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# ARE SABBATT RRARE

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

#### Volume 61. No. 11.

#### "YENDER GRASS."

"This world is full of 'yender grass,'" said Deacon Watts to me:

"When I'm a-mowin' in the field, the grass close by," savs he.

"Is short and thin and full of weeds; but over yender,

It looks to me as if the grass is thick and smooth and to bring that assurance which is the center and

But sakes alive! that ain't the case; for, when I mow to where

The grass I saw from far away looked all so smooth and fair.

I find it's jest as short and thin as all the rest, or

And that's the way the things of earth keep on a-foolin' us!

"'Bout every day you'll hear some man complainin' of his lot.

And tellin', if he'd had a chance like other people, what He might have been! He'd like to know how he can ever win

When all the grass that comes his way is all so short and thin.

That they're in clover plumb-knee-deep and sweet as sweet can be

At times it's hard to tell if things are made of gold or brass:

Some men can't see them distant fields are full of ing that God is All and in all. Seen from what-'vender grass.'

"I've learned one thing in makin" hay, and that's to fill

With any grass that I can get to harvest here and now. The 'yender grass' that 'way ahead is wavin' in its pride

I find ain't very fillin' by the time it's cut and dried. Hope springs eternal, so they say, within the human breast:

Man never is, the sayin' goes, but always to be, blest. So my advice is, Don't let your present chances pass; A-thinkin' by and by you'll reap your fill of 'yender grass."

-C. E. World.

LARGEST and most to be desired among the results of broad Bible Bible Study as study, is the comfort which comes a Source of to human life through such study. Comfort. As children cry in the dark for that which they want, or moan in fear concerning that they do not know, so human hearts, always and everywhere, are calling out for God Hands reach in the darkness, eyes, try to peer through the shadows, while back of hands and eyes, eager hearts are calling for the Father, seeking His love, waiting His touch, and wanting His presence. He who studies the Word with a view to finding God in it, will be led, step by step, by the deeper and richer assurances, through which comfort always comes. First of all, we must know that it is not necessary we should understand all things in order to be com-

things about God, but because we learn enough circumference of real comfort. How He watches over the universe, guides the stars, or His Mother's counts the hairs of our head, we cannot understand; but the more we study the Word the more we shall come to believe that He does thus. How he orders all for the best, over and above that which is so tangled to our vision, we can never solve, but that He does, we are assured more and more, as we learn of His dealings with men. The life that seeks enrichment from faith and comfort will find these through continuous study of the Bible, as no where else. book. The devout soul rises from the study of else, in all the experiences of life, in all the developments of nature, in the ongoing of history -everywhere. Gradually the Bible student comes to know something of the deeper meanever standpoint the question may be considered, breadth of view, clearness of intellect, strength of character or richness of comfort, Bible study is at once a fountain of delight and a source of life. That those who catch the narrowest view of what the book teaches, yet find much of good in it, is another proof of the greatness of the Bible as a source of good to men. The children who play at the edge of the field, gathering tiny flowers within the space of a few yards, are filled with contentment and their love of beauty is satisfied. The botanist passing them by, ranges all the plains, gathering an hundred specimens, where the children have gathered one, analyzes, compares, describes and so comes to know infinitely more of the beauties of nature than the children can know, and yet the field at its narrower edge and in its farthest scope and strengthens the life which studies it so narrowly as not to know the depths of its riches, while those who learn most of its delights and truths and find so much more of God and the beauty of righteousness, have only begun to fathom the depths of the Divine love or the riches of the Divine wisdom. It is comforting when we have done all we may do, in this life, to think that in the next life the study of the

truths which are revealed in the Bible here, and

are seen by us as through a darkened glass,

dimly, will be unfolded, explained, vivified and



PLAINFIELD, N. J., MARCH 13, 1905.

WHOLE No. 3,133.

forted by them. God would be less than God, made intense in an ever increasing degree, and could we measure Him. Life would be shorn most of all, to those who in this life have studof half its interest if we knew beforehand all ied the Word with greatest devotion and with it will reveal. So Bible study will bring great largest grasp. Thus seen, it is needless to urge comfort, not because we can understand all the reader to "study the Word." An incident is related concerning

the Bible.

the members of a Bible class, in which one declared his preference Translation of for King James' Version of the Bible, although he admitted that the Revised Version might be

more scholarly. Another member, smiling quietly, declared a preference for his mother's translation of the Bible, saying that it was better than any other version of which he knew. This reply called forth much surprise on the part of other members of the class, since his mother was not known as a translator, nor a scholar in mat-Such study does not cease with the pages of the ters connected with the Bible. Asking his explanation, he replied that his mother had always But over in the neighbors' fields, why, he can plainly the pages to find God more clearly in everything been translating the Bible for him, in what she said, in what she did, and in that which she was. In her life and through her, the Bible had been translated to him with constant application and clear, unmistakable meaning. In making that translation she had not entered into any discussions as to texts or contexts, but had so presented the teachings of the Bible as to make it a power and a guide to him. In that young man's reply is found the main source of the influence of the Bible. Very few men study the text of the Bible, in any version, in a way which influences their lives in any very determining manner. To the majority of those who believe in the Bible, and who are influenced by its precepts, the book comes through such translations as that young man describes, i. e., through the living influence of their associates. His mother could not have taken a place among such translators of the Bible, whether King James' Version. the Revised Version. the Twentieth Century Bible, or any other; but she had translated it in a form more effectual, and in a way which serves God in a degree higher than either she, or any has served each well. So the Word enriches of us, can measure. Happy indeed are those children whose mothers thus translate the Word of God.

> "THE peak which is nearest the storm cloud

the Heights.

Seeing From Is nearest the stars of light." There is a fascination about climbing natural mountains, which,

once begun, becomes almost a passion. Men spend large amounts of money, take great risks, and often lose life, under this fascination. One evidence of strength and of value, in the lives of men, is the desire to be at the top of things.

head of his class, and the careless one deserves Christian succeeds who does not make the world scarred, but they remain firm in spite of all that to be last and least. The inventor is eager to better by his teaching. All men are teachers. comes upon them. The great reformers, the outstrip all competitors, and the successful business man laughs at hindrances, if he may, by any means, stand at the top. All this is well, but the highest value which this element in us can bring, finds expression in spiritual things. There is always discomfort in climbing, and the top of the mountain is likely to be swept by storms. It is well when we become as ambitious for gaining spiritual heights, as the most insatiate mountain climber is to stand upon the top of Mount Blanc or the highest peak of the Rockies. There is a vast difference, however, between spiritual heights and those of material mountains. He who rises in spiritual attainments is "nearest the stars of light." He is also in the warmth and glow of that spiritual atmosphere which is the Divine Presence. A sanctified ambition to rise highest in spiritual things, is worth more than we can measure, in practical Christian living. He who is highest sees farthest, and has most correct views of truth and duty. He is also above temptations. The writer camped one summer on a mountain ridge. Many times, at morning and at evening, the city lying in the valley, nearby, was covered with fog so that only the pinnacles of church spires and the tops of the highest chimneys could be seen. All else lay dripping and shivering in the fog. Much of the weakness which comes to Christians in the matter of practical duties and attainments, comes because they are shivering in the fogs of worldliness and depressed by the chill which comes with disobedience. To avoid all this, the cure for it all, is in gaining greater heights where fogs cannot follow and where sunlight always is. He who "is nearest the stars of light," spiritually, is nearest to the eternal sanctuary of the Divine presence and the everlasting love.

