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BETTER?
A. H. L.
Failures fill the days so full
Half-truths shadow what we know so soon
That doubts and fears grow thick
As when unstarred night drowns earth in darkness.
Is that all?
We strive to climb where distant heights
Rise glorified in heaven-born light
But sink 'neath growing weariness
Before our steps have left the low-ground shadows.
Is nothing better?
The good we've sought waits somewhere.
The truth we've heard and tried to follow
Lives on, still calling to us.
Hopes lost to sight are in God's keeping.
Better will be.
February 1, 1904.

THE RECORDER hears with regret that Rev. M. B. Kelly, Evangelist under the Missionary Society, for the Northwest, is ill at his home in Milton, Wis., and that it is probable he must refrain from public duties for some time. All our readers will join in best wishes for him and earnest prayer that his recovery may be hastened.
THE case of Hoover, against whom Judge Martin decided in Court of Quarter Sessions, Philadelphia, has been taken to the Superior Court. It will be remembered that Hoover was an agent of the Sunday Closing Association, and bought a cigar in order to make a case against a dealer. He was fined by Magistrate Fletcher. The association appealed to Judge Martin on the ground that the cigar was bought as evidence of law-breaking, but the Judge sustained the Magistrate. The case is now carried higher. It is well that the question is thus crowded toward a decision from highest judicial authority.
ON January 26, Assemblyman Newcomb introduced a bill which had been promised for many days, and which is said to represent the prevailing opinion of the Republican party in the Legislature of New York. It proposes to leave the question of liquor selling on Sunday to the people of New York City, the division being by boroughs. The purpose of the proposition is to secure a vote by referendum concerning the entire matter of the selling of liquor in the city. In connection with the introduction of the bill it was announced that the representatives from Buffalo will seek to amend the bill so that it will be applicable to that city also. This is an important item of news. Should the bill

become a law it is likely to mark an entire change in the situation of the liquor question and the Sunday question in the state of New York, and probably in other states and cities. We shall try to keep our readers informed concerning the progress of the measure. Should it fail of enactment, it will mark the beginning of a struggle of "self-government" in New York and similar cities, which must continue with increasing importance. Later. It is probable that some effort for local option and Sunday opening will be made but at this writing—Feb. 4—Mr. Newcomb's bill is in eclipse.
THOSE who reject the seventh day as the Sabbath, but who have "Sabbath" breadth of view and consistent purpose, acknowledge and claim that Sunday is not the Sabbath, and should not be so called. Many of the best men among Protestants do this, while Catholics, Roman and Greek, and Episcopalians insist that the Biblical and historic distinction between Sabbath and Sunday should be kept at the front. That is the only position which is consistent, or scriptural or in accord with facts. On the other hand many people who make greatest claims to holiness, devotion and conformity to the Word of God, ignore the teachings of the Bible and history, and the example of Christ by using the words Sabbath and Sunday as synonyms, and by commenting on Sunday-school lessons so as to deceive children and pervert the Word of God. The Christian Endeavor World of Feb. 4 is a prominent example of such deception. The same false assumptions are found in other religious papers in connection with the lesson for Feb. 21, 1904. Such perversion of recorded facts in a Court of Justice or in a business transaction would incur severe penalties. God is not less just, and punishment will come to those who thus make false interpretation and application of the recorded Word of God. Children may be misled for a time, but God cannot be successfully mocked in that way. Children thus misled will learn the facts in the case later, and there will be a corresponding revulsion in their regard for Sunday and the Bible. The Christian Endeavor World and its compeers sow tares for wheat when they thus pervert the facts concerning the Sabbath and the Sunday.
A FEW days since the writer was watching a beautiful snow-storm. It had reached a stage where the flakes were large, fleecy, and soft-falling. Almost before one could count the

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minutes, all the landscape was covered with those spotless messengers from the sky. Every stain on the snow that had fallen days before and been made impure by human touch, was covered, and for a time spotlessness was the only word fit to describe the situation. The Old Testament is intense in seeking spiritual and moral cleansing and purity. The symbols which abound in the Psalms and elsewhere are unsurpassed in the matter of vigor and of pertinent application. When David, conscious of his need of forgiveness, prayed, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow," his spiritual experience and the language that grew from it were a forceful illustration of the fact that the consciousness of sin and the need of cleansing are born whenever men look God squarely in the face. Perhaps from the window of his palace this king, who had sinned so shamefully, saw the snow on the peaks of Lebanon, and thus came the prayer he made. This searching after spiritual purity which appears throughout the Old Testament is also the heart of the Gospel and of the New Testament. John the Baptist came like a spiritual cyclone, teaching the doctrine of repentance and cleansing. Christ came and opened the full cleansing fountain of repentance and of devout living. From that hour to this, as in all the centuries, the one purpose in the heart of God is to secure for men, not salvation, but that cleansing which insures salvation and all good results. These winter days put before the eyes of all our readers, in one way or another, the snow in its whiteness, and the snow stained and made impure through the touch of men. Into every life the struggle comes between the staining of death-bringing sin and the purifying which comes through divine love, divine forgiveness, and divine help. Surely, then, these winter days should deepen in every heart a consciousness of the purity which God seeks and which man needs, and a corresponding thankfulness that there has been opened a fountain of cleansing, and that each one, however stained, may be made "whiter than snow."

UNLESS men have a definite consciousness of God's presence among them, there can be little conscience and less genuine religious character. Our age is careless and easy-going, a sort of lounging age, so far as God is concerned. It lacks many of the elements that make moral heroes and secure religious devotion. Sternness and severity on the part of God have been covered by no

Reality of God's Presence.
Spiritual Cleansing.
Almost before one could count the

tions of his inefficiency and flabbiness. Theories concerning goodness and mercy have degenerated into platitudes without grip or backbone. God's sovereignty in human affairs is considered more an abstract fancy than a reality. The great preachers of righteousness, from John the Baptist to Martin Luther and John Knox, have been men with iron in their blood and throbbing marrow in their vertebra. Men of God cannot exist without spiritual fiber and backbone. A far-away-good-for-little God, theologically considered, results in good-for-nothing preaching, and loose, indifferent living. We do not care to make any contrast between what now is and what has been, between John Knox and Minot J. Savage. The question which presses now is present needs and dangers. Every easy-going element, theological, moral, social or financial, is antagonistic to the life and work of Seventh-day Baptists. These years are most dangerous, not from that which opposes us, but from that which undermines the foundations of faith and conscience. Whatever turns backbone to putty, and the grip of conscience to graspless abstractions, is poison, death. Preachers who deal in pleasant platitudes and scattered generalizations are comparatively worthless messengers for times like these. This does not commend the folly of wild harangues nor vivid misstatements. It does mean that in such a time as this the pulpit must know and realize the deep currents of danger, the subtle influences, which poison the spiritual blood while men sleep, and ensure disaster before drowsy eyes open. The times call for a revival of the consciousness that God is in human life demanding spiritual backbone and conscience toward Himself.

THE theme of the Southern Wisconsin Quarterly Meeting, reported in the RECORDER by Dr. Platts last week, deserves more than ordinary attention. A serious weakness of our ordinary public gatherings, for the last twenty-five years, has been a lack of the discussion of such themes as those which were so well treated at the late meeting in Wisconsin. During these last twenty-five years influences around us, opposing our denominational life, have culminated with rapidity and power. Any line of thought which becomes prominent and moves men must be considered, not only by individuals and by the smaller groups represented in the family, but in the ordinary gatherings of the people. This is a fact fully illustrated in political, social and religious history. It is by no means enough that in our larger gatherings, like the anniversaries, important themes be discussed once a year. The influence of such discussions is comparatively slight. An idea which is to pervade society or become permanent and prominent in the denomination must be considered by all the people, and notably by the leaders of the different groups of people, such as churches, neighborhoods, etc. In view of this universal law, the history of our Associations, Quarterly and Yearly Meetings, and similar gatherings for a quarter of a century or more, presents several discouraging features. When our Associations ceased to do missionary work, thus losing special features of interest, a notable decline in the attendance of the people began. In the older sections of the denomination, at least, this has

gone forward until for many years the Associations have been scarcely more than local gatherings, with a fair attendance on the Sabbath and a beggarly attendance during other days. As a whole, only commonplace themes have been considered, and the meetings have not exerted any marked influence upon the work or the life of the denomination. So few have attended that in many instances the churches of the Association have scarcely felt the impulse of the meetings, much less any permanent influence.

It must be said with deep regret that the want of discussions like those which we are considering has resulted unfavorably. With the pressure from without and the temptations from within to ignore, questions affecting denominational life and the lack of the discussion of such themes by the people, and in the hearing of the people, weakness has been unavoidable, such weakness as rapidly increases, each weak spot being a source of growing weakness. It is important to remember also that no interests like those that center in our denominational life can be secured and kept alive through a few "specialists." With a work so great and numbers so small, every pastor must be a specialist along denominational lines, not only in his own thoughts, but in the discussions with which his people become familiar. We have erred and lost not a little in supposing that the work demanded in this direction can be accomplished by a few. That the Wisconsin Quarterly Meeting has initiated such discussions gives hope that lost ground may be partially recovered. It will not be regained unless similar discussions come to be common in the ordinary gatherings of the people and in the ordinary ministrations of each individual church. The RECORDER ventures to hope that the example set by the Southern Wisconsin Quarterly Meeting will be followed, and that the tendency to such discussions will be increased and cultivated until the people become familiar with the facts involved, and with their bearing upon present duties and future history. If that be not done it is not the thought of an alarmist, when we insist that the outgoing tide which makes for un-denominationalism will increase steadily and destructively.

ABORTIVE "SABBATH REFORM."

It is a significant fact, not to be overlooked, that in the prevailing efforts put forth by the clergymen of the United States for "Sabbath Reform," they are dealing with the human law, rather than the Divine. They openly announce that they are not seeking Sunday-observance on religious grounds, nor trying to support Sunday as a religious institution. In doing this they "beg the question," and acknowledge defeat as to actual Sabbath-observance and genuine Sabbath Reform. It is equally important that our readers know that, with rare exceptions, the strong religious newspapers of the country are silent concerning such efforts to enforce Sunday laws, and aside from a few general notes, they are silent concerning Sunday. When the churches take such ground, the complete overthrow of Sunday-observance cannot be far away. "Sunday Law in Maine," on another page, is a case in point. In Philadelphia, the Sabbath Association

has just held its annual election of officers, and announces its purpose to push the Sunday-law business, in spite of Judge Martin's decision. In connection with the election the Association puts forth a long statement of its aims and purposes. The opening paragraph of this "Declaration of Principles" is as follows:

"The preservation of the Christian Sabbath requires that Christian people must organize for this purpose to resist the powerful organizations which are formed to blot out our salutary Sunday law. This law is by no means intended to compel anybody to attend church or accept the Gospel. It simply protects the Christian element of our population to which the nation owes its existence and its perpetuation, in its inalienable right to worship God on this holy day, unmolested by secular traffic and distraction of the world. It also guarantees to laboring men a day of rest each week, which unscrupulous, powerful corporations dare not ruthlessly ignore."

Analyze that. The "Christian Sabbath" must be saved, if at all, through the organized efforts of Christians to preserve Sunday-observance through an effete human law, even though Christians so organized furnish money to hire agents to spend Sunday in business pursuits and in deceptively tempting other people to break the law they seek to enforce! Abortive effort is a weak name for such folly, and good men would not be thus blind if they had not ruined the foundations of Sabbath Reform by their own disregard of God's law and Christ's teaching and example concerning the True Sabbath.

BIRDS OF SONG.

A bill now before the legislature of New Jersey, legalizing "the killing at certain times of robins, catbirds, meadowlarks, flickers or golden-winged woodpeckers, and doves," has aroused the just opposition of the State Audubon Society, and of every friend of birds. An appeal from that Society has been issued, giving many reasons why the proposed enactment should fail. It sets forth that birds belong to the State, and to destroy them because of the loss which fruit-growers sustain in certain places, is to wrong the state as a whole. One of the reasons given, a reason which ought to have much weight, is as follows:

"Birds, especially song-birds, and more particularly those species of song-birds which because of their abundance and trustfulness enter into our daily lives, have a value not to be expressed in dollars and cents. The robin and the meadowlark, in New Jersey, are the musicians of Spring's advance-guard. In all the year is there a more cheery note than the robin's carol from the topmost bough of a leafless elm or maple some March evening when frogs are croaking in the lowlands? It is a voice which appeals to a constantly increasing multitude as nature study classes open our eyes and ears to the charms of the world about us. It is a message from bird to man in the universal language of music and its force cannot be ignored. If the English sparrow spoke the robin's tongue, he would have as many friends as he now has enemies."

The RECORDER joins in the protest against this movement to destroy the birds of beauty and song.

SUNDAY LAW IN MAINE.

The Augusta (Me.) Journal, Jan. 19, reports concerning petitions for Sunday law enforcement in that city, and their consideration by the city government. Reporting the monthly meeting of the Aldermen in January, it says:

Then came the principal event of the evening—the settlement of the question regarding the enforcement of the Sunday law. Of course, it is but justice to the members of the Council to say that they were familiar with that particular piece of legal antiquity, but there were others present whose knowledge of it and its teachings was very misty.

The question lacked not of support. It was known that an action in favor of its enforcement had been taken at the different churches, Sunday, and seven petitions were presented at the meeting, last evening, from the pastors of the following churches: Methodist, Episcopal, Universalist, Baptist, Free Baptist, Catholic and Congregational. There was also one from the W. C. T. U. These were read by the City Clerk. There were also present, of the clergymen, Rev. H. E. Dunnack of the Methodist, Rev. Norman McKinnon of the Congregational, and Rev. C. G. Mosher of the Free Baptist church, and all spoke earnestly in favor of the enforcement of the law.

City Solicitor Maher, in order to enlighten those who did not already know the text of the law, read from Chapter 124 of the Revised Statutes, the 20th section, which is as follows:

"Sec. 20. Whoever on the Lord's Day, keeps open his shop, workhouse, warehouse, or place of business, travels, or does any work, labor, or business, on that day, except works of necessity or charity; uses any game, sport or recreation; or is present at any dancing, public diversion, show, or entertainment, encouraging the same, shall be punished by fine not exceeding ten dollars."

The interpretation of that law in its literal sense, when it was enacted, might have been well enough at that time, but it is hardly in keeping with the needs and requirements of the human race in this, the twentieth century; and while all law-abiding citizens desire that the Sabbath shall be properly observed, it was not the opinion of the Board of Aldermen that the enforcement of the law according to the text would be of great moral advantage to the city. A number of questions were asked, as to what effect it would have in different ways, and then, upon motion of Mr. Manley, the petitions were referred to the City Marshal.

