives us the long argumentative discourses of Jesus, and shows us how he lays claim with great directness to his divine sonship. From a literary point of view, John's Gospel is the most complete of any book of the Bible. It is written according to a definite plan, and that plan is carefully developed. The first eighteen verses, which we study this week, comprise the prologue or preface of the book. This prologue suggests the choice and arrangement of materials in the following chapters. John is going to show the Christ as the Word of God. He is going to show how this Christ was manifested to the world by evidence that ought to have been conclusive, but was rejected. Then he is going to show the Christ manifested to his disciples by his teachings, and triumphant in spite of

TIME.—John's Gospel was written near the close of his life, in the last decade of the first century of our era.

PLACE.—This Gospel was probably written at Ephesus, where, according to tradition, John spent the last thirty years of his life. Persons.—The incarnate Word; John the Bap-

tist, the witness-bearer. OUTLINE:

- I. The Word Revealed. v. 1-4.
- 2. The Word Rejected. v. 5-11.
- 3. The Word Accepted. v. 12-14.
- 4. The Word Described. v. 15-18.
- I. In the beginning. It is evident that John intentionally begins his testimony to the Master the beginning of the record of creation. Gen. natural for them to do so:

1:1. Compare also Prov. 8:23. Was. The ceeded the Word in point of time. He is before all time. Compare the phrase "before the foundation of the world" in John 17:24 and elsewhere. The Word. The word thus translated is evidently used here in a technical sense. This word had been used before John's time by both heathen and Jewish writers to express a manifestation of the power of Absolute Divinity: John uses the same term to describe the personal Divine One, the Revealer of God, the incarnate Son of God, the man Christ Iesus. We have in this verse the most sublime truth expressed in the simplest language. And the word was with God. That is, closely and intimately associated with him. And the Word was God. This line asserts not the identity of our Lord with the Father, but rather his divinity. Here John strongly combats the Jewish and heathen philosophers who had used the term "word" to express something less than divinity, an intermediary between God and man.

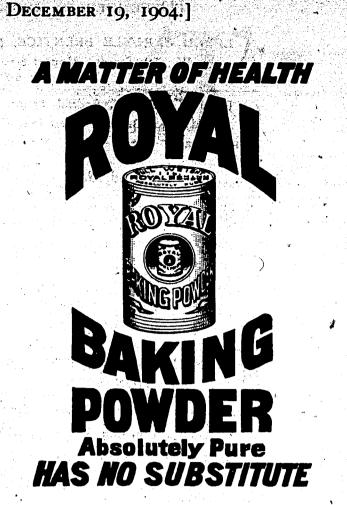
- 2. The same. Literally, this one. This verse in part repeats v. 1, but John wishes especially to emphasize the fact that the Word was in the beginning with God in contrast with his latter place with men.
- 3. All things were made through him. The Word was not inactive with God, but a positive Agent in creation. "Were made" is literally, "became." This is in vivid contrast with the "was" of vv. 1, 2.
- 4. In him was life. He was the source and fountainhead of all real existence. And the life was the light of men. The Word gives the lifeprinciple to all things, but for mankind he has an especial blessing. It is that spark of the divine which kindles in the human breasts high ideals and lofty aspirations. This "light" lifts us above the level of the brutes and makes us capable of the eternal life.
- 5. And the light shineth in the darkness. The beneficent life-giving principle comes into contact and contest with the opposite principle, darkness,—the depravity of human nature. And the darkness apprehended it not. Compare v. 11. The greatest curse of darkness is the inability to appreciate light. It is possible that there is also in this line the thought suggested by the margin of the Revised Version-that the darkness was unable to triumph over the light.
- 6. There came a man. Our author turns now from his general statements in regard to the Word to tell us of his coming as the man Jesus Christ, and speaks first of his forerunner. Sent from God. The coming of this man was no accident, but according to the definite purpose of God. Whose name was John. It is worthy of our notice that in this Gospel the forerunner of Jesus is never called "the Baptist," but simply "John," and that that John, the son of Zebedee, is never mentioned by name. This fact serves as one of the indirect proofs that the Apostle John is the writer of this book.
- 7. The same came for witness. His life work was to bear testimony. That all might believe through him. That is, through Christ. Compare 20:31, which states the purpose for which this book was written.
- 8. He was not the light. This warning is added for the sake of clearness. It seems that some did mistake John for the coming Messiah. Compare vv. 19, 20.
- 9. The true light. That is, the Word, Jesus Christ. John was a light, but not the light. The word "true" here used is not in contrast with false, but that which is unreal or fanciful. This light is the ideal light, that which best deserves the name of light. Coming into the world. This phrase probably refers to the light rather than to man.
- 10. He was in the world, etc. The world "world" is used in three senses in this verse.
- 11. He came unto his own. That is, his own country, Israel. They that were his own. They that were of the same race with the man Jesus Christ, his own people, did not accept him as with the same sublime phrase which stands at Saviour, although it would seem to us most