THE mission of the church of The Power of Christ in the world is that of a witness for truth, a power for rightthe Church. eousness and a shield against evil. Whenever it ceases to be these, or fails, according to its opportunity, it is weakened and becomes unworthy. Nothing in the teachings of Christ is more vivid and vigorous than His assertion of the saving power of the church-"Ye are the salt of the earth. Ye are the light of the world." The effectiveness of the church, either as an influence, or as a teacher, is found in the character of its individual members. The church is a combination of the lives and characters of persons. All effective teaching comes because of the teacher, his experience concerning truth which he teaches. Men may talk about that which they do not know, by experience, but their words are empty, if not insincere. The Uneasy final source of power in a preacher, in a Sabbath Heads. school teacher, or in a parent, is found in personal experience. Both children and adults are cumstances in that stricken empire are, the sad quick to discover the lack of actual personal experience on the part of a teacher. They see they be removed until the producing causes are through words that are thin, and theories which done away. We take advantage of this incident are-not backed by personal character. Lying to call attention to the larger truth, that in back of each individual experience, as the pri- some sense, all great leaders, and all conquerone, nor can He make the careless one strong is truth in the statement. There is a still more

## THE SABBATH RECORDER.

should find frequent expression and constant secution. Joseph's brothers, jealous and cruel. consideration at the hands of every Christian. It is well to long for power, and to pray for it. It is equally well to remember that God has ordained the ways by which power comes to men, he was most triumphant of martyred men. and by which they are able to know Him. It is comes.

> WHAT has just been said concerning the teaching power of the church and of individuals is equally true in the matter of discerning

Spiritual

Vision

spiritual things. Too little do we appreciate the Scriptural word that "spiritual things are spiritually discerned." All vision is made greater and stronger by use. Not infrequently, at sea, has the writer been unable to distinguish with any degree of clearness, if at all, a vessel on the distant horizon, which a sailor could see and describe, without trouble. The difference lay in the fact that the sailor's eyes had been trained by that continued experience which brings sharpness of sight, and strength. Spiritual vision is needed in ordinary affairs, as in the larger experiences of life. Many people do not appreciate blessings, because they have not the spiritual discernment to see what blessings are. Spiritual vision is equally necessary to discover the disguises and the deceit which appear in temptations. Blessing and curse often come from the way in which things are viewed, more than from what things are. The real meaning of life, of the providences of God, what He requires of us, and what the rewards of ill doing and well doing are, is not understood, except by spiritual vision. That most important duty which God requires at the hand of every person, the developing of himself in righteousness, in manliness, and in all that makes for the good of the world, is attained only when, through spiritual vision, one learns what a child of God ought to be. This need of spiritual vision covers the field of life in every phase and every experience. Through it alone, we know the value of opportunities, the need of blessings, the danger that lurks in evil doing, and the sad results which come from evading or neglecting to know and do the will of God. He who would attain most, as a child of God, must labor earnestly for that strength and clearness of spiritual vision, without which God is not known and truth is not seen.

that "uneasy lies the head that wears a crown," yet as the cirresults have had legitimate cause. Neither can toward the inner source of all spiritual power of the mountains, they are unmoved by the to legalize baseball and other sports on Sunday,

The ambitious student justly aims to be at the in the church, and of its success. No individual storms. Here and there they may be lightning-The forms in which teaching is done may vary, apostles of righteousness, the benefactors of but the fact that each teaches, and must teach, men, are never free from danger, nor from the remains. These are fundamental truths which certainty of such opposition as approches persought to put him to death, but the time came when he stood as their deliverer. Paul was hunted like a wild beast and died a prisoner, but Greece's greatest poet, Homer, died a beggar, mockery to pray for power when one refuses to and Cervantes, it is said, starved to death. Milavail himself of the means by which power ton sold his copyright of "Paradise Lost" for seventy-five dollars. Dryden lived in poverty and knew distress, and there is a tradition that Goldsmith's "Vicar of Wakefield" was sold for a trifle to secure him from arrest because of debt. Our own Lincoln, whose memory is now fresh because of his birthday, just past, was storm swept and lightning scarred, as few other men have been, but each year adds to the tribute of loving reverence which not only our own nation, but the nations of the world, bring to his memory. It is inevitable that those who do most for righteousness and the redemption of men from the power of sin, are likely to suffer from misrepresentation, misfortune and neglect. So let it be, but let no one, therefore, shrink from any part of duty, from the enunciation of any truth, from the doing of any work for which God and righteousness call. It is ten fold better to be storm-swept and lightningscarred on the crest of the mountain, than to lie in lazy inactivity in the shade of the valley. The final judgment of God is not rendered in a moment, but when it is rendered, every evil which comes because of the advocacy of right, all opposition that is awakened because men seek that which is just, and all weariness which comes to those who struggle that the will of God may be done, are richest of assets in the final account of the universe.

# Laws.

SINCE it is probable that the amendment to the Sunday laws of Sunday Pennsylvania, with which our readers are already familiar, will die in the Committee, a movement has been made to secure an amendment of the Sunday law for the County of Allegheny, in which the city of Pittsburg is located. Some years ago, the penalty for violating the Sunday law in that County was raised to twenty-five dollars, whereas the penalty under the state law is four dollars. In Allegheny County, where the penalty is large, one half is granted to the informer, in case of conviction. This has degraded the execution of the law, and for many years the feeling against the injustice of such an excessive THE whole situation in Russia penalty has been very strong. The modification gives new emphasis to the truth now proposed is that the penalty be made four dollars, in accordance with the general state law, and that one half of the penalty go to the County, the other to the school board in the district where the suit is brought. A similar amendment was passed a few years ago, but vetoed by Governor Pattison. Five amendments have been proposed to the Sunday law of Massachusetts, during the present session of the legmary source of power, is the indwelling spirit ers, walk in the midst of trouble and danger. It islature, all of which are aimed at minor feaof God, and willing obedience to it, on the part is said that great characters are like great moun- tures of the question, so that their consideration of the teacher. God cannot teach an unwilling tains. They always attract the storms. There does not involve the fundamental issues connected with Sabbath reform. Two bills are also in spiritual things. Thus we trace backward important truth in the fact that, like the granite before the legislature of Connecticut, which seek

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comes to pass that, while agitation is going for- begins in the home, long before the pupil terests liable to sudden and arbitrary interrupward in New England, the larger features of the reaches academic studies, and success or failure tion and paralysis, because of the disagreement case are not involved and the fate of the amend- in the knowledge of English depends, in no small between a few leaders of great labor organiments in Massachusetts and Connecticut will degree, upon the home. But it goes without say- zations, and any group of employers who have indicate no important results concerning the ing that careful instruction in English ought to in charge lines of universal transportation and larger question of Sabbath reform. The annual be given every child, from the moment he enters travel. Strikes, like the one we are considerreport of the New England Sabbath Protective school. The kindergarten should abound in the ing, are far more than local or temporary con-League indicates a good degree of activity, and best of English, and the academic course which flicts between employers and employes, over the the League claims to be gaining strength for its does not give English a prominent place, and matter of wages, hours of work, etc. Every work in New England. The two bills which furnish the best possible teachers of English, great strike demonstrates the fact that wise were before the last Congress, seeking Sunday has little claim to commendation, or acceptance. Paternalism in government is demanded, in all legislation for the District of Columbia, have died with the Congress, so that new bills must be introduced at some future time, if the question is again brought before the national body. on March 4 surpassed the usual standard on 6th, the situation changed instantly, so that one Probably this will be done, because, as we have such occasions in several particulars. The million, one hundred thousand persons coming said before, the friends of Sunday legislation weather was favorable and the national senti- into New York for business were forced to seek have been striving for nearly a century to se- ment which was expressed last autumn in the transportation by the surface street car lines, or cure some definite action looking toward Sun- election of these men, found large expression by some other means. Four or five chief offiday legislation by the nation.