TO-DAY.

THOMAS CARLYLE.

So here hath been dawning another blue day;
Think, wilt thou let it slip useles away?

Out of eternity this new day is born;
Into eternity at night will return.

Behold it aforesome no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;
Think, wilt thou let it slip useles away?

One of the most important questions that every young man has to solve, is this "How can I create a demand for myself?" If he does not tackle that question in a manly way, and work out the answer to it some way, he is likely to be out of a job the most of the time, and deserves to be.

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

GENERAL CONFERENCE—FIFTH SESSION, 1835.

(Continued from last week.)

UNION, COMMUNION AND EVANGELISM.

The Conference continued the subject of Constitution-making.

"After reading the former draft respecting the mode of holding General Meetings, listening the letters and messengers from the several churches in our Union, and all in substance, agreed to the same, while some of the churches, by their messengers, propose some additions to the same, it is voted that a committee be appointed for the aforesaid purpose.

"Voted, that the following members be the committee, viz., Deacon Abraham Dunham, Piscataway; Elder Henry Clarke, Brookfield; Jedediah Davis, Cohansy; Elder Matthew Stillman, Hopkinton; Deacon Clark Burdick, Newport; Elder Jabez Beebe, Waterford; Stephen Maxson, Petersburg; Elder Amos Stillman, Bristol.

REPORT OF COMMITTEE.

"The committee appointed to revise the several propositions, heretofore proposed as the rules of fellowship amongst the churches of our order, report that, as last year's recommendation has generally met the approbation of our churches, therefore we, your committee, beg leave to lay before you a transcript of the articles recommended to the churches, by the churches, by the General Meeting, or Conference, held at Piscataway, the 19th of October, 1804, with some alterations, and a few articles in addition to the foregoing articles.

"ARTICLE 1. WHEREAS, there have been different names given to the General Meeting, or Conference, and, as the different churches have general or annual meetings, and, as the names of the meetings do not at all affect the nature of the business, and that we may clearly understand each other, it is thought most desirable to give this meeting the name of General Conference, and that, in the future, all letters from the churches be directed to the Sabbatarian General Conference.

"ART. 2. We think it advisable for the churches of our fellowship and profession to hold a Circular General Conference yearly, at such time and place as may seem convenient, to be agreed upon and appointed annually, for the ensuing year, by the elders, messengers, and members who may compose the General Conference, for the time being.

"ART. 3. It is to be understood that all things transacted in such General Conference be done by way of advice, counsel, or recommendation, and, by no means, to affect or alter the government or discipline of the churches, in their individual capacity; but that each church enjoy its own mode of discipline, as to it may seem most agreeable to the Word of God; and that each church which is desirous of holding Annual Meeting always appoint such time and place for such meeting as it thinks proper.

"ART. 4. Whenever the General Conference is holden at any church where there is an annual appointment, it is thought most proper for both to be holden at the same place.

"ART. 5. It is thought proper that such General Conference be conducted by a Moderator, Clerk, or Clerks, and such other offi-

cers as, from time to time, may appear needful said officers to be appointed by the free vote of the elders, messengers, and members then present.

"ART. 6. In all cases that require a vote, it is meant for each church to have one vote only, in deciding any question, which vote shall be a majority of the messengers, representing any church. It is considered incumbent on each General Conference to hear and attend to all questions that concern the welfare of the churches, and to give counsel and advice, as circumstances may require.

"ART. 7. It is understood that, in cases of controversies between sister churches, the General Conference, made up of the messengers from the other sister churches, be the Council of Judges to determine said controversies.

"ART. 8. In cases where members move to a distance from the church they first covenanted with, and do not put themselves under the watchcare of a sister church nearest their residence, it is understood that in case such persons walk disorderly, it is the right and duty of the Clerk of any church, having knowledge of such disorderly members, to certify the same to the church to which they belong as soon as may be.

"ART. 9. It is understood that no church in our Union can receive into its fellowship a person except he observe the seventh day for a Sabbath, and has been baptized by immersion.

"ART. 10. It is understood that when alteration or amendment, in our rules of fellowship or Constitution, is wished for by any church, such alteration be proposed to the General Conference, and, by its recommending such alteration to the several churches in our order, and said churches agreeing to the same, it shall be considered a part of the rule of fellowship.

"The above articles are humbly submitted to the General Conference by your Committee, for your approbation, &c.

HENRY CLARKE,
AMOS STILLMAN,
JABEZ BEEBE,
MATTHEW STILLMAN,
CLARK BURDICK,
ABRAHAM DUNHAM,
JEDEDIAH DAVIS,
STEPHEN MAXSON.

HOPKINTON, Sept. 15th, 1805."

"Said report accepted and voted for record.

"Voted, that Elder Abraham Coon and Brother Jedediah Davis, write a Circular Letter; that each church in our Union have a copy of said letter; that said letter be investigated by the Church at Hopkinton; and that the doings of this Conference accompany each copy.

[As the Circular Letter is nearly a verbatim reproduction of the one for the previous year, it is here omitted.]

"Voted, unanimously, that our Conference hold at Petersburg, State of New York, on the fifth day of the week before the second Sabbath in September, A. D. 1806, at ten o'clock A. M.

ABRAHAM COON, Moderator.

JOSEPH POTTER, } Clerks.
STEPHEN MAXSON, }

HOPKINTON, Sept. 17th, 1805."

Prayer is the drill; work is the hammer.—Zion's Herald.

THE PAWCATUCK CHURCH.

Sermon by Its New Pastor--Sketch of His Life-- History of the Church.

On Monday, Feb. 1, Rev. Clayton A. Burdick, for four years pastor of the First Hopkinton church at Ashaway, R. I., became pastor of the Pawcatuck church in Westerly, R. I., and on Sabbath-day, Feb. 6, preached the following as his first sermon:

MUTUAL HELPFULNESS.

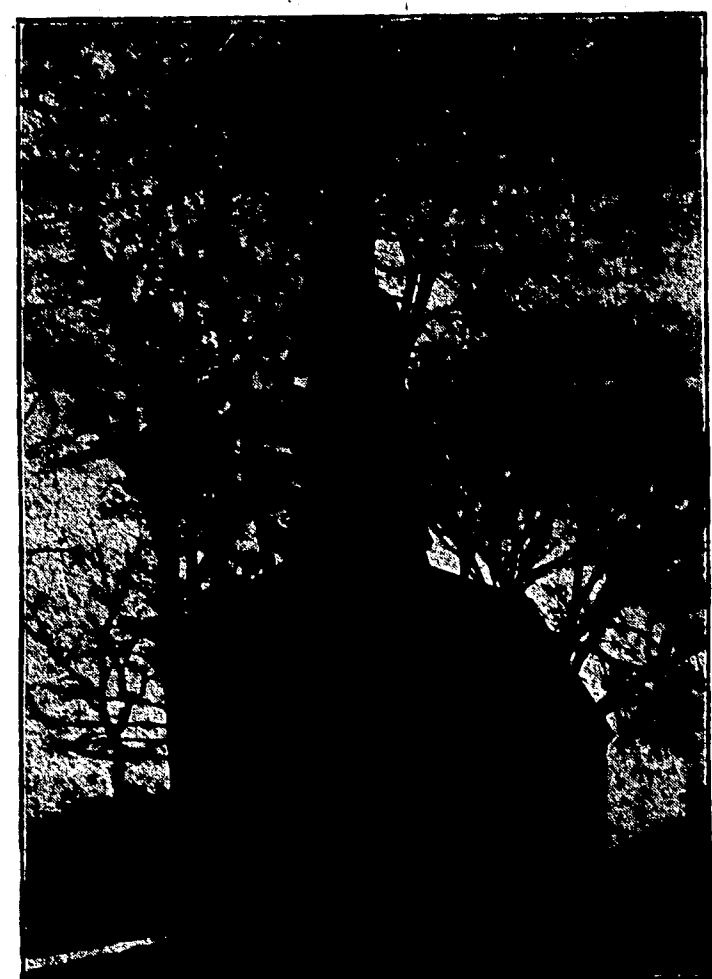
Text: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. 1: 11, 12.

A man ought to be judged by the motive that is back of his action. That is the one thing that shows what his real nature is. It proves the right at which his character has arrived. Results are often poor where the motive has been good; the lack of success resting rather on poor judgment, knowledge, tact, or some such thing, than on a poor motive forcing the action. It is well, therefore, in our study of men to try to find the motive of their lives and to gauge the true manhood of each individual by that.

The great motive of the Christian man should be love—love of Christ—which is wide enough and deep enough to compass everything. That would mean that for every man you desire only that which is good; that for those who are of the "Household of Faith" you have an intense longing that they may live up to the very highest and best, and that they should ever remain faithful—be established. In other words, that the movings of the world, its changing ideals, its pursuits of pleasure, may not move them from that position of trust they have held in God. The love of Jesus wishes ill to no man, but good to all.

This motive is one that urged the Apostle Paul to use the words we have taken for our text to-day. There is a great longing conveyed in his words—a longing to see those he had never seen, to hear those whom he had never heard, a longing that could only have been born of love—they were living in the midst of a wild, mad world, a world full of mighty ambitions and great wealth, of license, extortion, cruelty and craft, and to accept the faith of the Nazarine in such a place meant hardships, shame, persecution, death, but these were glorious things to bear for Jesus' sake. It is doubtless more of a burden to bear the cross in such a city than in places remote from the scenes of the triumphs and turmoils of government. Rome with her power and wealth, her lust for gain, with the triumphs of her successful armies was not a good place for the religion of Christ to flourish. These were things that would surely try the faith of the people of God, and if any faltered he would soon be swept off his feet, and borne away on the great tide of evil that was corrupting virtue and destroying confidence in all things true and good. And yet despite these oppositions, the penalty of living in the busiest as well as the wickedest part of the world, the called out of the Lord in Rome had already gained a good name for their steadfastness and faith. They had not been moved by the sign of Pagan hate or persecutions, and from these reports that had been brought

him of their patience and love, Paul was possessed with a great regard for and sympathy with them. He rejoiced in their victories and in the triumphs of their confidence in God, the power with which they met the cruelties of their enemies. His heart yearned toward them and he felt that he would like to give them help and encouragement, and he felt, too, that he could. So he wrote them this letter, breathing forth his own indomitable spirit, showing them that their faith was not in vain, as some of the Jewish Christians would like to make them think, but that the Greek as well as the Hebrews had a father in God and a saviour in Christ Jesus.



THE PAWCATUCK CHURCH, WESTERLY, R. I.

Paul showed the true Christian spirit. The motive was love, but the object was helpfulness. He showed that Christian people possess the ability of mutual helpfulness, that there is a power given of God to help each other in the face of danger. It is without doubt one of the best encouragements that can come to us, to know especially in time of sorrow or of persecution, that others are sympathizing with us, that others have passed through as great or greater trouble than ours. It is also an incentive to firmness and steadfastness, to think that by our being this way we may help some struggling one to be faithful, that others may be encouraged by our courage, strengthened by our strength, and made confident by our faith.

The strongest need help. I do not think that man has lived who did not at sometime or other need help. Paul's was one of the strongest characters of the age, yet here he is talking to the Roman people as if he expected to get help from them, which I think he afterward received. I am thankful that God has put in each one of us the possibility of helpfulness. No matter how weak we may seem, nor how small the place we occupy among God's people, he has made us so that we can be of service to others, and great service at times. He works through us to the

benefit of the brethren. If then, Paul, who passed through shipwreck, peril on land as well as sea, was in danger of robbers, met the wild beasts in the arena, scourging and prisons, and was strong enough to bear all that came, and yet wanted help, we surely will acknowledge our need of to-day. The age we live in is not without its dangers. It has its perils as every age has had. The shoals may be different ones than those of Rome may have had to avoid, but they mean shipwreck to those who are careless and weak, the same as those did then. Let the Christian characteristic of helpfulness be shown among our churches yet, as at times it has been shown in the past, to the struggling of those weak in the faith and to the encouragement of the discouraged.

It is not my intention to-day to note the dangers that we need to be aware of. One will be sufficient for an example. Danger comes, I think, the oftenest, from the misuse of those things that are good, because when we are handling a thing that is good in itself, we forget the other fact, that the abuse of a good thing makes it an evil to us. Much has been said about the age of commercialism that is upon us. Much that is true has been said of its effects upon the world; but trade between people of one community and another, or between one country and another, is not wrong; nor is it wrong for a man to apply himself to business to a certain degree. It is wrong, though, for a man to apply himself so thoroughly to business that he loses sight of all other things that are of value. That is the thing to be complained of. Many men are so interested in business that it absorbs all their powers. No time left for the consideration of the most serious problems, life, death, righteousness, or the glory of God. Business men make good Christians, and a man has no right to be so much taken with the affairs of the world that he, by contrast, makes everything else seem small, and he himself made to lose the joy and restfulness that comes to a heart stayed on God. It is this that makes it such a wrong to-day. The people lose themselves in business, to the detriment of higher life and deeper thoughtfulness. It affects all our life. It makes our education superficial and special. It gives an idea to the young, that the gaining of wealth and success in business are the chief things to be sought. The glamour of such a theory is thrown over life, and the young are led by its baleful influence to think life without these things is of no value. A false ideal, yet one the age gives to us. It is one of the things we will have to stand against for our own, and for our children's sake. But all of the ill from this evil does not result directly, as you may easily find by investigation. A large part of the evil comes from the reaction. This reaction is necessary from the very laws of nature, but the result is none the less evil. I mean by this, that it is a natural thing that when one applies the mind very earnestly to anything, the moment there is a relaxation, the mind springs to the very opposite.

The natural result of this intense application of the mind to business is a reaction to amusement and folly. And thus between the two, religion and the thought of God, and the study of his Word, are sadly neglected. Why is it that the churches have such a poor attendance on their services?—Is it because

of poor preaching? Is it because Godliness is no longer needful? Is it because of the loss of power of the love of Jesus? I say no. But what I do say is, that after such a rushing, busy week of excitement and business, the nature demands amusement. The mind is not in a condition to consider serious matters after such labor as some men put in. We want an entire let up. We do not want to think at all. We want to laugh and have a good time, and let serious things alone. You can see how this reaction of the mind is appealed to. Take, for example, the Sunday editions of our newspapers, compared to the space that is given to common news, see what a portion is given to the so-called humorous. I say so-called, because it seems to me that there is very little among it all that the mind in its normal state would call either witty or humorous. Picture, cari-

ature and item appear to me to be stiff and studied, as though it was for so much an inch—too like job work. And I can readily conceive, that a mind that can be amused at such labored efforts, would hardly be in a condition to well consider a sermon, or study such questions as are brought out in the Word of God. Wit and humor lose the edge that penetrates, when you can see that they are neither spontaneous nor unexpected. And still there is a great demand for just the sort of thing that is given. I do not, therefore, think that the danger lies only in one direction, but largely in the reactionary tendency which makes the mind the best satisfied when it is amused.