12. But as many as received him. Although Word did not come into being at the beginning, he was rejected by the many, the Jewish nation, but already was existing. All things else suc-, there were certain ones who received him. To them that believe on his name. They showed their acceptance by their belief in him. This was not a mere intellectual belief in the teaching of Jesus, but an appropriating faith that accepted the Teacher as Master and Lord. These received the blessed privilege of coming into that intimate relation of sonship with God for which mankind was originally designed.

- 13. Who were born not of blood. This sacred relation of sonship is not attained by any physical or human means: it is the direct gift of God.
- 14. And the Word became flesh. The Word whose divinity has been so expressly stated, who was in the beginning and from the beginning, at length came into human life as a man. The translation "became" of the Revised Version very aptly expresses the sense. The Word did not assume human form alone, but human nature as well. He did not lose his personal identity as the Word, nor altogether lay aside his divinity, but he did become a human being with the ordinary limitations connected with frail flesh, both as regards body and soul. And dwelt among us. The word translated "dwelt" suggests temporary rather than permanent habitation. And we beheld his glory. That is, not the absolute glory of the Eternal Word, but the revealed glory of the man Jesus Christ, manifested in his wonderful teachings and his perfect life. Full of grace and truth. Refers directly to the Word rather than to his glory.
- 15. John beareth witness of him. Compare 30 and elsewhere. He that cometh after me become before me. Coming after John the Baptist in point of time of his appearance, Jesus easily shows himself as the superior of his forerunner. For he was before me. The reason for this superiority as manifested was in the fact that the Christ was really preeminent over John in every essential particular.
- 16. For of his fulness we all received. That the Master is full of grace is manifest from the fact that all Christians are blessed with the graces that come from him, and that they can make progress from one grace to another.
- 17. For the law was given through Moses, etc. There was indeed a revelation of what was right and true in the old dispensation, but it was under the new that there came the positive force that helped men to be better. This force for righteousness is the incarnate Word, the man, Jesus Christ, here first mentioned by name in
- 18. No man hath seen God at any time. It would seem therefore at first sight that it would be impossible for man to be influenced very deeply by him. But he has been revealed by a most competent Witness, namely, by the One most intimately connected with him: so intimately in fact that he may be truly said to be always in the bosom of the Father even as he lived upon earth and went about among men. Only begotten. This expression is one compound word in the Greek, and emphasizes the fact that he is the only one of the kind, and that beside him there is no other. Son. Instead of 'the word "Son," some Greek manuscripts have the word "God." There is still much discussion as to which is the proper reading, but the practical difference is slight, as the reference is to Jesus Christ in any case, and we are well assured from this context and elsewhere of his essential divinity.

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HOME ENTERTAINMENTS

A paper by Harriett C. Van Horn, read at the late General Conference, Nortonville, Ka., Aug. 25, 1904.

Have you ever thought how exquisite must have been the delight of the Creator in His work of bringing into being the universe?

All successful labor brings with it a corresponding satisfaction.

"And God saw everything that He had made, and, behold, it was very good." So perfect was the harmony of the completed whole, so happy the results of the stupendous labor, that, with one grand outburst of exultant appreciation, "the morning stars sang together, and all the sons of God shouted for joy.'