Milton College.

ment concerning the readjustment of the courses with such support throughout the country as no time, has continued, with slight modification, of study in the college, to bring them into accord administration has had since the days of Lincoln. with unbroken fierceness. When the fighting with the system of higher education which cen- The general character of the inaugural address began the line of battle was practically one hunters in the University of Wisconsin. All educa- by President Roosevelt, and its brevity, formed dred miles in extent. Gradually the fiercest tors will commend the wisdom which keeps our a prominent feature of the occasion. In this fighting has been transferred from the center schools in close touch with the best features of respect he emulated the example of Lincoln, dis- to the two wings, with the crucial point on the education represented in the State Universities cussing only those larger national questions Russian right, in and about Mukden. While and in the general school system of the country. which rise above party issues and personal con- definite official statements as to losses are not The fundamental idea in education is a normal siderations. The opening sentence of his ad- at hand, the facts indicate that the number of and harmonious development of each student. dress was this: "No people on earth have killed and wounded will surpass that of any First of all, he is to be made self-reliant because more cause to be thankful than ours, and this other battle already fought between the Rusof what he actually knows, and strong through is said reverently, in no spirit of boastfulness in sians and Japanese, and compared with other what he has genuinely appropriated. While our own strength, but with gratitude to the great battles in former times, it will be colossal. Classical Courses of study were formerly deem- Giver of Good, Who has blessed us with the The Japanese have fought with their accused absolutely essential to proper intellectual de- conditions which have enabled us to achieve so tomed recklessness as to life, and the Russians velopment, and to higher culture, better methods large a measure of well being and of happi- with that desperation which comes when men of scientific study, and also of the study of Eng- ness." While there is much in national affairs know that defeat is equivalent to annihilation. lish, have shown that much of the best culture which needs correcting, while many great evils On the 9th of March the Russian forces were can be obtained in these departments, as well as exist, there is, on occasion, an element of lofty in full retreat, having abandoned their main in the Classics. The writer was educated in the purposes and genuine patriotism with the line, including the city of Mukden. At that time, belief that without a Classical Course desirable masses of the people, which responds to wise the leading question was whether the discomeducation could not be attained, and he still be- leadership in the direction of that which is fiture of the Russians would result in an orderly lieves that the mental discipline which comes highest and best.

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#### THE SABBATH RECORDER

where no admission fee is charged. Thus it highly commended. The teaching of English of good government to leave great public in-

#### SUMMARY OF NEWS.

The inauguration of Roosevelt and Fairbanks with three o'clock on Monday morning, March in connection with the inauguration. As the cers representing the roads and the workmen. election outran party lines and was an unusual controlled the situation. THE items of news from Milton expression of the feelings of the people, in dis-College, on another page, will be tinction from the plans of a party, so the senti- news column last week, has grown in intensity, of interest to all our readers. Not ment at the inauguration was national, in a large extent, and seriousness, up to the present time. least among them is the announce- sense. The new administration begins its work The terrific battle, which was well begun at that

from a thorough study of the classics is an im- The week opened with a great strike in the being cut off as to railroad communication, the portant feature in a liberal education. But it city of New York, which included the work- retreat will become a total disaster. It is cerwould be folly not to recognize such advance- men upon the subway and the 'elevated rail- tain that the Japanese have a strong force near ment in scientific studies, and such improvement roads. Its extent and character have made it the railroad, northwest of Mukden. which in the study of English as will secure results as of general interest, since it belongs to that class places all the probability in favor of the utter valuable as those produced through classical of disturbances which directly affect all larger discomfiture of the Russians. Meanwhile, the study. On the other hand, increased attention interests, and are in some sense the outgrowth Russian forces on the Japanese right, where the to scientific studies, especially the natural of national characteristics and a wide-spread battle began with greatest intensity a week ago. sciences, brings the student into touch with the state of affairs. Considering the extent of the have been driven back, and, in the absence of great questions in practical life, along philo- strike, comparatively little violence has occur- definite news for a day or two past, the probsophical lines, and in touch with ethical questions red. Up to the present time, the railroads have abilities favor a severe Russian disaster at that in so many ways that one may not say that he refused arbitration, although it is said that the point. who is educated mainly in science, has not at- workmen were willing to arbitrate, within two Whether because of the reverse already betained high culture and broad scholarship. But or three days after the strike began. A large gun at Mukden, or for other reasons, it was the main purpose of this note is to commend the number of "strike-breakers" were brought in reported on the 9th of March that the Russian readjustment which has been made at Milton, by the railroad, and the service, especially in fleet commanded by Rojestvensky had begun and to place THE RECORDER on record as the the subway, has improved each day during the its return trip. It has been understood for friend of every step in educational matters which week. Like all similar affairs, such conflicts some time that Admiral Togo's ships were will give strength to our colleges, breadth and are much to be regretted. Usually both parties quietly waiting for Rojestvensky's fleet, at varthoroughness to the culture they offer, and, are at fault. The worst element, however, in ious points in Asiatic waters. Judging by past most of all, that highest of all elements such occurrences is the sudden interference experiences, should the Russian fleet continue in education, the development of manhood with the comfort of travelers, and with the busi- its journey until the Japanese ships are met, and womanhood on the broadest intel- ness interests of great cities, and indirectly of overwhelming disaster to the Russians would lectual, ethical, and religious lines. The courses the whole nation. It is to be hoped that the be almost certain. of study in the Academy at Milton gives a large protection of the public against such interfer- While the immediate interests of the great place to English composition and English litera- ence will secure legislation for "compulsory ar- battle at Mukden have pushed revoluntionary ture, during four years. This cannot be too bitration" in all such cases. It is not the part affairs partially aside during the week. there

such cases. The seriousness of such occurrences ought to hasten the cure. Beginning

The situation in Russia, as outlined in our and successful retreat, to Tie Pass, or whether,

is abundant evidence that the disturbances at various points throughout the empire are increasing, and that the struggle between the people and the government is certain to continue. That a majority of the liberal party desire that the war should cease, and therefore are glad I am disposed to begin by expressing the opinwhen the Russian forces are defeated, is cer- ion, that the trite old saying that "whatever is tain. The whole scene is pitiful beyond description, even when we remember that the great tive of an important principle, susceptible of and long-continued wrongs under which the wide application, which, when applied to the people of Russia have been suffering so long, work whereunto God has called and separated must usually be atoned for by terrible sacrifice His people, suggests the fact of men's higher of treasures and life. The present situation, relationship and obligations, including the duty throughout Russia, has been made unavoidable by the history of several centuries past. The barbaric rule of an absolute monarchy, which has retained its apparent success at the price of doer, if it has not been prompted by enlightenhuman rights, the best interests of the people ed convictions and steadfast purposes, and proand of the government itself, has now reached moted by the best possible use of the given the limit of endurance and the unavoidable ret- power to think and act. It is one thing to be ribution which God and righteousness hold in a complacent well-wisher and an impersonal store for every such case, have fallen upon the contributor, in a small way, for the success of nation. One cannot look upon the scene with- a work which has for its object the triumph of out great pity for Russia, and sympathy for God's truth and the up building of His kingdom General Kuropatkin, to whom has been given among men. Sabbath Reform, like other needthe impossible task of sustaining the interests ed reforms, does not find its greatest hindrance of Russia in Manchuria. He does not seem to in the open opposition of its enemies, but rather be so great a captain as Marshal Oyama, who in the lack of co-operation in the prosecution commands the Japanese forces. Nevertheless, of an aggressive and effective reform work. the situation is against him in so many ways Among the causes which lead up to these condithat, in spite of skill and of great fighting qual- tions is open co-operation and fellowship with dogged persistency also, successive defeats have be, to some, but nevertheless it is really such in form, will hasten its coming.