But I had not thought to say so much as this upon this part of the theme. You each know from experience what the dangers are in your own life. Your experience teaches you that there are dangers and pitfalls, and often brotherly help comes as the means God has given for tiding you over the danger.

In making a change from one charge to another this thought ought to be chief in the preacher's mind, What are the opportunities where I am intending to locate? Are you fitted for the field so that you may be able to be helpful? Of course only time will be able to show this last, but I think no true man changes his field except he has in his heart some such feeling as Paul had. He would like to give to the people some spiritual gift to the end that they may be established. I am sure that I have no thought that I shall be able to be helpful to you in such a measure as Paul was to the Romans, but I have come with the desire to be of some help to you, as for the time we meet together the dangers of our day. That while the union between us lasts, we may encourage each other by our mutual faith. "Our mutual burdens bear" that to each other we may prove a blessing to the glory of God, and to the exalting of the name of Jesus among us.

A pastor is primarily a teacher, but I suppose it is his higher privilege to live out what he conceives to be the teaching of the Word, in his daily walk. In both parts of this work he must be perfectly honest, and simply teach and live out his own belief in the Word and

not what some one else conceives to be that teaching, or even what the church conceives to be that teaching. In fact he must be natural and honest at all times. In this he may be greatly helped by the people whom he serves, and for whom he is trying to divide the Word of Life understandingly. If the people evince an interest in the Word, if they are anxious to know the Word, if they are willing to live that Word, what an incentive it is to the preacher for his own study and work. If, on the other hand, the people wish simply to be entertained, to hear only such views as suit them advanced, there will be little of that mutual help that ought to result. I trust no Seventh-day Baptist church is of this latter kind. A central thought of pastor and people should be, not how large a showing we can make on paper, or figure out for our annual reports—good

From each of the preceding ones I have received advantages I expect will continue forever. The exhibition of charity, of Christian fortitude, of firmness and forbearance, of large appreciation, has been a means of adding zeal to my own faults as I have seen them. Something of these I have found in the other places I have served. It is wonderful then, that I expect to find them also here? Although myself without that special preparation for the work now deemed requisite, I cannot complain of lack of appreciation on the part of the churches. I expect here all or more than I deserve.

This then is the conclusion. I am anxious to be of help to you, you are anxious to be of help to me. In matters wherein we differ God give us charity—or those things in which we agree God give us strength. He also will open to us the way, whereby he himself may be glorified and Jesus the Son exalted.

CLAYTON A. BURDICK.

Clayton Adelbert Burdick was the youngest of nine children born to Elder Russell G. Burdick, and his wife, Adeline Campbell, though by a former wife there were four other children, making him the unlucky thirteenth child of his father. He first saw the light Feb. 1, A. D. 1858, in the town of Christina, Dane County, Wisconsin, near to the little village of Utica. His time until fourteen years of age was mostly spent on a farm near the place of birth, except two years in which his father was missionary pastor at the little church of Berlin, Wis.

At the above age he commenced to attend school at Albion Academy, usually in winter, working on the farm in the summer season, until the death of his father, which occurred the fall before Clayton's eighteenth birthday. He was then thrown upon his own means, largely, and so commenced teaching in the common schools that same year, beginning in November. He graduated from Albion Academy in the class of '78. Meanwhile, having become interested in a series of meetings held in Albion and Utica by Elders John Hoffman and J. G. Burdick, he professed Christ, was baptized



REV. CLAYTON A. BURDICK.

enough in itself—but like this, What have we been able to accomplish as servants of God for the helping of others to a better life or to a better idea of the life already in the heart! Have we been mutually helpful in the church? Have we helped to establish some faltering one? Have we ourselves received from others some gift of spiritual value that has increased our own power for good? If these things can be answered well, we have had true success. I desire that I may impart unto you some spiritual gift; something that will make you better children of God, better soldiers of Christ. If God will use me to add a little light to the way, a little encouragement to the disheartened, a little strength to the weak, a little faith to the doubtful, I shall feel that I have had somewhat of that true success that every servant of God so strongly craves. Amid all of this I am expecting to get something, something more and different than temporal good and ease. This is the fourth church I have been allowed to enter service within this capacity.

by Elder Hoffman very near the time of his nineteenth birthday, and united with the Utica church.

It was expected that after graduation at Albion he would enter that school as a teacher; but the school became divided by difficulties, another school being started by Professor Cornwall in opposition to the old institution; though offered the same position by both managements he would not accept of either. The next spring, with his mother, he went into Minnesota; taught the summer at Trenton, and spent some time in the law office of Ira A. Tom in Albert Lea, the county seat of Freeborn county. In November, 1879, he went on to the frontier settlements of South Dakota, where for a time he considered opening a law office, but not liking the condition of the country, he returned to Wisconsin, teaching and farming for three years, when he went to Indianapolis, entering the law office of Hill & Marts of that city. A little homesickness probably changed his life's (Continued on page 92.)

Missions.

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

HOW TO BE DENOMINATIONAL.

We have discussed on this page more or less the question of denominationalism, and how we can be denominational. We have shown how we can be denominational: 1. By being loyal to the principles and practices which make us a distinct and separate people. 2. By taking and supporting our own publications and sending them to others within and outside of ourselves. 3. By patronizing and supporting our own institutions of learning. We wish now to note two other ways by which we can be and would be denominational.

1. By Seventh-day Baptist employers employing Seventh-day Baptist employees. Now there should be clear-cut understanding in this matter. No young man or woman should claim or demand employment by Seventh-day Baptist firms, or by Seventh-day Baptists in any work, simply because they keep the Sabbath. Employers want and must have skilled workmen, those who understand their work, well trained and in many instances experienced in the work, whether it be on the farm, in the shop, in the store, in the bank, or in the office. When Seventh-day Baptist young men or women, or those somewhat advanced in years, are skilled, efficient and are well qualified in every way, and are of good character, we hold that Seventh-day Baptist employers should give them the preference and employ them before all others. To do it is to be denominational; not to do it is to be undenominational. For young men and women to have such employment and places the first thing for them to do is to fit themselves for such places and prove by their qualifications and character that they are worthy of them, then they can rightly claim they should be employed by Seventh-day Baptist employers and confidently seek such employment.

It is to the advantage of Seventh-day Baptist farmers, manufacturers, business firms to employ Seventh-day Baptists who can fill the bill, and so far as we are acquainted with such employers they much prefer to do it, and do it when they can, but they have been handicapped and prevented in doing it in not a few instances, because they could not find those among us who could efficiently do the work wanted to be done. It is not only more convenient but to their advantage in every way for our young men and women to be employed by our own people, and they have only to fit themselves for such employment to receive it. It is right and just the thing for Seventh-day Baptist manufacturers and business firms to take Seventh-day Baptist young men and women as apprentices that they may be fitted for their work, and young people should improve such opportunities. In this whole matter employers and employees can mutually help and benefit each other.

2. It is denominational for Seventh-day Baptists to patronize Seventh-day Baptist manufacturers and business men. If a Seventh-day Baptist merchant can furnish me as good goods and at as good prices as any First-day merchant and he is a square man, I think I would be denominational in giving him my preference in patronage, and I do not fear to put it stronger, that it is my duty as a brother of like faith and practice to do it. If a Seventh-day Baptist mill can and will give me as good flour and meal as any other

mill in the community and the miller is a square man, I would be denominational in giving him my patronage, and I would go farther, if needs be, to do it.

If a young man who is a Seventh-day Baptist wants to work on a farm and can find employment of a Seventh-day Baptist farmer, he should prefer to work for him, if he is an honest square man, and not for the First-day farmer, even if he shall offer him better wages. If he is a true Seventh-day Baptist and truly denominational, he will work for the Seventh-day Baptist farmer at a sacrifice, if needs be, and keep the Sabbath. But no Seventh-day Baptist farmer is denominational or a square man who shall insist that a Seventh-day Baptist young man who is capable, efficient, industrious and of good character, shall work for him for less wages than he can get elsewhere, because he is a Seventh-day Baptist.

We have heard business men of our people complain that our own people do not patronize them, that they have to depend upon First-day patronage to carry on their business and live. In such cases there is something wrong somewhere. Either the business man is not fair and square in his business, or cannot or does not furnish them what they want, or the Seventh-day Baptists about him are not denominational and fraternal enough to patronize him when he is square and can furnish them what they want at as good prices as anybody else. In some places there are, of course, not enough Seventh-day Baptists to support a Seventh-day Baptist merchant or business man, if they all gave him their patronage and therefore he is dependent upon other patronage to maintain his business and live. But in this whole matter it is denominational and fraternal for the Seventh-day Baptist business man and the Seventh-day Baptist patron to mutually help one another and thus maintain and advance the cause for which they both stand.

FROM THE MISSION FIELDS.

RIVERSIDE, CAL.

It is advised, says Rev. J. T. Davis, missionary colporteur on the Pacific Coast Field, that I defer my visit North until spring, so I work here during the winter. The name of our church here in California is changed to Riverside Seventh-day Baptist church. We thought it better, as we are building a meeting-house here. Our new church building is to be dedicated Jan. 23, at which time the public is to be invited, and a history of Seventh-day Baptists is to be given by Prof. Charles Coon, a history of our church, in California, by Mrs. Thomas, and I am to speak on "Why Seventh-day Baptists Should Exist?" Our church and Sabbath-school are well maintained and interest is growing. According to the estimates of the appraisers, we lost by the burning of our house \$1,300; we got \$2,000 insurance, and they valued the house at \$3,300. My son's loss on clothing and furniture was light, and fully insured, but my loss was heavy. However, we feel thankful that we were so well insured.

HAMMOND, LA.

Missionary Pastor A. P. Ashurst reports that late in December he made an appointment to preach at Arcola, twenty miles north of Hammond, where Mrs. C. H. Ogilvie and her two daughters live. He writes: I stopped two days at her house and found she and her

girls staunch Seventh-day Baptists. They had never met a Seventh-day Baptist until Bro. Thompson, of Hammond, visited them—they did not even know about us. They have been keeping the Sabbath for five years. They are not Adventists, but full-fledged Baptists. They were brought to a thorough investigation of the subject about seven years ago by a question asked by Mrs. Ogilvie's brother, who was a Roman Catholic. He asked her why she was not a Seventh-day Baptist if she was going to be a Baptist at all, for said he, the Bible which you claim to follow does not teach Sunday observance but teaches that the Seventh-day is the Sabbath. This caused her to search the Scriptures, and she found that they did not warrant a change in the Sabbath, so one day about five years ago she said to her two daughters, "I am going myself to keep the Sabbath of the Bible, you can do just as you please about it." The daughters said, "They would also keep the Sabbath," and they have been doing so for five years. Mrs. Ogilvie and her two daughters are intelligent and cultured ladies, they have investigated the question for themselves and now firmly stand on their principles. The two young ladies some time ago were offered positions in some government department at \$60 per month each, which they declined on account of the necessity of working on the Sabbath. I have arranged to hold regular preaching services in a small church near where they live. I have held one service there and had a very fair congregation. This will be one of my preaching stations. I will preach there one Sunday each month. I am delighted with my field here and the work. This is a model church at Hammond in many respects and they have completely won the heart of their pastor. I am pleasantly situated in every way. I am seeking power from on high by which to preach the gospel. I feel the Lord to be very near to me and I have consecrated my body, soul and spirit to Him. I wish to keep my will surrendered to Him, that I may know nothing but to do what He wants me to do, and be what He wants me to be.

FOUKE, ARK.

Bro. G. H. F. Randolph writes: "The weather you encountered was very different from what we have had here. Two cold waves passed over us but the coldest has only reached 19° above zero. There have been two or three nice rains, but it cleared off each time without continued rainy weather. Fine weather for farming and some people are improving it in plowing and getting ready for planting. I was not out on a trip when I get your letter but I had been and returned. Visited Crowley's Ridge and Little Prairie. Had a real good time except the weather was the worst of the season. In fact it was much worse there than we have had in this part of the state. Had quite a snow while at Little Prairie. Have seen no snow here yet. Found all well at both churches. Everything seemed to be prospering. Bro. Robert Ellis and wife spent a good long time at Gentry, Ark., and returned home much better in health. I think they will be much better satisfied at Crowley's now.

"Bro. Cupit, whom you met at our Association, and family have moved to Fouke. Bro. Baker intended to move but has given it up for this year. Mr. Dixon of Winthrop has moved in here too. That gives Sister

Dixon and the children Sabbath and school privileges. The two families add four more to the school. There are about thirty (30) in school at present. The school is moving off pleasantly and doing excellent work. Miss Nelson is an exceptionally good person for the place in every way. The first eleven-week term will close soon. We will have two more terms before closing for the summer. Bro. Kerr, you will remember him as living next to us down toward the spring farm, has been keeping the Sabbath for five or six weeks. His son, a young man, also keeps it. Instead of selling their place to us, they have bought another forty-acre lot and want to stay among Sabbatarians. Cotton at this writing is bringing 12 to 14 cents a pound. Prospects for our church, school and people here, fine."

REPORT OF THE TREASURER.