Satisfied with the product of His self-appointed task, as measured by the standard of His own ideal, He crowned His finished work ers, to whom He said,

"Behold, I have given you all this for your use. Now, make a home." And since that clamoring for answer. "What is an ideal home?"

Poets have winged their loftiest flights of fancy, philosophers have expended their profoundest thought upon this question, but after all is said, it remains for each married pair to work out the problem for themselves.

Upon the ideal which people cherish, depends the character of the home which results, and upon the character of the homes of a nation depends the standing of that nation in the world's history.

The home being the basis of the family, the social, and the national life, how necessary that the ideal in the minds of the home-makers shall be pure and high.

Shall we peep into some home circles that are familiar to us, and see if we may, how the problems are being solved?

In a certain home were a father and mother and several children. The children were hearty, wholesome, vigorous voungsters, as fond of play and a good time as the average children.

The father knew something of the fierce struggles of business life, but he never allowed the turmoil and conflict to intrude the home circle. It was his custom to spend his evenings in the centre of the family life, and while he read his paper, the children were allowed to chat pleasantly over lessons, or engage quietly in merry games. He was never too absorbed gether!

to look up from his reading, and answer gravely and clearly the questions which youthful minds were constantly propounding. The merriment was never so gay, but a gentle reminder from the house-mother, "Children, your father is reading." could hush the noisy glee to a considerate quiet.

evenings might be free to devote to the children's lessons or play. She entered into all their interests with keen zest. But one unwritten law prevailed, the family circle in the evening must be unbroken.

ning of that mother-heart, when the son began to want to "go down town awhile with the other fellows?" I fancy the maiden who decks herself for her lover's eyes, never put such careful study into dress and hair and smiles and pleasant chat, as did that mother to make herself and the home attractive to the lad she sought than life. to win. And she did win!

hands when they spent the evening with this their children to be earnest, sweet-souled men boy. It was mother who knew the best games to play; it was mother who could appreciate a lege to "seek first the Kingdom of God and his ioke: it was mother who could solve the difficult sum; who could spell the hard words; who understood what a fellow liked. She saw to it that the best papers were on the table; she did not mind if a candy-pull left the neat kitchen rather sticky; she could help make kites that would fly; balls that would bound, and gingerbread that was unlimited.

It was another mother who sighed over the littered appearance of her immaculate rooms, after the advent of a bracket saw.

Yes, but sometimes it makes a good deal of chips and sawdust to construct a noble man out of a harum-scarum boy. Happy the mother by placing in the garden, a pair of happy lov- who, by faith, can see, with joy, the finished product within the rough material.

This father and mother believed there were so many good things to do which were entertainlong-ago happy time, the question has been ever ing and worth while, that somehow the question of doubtful amusements came up for discussion but rarely in the home. Busy hands and busy brains were the rule. Healthful, honest toil, with always the effort to do to-day's task better than it was done vesterday, brought a freshness and zest to the hours.

> Music and books, simple games and puzzles, carefully chosen to suit each individual taste, young company with father and mother enjoy. ing the fun and often directing it—these filled the well-earned leisure.

What girl would long for a forbidden dance when she could have a delightful excursion to some famous resort under the escort of the courteous gentleman she proudly called "father?" Who cared for the questionable pleasure of a game of cards, when father could sometimes take the boy along on one of nis business trips to the great city, and under the man's wise guidance the lad could see the things worth knowing about?

Mutual helpfulness was another lesson welltaught in this home. Brother and sisters gave and accepted sympathetic interest in each other's affairs, in both work and play-time. If the girls played ball, climbed fences, and went on long rambles after wild fruits or fish with their brother, it was only turn-about for him to learn with them how to cook and darn and sew on buttons. What jolly times they all had to-

Later, not only the son but the daughters were taken into the weightier counsels of their elders. Business problems were explained, and conditions gravely discussed till each one felt himself or herself a valued component of the family life.

How could young people, guided like these, The mother planned her work so that the find time or inclination for much mischief or doubtful pastime, when life was so full of sane and healthful, joyous interest?