#### ABOUT FREE THINKERS.

To the pastor the man said, "Well, for my part, I am a free thinker."

"Yes?" replied the pastor; "then I am glad to meet you; so am I."

"I thought you were a Presbyterian."

"So I am, and as free a thinker as a man may care to be." And under his breath the pastor went on thinking, but the man did not hear it: "If you mean a loose thinker, why, I am not that. I am only a free thinker. Your great locomotive that leaps along the rails under pressure of steam is free. Let it leap from the rails, spurning restriction, refusing restraint, and it is not free; it is loose, and it will soon be a wreck. Your flower that blows in the breeze, rooted in rich soil, obeying the laws of its being and place, wandering no whither, is free. Let it be uprooted, and dance for a thoughtless moment on the breeze, and it is loose, but it will soon die. Your lad, held down to rule and order, learning the duties of life, coming out to the fulness of manhood; is free. Let him spurn those laws; and he is loose, but he is headed toward slavery.

"Looseness heads toward wreck. Freedom heads towards fulfillment of the law of life. Minds that refuse to recognize fixed laws, fixed truth, that will not bow before eternal truth, accepting it as the guide of life, but must call all truth each day to wait a new settlement— this commandment," (the Sabbath precept) these minds are not free; they are only loose. circle of that tether, and living there."-C. E. World.

## THE SABBATH RECORDER.

## AGGRESSIVE SABBATH REFORM.

FROM REV. STEPHEN BURDICK. In response to your invitation to contribute something to THE RECORDER symposium, in relation to "Aggressive Sabbath Reform Work," worth doing, is worth doing well," is suggesand the privilege to do faithfully and well the work He has committed unto them.

Nothing is really well done, on the part of the ities on the part of the Russians and of their demoralizing error, unconsciously such it may met the Russian forces ever since the war be- its nature and effect. Error, resting alone on gan. The better thought of the world every- human tradition and dogma, hallowed only by where hopes eagerly that the battle of Mukden man-made creeds, rites, and observances, and may so determine the future that peace in some fastened by perverted religious sentiment, is certain to grow and magnify its influence among the people, whenever truth ceases to be aggressive, and whenever it consents to be silent and voiceless in order to the maintainance of good fellowship and cordial relations with kindly pleasant people, who nevertheless are the friends and upholders of harmful errors, and the active promoters of false doctrines as essential factors of the Christian religion.

> There can be no real reform when the professed friends and representatives of known truth fail to make it aggressive and effective, as the recognized agency of grace, and duty to God and their fellow men. Knowledge unused is knowledge abused, and a blessing lost; hence the words of the Lord Jesus; "If ye know these things happy are ye if ye do them."

The chief reason for Aggressive Sabbath Reform Work is not to be found alone in the promotion of Sabbath observance, and its incidental results-the maintainance of a day for religious worship and physical rest, but rather the putting of the Sabbath of Jehovah on its true basis as the God-given sign and constantly recurring reminder of men's relations and obligations to God, as their Creator, Sustainer, and let him become the victim of his own whims; Benefactor. As such, it rests on the basal principle of all human obligation, all moral law, all that is highest and best in human thought and life, and all that is most exalted and effective in spiritual agencies.

There is no precept of the Decalogue concerning which it may be more truly said, "on "hangs all the law and the prophets," for "if There is no freedom in escaping the reach and the foundations be destroyed," or in other words, if men's consciousness of personal obligations to the personal God and Father be de-

divine law.

The conditions of aggressive and effective Sabbath reform work are, that knowledge of God and His truth, that love for God and His service, and that endowment of His Holy Spirit which unifies, purifies, and qualifies a people for His service, and the work of His kingdom. With these conditions there will be divine blessings, help, efficiency and success. Without them, there must be disappointment and failure. Alfred, N. Y., Feb. 22, 1905.

ITS REFLEX INFLUENCE UPON OURSELVES. PROF. W. C. WHITFORD.

One of the general principles of physical life is that everything costs something. Action is equal to reaction; but the action is always necessary to produce the reaction. If a man would enjoy the fruits of labor, he must labor. If a man would have physical strength, he must exercise his muscles. Of course there are seeming exceptions to this principle; but they are only seeming exceptions. A man may rob his fellow men or he may live upon charity, and thus his case may appear to be an exception to the general rule. The converse of this proposition is also true. Action will certainly have its effect. Labor will have its reward. To this principle there are also seeming exceptions, but as in the case already mentioned these exceptions are only apparent, not real. A life of industry will bring comfort. Bodily exercise will produce physical strength.

exact parallel in the spiritual life. Service for our Master will bring strength to do greater service and will certainly help in the development of character. This is certainly true in sphere of service, and must hold true therefore in Sabbath Reform Work. Two travellers were once nearly overcome by the cold in a journey across the Alps. At length one of them fell down and gave himself up to die. The other went to the assistance of his fallen comrade, and by his energetic exertions on behalf of another brought new vigor to his own benumbed body. With this new incentive for action, he saved not only his comrade, but also himself; for he was himself about to be overcome by the cold.

But why should we think of the reflex influence of Sabbath Reform Work more especially? Because that is our distinctive work. If we do not believe in Sabbath Reform we have no good excuse for separate denominational existence. Why should not we throw up our relation with the General Conference and our denominational societies, and join with the Baptist associations that are nearest at hand, or indeed with any other denominational organization that would accept us? Why should we insist that the members of our churches should keep the Sabbath? Why not take into our membership any believer in Christ, whether he believes in baptism or not, and whether he has any convictions about the Sabbath or not? Brethren, is the keeping of the Sabbath an important matter, or is it not? If not, let us admit our mistake at once. There is no use of keeping the Sabbath just to be odd. It involves a good many inconveniences in our relations with our fellow men. But the keeping of the Sabbath is an important matter. The Sabbath law is of perpetual obligation. We be-

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stroyed, "what can the righteous do?" It is not putting the thought too strong to say, that on the life of God's Sabbath law rests the life of all

These principles of the physical life find their

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turning away from allegiance to our Heavenly votion to this precept for ourselves and eager-Father.

members of other than Seventh-day Baptist churches,-allow their members to have little peculiarities of belief of their own. We have organized ourselves into churches of Sabbathkeeping believers, not only for convenience of worship together, but also that we may in this way more effectually let our light shine. The great commission which Jesus gave to his disciples at the end of his earthly ministry, not only teaches us that we should send the Gospel to the heathen, but also that we should be in earnest in proclaiming the whole truth as we understand it. He said, "teaching them to observe all things whatsoever I have commanded vou."