For the month of January, 1904.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in the treasury January 1, 1904	\$2,690 82
N. P. Nelson, Dell Rapids, S. D.	10 00
Welcome Wells, Milton, Wis.	5 00
Rev. Peter A. Ring, Big Springs, S. D.	3 00
Woman's Benevolent Society, Dodge Centre, Minn.	10 00
Junior Christian Endeavor Society, Altred, N. Y.	10 00
Woman's Executive Board—General Fund	\$7 50
Foreign Missions	3 00
Interest on Deposit in Bank	58
Interest on China Fund	48 20
Income from Permanent Fund	425 00
Mrs. L. A. Davis, Westford, Pa.	1 00
Mrs. Sarah Davis, Lyons, Kansas	1 00
Mrs. E. M. Crandall, Nile, N. Y.—Pulpit	50
D. N. Newton, P. C. Newton, E. P. Newton, Fayetteville, N. C.—China	25 00
Y. P. S. C. E., West Hallowell, Ill.—Miss Palmberg's salary	25 00
A. C. Burdick, Alfred, N. Y.	5 00
Memorial Board—One-half D. C. Burdick Bequest, Income	\$124 84
Memorial Board—One-half D. C. Burdick Farm, Rent	2 95
Memorial Board—Income from Missionary Fund	13 24
Collection by Mrs. Townsend in Southern Illinois	9 90
Sabbath School, West Edmeston, N. Y.	86
J. H. Coon, Utica, Wis.	9 00
Expenses of Society Delegate to Council, at Alfred, N. Y., refunded	21 35
Mrs. D. R. Coon, Alundale, Wis.	8 00
Pulpit Subscription	50
Y. P. S. C. E., Alfred, N. Y.	4 91
A. G. Crofoot, Auburn, Wis.	5 00
Churches:	
(Cartwright) Auburn, Wis.	14 24
Dodge Centre, Minn.	55 00
New York, N. Y.	13 42
North Loup, Neb.	6 05
Plainfield, N. J.	10 46
(Pawcatuck) Westerly, R. I.	49 85
Richburg, N. Y.	5 24
Leonardsville, N. Y.	5 87
Walworth, Wis.	14 37
Boulder, Col.	2 90
Ashaway, R. I.	94 80
First Westerly, R. I.	12 50
Dell Rapids, S. D.	8 00
Second Alfred, N. Y.	17 55
First Alfred, N. Y.	22 45
Loan	1,000 00
	\$4,803 79

CR.	
O. U. Whitford, balance on salary and expenses to Dec. 31, 1903	\$ 148 97
Second Verona (N. Y.) Church	12 50
Cartwright (Auburn, Wis.) Church	50 00
Garwin (Iowa) Church	50 00
Mrs. M. G. Townsend, in full to Dec. 31, 1903	14 17
R. S. Wilson, in full to Dec. 31, 1903	75 00
D. H. Davis, salary account, six months ending June 30, 1904	350 00
"Crofoot Building"	1,400 00
Mission Schools, Shanghai	250 00
Incidental Expenses, China Missions	50 00
J. W. Crofoot, salary, six months ending June 30, 1904	500 00
Rosa W. Palmberg, salary, six months ending June 30, 1904	300 00
G. Velthuysen, Haarlem, Hol., salary, six months ending June 30, 1904	150 00
F. J. Bakker, Rotterdam, Hol., salary, six months ending June 30, 1904	110 00
Certificates for Deeds	1 50
Record Book	3 00
Interest	62 91
American Sabbath Tract Society—Pulpits in Dec. and Jan., Postage, etc.	92 41
Cash in Treasury Jan. 31, 1904	1,183 33
	\$4,803 79
E. and O. E.	GEO. H. UTTER, Treasurer.

"If it be true that 'The good die young,' it is up to the reader to explain why he is here yet!"

Woman's Work.

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

GRANDMA'S VALENTINE.

KELLEN MANLY.

A sudden loud ring of the doorbell!
Pray who can be coming to call
In weather so stormy and dismal?
A scamp of feet in the hall.
A bright little face at the doorway.
A shout from our "Little Boy Blue":
"See, here is a valentine, Grandma,
That somebody sented to you!"

"A valentine I bless me!" says Grandma,
And puts on her glasses to see;
"It comes from a lover, I'm certain—
I wonder, now, who can it be?"
She picks up the dear little postman
To give him a hug and a kiss,
And tells him she's more than delighted
With such a remembrance as this.

Then she read it with greatest enjoyment,
For grandmother knows very well
The love that the valentine carries
Is more than the sender could spell.
And when she declares she's astonished
There's never a doubt about that
For the greeting she reads with amazement
Is nothing but—"C A T!"
—Good Housekeeping.

THE members of the Consumer's League have not been satisfied with merely getting their label placed on clothing sold in a few stores, though this was a good beginning, but have extended the list till now several of the largest shops in our great cities have now a place on the White List. This means that the clothing is made in clean rooms under good sanitary conditions and that a reasonable price is paid for the work done. It also means that these stores are trying to benefit the condition of their employees. In some cases, lunch rooms and rest rooms have been provided, while less extra work has been required and half holidays have been given occasionally. The League has made a strenuous effort to induce women to do their Christmas shopping before the holiday season, in order that the life of the girl behind the counter may be made a little easier. They are looking out, too, that good laws shall not only be passed, but also, when they have been passed, that they shall be enforced. The laws forbidding children under fourteen to work and restricting the time of labor of women and minors to sixty hours a week, receives close attention, and employers violating these laws are promptly reported to the proper authorities and fines imposed. Unfortunately, the number of inspectors is so small that many violations of the law must of necessity be unknown and go unpunished. The work of the Consumer's League has done much to relieve the condition of women who toil in store or factory, and encouraged by what they have already accomplished they are looking after more work along other lines, but all pointing towards the same end, the uplifting of their fellows.

WILHELMINA, QUEEN OF THE NETHERLANDS.

LOUISE LEWIS KIMBALL.

Perhaps the best loved sovereign in the world at the present time is the young Queen Wilhelmina, monarch of a small kingdom, but a tidy, well scrubbed and albeit an important little dominion, for the colonies belonging to Holland make up in richness for the lack of size of their mother country. Wilhelmina was born upon the 31st of August, 1880. Her father was William III. of the house of Orange Nassau, an important and powerful line of kings. Her mother Emma was a German princess, a kind, wise, motherly woman whose first

object was to make her little daughter a womanly woman and afterward a wise and just queen.

Her father died when Wilhelmina was ten years old, so that practically the entire training of the young monarch fell upon the queen mother, who was fortunately fully capable of bearing so great a responsibility.

Immediately upon the death of William III., Wilhelmina was proclaimed Queen of the Netherlands, but of course the management of affairs was carried on by Emma, the Queen Regent, until Wilhelmina should become of age.

If any little girl thinks it would be a fine thing to become suddenly a queen, she ought to know how hard this small queen had to work. She had not only the lessons which all boys and girls have to learn, but in order to become a wise and intelligent ruler, she was required to study about government, international laws, and even the science of war and naval affairs. Her governess was a finely educated English woman and when Wilhelmina's education was completed, she could converse well in several languages, English and French among others.

Her life was very regular. She got up every morning at seven o'clock, winter or summer, and promptly at nine o'clock her lessons began. Only the most important things were allowed to interfere with her studies, and her vacations were few and short. In the afternoons there would be a long drive with her mother and then she would have an hour or two to spend as she pleased, for her childhood was not spent entirely in study.

Being a jolly and natural little maiden she was very fond of play, and many a good time she had with her family of thirty dolls, her dog Swell and her ponies. There was one plaything which I am sure would appeal to the heart of most little girls, and that was a beautiful big playhouse, built like a Swiss chalet, in the garden of one of the royal palaces. It was large enough for a small maiden to live in very comfortably and here lived the thirty dolls and many other toys of the little queen.

Here also Wilhelmina often served her mother and some other members of the royal household with a cup of tea made by her own regal hands, for she was educated in housework as well as in more learned branches of knowledge. This playhouse had a tiny garden of its own and as the queen of the Netherlands, like most of the Dutch people, loved to dig and plant and rake, she had famous times here with her flowers and vegetables.

Notwithstanding so many fine playthings, Wilhelmina was often very lonely for she had no brothers or sisters, her three half brothers all having died long before.

She was once overheard scolding a doll and saying, "Now, if you don't be good, I shall turn you into a queen, and then you will have to play alone all your life." There were children parties at the castle, however, when she romped with the other boys and girls to her heart's content and was the merriest of them all.

The Dutch are not a demonstrative people, but whenever the child queen appeared in public her loveliness and their unbounded pride in her overcame their natural reserve and they showed their admiration most enthusiastically.

Her visits to the small towns were gala

times for the peasants. Every house and garden, no matter how small, would be decorated with flowers, bunting and lanterns, and the people all in their best bibs and tuckers would cheer themselves hoarse at the sight of their beloved little ruler.

All this love was not undeserved, for Wilhelmina was developing into a fine little maiden, cheerful and sweet by nature. She had been trained to be very thoughtful of them and even her servants received kindness and consideration from her. She was learning also that her place was a large one to fill, and that her character must be large, broad and generous to fill it.

Thus passed a happy and busy childhood and before anyone could realize the fact her eighteenth birthday came around, and being a queen this meant that she had become of age, for although in Holland a girl is not considered of age until she is twenty-three, special provision is made for royalty.

The time had come when she must take up the duties and responsibilities which were hers by right of birth, so in 1898 she was inaugurated Queen of the Netherlands.

The ceremony, although very impressive, was simple. There was only a religious ceremony, this being in contrast to the pagantry of the Russian court at such times.

It is said that the Dutch are at heart Republicans and treat their sovereign much as we treat our President; thus there was an inauguration rather than a coronation when Wilhelmina came to the throne.

Too much can hardly be said of the influence of the queen mother. Kind and wise in controlling and educating her daughter, she did much toward making the young ruler the simple-hearted, lovable woman, and the just queen, that she is. One instance in Wilhelmina's childhood goes to show this. One morning at an absurdly early hour Wilhelmina knocked at the door of her mother's bedroom. "Who is there?" called the mother. "It is I, the Queen of the Netherlands," came the pompous response. The mother answered: "It is entirely too early to receive her majesty, but if my little daughter Wilhelmina is there she may come in."

In January, 1901, Wilhelmina was married to Prince Heury, of Mecklenberg-Schwerin, amid the enthusiastic rejoicing of her subjects. The gaiety of the occasion was somewhat dampened, however, by the death of Queen Victoria, who was a revered and loved friend of the younger queen.

The Queen of the Netherlands is a great patriot and has at all times loved the national costume of the Dutch. As a little girl and as a maiden she was often seen in this garb. As a woman and queen, her dress is, if necessity, more dignified.

It is too soon to tell of the influence of Queen Wilhelmina over the people and the country she has been born to rule, but with her disposition and her training hers should be as beneficent a reign as that of Victoria, which has been so great a blessing to England.

[This paper was illustrated by three young ladies in costume representing Wilhelmina as child, maiden and queen.]

"The greatest problem for the United States to solve is not how to build the Panama Canal, or to govern the Philippines, but, how to bring up the boys!"

A SABBATH RECORDER DAY.

Dr. A. H. Lewis:
Dear Brother.—A few Sabbaths ago I announced that on a certain Sabbath we would have a SABBATH RECORDER DAY, and gave out about a dozen questions for the members of the congregation to answer.

On the appointed Sabbath I read the answers that had been handed me, introducing the service with a brief history of the Protestant Sentinel, the Seventh-day Baptist Register and the SABBATH RECORDER. The service was interesting, and I hope will increase the interest of the people at Nile in the SABBATH RECORDER. Following are the questions and some of the answers:

QUESTION I.

How long have you been a reader of the SABBATH RECORDER?

ANSWERS.

"I have taken it ever since it was published, and would not do without it."

"I have been a reader about fifty years."

"We began taking the paper about 49 years ago, and I have been a reader of it since then."

"Father took it ever since I can remember. We have taken it since we began housekeeping, 16 years next March."

"Over 50 years."

"Twenty-eight years."

"We have nearly always had the RECORDER to read, since we were able to read at all, and that is one reason why we are so attached to it."

"Thirty years, and before I could read I often heard father and mother read it aloud."

"We have had the RECORDER to read most of our lives."

"As it was one of the papers of my father's home that I can first recollect, it is probable I have read it for 45 years."

"We have read the RECORDER in our home for two years, and have then passed it on to others."

"I have been a reader of the SABBATH RECORDER from childhood, and cannot remember when it was not a regular visitor to my home. It now takes its place with other periodicals in my household, and was read in part by all the members of my family."

QUESTION II.

How many in your family read it?

ANSWER.

Several persons answered that each member of the family reads the paper.

QUESTION III.

What are the best parts of the paper?

ANSWERS.

"I think every part best, representing the different departments of work."

"The letters from our Home and Foreign Missions."

"It is all good; I enjoy the letters from our missionaries as much as any part."

"We are interested in all departments of the paper, but more especially in the news from our churches, our missionaries, both Home and Foreign, also concerning our schools."

"I find much in it that is of great interest to me, and feel that something is lacking if I do not have it. I take great pleasure in reading the home news and our missionary letters, also the editorials. As long as my old friend, Elder Baker, put in articles on

Popular Science I was interested in reading every word of them." (Mrs. Summerbell.)

"If I am to answer that for myself alone I would say, the editorials. But I am of the opinion from what I know of what others think, that it would be quite as satisfactory if a part of the space given to them were occupied with other matter."

"Have been a reader of the SABBATH RECORDER since its publication. When I was young I always read the poetry first, now about the first thing I look at are the marriages and deaths."

"The editorials and the Young People's Work." (Converts to the Sabbath.)

"It is all very good."

"To me all departments are of equal interest."

"I have as yet been unable to discover any part of the RECORDER that is not of value to a true and genuine Sabbath-keeper. I mean by a 'genuine Sabbath-keeper' one who is interested in all denominational work."

QUESTION IV.

What change, if any, would you suggest in the RECORDER?

ANSWERS.

"It is good enough as it is."

"If I should suggest any change, I would say enlarge it."

"If it can't be a prohibitionist, let it be a non-partisan paper."

"Think it might have more 'home news.'"

"Would like to see the Christian Endeavor topic in the RECORDER."

"Why isn't the RECORDER stopped at the expiration of subscriptions, as are other papers of like value? This would force paid-up subscriptions."

"More news from churches and Sabbath-schools; more original articles from all parts of the denomination and fewer copied; more about temperance, especially the late temperance news and the present standing of the question in the different parts of the country."

QUESTION V.

How can a larger circulation be secured?

ANSWERS.

"We are of the opinion that should the cost of the paper be reduced, it would have a larger circulation and more of our people would feel that they could have it in their homes."

"The question of a larger circulation is of vital importance, and can be obtained only by arousing a deeper interest, or reducing the price. To those who can obtain a larger paper at less than half the cost of the RECORDER, the latter is a great obstacle, unless they have enough denominational loyalty to support their own paper at any cost."

"By those who take and read it talking about it, and the articles that are really good. By seeking to make those who do not take it feel that it is invaluable to Sabbath-keepers."

"By passing your paper over to some family who you think would read and might take it if they should become interested."

"By having real live agents and keeping them at work."

"By treating a good live agent as a worthy missionary and not as an unpleasant necessity or beggar."

"By every Sabbath-keeping family taking it."

"By individual effort."

QUESTION VI.

Does the RECORDER cost too much? If so what would you be willing to pay for it?