A gracious hospitality was exercised in this happy home, and the guests who were attracted here were people it does one good to know. Who shall read the anxious thought and plan- There was a wholesome education in meeting the cultured men and women who loved the interests of the church, and talked with enthusiasm and denominational loyalty, of the calls for consecration to the work on home and foreign fields, of a personal devotion which counted no sacrifice too great for the faith they held dearer

I think the ideal which these parents kept in Other mothers knew their sons were in good mind was this: to spare no pains to bring up and women, who should hold it their high privirighteousness," and eventually to make ideal homes of their own. There purity, loyalty to truth, a sweet consideration for others, and a purpose to make the world better for their having lived in it—these should reign supreme.

> It is a good thing to strike when the iron is hot, but it is a better thing to make the iron hot by striking.

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 cit. All are cordially invited.

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Summary of News 802 Tract Society—Executive Board Meeting.804 Tract Society—Receipts. 804 A Christmas Thought, Poetry 804 Business Office 805 The Seventh-day Baptist Church in Bat-To the Friends of Temperance. 805 Book Notice. 805 WOMAN'S WORK. - For Life Eternal, Poetry; "Mother" Bickerdyke; Love of Liberty in Children; The Philanthropic Side of Mission Work; The Amateur Nurse; Ten Questions; The Happiest of Children 806-807 The Nature of Electricity 807 MISSIONS.—Editorials: From Dr. Rosa W. Palmborg; Pure Religion . . . 807-808 "We Have Seen His Star," Poetry . . . 808 Installation of Rev. S. R. Wheeler . . . 800 CHILDREN' PAGE.—St. Nicholas, Poetry: When Santa Claus Came Back to Timberline 810 The Crowning of the Year, Poetry. . . . 811 YOUNG PEOPLE'S WORK.—Remember, Poetry; Quartette Material; A Ray of Sunshine; A Concerted Tithing Move-Song. Poetry. 812 A New Jersey Group 812 Home News. 813 Popular Science 813 DEATHS.... 813 SABBATH SCHOOL.....814 Daily Home Readings. 814

The Sabbath Recorder. 4

Home Entertainments 815

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RETROSPECTION.

Heed not the voice that sows the seeds of bitter dis-

Life's golden moments are too short to waste their precious worth

In idle murmurings, because of hopeless might-have-

Accept thy lot, just as it is; dispel illusive dreams, And strive thy duty to perform and it will bring

Let go the past; its fetters broken can no longer bind The present, with its page all clean, is your inherit-

Then wisely use this legacy before it pass away, And the vesper toll the knell of another dying day, A knell of buried hopes and aspiration left behind

An important feature of the Di-The Value of vine arrangement for human life is New Opportu- the constant recurrence of that which is new. Periods of rest and

unconsciousness have a place and meaning in

human experience, too little understood. Weariness, especially the weariness that comes through repetition, benumbs interest and paralyzes effort. It is wisely ordained that in babyhood the periods of sleep should be frequent, and in excess of the periods of waking. In this way the babe gains rapidly in strength, and with each new waking finds increased zest in living. That principle holds good through all experience, and is strongly marked in every period of life. The strongest, whether in physical, intellectual, or spiritual things, must find recuperation by rest, change of occupation, and the unconsciousness of sleep. In this way every day is a new one, and other things being equal, each life awakens with the coming day to new effort, with increased strength, larger expectations, and more vigorous hope. All this is in keeping with that deeper philosophy of existence which reveals the Divine wisdom and the Divine order in all that we are, and all that we do. Nothing is accidental in this arrangement. It is the best arrangement possible for such a race of beings as we are. Too much cannot be said of the value and influence of the constant recurrence of that which is new in human experience.