The reflex action of mission work upon the churches that are engaged in that work is well known. No church financier will complain of the amount of money that is given for foreign missionary work, for he knows well that the man who gives a dollar for missionary work is a portion of that little to the Tract Society for the one who is likely to give a dollar for the Sabbath Reform work. Foreign missionary work of the home church. No one who is di- work must certainly command the support of recting the activities of workers in the com- every earnest follower of Christ, but the Sabmunity where a church is located will complain bath work must also have our support. And of the time and attention that some members both of these not only for their own sakes but are spending for foreign missionary matters, for he knows that these are the people who will give time and attention for church concerns at home, and for all sorts of active work for the We are very apt to forget that of which we Master in the community in which they live. never speak. It is an open secret that the man Activity in missionary enterprise produces a strength of character, and an ability to resist much good as he gives. This same doctrine is temptation.

not taken time to name come to him who with it will not mean a great deal to us. But if on mand is engaged in striving to bring the whole Sabbath, and frequently reading about it and truth to his fellow Christians. It remains for talking with others, the Sabbath will mean more us to notice why Sabbath Reform should be the to us and will be a greater blessing to us. Anespecial burden of our teaching, as disciples of other gain which we get from Sabbath Reform Christ. We ought to be engaged in this line of work is a fresh encouragement to the study of testifying to the Christian world, not only be- the Bible. We need to study the holy scripcause we happen to be the few that are believ- tures to establish and confirm our position. It ing in it, and others are talking about other is just from this study of the Bible also that we things. It does seem indeed that we are provi- may look for ultimate success in our campaign dentially called to this work because the laborers for the return of the Church to the Sabbath of in this direction are certainly few. We might our God. Celebrated saints of old have found think that we should be publishing tracts and in the Bible truths that had been disregarded sending forth missionaries to proclaim the doc- and have come forth inspired by the Holy Spirit trine of baptism by immersion, and be talking trine of trinity; Augustine with his docabout the influence of this work upon ourselves. trine of trinity; Augustine with dis doc-It is true that the doctrine of immersion is of trine of sin; Luther, with his doctrine of Jusimmense value to those who believe in it, and tification by faith; and there are many others. also of great value to others. It is an ordi- Great preachers presenting the truth with earnance the observance of which is a striking nestness, have spoken as inspired of God. The mark of loyalty to God and devotion to God. When we thoroughly believe the doctrine of salvation through faith, by the free grace of Judson and other missionaries have an undying obligation toward him in order that we may not these theologians and preachers. There are be led astray into the feeling that it does not other neglected truths to be brought to the nomatter what we do so long as we believe. The tice of the Christians of this world. These doctrine of the necessity of baptism is a help in great truths yet to be brought into prominence this direction.

doctrine of baptism, the doctrine of the Sab- ligation of the Sabbath, and the blessings that bath is yet more valuable. It is no accident ' come from its proper observance. Something that the law of the Sabbath is one of the ten has been known of it in all the centuries, but elementary precepts given to the children of it has not yet come to the place that it must Israel in the wilderness. It represents an ever have. May we be true to the trust that has living obligation like that of the sixth or the been committed to us.

#### THE SABBATH RECORDER.

lieve that in failing to observe it we would be seventh or any other of the Decalogue. By deness in bringing it to the attention of our fel-We might indeed keep the Sabbath and be low Christians we shall gain strength of character that will help us to lead consistent Christian lives, and better to fulfill in every way the purpose for which we were called of God.

> Sabbath Reform work will help us to be betwas going South to see his old plantation home ter Sabbath keepers ourselves. It is easy to see again before death claimed him. By and by I that the man who is urging others to commence went to have a talk with him. He was wrinklthe observance of the Sabbath must himself be ed and white-haired and evidently very old, and giving heed to the law of the Sabbath. He can when I expressed wonder that his friends in not be giving himself a broad allowance on the Kentucky should have let him set out on such a ground of necessity and still furnish an exlong journey, he replied: ample that is worth anything. If we as a Sev-"Dey jest couldn't help deirselves, sah. I enth-day Baptist people do not keep the Sabtole de chil'en I was bound to cum, an' dey jest bath better than the majority of the people keep had to let me." Sunday, we might as well stop publishing tracts and keep still about the Sabbath. But the very "And how long since you left the old planfact of our engaging in Sabbath reform work tation?" will help us to a more consistent manner of life. "Way back in wah times, sah. I dun went

If some one has only a little to give for benevolent objects I believe that he should give also for their reflex influence.

eyes in death if dey hadn't let me cum. Dar's We should talk about the Sabbath also that bin sich a longin' to see de ole place ag'in dat I we may be taught by the words of our own lips. couldn't stand it." Three or four of us chipped in to get his meals for him and make him comfortable, but who takes part in a conference meeting gets as we saw that the journey was telling on his true of the Sabbath. If we keep the Sabbath strength. On the morning of the day we were Now all these blessings and others that I have mechanically and never speak or think about it, to reach Selma I could see that he was weak and nervous, and when I sat down beside him, the same devotion to the Master and his com- the other hand, we are always thinking of the he said: "Ize feelin' sort o' skeart 'bout myself dis mawnin'. I had a dream last night dat I was walkin' long de road an' met a funeral, an' when I axed who was gwine to be buried, a white man spoke up and said "Pon my soul, if dat hain't Mars Thomases ole nigger Job, who runned off doorin de wah! Heah, boy, let me tole you sumthin'. Yo' has cum too late to see vo'r ole Mars; dat's him in de coffin, an' he was axin' 'bout you jest he day befo' he died." I told him that dreams did not signify, and after a bit had him quite chirped up. I got him some tobacco for his pipe, saw that he had breakfast, and as I left him he smiled all over with happiness as he said: "Only two hours mo' to Selma! Ize moas dun got dere!" Thirty minutes later the conductor beckoned work of the Wesleys, of Whitfield, of Finney, to three or four of us to come into the smoker. and of Moody can not be forgotten. Cary, . The old man sat in his seat, leaning against the side of the car, and seemed to be sleeping. God, we need some teaching concerning our fame. But the Bible has not been exhausted by "He's been dead ten minutes!" quietly observed the conductor, "and he died as peacefully as a child falling to sleep!" So he had. There was a smile on his old are to exert a mighty influence upon Christenblack face—a smile of anticipation, and the pipe But whatever we may say of the value of the dom. One of these truths is the perpetual obhad not fallen from his fingers. Death had come like a soft fleecy mantle, and its touch had been painless.—Detroit Free Press. It is absolutely necessary that the Publishing House receipts should be greatly augmented by those indebted to it. Don't wait; do it now.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." ALFRED UNIVERSITY, MARCH 7, 1905.

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#### WENT HOME TO DIE.

They told me in the dining-room car of a train on the Louisville and Nashville road that in the smoking car was an old colored man who

right off wid some Yankee sogers, an' dat's de last I eber did see of Mars Thomases folks. Ize gwine down to 'sprise 'em."

"Where is it?"

"Jest a leetle ways out o' Selma. Dey tell me dar am great changes 'bout Selma, but I reckon I kin walk right down de road an' find de plantashum in de night. Bress de Lawd, sah, but I doan' reckon I could hey closed my

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

IN the paragraph of the Missionary Page upon the New and Old Evangelism in THE RE-CORDER of Feb. 27, we wish to make two corrections which will make clearer and more correct the thought. I. Where it reads "An inner taint and corruption of the sane" it should read, an inner taint and corruption of the soul. 2. "its sent is in the heart of man, not in his head," should read, its seat is in the heart of man, not in his head.

EVANGELIST L. D. Seager closed his labors with our church in Garwin, Iowa, and is now holding meetings with the Ritchie church at Berea, W. Va. The meetings at Garwin were hindered in attendance and desired results by blizzards and extremely cold weather. However, no series of meetings can be held without some good results. If sinners are not converted Christians are revived and strengthened in the love of Christ, and in faith in his saving grace.