ANSWER.

"No, we could afford to pay more rather than be without it."

"I don't think the cost is too much, considering the amount of good reading it contains."

"It is a more costly paper than are many others, but as it is denominational any one that has an interest in our people ought to be willing to pay the price to have it in the family."

"Next to the Bible I prize the SABBATH RECORDER."

A lone Sabbath-keeper says he would pay \$10 per year for it rather than go without it.

Three persons say they would give up one meal a day "rather than give up the RECORDER."

"I have never questioned the price, but have paid for it the same as I would for fuel, food, or any other necessity. When one feels that the SABBATH RECORDER is a necessity he will manage the cost some way."

"No, considering the present small circulation, as you and I are publishing it, and it doesn't pay expenses."

"I think if a person is not interested enough in Seventh-day Baptist matters to give \$2 for the paper and help make it self-supporting at a less price, he probably would not take it at any price."

"I do not consider it a dear paper, one may pay the same price for a monthly magazine that is at least one-third advertisements, (and another third nonsense), and we hear nothing about its being expensive. I believe it the duty of every Seventh-day Baptist to support our denominational paper, for the good it may do us, and others as well."

"We consider it a dear paper in one sense of the word, for there is no other paper so dear to us. It must be apparent to all that it could not be published for less when the number of subscribers is so small, but if all would take and pay for it in advance it would no doubt become self-supporting. The Tract Society is compelled every year to use money from the general fund for the publication of the RECORDER that should be used for other objects."

QUESTION VII.

Can any Seventh-day Baptist afford to be without it?

ANSWERS.

"I can hardly understand how anyone can, especially if he has a home and children."

"I think it necessary if one is to keep posted concerning denominational interests. If one is not particular about the Sabbath he may find a paper that will interest him more than the RECORDER does."

"Every Seventh-day Baptist will find help and profitable information if they read the RECORDER. It is the last paper I would part with."

"No up-to-date farmer can afford to be without a farm journal, nor any poultry raiser without his poultry paper, or any bee-keeper without his bee journal—and even more important is the SABBATH RECORDER to every Seventh-day Baptist."

QUESTION VIII.

What is its value to our young people?

ANSWERS.

"It is growing more and more valuable to our young people as a means of keeping them in touch with our denominational work, and to the older ones it is a weekly bit of family history that would be sorely missed if it failed to make its regular appearance."

"It is of great importance to young people in the way of education and acquaintance with the denomination, and in preparation for their future work. If parents would send the RECORDER to their children when they are away from home at school, teaching, or at work, there would be fewer young people who lose interest in the church."

QUESTION IX.

How can a better reading of the RECORDER be obtained?

ANSWERS.

"An increased interest in, and loyalty to, the work of the church would do much."

"By the example of parents. If they talk in the family of the news in the paper they will interest their children and thus help them to a more thorough reading of it."

"By everybody talking about it more and calling attention to things read in the RECORDER. By parents talking with their children about what is in the paper, and when it is possible, having it read aloud in the family circle. If parents would show their interest in the Children's Page the children would be apt to become interested in the rest of the paper as their minds grow."

QUESTION X.

Make such general remarks about the paper as you think best.

ANSWERS.

"If those who have charge of each department always put their best in their work it will be largely read by some who will be benefited by it."

"I want to know what our denomination is doing, and I feel that I should know comparatively nothing of the work without the RECORDER. We do not talk with a person a great while along denominational lines before we can tell whether they read the RECORDER or not."

"Whom do you see at church appointments, rain or shine? Nearly every one, if not all, have the RECORDER and are interested."

"We look forward every week with considerable pleasure for the visits of the different publications we take, but most of all for the SABBATH RECORDER. It seems next to receiving a letter from a dear friend or relative. Some of our family or those of like precious faith, are in China, some in Holland, others in Africa, others in our own country—in the far West, South and East, and one consecrated brother in the Dominion of Canada, laboring almost without money and without price for the love of the cause."

"I have always considered the RECORDER a good paper and never better than at present."

WILLARD D. BURDICK.

NILE, N. Y., January 24, 1904.

A Christian man may plan well, talk well, pray well (in public) and even work well, but until he has learned to give well, a little fasting and prayer and some good old-fashioned "Self-examination" is quite in order with him.

Our Reading Room.

MILTON, Wis.—The RECORDER notes with pleasure and commendation the following announcement of lectures at Milton College, in the Chapel during the winter term, bi-weekly, Tuesday evenings, at 8 o'clock:

1. Jan. 12, 1904. The Rev. Leonard A. Parr, of Edgerton, "The Great Motive of Life."
2. Jan. 26, 1904. The Rev. Judson Titworth, of Milwaukee, "Noblesse Oblige."
3. Feb. 9, 1904. Pres. W. C. Daland, "London," illustrated with views by oxy-hydrogen light.
4. Feb. 23, 1904. The Rev. S. G. Huey, of Rock Prairie, "What Counts."
5. March 8, 1904. The Rev. R. C. Denison, of Janesville, "Opportunities."
6. March 22, 1904. Mr. John N. Foster, of Milwaukee, "Rewards."

TRACT SOCIETY.

Treasurer's Receipts for January, 1904.

Deacon John Gardner, Waterford, Conn.	\$ 2 00
A. C. Burdick, Alfred, N. Y.	5 00
John C. Crandall, Friendship, N. Y. (Life Member)	25 00
J. A. Sanders, Niantic, R. I.	2 00
Samuel P. Crandall, Friendship, N. Y. (Life Member)	20 00
J. H. Coon, Utica, Wis.	4 50
Churches:	
New York City Church	13 43
First Brookfield, N. Y.	9 00
North Loup, Neb.	6 00
Farina, Ill. Sabbath-school	11 50
Plainfield, N. J.	10 47
First Brookfield Church	5 88
Friendship, N. Y.	11 00
Walworth, Wis.	11 65
Boulder, Col.	2 90
First Hopkinton Church, Ashaway, R.I.	50 28
Cartwright Church, Auburn, Wis.	6 63
Second Alfred Ch., Alfred Station, N. Y.	13 63
West Edmeston, N. Y., Sabbath-school	2 16
Woman's Board	13 50
One-third Collection Southern Illinois Field	9 00—\$ 236 43
Refund Expenses A. H. Lewis to Advisory Council	16 10
Income:	
George Greenman Bequest	\$ 37 50
Maria C. Potter Bequest	12 50
Sarah C. L. Burdick Bequest	2 50
Ellen L. Greenman Bequest	5 00
Paul Palmiter Gift	5 00
S. D. B. Memorial Fund, Tract Soc. Fund	8 68
quest D. C. Burdick Bequest	124 84
S. D. B. Memorial Fund, D. C. Burdick Farm	2 95
S. D. B. Memorial Fund, Geo. H. Babcock Bequest	465 04
S. D. B. Memorial Fund, Sarah P. Potter Bequest	6 32— 670 33
Publishing House Receipts	649 99
	543 48— 1,193 47
Total	\$2,116 33
E. and O. E. F. J. HUBBARD, Treasurer.	
Plainfield, N. J., February 1, 1904.	

THE ELIXIR.

GEORGE HERBERT.

Teach me, my God and King,
In all things thee to see;
And what I do in any thing,
To do it as for thee;

Not rudely, as a beast,
To run into an action;
But still to make thee prepossessed,
And give it his perfection.

A man that looks on glass
On it may stay his eye;
Or, if he pleaseth, through it pass,
And then the heaven espy.

All may of thee partake:
Nothing can be so mean,
Which with this tincture, for thy sake,
Will not grow bright and clean.

A servant, with this clause,
Makes drudgery divine;
Who sweeps a room, as for thy laws,
Makes that, and the action, fine.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.

Life without pain and trial is like a Chinese picture, with no depth or shadow.—Rev. F. B. Meyer.

Young People's Work.

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

A little moment at the close of day,
Left over in the candle light,
On the shore of dreams, on the edge of sleep,
Too small to throw away, too poor to keep,
But it holds one word for these, dear friend,
Good night, Good night,
And so this little remnant of the day,
Left over in the candle light,
On the shore of dreams, on the edge of sleep,
Becomes too great to throw away,
Too dear to keep.

Friendship.

That is one of the grandest words in our tongue. Happy are they to whom it has more than superficial meaning. This relationship which takes hold of all that is best in us and links us with God, as well as with men, surely has something of the divine in it.

There were wonderful friendships between men of antiquity. There were Achilles and Patroclus, Damon and Pythias, Aeneas and Achates and, better than all the rest, David and Jonathan. Grote attributes the Greek friendships to the low estimate in which women were held in the ancient world. Doubtless there was a connection. Since a man did not hold his wife as a companion, so the highest needs of his nature had to be satisfied with a man friend. In this one respect, what a leap forward from the boasted Greek civilization to our own Christian society. There was love in the ancient world, for love is coeval with man, but no woman could attain intellectual companionship with a man except by that thorniest of roads for a woman's feet, the loss of her honor. It seems almost impossible for us to conceive this condition of things, so accustomed are we to the companionship of noble, intellectual mothers, wives, sisters and friends. Some brilliant women there were in Greece, such as Rhodopis and Aspasia, but it is to the honor of womanhood that even the emancipation of intellect could not tempt a large number of women to follow them, and it would seem that those who did were rather urged to it by circumstances than adopted the life voluntarily.

There are seldom such relationships now between men as have been immortalized in Greek story. Such a friendship as Tennyson had for Arthur Hallam and which he has consecrated in "In Memoriam" is rare indeed in this busy country of ours. Men of earnestness and purity find more companionship in their own homes to-day than ever before in the history of the world. On the pure and lofty plane of Christian service and Christian ideals, there are many strong, inspiring friendships between men and women, and in this day, when culture is so widely diffused, each person is likely to have many friends and receive inspiration and help from all. What a mighty tie it is which grows up in our hearts between ourselves and those who are marching by our side—the grand work for God and humanity.

There are two essential elements in a permanent friendship; congeniality of mind and loyalty. The congeniality makes it possible, and the loyalty gives it its exalted character. Am I right also in holding that the highest friendship does not present the respect of fierce jealousy, the desire to keep exclusively the affection of those loved? Rather will real love rejoice in the strong ties of affection and influence which are in the life of the friend, and so does true friendship become strong and rich and beautiful.

There is another quality in friendship, is there not, and that the power of idealizing one's friends. You have friends who idealize you a little, but the ideal is the real man after all, it is the deepest self, it is the full pattern which you are gradually filling out by every effort of your life. In the eyes of your friend you see the man God meant you to be, and you say, I will, by God's help, make the picture real.

Why do we shrink so from having most people know our weakness, and yet do we not feel so about spreading them out before God? You may say it is because we cannot help God's knowing, but there is a deeper reason. We realize that God knows us all through and through. If he sees sin he also sees the struggle before we yielded, he sees the depth of repentance, he knows we long to be true and upright. And this suggests to us the deepest worth of a friend.

Think of this when you are striving to make yourself worthy of friendship. And then while you are thinking of God, there will come to your mind one more quality which is true of God's love toward us, and which will characterize also those fellowships of ours which are made in his image. Constancy, how blessed it is to have friends upon whom we can depend! However time and distance may separate, we can be sure of them. Perhaps we do not think alike in all or most points, but we understand and believe in each other. Friend can say to friend the thing that is in his heart, and in the warm, stimulating atmosphere of love and confidence all that is noblest grows and spreads and feels in its veins the sap of abounding life.

The word is used often to express such a trivial thing that we feel the poverty of language. Grimm says, "It is a drawback that to express thoughts of this kind we are obliged to make use of fixed images with a limited meaning." But, as in the days of early Christianity, the Gospel made a language of its own by putting new meaning into the old terms, so friendship floods the old familiar nomenclature with a divine light, and the heart sings at its tasks.

Junior Endeavor Work.

At a meeting of the Junior Society of Christian Endeavor of the First Hopkinton church at Ashaway, R. I., on Jan. 2, the following officers and committees were chosen for the ensuing six months:

President—Violet Bolles.

Vice President—Maud Briggs.

Secretary—Elsie Larkin.

Treasurer—Frank M. Hill.

Prayer Meeting Committee—Annie McDonald, Elsie Larkin, Bessie Lawton, Alice Lawton, Millie Smith, Margaret Outley.

Music Committee—Violet Bolles, Ethel Wells, Anna Crandall, Lois Wells, Ellen Thorpe, Mary Jeffrey, Shirley Gray, Forest Wells.

Social Committee—Hattie Lewis, Ruth Larkin, Maud Briggs, Susie Murphy, Dorothy Wells, Lawrence Babcock, Frank M. Hill, John Hurtado.

The society is divided into three classes, though the fourth will soon be added very soon. Our average attendance is forty-five. During the past year the Juniors have raised about \$40, of which \$12 was used for new song books, and the same amount for missionary work. We have chosen for our motto for this year: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

ALICE A. LARKIN, Junior Supt.

Be a Good Fellow.

It is certainly commendable in any man to desire to appear well in the eyes of his fellows. To have the respect of others gives a man more respect for himself, and that is a good thing to have. But sometimes we make mistakes in our ideas of what makes a man popular, and young men are especially apt to make such mistakes. In conversation with an ex-bartender a short time ago, he said:

"Men don't seem to drink as they used to, or else it has a different effect on them. I used to think liquor brightened a man's mind and made it show up to better advantage, but it isn't so. A fellow can't be a 'booze fighter' nowadays without getting the worst of it in business and everything else, and they can't tell me any more that 'booze' helps any man's brain."

And how true this is. The "booze fighter," as he calls the man who drinks, is everywhere handicapped in the struggle for position, and the young man who fills himself with liquor, because he thinks he is making a good fellow of himself, is making a fearful mistake. He does not make a good fellow of himself, and he draws a blank all the way through. Some men drink because they like the taste of it, others because they enjoy the effect, and still others because they try to show they are good fellows. Many, who like neither the taste nor the effect, drink because they have not the courage to say no.

Now the real attraction of the American saloon is not the liquor on sale there, but the opportunity to meet big-hearted, good-natured men. Saloons are splendidly furnished, as a rule; the interior is made comfortable and attractive, and there is no other public place where men may congregate and enjoy that social communion which man naturally craves. There is really no other public visiting place. After a day's work, a man may go to a saloon and there meet friends. A social conversation upon various subjects is started, and as it progresses one finally proposes that they have a drink. Possibly one drink is all any of them cares for, and many times they do not care for the one, but take it to be sociable. Then another of the company feels that it is time for him to buy a drink, and it is, "Let's have another."