BECAUSE of this great and ever present principle in human experi-The New ence, anniversaries come into be-

time, from the simpler forms in birthdays, to thankful at Christmas time because of the great activity which finds expression in the beating is a deeper philosophy doubtless than we ap- Marred and spotted as it may be by failures, life

of the human heart, where a period of instantaneous rest breaks up action and makes each time and the new year. When men's hearts are est and best, at the new year, wrongs himself and discards a fundamental principle that God has wrought in our being for man's highest

In human experience be carefully Joyousness Be- studied it will be seen that a large cause of New share of the joy of existence comes from new things. In intellectual life, little is gained by the student

who does not rejoice over the coming of a new idea, the opening of new vision, the entering of new fields. How well each student remembers the joy, and the strength from joy, which came when one department in a given line of study had been completed, and a new one was entered upon. The writer remembers an exaltation of feeling and exultation, that gave double strength and purpose when the mysteries of algebra had been somewhat solved, and he passed into the field of higher mathematics. An old Greek Testament is somewhere in his library, upon the fly leaf of which that exultation is expressed in ligious matters, highest of all human experiences, the value of the new is not less than elsewhere, ing as certainly as do day and and greater even than anywhere else, in propor-

throb a new one. Hence it has come about that overflowing with gratitude because Divine love the new year is a time for new thoughts, plans, fills the world with blessing, they are better prepurposes, and hopes, in all civilized nations. The pared to welcome new opportunities, reach out development of anniversaries is an essential toward new endeavor, and to determine to rise feature in each developing stage of civilization, higher than they have yet done. For this reathroughout human history. We should labor son new year's time partakes of the sacredness to secure best results from such anniversaries, of Christmas time, in no small degree. Each and he is among the most foolish of men who reader will be wise, if at this time, the new does not make the new year an occasion for year is welcomed because it gives opportunity new resolutions, larger promises, and better to fill up the grave of past failures and rise to hopes. Because the past has not been all that larger and better living. This will not be done it might have been, is no reason why the new if we look constantly backward. It is worse year should not be made a time of special in- than useless to stand by the grave of our failures terest because of new plans and purposes. He for the sake of weeping over them. Tears are who refuses to make new resolutions, renew his of little value, at any time, if they do not clear promises, and readjust life to that which is high- the vision that we may see better things, and move forward toward higher attainments. Least valuable of all things, is complaint. The best result of failure should be that we are spurred to new activity. That is the true mission of failure, everywhere. Since incompleteness is a part of human experiences, God has ordaine that incompleteness should act as an impulse toward larger efforts, and the final attainment of completeness. This is the meaning of heaven. The glory of heaven will not be that we have escaped from earth, but rather that we have entered into the realm of larger life, of greater opportunity, and of immortal completeness.

preciate, in the close relation between Christmas

YEARS ago one wrote of the new Hope and New year, "It is a time for memory and for tears." It is said that he who wrote it was partially intoxicated at the time, being dissipated though brilliant, and

that being asked at a late hour on the evening preceding the new year to write something for a "Carrier's Address," he leaned against the wall, unsteadily, and wrote as quoted above. To him two or three words, written in Latin, and say- the midnight bells were undoubtedly tolling "the ing, "At length I have come to this." This knell of the departing year," which was still more reference to personal experience is made that the the knell of his own mistakes and follies. Even reader may be helped to recall similar experi- then, the real value of that new year's time, to ences, and thus gain deeper appreciation of the him, lay in the opportunity to become something value of a new opportunity, and the glory of the better than he was, to cease from his dissipation, privilege of attempting new attainments. In re- and rise to higher living. Those to whom these words are likely to come, we trust, will not hear the midnight bells through years made dull by dissipation, nor keep time to their music with night, the changing of the seasons and the de- tion as new opportunities awaken new hopes unsteady steps. To all of us, however, the music velopment of the years. The measurement of and lead to new endeavor. If men's hearts are which ushers in the new year will have at least an undertone of sadness, when we think of all the larger forms in anniversaries and memorial gift of God's love, in Jesus Christ, they ought that ought to have been accomplished, that has seasons, comes by a Divine law and not by ac- not to be less joyful and thankful for the oppor- been done partially, or not attempted. However cident. It is useless to object to these. One tunities which follow closely upon Christmas this may be, we must hear in the new year's bells might as well object to that law of rest and time, at the beginning of the new year. There the call to more intense action and larger hope.