In these days we hear much about revivals, the great work of saving grace in Wales, and the work in England and in our own country. What is a true revival? It is the quickening of the soul in the love of God and faith in Jesus Christ as the only Saviour. It is the giving of spiritual life and an increase in spiritual power and activity. It is produced by the power of God's Word and the Holy Spirit. We have spiritual life but we want more of it. We have the love of God and of Jesus Christ but we want it in larger, fuller measure. We have love for the souls of men, but what we want is more love of souls in our heart. It is not a sentimental love we want or need, but a love that swallows up earthly love in the love of God, making us obedient to his holy will. We need a quickening of our faith, not faith in intellectual apprehension and in the process of culture, but faith in the power of God and the quickening, enlightening, regenerating, sanctifying power of the Holy Spirit. We need a revival in conviction,-conviction of sin and of its exceeding sinfulness, and a quickening of the courage of conviction. We need a revival of that conviction that will stand for something and stand hard. There is too much looseness, hesitating, halting between two or more opinions, lack of firmness. We need a quickening of the conscience. People are not conscientious enough with God and men. A true revival not only means a revival of soul but a reformation of life. It is such a revival and reformation that will make truer and more devoted husbands and wives, fathers and mothers; more affectionate and obedient children, honest tradesmen, truthful lawyers, spiritual and faithful preachers, soul seeking and saving churches, that will destroy greed and graft, and clean out the cesspools of corruption in business, society, and in national life. Now such a revival is not to be brought to pass by great sermons, and sensational evangelism, but by personal prayer, personal quickening, personal work, personal devotion.

# MINISTRY.

life is not one that encourages a young man to Russia? By ignorant peasantry, by the supergo forward with his plans for ministerial work, stitious worship of pictures, and by bitter opeven when he has reached a decision before en- pression. In Austria, in France, in Spain, pop-

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average life of modern times, is too indifferent ship of the Virgin, Joseph, and the saints. In to religion and to religious influences. Even in England the great mass of them live, alas! colleges pronouncedly organized to train men among a population Christian only in name. for the ministry the curriculum studiously neglected in the past, herding together in the avoids those subjects which would keep alive in dreariness of London slums, indifferent altothe heart of a young man the fire that has already been kindled there, and substitutes other subjects which inevitably draw him in a different direction. Too frequently no effort is made to cultivate in him the desire which has already The Archdeacon then pointed out that we have had birth, and every college professor knows that a majority of those who enter college with the ministry in mind leave college to take up law or medicine or to enter business. In former days the colleges were made up almost wholly of men who were preparing for the ministry, and the atmosphere of the college was one which strengthened with every year the desire already manifested. But in modern days it is quite the opposite, partly because the scientific spirit has come to prevail, partly because there` is yet no adequate presentation of the religious position from a modern point of view, partly because so large a proportion of those who enter the ministry do so without a college training, or, in fact, no adequate training-for these and other reasons the college atmosphere is in some cases indifferent, in others even hostile to the development of the ministerial idea.-The World Today.

### WORK OF THE AMERICAN BOARD UP-TO-DATE.

Work is carried on in all the fields in 1,693 places, where regular Christian services are held. The number of missionaries is 570, of whom 184 are wives and 182 are single women. There are 4,179 native Christian laborers engaged with our missionaries in the work of education and evangelization. Of these, 272 are pastors, and 2,178 are teachers. Twenty-three new churches have been organized, making a present total of 558 churches, with a membership of 62,123. These churches added to their numbers last year upon profession of faith 5,708 new members, while there are over 70,000 pupils in the Sunday-schools. These missions have 14 theological schools, with 18 collegiate institutions. In these there are 2,345 students in training, with nearly 7,000 in high and boarding schools, and nearly 44,000 in village schools. The total number of pupils under instruction in all of the institutions of the Board is 70,818—an increase of more than 3,000 during the year. The native peoples contributed for the support of this work \$173,184.—The Missionary Review.

#### HOW CHRISTIANITY IS PRESENTED TO THE JEWS.

Archdeacon Sinclair, of London, preached the annual sermon of the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Rumania, 263,000; in Turkey, 105,-000; in Holland, 82,000; in France, 63,000; in Great Britian, 92,000; in Italy, 40,000; in Swit-EDUCATING MEN AWAY FROM THE zerland, 7,000; in Scandinavia, 7,000; in Servia, sir." 3,500; in Greece, 2,600; in Spain, 2,000. How It must be confessed that the drift of college does popular Christianity offer itself to them in

tering college. The average college life, like the ular Christianity has sunk many into the worgether to religion. The best of Christianitythe quiet, orderly, peaceful homes of the middle class, the charm of Christian village life-they do not see, and have no opportunity of seeing." to show the Jew what Christianity really means, -The Missionary Review.

#### MISSIONARY SPIRIT-HOW TO GET IT.

All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all-a deeper and a closer communion with Jesus Christ.—The Missionary Review.

THE CHILDREN'S FEET. Ragged, uncomely, and old and grey, A woman walked in a Northern town. And through the crowd as she wound her way, One saw her loiter and then stoop down, Putting something away in her old torn gown.

'You are hiding a jewel!" the watcher said. (Ah! that was her heart-had the truth been read). "What have you stolen?" he asked again. Then the dim eves filled with a sudden pain, And under the flickering light of the gas She showed him her gleaning. "It's broken glass." She said: 'I hae lifted it up frae the street To be oot o' the rood o' the bairnies' feet!"

Under the fluttering rags astir That was a royal heart that beat! Would that the world had more like her Smoothing the road for its bairnies' feet.

There is a certain lawyer of the town who devotes all his leisure time to the perpetration of elaborate and solemn jokes, says the Washington Post. Nobody on earth is too august for him to tackle. He was in London last summer, and one morning he went into a restaurant with his most dignified air and proceeded to order breakfast.

"I want two eggs," said he to the waiter. "I want one fried on one side and the other fried on the other.' The waiter nodded and withdrew. A little

later he returned. "Beg pardon, sir," said he, "but I'm afraid I didn't quite catch your order. Would you mind repeating it?"

"Not at all," said the American, solemnly. "I want two eggs, one of them fried on one side and the other on the other."

"Thank you, sir," said the waiter." I thought that was what you said, but I wasn't quite sure, Five minutes later an apologetic waiter returned to the American's elbow.

"I beg pardon, sir," said he again, "but the cook and I have had some words. Would you mind having those eggs scrambled?"

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#### HIS ORDER FOR EGGS.

#### MARCH 13, 1905.

# Woman's Work.

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

THE POWER OF PRAYER. Lord, what a change within us one short hour Spent in thy presence will avail to make What heavy burdens from our bosoms take; What parched grounds refresh as with a shower!

We kneel-and all about us seems to lower; We rise-and all the distant and the near Stands forth in sunny outline, brave and clear. We kneel-how weak. We rise, how full of power.

Why, therefore should we do ourselves this wrong, Or others, that we are not always strong? That we are ever overborne with care: That we should ever weak or heartless be. Anxious or troubled, when with us is prayer, And joy and strength and courage are with thee! -Selected.

#### MODEL TENEMENTS.

A man said in our presence recently, "If ] had the money, I would build model tenements There is no surer way to help the poorer people than to give them better houses in which to live." We at once called to mind the pictures we all may have seen in some of the papers, of a bathtub in one of these model tenements, that was made the receptacle of old clothing and furniture that had passed its usefulness, and a fire escape that had become not only the family store-room but the laundry as well. These pictures are not so far from the truth, for we have seen bathtubs that had never been put to the use for which they were originally intended. We saw one that was made the pantry of the house and were told, "It is such a nice place to keep things away from the mice, you know." So, to this man of charitable intentions, we were not slow in replying, "You would have to create some model tenants to live in them."