More conversation ensues, possibly a good story is told, and then another imagines that it is his turn, and he says, "Give us another drink, bartender." And so it goes. None of the party feels like soaking up the saloon-keeper's heat and enjoying the comforts of his resort without rendering some compensation. Before the game is finished an each member of the company has convinced himself and everybody else that he is a good fellow, most of them have taken too much.

And finally, the married men in the party go home and wonder why the good wife doesn't fall over herself to give up good kisses and make lavish demonstrations of wifely affection. Isn't it strange, when you come to think about it, that men don't have sense enough to try to be good fellows at home? A man may be bright and witty in front of a bar, and gloomy, mean and cross at his own fireside. He does not see the necessity of being a good fellow to his wife, although he was when he was courting her—he didn't dare be mean to her then for fear of losing her. Once married, he figures her

among his earthly possessions, and thinks it is no longer necessary to do any courting. Such is the selfishness of man. We try to be good fellows to our friends, because we know they can leave us if we are not, but those we call our loved ones have to stand a different treatment. We know they will stand much abuse before they will break away.

But does it pay to be a good fellow, in the sense that term is usually applied? We think not. There was a time when the lords of creation had drinking bouts and tried to drink each other under the table. The women were barred from such festive gatherings, but the men ate like hogs and drank as no hog on earth would ever drink. They were not the men who worked, however, but were the "gentlemen" of those days—the men who lived on the fruits of the toil of others. But all the time the world has been growing better. The man who works and earns his bread by the sweat of his brow has been coming to the front. The great democratic republic has been raising Lincolns and Mitchells by the million. The canal-driver or the rail-splitter of to-day may be the president of to-morrow. The blacksmith of yesterday may be preaching to thousands to-morrow. But the drunkard of last night will not be handling any man's bank-book to-morrow. We have been changing rapidly from an agricultural to an industrial people. The day of the slaveholder has gone by and the day of the man who works is here. As we have been passing through the competitive age men have been learning that they need clear brains and steady nerves to keep abreast of the times. The bar-room gladiator isn't wanted in positions of responsibility, no matter how keen his intellect. No drunkard can be trusted or depended upon, as his brain may be the worst befuddled when it is most needed. Any business man can pick out the "booze fighter" the instant his eyes light upon him.

Not long ago we asked a man, prominent in one very important branch of industry, why a certain young man, a very bright fellow, did not advance more rapidly in his business, and received the following answer: "That young man is one of the best-posted men in the business and is better qualified than many men above him, and he is a mighty good fellow. But he drinks too much."

"Does he drink so as to incapacitate him for business?"

"No, not up to date. He is as good as any of them, but the pace is bound to tell, and we simply cannot run the risk, that's all."

It is plain that being a good fellow did not get that young man anything. It was a serious and expensive handicap. And he could be just as good a fellow by leaving drinking alone.

Even in a saloon it is not necessary to drink liquor in order to have social communion with friends. As some men have grown wiser, they have created a demand for so-called soft drinks—the kind that doesn't befuddle the brain and give a headache and bad stomach in the morning. The demand was promptly met by a supply. So now in every first-class saloon soft drinks are for sale and can be bought by men who want to be "good fellows" without getting drunk.

Not long ago one of La Crosse's most successful business men was in a saloon with

some friends—all well-known citizens and prominent in their particular vocations. After several drinks some one sprung the stereotyped "Let's have another," and one of the company replied, "Wait a minute; I haven't drank the last one yet." The business man in question had an inspiration, and in a flash he pulled a bundle from his pocket, opened it up and began passing neckties to his friends, with the remark, "Have a necktie on me." Each member of the party accepted a necktie, and an argument ensued. "Isn't that better than a drink you did not want?" asked the man who had "set up" the neckties. Nobody could say no. As a result of that inspiration and the argument that followed, several good fellows determined to forsake the habit of drinking, and are now better fellows than they were that night—better fellows not only down town, but at home and in business as well. If a man wants to "set em up" to neckties, socks, chewing gum or boneless codfish, the demand will cheerfully be supplied, and the custom will be a decided improvement.

The point is, that a young man doesn't have to get drunk to be a good fellow, and he can't keep on drinking and be a useful citizen or successful business or professional man. He can't be a drunkard and be a good husband, a good father, a good brother, or a good son; but he can be a big chump. He can throw away the opportunities of life and waste the talents God has given him, and that is an awful price to pay for being a good fellow.

H. L. ROOD.

LA CROSSE, WIS., JAN. 14, 1904.

LOVE'S MAGIC.

Almost as much depends upon the house-mother of a charitable or reformatory institution as upon the mother in a private home. If she has love enough she will gradually get hold of the boys committed to her charge and bring out the best there is in them. Under direction, sympathy and love the good crops up in gratifying quantity. There is a way to the heart and mind of the most unpromising. Take, for example, the case of the "sour" boy whose history is related by the New York Tribune. The story was told by the wife of the superintendent of the Brace Memorial Farm School.

"He was the sourest boy I ever met," Mrs. Goff said, "and the most impossible to reach. When I held my little religious exercises, which are a feature of the close of the day, he openly scoffed and jeered.

"I don't believe in it," he said. 'I don't believe there is any God, nor a heaven, nor anything.'

"I told him I was sorry," said Mrs. Goff, "and that I would not put it down in my record book. I keep a record book in which every boy's name and all about him is inscribed when he comes. I was quite sure he would change his mind before he left the farm-school home.

"I paid no more attention to him until one evening, when a circle of boys were gathered about me, singing with organ accompaniment. First one boy would select a hymn, then another boy would select one. Finally, my boy who did not believe in anything edged up and selected a hymn, which we sang.

"Did you like it?" I asked.

"Yes," said he.

"I know of something else you like," I said.

"He looked sour, but curious.

"What is it?" he asked, at last.

"The farm-school," I replied. He nodded.

"About a week after that he came to my room to call upon me. As soon as he was seated I saw that he had something to tell me.

"Mrs. Goff," he began, 'I have come to tell you that I have changed my mind about what I told you I believed about God and heaven. Since I came out here, somehow, everything looks different to me. No one ever cared for me before.'

"The rest was easy after that," added Mrs. Goff.

The lesson is very simple, but it is one which ought not to be lost sight of. It is this, that whatever success attends other preaching, the sermons preached by love and kindness are, sooner or later, always effective. There is no shorter or surer road to love of God than that which leads through the loving hearts of men.

AN ENGINE DRIVER'S STORY.

"Yes, indeed, we have some queer little incidents happen to us," said the engine driver, as he pried his oil-can about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl not more than three years old toddled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slacken much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my fireman stuck his head out of the cab window to see what I'd stopped for when he laughed and shouted to me: "Jim, look here!" I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny and kept on laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."

THREE SEASONS.

CHRISTINA ROSETTI.

"A cup for hope!" she said,
In springtime ere the bloom was old;
The crimson wine was poor and cold
By her mouth's richer red.

"A cup for love!" How low,
How soft the words, and all the while
Her blush was rippling with a smile
Like summer after snow.

"A cup for memory!"
Cold cup that one must drain alone:
While autumn winds are up and moan
Across the barren sea.

Hope, memory, love:
Hope for fair morn, and love for day,
And memory for the evening gray
And solitary dove.

THE PAWCATUCK CHURCH.

(Continued from page 85.)

work, for the firm with which he had been reading, offered him what could be made by taking their cases in the lower courts; but he decided to return to Wisconsin. The records of the Utica church show that action was taken at the June meeting, 1884, licensing him to preach.

September 6, of the same year, he was engaged to supply the home church one-half of the time, which in February, 1885, was changed to every week. Having received a call to the pastorate of the church at West Edmeston, N. Y., about the 1st of April, 1885, a special meeting of the Utica church was called for April 25, at which time arrangements were made for a council of ordination, to meet on May 28. At that council, composed of A. McLearn, E. M. Dunn, Zina Gilbert, J. C. Rogers, A. B. Lawton, Barton Edwards and J. W. Morton, he was duly ordained. His services with the church at West Edmeston lasted from June, 1885, to April, 1889, at which time, having accepted a call to the Second Brookfield church, Brookfield, N. Y., he commenced his labors at that place.

In the early part of the year, 1899, he accepted a call to become pastor of the First Hopkinton church. He began his work there the middle of July of that year, from which place he went to Westery, R. I., February 1, 1904.

He was married in Chicago, Oct. 1, 1884, to Hattie E. Crandall, eldest daughter of Chas. W. Crandall, now of Baltimore, Md. They have a family of four daughters.

HISTORICAL SKETCH OF CHURCH.

Sixty-four years ago (1840) the village of Westery, then better known as "Pawcatuck Bridge," was a small hamlet of only about seventy-five dwelling-houses and a few stores. The manufacturing and mechanical industries were few and small, as compared with the business of the town to-day. The population of the entire town was only 1,912; there were only two church organizations in the village, the Episcopal, with a membership of 118, and the First Baptist, having 100 members. Only one of these (the Episcopal) owned its house of worship, while now there are within the precincts of the village nine Protestant churches owning their own buildings, with an aggregate membership of about 2,500. There are also two Roman Catholic churches, with large memberships.

The "Pawcatuck" Seventh-day Baptist church in Westery, was organized April 16, 1840. On the first page of the record book is this statement: We, the following-named persons, members of the First and Second Seventh-day Baptist churches in Hopkinton, and the First Seventh-day Baptist church in Westery, having had the previous consent and approbation of the above-named churches by the agency and assistance of Elder Wm. B. Maxson and Elder Daniel Coon, were regularly organized into a distinct church, in fellowship with the churches above named, at the Union Meeting House in the village of Pawcatuck, in Westery, on the 16 day of April, 1840, styled the Pawcatuck Seventh-day Baptist church, and did then and there enter into a solemn covenant to walk in and maintain the commands of God, and the faith of Jesus Christ, and all the ordinances of God, taking the Scriptures of the Old and New Testaments for our only rule of faith

and practice, and agreeable thereto, to maintain a regular gospel church discipline." Appended to this declaration are found the names of fifty persons. Of these, Dr. Henry W. Stillman, of Edgerton, Wis., is the only survivor, retaining his membership to the present time. There have been added to the church since its organization 892 persons, making the whole number of members 942, or nearly nineteen times the original membership. There have been dismissed by letter, by excommunication, and by death, 540 persons, leaving the present membership 402. The church has had eleven pastors, being an average of little less than six years each. After the first year, during which the church had no pastor, the following persons have served in that capacity: Alexander Campbell, six years; Isaac Moore, two years; Alfred B. Burdick, twelve years and six months; Thomas R. Williams, two years and six months; A. Herbert Lewis, three years; Nathan Wardner, one year and six months; George E. Tomlinson, eight years; Lewis A. Platts, six years; Oscar U. Whitford, six years; Wm. C. Daland, four years and six months; Samuel H. Davis, six years and six months. Besides the foregoing, who served as regular pastors, a number of persons have served the church at different times as supplies, either during the extended absence of the pastor, or during the interim of successive pastorates, these supplies in a number of cases extending over periods varying from a month or two to a year. Among these may be mentioned Giles M. Langworthy, J. W. Morton, Geo. B. Utter, L. R. Swinney, T. L. Gardner, Wardner C. Titworth, Boothe C. Davis, Samuel H. Davis and Wayland D. Wilcox.

At its organization, the church chose as its deacons, Wm. Stillman, Jonathan P. Stillman and Benjamin F. Langworthy, all of whom had previously been called and ordained to that office by the churches from which they came. Since the first appointment the church has called to its office Nathan H. Langworthy, William Maxson, Edwin G. Champlin, Ira B. Crandall, George H. Utter, Lewis T. Clawson and J. Perry Clarke. Of these, all have passed to the church beyond, except the four last named, who are at present serving the church as its deacons.

Rev. Alexander Campbell entered upon the duties of his pastorate June 4, 1841, at a salary of \$300 per year, and during his term of service of six years, ninety were added to the membership of the church. During the winter of 1842-43, Rev. James L. Scott, under the auspices of this church, conducted a series of revival meetings, known as the "Scott revival," which were widespread in their influence, and deeply affected all the churches and greatly added to their numbers, nearly twenty being added to this church by baptism.

This church, early in its history, placed itself on record on the temperance question, as we find the following resolution adopted under date of Feb. 3, 1843:

"Resolved, That we will entirely refrain from the use of all intoxicating drinks as a beverage, and also by precept and example discountenance their use in this community, and that all who may hereafter unite with this church shall abide by this resolution."

It has also, almost from its very beginning, been closely identified with and active in its

support of the missionary operations of the denomination, as we find by the record it early had a "Benevolent fund," the more especial object which, as there defined, was to aid in missionary work and in tract distribution. This fund was the result of regular monthly collections, which sum was for years augmented by special yearly contributions, by which means the amount put into the treasuries of the benevolent societies was in some years nearly as large, and in one year exceeded that expended for home purposes.

On the day following the church organization, a meeting was held for business, and one of the items of business was the appointment of a committee to make arrangements for a Bible class. This Bible class soon developed into a Sabbath-school, which was formally organized Dec. 12, 1843, and Henry W. Stillman elected as superintendent. The first report of the superintendent of which we find a record was dated Feb. 17, 1846, a little more than two years after its organization. The whole number of scholars at that date had been 76, and the attendance at the time was 50. There were 130 volumes in the library, and the total expenses to date had been \$32.50 and receipts \$29.49.

Rev. Isaac Moore began his pastoral duties April 1, 1847, at a salary of \$400, and continued two years, during which 59 members were added. At a church meeting held June 4, 1847, it was unanimously voted that immediate measures be taken to build a meeting-house if the necessary funds could be raised, and a committee was appointed to report a general plan and the probable expense of a suitable house. On June 21, 1847, a committee was appointed to secure an act of incorporation, (which was obtained in 1848,) to decide upon the best location of the meeting house and to secure subscriptions for the same. On July 2, 1847, a building committee consisting of Isaac Moore, Wm. D. Wells, George Greenman, Jonathan P. Stillman and Nathan H. Langworthy, was appointed, and the house was built at an expense of about \$4,000, exclusive of the lot, which was deeded to the society as a free gift, (so long as it is used for church purposes,) by George Gavitt, one of the constituent members. Previous to this time, the church held its meetings in the Union meeting-house, which occupied the site of the present town hall on Union Hill. The house was formally dedicated Feb. 23, 1848, Elder Lucius Crandall preaching the dedicatory sermon, following which a series of meetings were held, conducted by Elder Charles M. Lewis, resulting in a widespread and searching revival of religion, and in the two months immediately succeeding, 44 were admitted to the church.

On Nov. 4, 1848, Rev. Alfred B. Burdick was called to the pastorate at a salary of \$500 per year, and he entered upon his duties April 1, 1849, which position he filled for twelve years and six months, this being the longest pastorate in the history of the church. During his ministry the membership was increased by 172 additions. In 1853, an organ paid for by voluntary contributions, was placed in the church at a cost of \$500, and although at that time it was considered by some a serious innovation, and to a few was a cause of great grief, it added materially to the interest of the services, the only musical instrument previously used in the choir having been a violon-cello.

On Dec. 27, 1859, during the progress of a funeral service, the house being filled to its utmost capacity, the building was discovered to be on fire, the flames bursting into the audience room through a hot air register near the entrance. Although there was much quiet excitement, the house was quickly cleared without accident, the fire soon subdued, damaging the house and fixtures to the value of several hundred dollars. In making the repairs, several improvements were made, such as enlarging the gallery, removing the partitions in the vestry, etc.

Rev. Thomas R. Williams became the pastor in July, 1861, and officiated two years, during which no accessions were made to the membership.

Rev. A. Herbert Lewis began his labors as pastor Jan. 1, 1864, at a salary of \$650, which was increased to \$1,000 Oct. 11, 1865. He remained three years and ninety members were added to the church. On April 17, 1865, a deed of the parsonage was presented to the Society by a few of the members who had purchased it for this purpose, at a cost of \$3,600.

On Jan. 12, 1867, Elder Nathan Wardner entered the pastorate, and continued one year and six months, at a salary of \$1,000. Thirty-nine were added to the membership.

Rev. George E. Tomlinson commenced his labors Oct. 11, 1868, at a salary of \$1,200 and the use of the parsonage, and served as pastor until his death, which occurred May 11, 1876, a period of eight years and seven months, during which 128 additions were made.

Rev. Lewis A. Platts entered upon his duties as pastor Oct. 9, 1876 and continued for the period of six years, during which time 54 additions were made.

Rev. Oscar U. Whitford was formally installed April 5, 1884, and during his pastorate of seven years, 86 were added to the membership.

Pending the calling of another pastor, B. C. Davis, the present President of Alfred University, but then a theological student, served the church very acceptably as a supply for a period of six months.

Rev. Wm. C. Daland, having accepted a call to the pastorate, entered upon his duties Oct. 1, 1891, at a salary of \$1,200 per year and the free use of the parsonage. He remained with the church until May 1, 1896, at which time he severed his connection therewith to accept the pastorate of the Millard church, London, England. During his pastorate of four years and seven months 108 were added to the church membership.

At a church meeting held April 5, 1885, a committee of five was appointed to report in two weeks such improvements and alterations in the house of worship as they would recommend. This committee reported, and a committee of five was appointed to solicit funds necessary to make the improvements suggested. A building committee consisting of Geo. S. Greenman, Albert L. Chester, Edwin R. Lewis, Charles P. Cottrell, Merton E. Stillman, Nathan H. Langworthy and Edgar B. Clarke was appointed May 31, 1885, and "instructed to take the necessary steps to remodel this church at a cost not to exceed \$5,000, or such a sum as the soliciting committee may raise." This committee immediately entered upon the performance of the duties for which it was appointed, and 36 feet were added to

the rear end of the building, the interior entirely remodeled, the woodwork finished in cherry, new pews of the same wood being added, the walls and ceilings frescoed, stained glass windows substituted for the former plain ones, a baptistry placed under the pulpit, the old organ removed and a new one secured at a cost of \$2,000, through the efforts of the chorister, Deacon Ira B. Crandall, the same being placed in a new choir gallery at the pulpit end of the auditorium. The rooms in the vestry were also greatly improved under the auspices and at the expense of the Woman's Aid Society. Brother E. Clarke Saunders presented a new reading desk, the work of his own hands, and the Y. P. S. C. E. contributed the pulpit furniture. Calvert B. Cottrell and Albert L. Chester presented a memorial chancel window.

The building committee reported a total expenditure, including the above named gifts, \$10,000, with a debt of \$2,000. The church was re-dedicated April 17, 1886. Rev. Lewis A. Platts preaching the dedicatory sermon. The amount necessary to cancel the indebtedness on the building account was fully pledged, so that the church was practically free from debt.

Rev. Samuel H. Davis was called as a supply, entering upon his duties May 1, 1896, at a salary of \$1,200 per annum and the free use of the parsonage, and continued in that relation for the period of one year, April 30, 1897, at which time he entered upon his duties as regular pastor, having on that day been ordained to the Gospel ministry. Bro. Davis served the church as regular pastor for a period of six years and five months, during which time 63 names were added to the church roll.

During the summer of 1900 Brother Davis, feeling that he had entered the ministry without as thorough a theological education as he deemed necessary, desired to terminate his engagement with the church that he might be free to pursue his studies without the care and responsibility of a pastorate; the church, however, being unwilling to release him, secured the services of Mr. Wayland D. Wilcox as assistant pastor for a period of eight months, entering upon his duties Sept. 20, 1900, serving the church to the end of his engagement in a very satisfactory manner, at the end of which time Pastor Davis resumed his watch care over the church.

Oct. 25, 1903, the church called Rev. Clayton A. Burdick to its pastorate at a salary of \$1,350 per annum and the free use of the parsonage. Brother Burdick, having accepted the call, has signified his intention of entering upon his duties in connection therewith about Feb. 1 of the current year.

During the life of the church there have been 944 admissions, in which are included the names of four persons who had taken letters and joined other churches, but who upon returning to Westery to live had again joined with us. The present membership of the church is 400.

NOT A STEM-WINDER.

Little Willie, who is a Philadelphia boy, had been watching a dog chasing his tail for three minutes.

"Papa," he asked, "what kind of a dog is that?"

"That," said the father, "is a watch dog."

Willie was silent a moment. "Well," he finally said, "from the time he takes to wind

himself up, I guess he must be a Waterbury watch dog."—Philadelphia Ledger.

"Three questions to begin the new year with:

"First: Have you got religion?"

"Second: Do people around you know it?"

"Third: Is it catching?"

MARRIAGES.

CHESHIER—DUNHAM.—At the home of the bride's parents, Mr and Mrs. J. R. Dunham, near Farina, Ill., Dec. 24, 1903, by Rev. L. D. Seager, Mr. Albert Cheshier and Miss Lizzie Dunham.

HARTWELL—DICKINSON.—At the residence of the bride's uncle, Charles M. Vincent, near Alfred, N. Y., Jan. 27, 1904, by Pastor L. C. Randolph, Mr. Arthur J. Hartwell, of Brockport, N. Y., and Mrs. Alice May Dickinson, of Alfred.

DEATHS.

HERITAGE.—Mary S. Heritage, the wife of Clarkson Heritage, was born in Jefferson County, Wis., October 19, 1846, and died at their home in McHenry County, Ill., Jan. 16, 1904, aged 57 years, 2 months and 27 days.

While she was yet very young her father, Gardner Saunders, settled near Milton, Wis., where she joined the Seventh-day Baptist church at about 16 years of age. She was married in 1866, and in 1872 they settled five and one-half miles from the Walworth church, and brought their membership to this church where it has been held in good standing to this day, except that they went back to Milton for a few years. She was one of our faithful members, ever striving to live in true Christian spirit. She served in official duties in state and county temperance work of the W. C. T. U. She leaves a husband and two adopted sons to mourn her loss. She was highly respected among their neighbors. The funeral service was at the Walworth church, Jan. 18, and the burial at Milton, Wis., Jan. 19. M. G. S.

IRISH.—Lois Carrie, daughter of J. H. and Ethel Irish, was born at Farina, Ill., Feb. 12, 1902, and died at Vandalia, Ill., Dec. 8, 1903.

What is the morning's grace,
Stirring the soul with its charms?
What in our darling's face,
Beckons to infinite arms? L. D. S.

JOHNSON.—Lillian Belle, the little daughter of Elmer G. and Eva Abbott Johnson, died suddenly Sunday night, Jan. 31, 1904, at Alfred, N. Y., having been sick only about twenty-four hours with grip and complications. She was born April 30, 1902.

She was a bright child, quick to understand and found her way to many hearts in the little time that she was here. L. C. R.

SAUNDERS.—At the home of E. L. Ellis, near Dodge Centre, Minn., Jan. 14, 1904, of complications following a shock of paralysis, Dr. J. M. Saunders, in his 88th year.

This brother was born in Brookfield, N. Y., April 3, 1816. April 3, 1845, he was married to Ellen A. Babcock. Soon after, they moved to Hamilton, N. Y., residing there about five years, when they moved to Milton, Wis., where they remained about twenty years. In October, 1870, they moved to Dodge Centre. In early life he united with the Brookfield Seventh-day Baptist church, in whose fellowship he remained for many years. His later years were spent in the practice of medicine, till age and broken health compelled him to withdraw from active service. Funeral services were held at the home of E. L. Ellis on Sabbath day, January 16, conducted by Rev. G. W. Lewis, after which the body was taken to Milton, Wis., by his son-in-law and laid at rest beside the companion of his youth. G. W. L.

WAIT.—Dr. Phoebe Jane Babcock Wait, one of the pioneer women in the medical profession, died at her home, 412 Ninth avenue, New York, on Sabbath morning, Jan. 30, 1904.

Her last illness, pneumonia, was brief. She had passed her 65th birthday. A fuller notice will be found on the Woman's Work Page next week.

God puts consolation only where he has first put pain.—Madame Swetchine.

Human sympathy is, indeed, a wondrous gift from man to man.—Phillips Brooks.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WAITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1904.

FIRST QUARTER.

Table of lesson dates and topics for the first quarter, including 'The Boyhood of Jesus', 'The Resurrection of Jesus', etc.

LESSON VIII.—JESUS AND THE SABBATH.

LESSON TEXT.—Matt. 12: 1-13.

For Sabbath-day, February 20, 1904.

Golden Text.—It is lawful to do well on the Sabbath day.—Matt. 12: 12.

INTRODUCTION.

In last week's lesson Jesus' consciousness of his Messiahship was manifest by his assuming the authority to forgive sins. He showed also in another way that he was not a wonder-worker merely and no ordinary prophet by his claim of lordship over the Sabbath.

We are to notice however that his claim of lordship does not at all imply any abrogation of the Sabbath. Our Saviour's design in his argument with the Pharisees was to free the Sabbath from the traditions with which they had overlaid it.

The Pharisees were in a way loyal to the Sabbath, but they had allowed the letter of the law to obtain prominence in comparison with the real spirit of it, and they had almost lost the real value of the Sabbath.

TIME.—In the spring or early summer of the year 28. The season of the year is determined by the fact that the grain was ripe. The barley harvest came shortly after the passover, and the wheat harvest a month or two later.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples; the fault-finding Pharisees; the man with a withered hand.

OUTLINE:

- 1. The Pharisees Find Fault with the Disciples of Jesus. v. 1, 2.
2. Jesus Defends their Observance of the Sabbath. v. 3-8.
3. The Question Concerning the Lawfulness of Doing Good on the Sabbath. v. 9, 10.
4. Jesus Defends His Position. v. 11-13.

NOTES.

1. At that season. There is no definite connection with the preceding chapter. On the Sabbath day. The whole point of the incident lies in the fact that it occurred on the Sabbath. The reference to this Sabbath as the second after the first in Luke 6: 1, King James' version, is erroneous. Through the grainfields. King James' version has "through the corn;" but the translators of 1611 used the word "corn" in the same sense that we use "grain." The grain was perhaps barley, but more likely wheat. Paths ran through the cultivated fields, so Jesus and his disciples could walk within easy reach of the heads of ripened grain without trampling upon stocks or otherwise injuring the crop.

2. Behold thy disciples do that which it is not lawful, etc. They seemed to be criticising his disciples, but they were really criticising him for they would imply that his disciples shaped their conduct in accordance with his teaching. The Pharisees regarded the disciples of Jesus as profaning the Sabbath. For they held that to pluck ears of wheat was the same as reaping and to rub out the grains of wheat in the hand was threshing.

3. Have ye not read what David did, etc. See 1 Sam.

21: 6. In the case of David the special need justified the disregard of the letter of the law. It is possible that this action of David was not only in disobedience to the ordinance that the showbread should be eaten by the priests, but also that this incident occurred upon the Sabbath; for the new bread was put in place upon the Sabbath. Lev. 24: 8. At all events Jesus has proven from the example of David whom the Pharisees revered that there might be exceptions to the general requirements of the law. And they that were with him. From their exalted opinion of David some might argue that he would be privileged to do anything that the priests might do. But the young men that followed David also ate of the showbread.

4. How he entered into the house of God. That is, the tabernacle which at that time was at Nob under the charge of Abimelech, the priest.

5. Or have ye not read in the law, etc. See Numb. 28: 9, 10. In the performance of their service the priests labored upon the Sabbath. The law requiring the service was superior to the law requiring rest from labor.

6. One greater than the temple is here. An added argument. If the priests were permitted to break the law of the Sabbath in order that the service of the tabernacle or temple might be carried on in its proper course, how much more appropriately should the disciples of the Messiah be permitted to transgress the letter of the Sabbath law as necessity required in the service of their Master. Of course the Pharisees did not accept this argument, but it was because their eyes were blinded by prejudice and envy. The character of Jesus' teachings and his beneficent miracles were sufficient to attest that he was a man of God. No one but a carping critic would notice trifling irregularities upon the part of those who waited upon him.

7. I desire mercy and not sacrifice. A quotation from Hosea 6: 6. The prophet is speaking for Jehovah. The truth that God desires above all things else, a heart devoted to his service, stands so high in the estimation of the prophet that he does not hesitate to say that in comparison to this, God does not care for sacrifices or exact obedience to the letter of his precepts. Ye would not have condemned the guiltless. If the Pharisees had had any sort of a comprehension of the principle of love which is the governing motive of man's relation to him, they would not have condemned the disciples for a seeming violation of the law, since they were so evidently engaged in God's service.

8. For the Son of Man is Lord of the Sabbath. Compare Mark 2: 28 where this statement is made as an inference from the fact that the Sabbath was made for man rather than man for the Sabbath. Since the Sabbath exists for the benefit of humanity what more natural than that the One who represents all mankind as their Saviour should have control of it. Jesus' lordship over the Sabbath does not imply his authority to abolish it, but rather to direct as to the manner of its observance—to free it from the ceremonial restrictions with which it had been overlaid and make it the real blessing to mankind which it had been designed to be.