This man was not far out of the way, after all, for other people have not only thought the same thing, but have gone further and built these model tenements. In crowded cities, like London and New York, they have been built and occupied. The apartments in them consist of from one to four rooms. They are clean, sanitary and are even profitable from a financial standpoint. The experiment has had a forty years trial in London by means of the Peabody Donation Fund. By the use of the money thus provided, five thousand apartments have been built and occupied. There is a constant demand for these apartments and there seems to be no lack of tenants. The erection of these houses has forced an improvement in the localities where they are, and owners of other houses are obliged to make much needed improvements or have their rooms go unrented.

Eight years ago, an experiment similar to that in London, was tried in New York. Several houses were built on the East Side and managed as a purely business investment and proved successful in this way.

Now, by the gift of Mr. Henry Phipps of Pittsburg, one million dollars is available for the building of model tenements in New York. The main object in this is philanthropy, but it is expected that it will also be a business success. A number of well-known philanthropists will have her house filled with young people. When form the Board to have charge of the using of she suddenly left San Francisco, she had arthis fund and work on the model tenements ranged a series of receptions in honor of a niece. will be begun as soon as suitable locations can It was said she was the personal friend of every be secured. The customary rental will be girl in the University, and was always ready charged for the apartments, but in every case with sympathy and advice.

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the tenant will get what he pays for and have a good, clean, wholesome place in which to live.

The day may not be far distant when even the bathtub may be put to the use for which it was made.

#### MRS. LELAND STANFORD.

The death of Mrs. Stanford in Honolulu came as a great shock to many people of this country. The fact that she probably came to her death by poisoning closely following a similar attempt in California, adds greatly to the sadness of the occasion.

Mrs. Stanford, though a woman of wide charities, is best known in connection with the Leland Stanford, Jr., University of California, which she and her husband founded and made the lasting memorial of their only son, who died abroad at the age of sixteen. They had given over eighty acres of land and work had been well started on the buildings, when Senator Stanford died. Mrs. Stanford then took up the work they had begun together and has faithfully carried out her husband's plans and has given money when needed till now the institution has property valued at about thirty million dollars. The family residence in San Francisco, Mrs. Stanford has recently given to the University and it will probably be used as an Art Gallery.

The University was opened for the free instruction of both men and women in 1891, and has been fully equipped in every respect in the best manner. One restraint in the deed of gift was that there should not be more than five hundred women students in the University at one time. Mrs. Stanford's explanation of this was that if the number was unlimited there was danger of there being more women than men students and the University would become in effect a woman's college and so defeat the end for which it was founded, the education of both sexes.

Though the University was the one thing nearest her heart, her other charities were extensive. She built the Lathrop Children's Hospital in Albany, her early home, calling it by her family name. This cost one hundred thousand dollars and she gave as much more for a permanent endowment. The Kindergartens of San Francisco received \$160,000. Her will, besides the generous gifts to her own family and the family servants, shows the bestowal of large sums to the Old Ladies' Home and Orphan Asylum in Albany, to Children's and Women's Hospitals in San Francisco and numerous other public charities.

One item in the will was that any legatee attempting to break it, should be given only one hundred dollars.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day-this day-because of the delays, neglects, and small carelessnesses of those who would never be willfully unkind? In the aggregate, it is something awful-the waiting, the heartache, the hours of sickening dread that a little thoughtfulness might prevent. The sick boy away from home has grown better, the threatened illness proved trifling, and in the interests of returning health he postpones for a day or two the letter that should relieve those at home. Two such days for anxious love to live through! We have succeeded in the mission undertaken for a friend, and he will be glad and thankful when we let him know-on the morrow. One By nature, Mrs. Stanford was retiring and more night he bears a burden of uncertainty home-loving though full of energy and execuand doubt the weight of which we cannot untive ability that accomplished great things. She derstand. The request quickly granted, the was fond of telling of their early married life prompt reply, the doing at once what the hand before there was much money in the family finds to do even in matters that seem trivial to purse when she took boarders to make a little us, may mean much at the other end of the line. By all means, let us put useless worry out of money. She was eighty years old at the time of her our lives, but let us take care that no neglect of death, but nothing pleased her better than to ours put it into the life of a neighbor.-Forward.

THE VALUE OF SAYING "NO." "No," is characterized as "a monosyllable the easiest learned by a child, but the most difficult to practice by the man."

The closing words of her will reveal something of her deep religious nature:

"I wish thus publicly to acknowledge my great gratitude to an all-wise, loving Heavenly Father for His sustaining grace through the last ten years of bereavement, trial and disappointments. In all I have leaned hard on this great Comforter, and found rest and peace. I have no doubt about a future life beyond this, a fair land where no more tears will be shed, and no more partings had."

> THE FAITH THAT WINS. Faith that works not Is the faith of fools, Faith that moves mountains Uses tools. -The Ram's Horn.

#### EXPERIENCE IN TITHING. MRS. O. D. SHERMAN.

This matter of tithing is a subject of experience. I have practiced it about twenty years, and some of the time I would become so interested that I would find that I was giving more than a tenth, but did not care only that some one more needy than myself could be helped. thank God that I gave when I had it to give. I think it becomes, in a way, a passion to give, and I would do the same again under like circumstances, only I would give more for our own denominational interests. We were working independently, and I gave mostly in that way. They say that half the world does not know what the other half are doing. So it becomes us to be rather lenient in judging others.

RICHBURG, N. Y., Feb. 16, 1905.

#### PUTTING AWAY WORRY.

We hear much in these days of the need of taking life more restfully, of keeping a quiet spirit and avoiding the wear and strain of worry. Such injunctions are wise and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Dr. Johnson displays a world of wisdom in these few simple lines, and the saying is no less true in regard to women than it is to men.

It seems cold and heartless to a man to refuse to lend a friend a little money to tide over some anxious time, and yet it is a great question as to whether he is justified in doing so if he himself is forced to make some of his own credi- in Christ. tors wait while his money is fulfilling a friend's REV. M. HARRY, Pastor First Westerly Seventh- sity, give us the reason. The writer has spoken

In domestic life a woman has also much call for the little monosyllable "No." She may dislike to disappoint her children in some matters, but knows in her heart of hearts that the granted favor would be bad for their health or future happiness.

Yet, how few mothers do say "No" under such circumstances. And they excuse themselves by saying it is bad for children to be thwarted! So it is, but if the said children were brought up to know that their mother had always a good reason for her decision, and was not to be cajoled out of that decision, the mother would save a great deal of annoyance both to herself and to others thrown in contact with her offspring.

A MOTHER'S LOVE.

Some day,

When others braid your thick brown hair And drape your form in silk and lace. When others call you "dear" and "fair," And hold your hands and kiss your face, You'll not forget that far above All others' is a mother's love.

#### Some day,

'Mong strangers in far distant lands, In your new home beyond the sea, When at your lips are holy hands, And children playing at your knee, Oh, then, as at your side they grow, How I have loved you, you will know!

#### Some day,

Your daughter's voice, or smile, or eyes · My face will suddenly recall; Then you will smile in sweet surprise, And your soul unto mine will call In the dear unforgotten prayer Which we at evening used to share.

Some day,

A flower, a song, a word may be A link between us strong and sweet; Ah, then, dear child, remember me! And let your heart to "mother" beat, My love is with you everywhere-You cannot get beyond my prayer.