9. And went into their synagogue. Luke tells us that this was upon another Sabbath-day.

10. A man having a withered hand. That is, shrunken and wasted. It was doubtless paralyzed also. The cause may have been from an accident or from disease. It is possible that Pharisees had induced the man to come there, and had gotten him into a prominent place on purpose to see whether Jesus would heal him on the Sabbath. If this be the case let us imagine that the man was innocent of their conspiracy. They certainly did take advantage of the presence of this afflicted man in their endeavor to get some charge that they could bring against Jesus.

11. What man shall there be of you, etc. He does not answer their question directly, but rather shows by his question in return that their own conduct showed that they were inconsistent in holding to the precept of the rabbis that no medical aid could be given upon the Sabbath except when life was in danger. One sheep will he not lay hold on it, and lift it out? Some taught that a man should not lift a sheep out of a pit on the Sabbath, but that he could put in plank or other things that the sheep might help itself. This teaching probably had its origin after our Lord's time, for his words certainly imply that they would find some way to help the unfortunate sheep.

12. How much then is a man of more value than a sheep? A man is of far greater value than a sheep. If the letter of the law could be disregarded for the sake of the one, much more for the sake of the other. Wherefore it is lawful to do good on the Sabbath-day. Compare the parallel in Mark. To neglect to do the good that was required would also be to do evil. To refuse com-

passion upon a needy one because of the day would be to make one man exist for the Sabbath, rather than the Sabbath for man.

13. Stretch forth thy hand. His faith was shown by obedience and the hand was at once restored. It is noticeable that upon this occasion Jesus accompanied his healing by no outward act, not even by so much as a touch. Thus he left his enemies no opportunity to bring a charge of Sabbath breaking against him. Whether they were convinced or not, by his conclusive argument we do not know; but they showed their malice and envy by plotting for his death.

WHY THE EGYPTIANS MADE BRICKS WITH STRAW.

That the straw in the ancient Egyptian bricks was used for the sake of the tannic acid in it, which imparted strength to the clay, is asserted in The Engineering and Mining Journal by F. A. J. Fitzgerald. Says this writer: "In attempting to manufacture graphite crucibles with certain American fire-clays, instead of the German clays usually employed for this purpose, Mr. Acheson found that the former were greatly lacking in the necessary plasticity and strength. He made several experiments to determine, if possible, the cause of plasticity in clays, and finally found that, by treating clays with dilute solutions of tannic acid, the plasticity was greatly increased. Carrying the experiments still further, he found that clays treated in this way had a much greater tensile strength when made up into forms and baked, that less water was required to get the clay into working condition, and hence the cracking during baking was much decreased and a less porous article produced. Although several experiments have been made with this process, they are not sufficiently advanced as yet to permit the publication of their details.

"It occurred to Mr. Acheson, in making the experiments with tannic acid, that possibly the reason why the Egyptians added straw to their bricks was to obtain the great strength that would be given to the clay by treatment with an extract of straw. He made an extract of straw and repeated his experiments, with the result that the straw extract produced effects quite as satisfactory as the tannic acid, these effects being sufficient in value to have justified the Egyptians in the use of straw. It is no longer necessary to assume that the benefits derived by them were due to the presence of the straw fibre, but rather to this, as yet, mysterious effect of the extract. The experiments were further extended and demonstrated that similar effects could be derived from quite a large class of vegetable extracts. Searching for a term to designate clay treated in this manner, it occurred to Mr. Acheson that it might be appropriate to recognize this early Egyptian work by terming the product 'Egyptianized clay.'"

DEAD MEN IN CHURCH.

"Have you ever read The Ancient Mariner?" Mr. Spurgeon one day asked his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the mariner represents the corpses of all dead men rising up to man the ship, dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see it done? I have gone into churches. I have seen a dead man in the pulpit, a dead man as a deacon, a dead man handing the plate, and dead men sitting to hear."

IT IS A MATTER OF HEALTH



THE CALF PATH.

(ANONYMOUS.)

One day through the primeval wood A calf walked home, as good calves should, But made a trail all bent askew, A crooked trail, as all calves do.

Since then two hundred years have fled, And I infer, the calf is dead, But still he left behind his trail, And thereby hangs my moral tale.

The trail was taken up next day By a lone dog that passed that way: And then the wise bellwether sheep Pursued the trail o'er vale and steep, And drew the flock behind him too, As good bellwethers always do. And from that day o'er hill and glade, Through those old woods a path was made; And many men wound in and out, And dinged and turned and bent about, And uttered words of righteous wrath Because 'twas such a crooked path;

But still they followed—do not laugh—The first migrations of that calf And through this winding wood way stalked, Because he waddled when he walked.

This forest path became a lane, That bent and turned, and turned again; This crooked lane became a road, Where many a poor horse with his load Toiled on beneath the burning sun, And traveled some three miles in one. And thus a century and a half They trod the footsteps of that calf. Each day a hundred thousand rout Followed the zigzag call about, And o'er this crooked journey went The traffic of a continent. A hundred thousand men were led By one calf, near three centuries dead, That followed still his crooked way And lost a hundred years a day. For such a reverence is lent To well establish precedent.

A moral lesson this might teach, Were I ordained and called to preach, For men are prone to go it blind Along the calf-paths of the mind; And work away from sun to sun To do what other men have done. They follow in the beaten track, And out, and in, and forth, and back, And still the fir devils course pursue To keep the path that others do, But how the wise old wood gods laugh, Who saw the first primeval calf!

Ah! many things this tale might teach, But I am not ordained to preach.

THE DISEASE OF FORMALITY.

One of the greatest and most insidious foes of true living religion always has been, and still is, formality. It comes like the invisible germs of disease, which nobody discovers until the disease itself breaks out. The very efforts to guard against it sometimes produce it. It is not quite easy to describe it, because it takes such a variety of shapes, but it is, in a general way, a well-marked tendency to crystallize into some one set system.

Wherever there is life of any sort there is spontaneity, freshness, variety. Life is al-

ways true to some type. It tends toward a definite end, but there is always chance for surprises. The unexpected happens. Life is never clamped in one rigid mold. Each living being is unique. "Like peas in a pod" is our proverbial phrase. Yes, but peas in a pod are never alike. As soon as they are examined they turn out to be very different. They are alike only in this, that they exhibit one common type. No two leaves are precisely identical. In God's entire creation no two specimens of life are ever absolutely alike. This feature continually grows more marked as we rise from the lower scale of life to the higher. Every person is unique—never a slavish copy of any other. Men are not made by the print of a die on plastic clay. Those we know best surprise us with sudden and unexpected words and deeds. None of us is prophetic enough to forecast with certainty any career—because to be a person means to have the power to act spontaneously. When we find a poor creature of habit whose life has sunk into a rut we come as near as is possible to a hopeless case. A character grows only so long as the person who possesses it resists the tendency to crystallize, i. e., to become a mere creature of habit.

Now all types of religion manifest this tendency to crystallize. There are meetings in which one can easily prophesy beforehand that not a word will be spoken. The habit of muteness has come upon them. They have "set" into this form. There are others in which everything happens with clocklike exactness. The habit of regularity has come upon them. No place is left for the free moving of the Spirit. Between the members and the Divine Spirit there has come a barrier of crystallized method.

At first it is not easy to see how serious such a condition really is. For a time things go on all right. There is no disturbance. There is beautiful peace and order. But there is peace and order wherever death is. Formality, with its "beautiful peace and order," is always the beginning of death. It is incipient death—death starting its inroads. Do we want life and power? Then we must fight formality. Do we want increase, advance, growth? Then we must resist all the temptations to get peace and order by destroying spontaneity, and by cultivating the inclination to drop into habit—which is likely to be a form of "arrested development." Where the Spirit of the Lord is, there is freedom, i. e., spontaneity. The old system, Paul says, was written on "stone tablets." It was a hard, fixed, unyielding system. The new is written on "the living tablets of human hearts," which gives scope for endless variety of manifestation of the spiritual life. Oh, friends, let us make our meetings no formal gatherings in which machinery destroys life; may we make them places where men actually find the living God for whom all hearts are really thirsting.

DO DOGS TALK?

Stray and Jack were very near neighbors and fast friends; they often took long walks together, going off for miles and calling at every house. Stray was a medium-sized Newfoundland, with good, mild, honest eyes and a glossy black coat, while Jack was a small-sized terrier.

Not long ago a family came into the neighborhood, bringing with them two bulldogs about the size of Jack. One day Jack thought

he would make a friendly call on the new neighbors, but he was not well received; they soon got into a quarrel and Jack was badly bitten and came home crying piteously. Stray heard him cry and came to see what was the trouble. He licked Jack's wounded shoulder and tried all he could to comfort him. He seemed to understand in some way just what had happened to him and what dog it was that had hurt him, for after he had comforted this companion he went out and found the dog that had injured Jack, passing the other bulldog that had not been in the quarrel. When he approached the dog that had hurt Jack he put his nose down close to his and seemed to say something to him that excited him so much that his hair stood up straight on his back. Then Stray gave the bulldog a good shaking and sent him home howling. After this he trotted cheerfully back to Jack, and in all probability told his friend that he had punished the dog that had hurt him so.

It seemed very evident to those who watched this little incident that Jack told Stray who hurt him, and Stray told the bulldog that he was going to punish him for it, and then Stray went back again and told Jack he had done it.

Let us not call these animals dumb; they have a speech of their own which they understand and which we might learn if we took a little more pains to do so.—Our Fourfooted Friends.

"It is all well enough to live with 'Your head above clouds' provided your legs are long enough to reach the earth. The Christian's business is here below, not above, just yet."

Special Notices.

A MEETING of the semi-annual convention of the churches of the Western Association will be held with the Second Alfred church on Feb. 26, 27, 28.

ABBIE B. VAN HORN, Sec.

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

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

The Seventh-day Baptist Church of Hornelleville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

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

The Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

ELA FOSYTHE LOOFBORO, Pastor, 821 W. 36th Street.

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Proposed Centennial Fund.....\$100,000 00
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"Life is not as idle ore;
But iron dug from central gloom,
And heated hot with burning fears,
And dilt in baths of hissing tears,
And battered with the shocks of doom,
To shape and use."
WORST fears are realized. Russia and Japan are at war. Diplomacy has failed. The struggle has opened with the force and celerity of a lightning-laden cyclone. There is some cause to hope that the swiftness of the opening may hasten the closing. It is a sad fact for the opening century. Much as we deplore the situation there are many lessons in it for other nations, and for all our readers. It is a giant against a pigmy in physical strength. Russia's territory embraces 8 000,000 square miles; Japan's 150,000; Russia's population is 130,000 000; Japan's, 44 000,000. The latter's courage in attacking so formidable an antagonist, though it seems to border on recklessness, compels general admiration. But there are better causes than that for the sympathy which is so commonly felt and expressed for Japan. The characters of the two nations are written clearly in their histories. Russia stands, as she has stood for centuries, for policies which are abhorrent to civilization. She represents tyranny, oppression, bigotry and persecution at home, and deceit, treachery and broken pledges abroad. Semi-barbarism still leavens Russian political and social life. The record of her diplomacy is one of violated faith, repudiated conventions; of evasion and duplicity. Within her boundaries there is no such thing as religious or political freedom, liberty of action, thought or speech; over all the people is the power of the despotic arm, represented too often by the shackles and lash. Civilization and enlightenment cannot sympathize with a nation that through centuries has sought to impede or turn them back.

During the last fifty years Japan has astonished the world by a history which is exactly opposite to that of Russia's. Within that time she has climbed a long way toward higher civilization. Points of contrast between the two nations meet the eye on every hand. The Japanese Government is one in which her people share, in which religion is neither proscribed nor prescribed, in which thought and speech are free, in which education, the arts and sciences, and all the ennobling attributes of a finer civilization are fostered. It is a government without oppression, without

bigotry of creed or sect, without shackles and lash. It is one which keeps faith with other nations. Its diplomacy is frank, sincere, marred by no false pledges, no violated conventions. As much as we deplore war, we must commend the little Island Empire in many ways, when contrasted with the physical giant against whom she has struck such felling blows at the outset. Her victories during the first days of the conflict recall the boy David and the taunting Goliath. We hope that the other Great Nations, led by our own, will stand "neutral," but not inactive in those things which make for the protection of poor China and for speedy peace.

PROMINENT among the things needed by Seventh-day Baptists is a deeper and better conception of the meaning and purpose of the Sabbath and Sabbath-observance. Incorrect and imperfect conceptions are sources of evil. Much consideration is needed in times like the present, as to what the Sabbath means, and what it does for the spiritual life of those who learn its meaning and enter its blessings. First, and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men, and into the affairs of common life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens love and leads to obedience. It nourishes hope and strengthens faith. It protects from temptations and sustains in trial. It brings comfort to our sorrow, and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love to God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the House of God, to the Book of God, and to the Son of God.

Why Rest at All?
THE Sabbath-observance, and the purpose of the Sabbath, involve more than rest and far more than can be secured by the letter of any law, human or divine, is one of the most prominent facts in the history of the Sabbath question. The superficial views of men who do not enter into the deeper meaning of the Sabbath, led them to say, "I can

rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if physical surroundings are the same. This is only the animal conception. As a thinking and worshipping child of God, the case is wholly different. To such an one, the reason for resting is the determining factor. What a man will do when he ceases from worldly affairs will depend on why he ceases. If rest is the only, or the main, purpose, he will seek quiet, as the tired ox does, or such change of occupation, or form of recreation, as will accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the philosophy of choice and action which makes holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Advocates of Sunday law say, "We do not propose to make men worship by law, but we must make them rest by law." All experience shows that when men are compelled to be idle, not being religious, they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. Hence it is, that they will not worship on any day, unless the soul is controlled by the Sabbath idea, and by love for Him whom the Sabbath represents.

Western College Men.
We have had occasion to say, not infrequently, that the most efficient type of man, in many respects, has been found, when an Eastern man, transferred to the opening West at any time during the last fifty years, has added Western training to Eastern inheritance and culture. In a late number of the New York Independent Dr. Benjamin Andrews, ex-President of Brown University, said: "If the Western college student is in culture scarcely the peer of his Eastern contemporary, he quite balances the account by superior mental power—I am, of course, speaking of the usual or average case—and by greater industry. Western youth can boast as good blood and ancestry as Eastern. The best immigrants to the United States have settled in the West, and their numerous children and grandchildren attending universities are among our most promising students. Western men and women put forth effort more naturally than the scions of families who have been well-to-do for generations. They possess the will for it, and also the strong physique. Never have I seen in the East, save in professional and grad-

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