#### Some day,

At longest it cannot be long, I shall with glad impatience wait, Amid the glory and the song. For you before the Golden Gate, After earth's parting and earth's pain Never to part! Never again!

#### -American Messenger.

The little that I have seen of the world and know of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that ference expenses of several other prominent dehas sinned and suffered, and represent to myself the struggles and temptations it passes through—the brief pulsation of joy, the tears of regret, the feebleness of purpose, the scorn of the world-that has little charity-the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone-I would fain leave the erring soul of my fellowman with Him from whose hands it came.-Dr. Chalmers.

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#### SEVENTH-DAY BAPTIST AND UNITED BRETHREN GENERAL CONFERENCE EXPENSES COMPARED.

The following letter will explain itself and enable THE RECORDER readers to get almost a

# day Baptist Church, Westerly, R. I.

Jan. 23 in regard to the holding of our General Conferences, with the expense and number of 14, last, urges that it gives attendants at Condelegates of the same, we wish to say that our last General Conference was composed of 205 deed, if the United Brethren and others, with delegates, and that delegates and visitors together numbered in the neighborhood of 500. ences. Among us, nearly one-half have been to This Conference was held at Frederick City, general conference first or last. Among them, Md., and the expense of holding the same was not one in fifty perhaps ever saw a great Big about \$8,600. Our present General Confer- Bishop-and they have about six all the while, ence is to be held at Topeka, Kan. The num- while among us, nearly every member has seen ber of delegates at this General Conference will our "leaders." Indeed, brethren Lewis, Whitbe 274. A conservative estimate of the expense ford, and a few others have even personally of the delegates is placed at about \$15,000. It visited about every church in the denomination is necessarily greater on account of the long in the United States. Now all honor to our distance which the larger number of delegates representative men. I like to see them and will be obliged to travel. The expense of the hear them, but why should Seventh-day Bap-Conference of course applies only to the regu- tists be so obsequous and worshipful of a few lar delegates and not to the visitors that may men, when United Brethrens and many others, attend. The number of our church membership can live and die, and not one in fifty or a hunat the present time, taking the statistics from the 1904 annual Conference, is 253,641.

Very truly yours, W. R. FUNK, Agent.

General Conference at Frederick City, Md., for the basis of comparison, we see that the ex- our representative men. penses of two hundred and five delegates was \$8,600. Supposing the average cost of three a man increasing his subscription to denominahundred visitors each, was one-fourth as much as that of each delegate, a liberal allowance, would attend, while the delegates would come association? And still he would have a chance all the way from the Pacific Coast, having two once in four years in case of quadrennial conconferences there, we would have \$3,150 for ferences. But I cannot help surmising that visitors, and allowing that it cost \$2,000 for en- while some one would give more, while attendtertainment expenses, we have as the total expense of their General Conference \$13,750, or an average expense per member, (250,000 members) of five and a half cents- each, for four years, or one and three eighth cents, annually. But against this, as was shown in the writer's article, "Annual or Quadrennial Conferences," Nov. 14, 1904, our General Conferences cost us annually from \$3,500 to \$5,000 or 35 to 50 cents each member. That is, our Conferences cost us twenty-five to thirty-six times as much per member as that of the United Brethren's. This enormous difference is occasioned by two things: Our Conferences occur annually, theirs only once in four years, and secondly, onetwentieth of our whole denomination attendsif five hundred come, while only one in five hundred of theirs attends. These figures speak for themselves. A comparison with the Contravagant expenditure of our money, for annual days in a week. a private lettter to say that the "experiment of attendance and interest. triennial conventions was once tried by our

their ecclestiastical church polity, invested with legislative, judicial, and even executive powers, with immensely more vital business than our conferences, can get along with Quadrennial Conferences, why cannot Seventh-day Baptists startling view of the comparative expenses of with only advisory business, do the same? Seventh-day Baptists, and the United Brethren Please, brethren, if any of you really think that our General Conferences, annually, are a necesto quite a number of ministers and others ask-Dear Brother:-Replying to your letter of ing a reason, and as yet has received none. Our correspondent, in answering the article of Nov. ference opportunity to hear and see our leaders. one hundred was ever at their general conferdred ever look upon the face of a mighty Bishop. Besides all this, why is not once in four years often enough to go up, if they are able and see our great men? And still further, it is Taking the figures given above for their last much easier to attend the associations, where they will generally be able to see the most of

This correspondent mentions one instance of tional work because he attended Conference. Well, that may be, but why could not such insince very few visitors west of Pennsylvania crease of subscription be obtained by attending ing Conference, that a good many would give less. All those, for instance, who went to Nortonville from the Atlantic seaboard, would have had \$40, more or less, each, to put into the Lord's treasury. This certainly quite overbalances the extra gift of the one man. Lest some may forget the article of Nov. 14,

last, I will summarize it: I. The New Testament does not suggest these great annual Conferences.

2. Many efficient denominations, who need them much more than we, do not have them. 3. Our General Conferences are impracticable for all contingencies, as we now hold them. 4. In the item of expense, we pay twentyfive to forty times as much to hold our conferences as the United Brethren, for instance. Our people who have so much harder time to make a living-many leaving the Sabbath on that account, and with constant crying calls for nominations, would doubtless reveal the same Missionary, Tract and other interests, can afstartling contrast. Now, on what ground of ford twenty-five to forty times as much as those morality or righteous necessity, can such ex- who have laws and customs to assist them, six Conferences, instead of Quadrennial Confer- 5. Our General Conferences overshadow ences, be defended? Some one has ventured in and interfere with the associations, weakening 6. The so-called uplift of our Conferences, people, and found to be impracticable." In- by no means justifies the time and expense, and

Indeed. Among United Brethren, not one in is at the expense of other interests which would

the cause.

way, and therefore we kindly ask any brother and all of them save one have been students in or sister who believes annual Conferences are a Alfred University. real necessity, to send their reasons to THE RE-CORDER. I would kindly provoke a little discussion on this matter. I left the United Brethren partly on account of that big ecclesiastical wheel which turns and grinds every four vears, and behold I have dropped down where that wheel goes around every year, at an expense of thirty-five to fifty cents per member. M. HARRY.

#### MRS. LEROY BURDICK.

The funeral of Mrs. LeRoy Burdick of Hebron. Pa., took place on Sabbath-day, Feb. 25, 1005, at 11 o'clock, at the First Seventh-day-Baptist Church of Hebron, Pa. The services were conducted by President Boothe Colwell Davis of Alfred University, who preached "the funeral sermon from 2 Tim. 4: 7-8. A large number of people were present to pay their tribute of respect and love to Mrs. Burdick, who was one of Potter County's most esteemed and beloved residents. All her six children and twelve of her grandchildren were present at the funeral. The following is a brief biographical sketch of Mrs. Burdick:

Esther F. Randolph Burdick was born at Greenbriar, near Salem, W. Va., August 28, 1828. She was a daughter of Wm. F. Randolph and Mary B. Davis Randolph. Wm. Randolph was one of the most prominent and influential men of his community. He was surveyor and also sheriff of his county. He was a leading member of the Seventh-day Baptist Church, and reared a splendid family of twelve children, ten of whom grew to manhood and womanhood, and became loyal members of the Seventh-day Baptist denomination, most of whom have filled positions of leadership in their respective churches and communities. One of these sons, Rev. Lewis F. Randolph, has long been a Seventh-day Baptist pastor. Six of the way was apparently closed by an inaccessible these children studied in Alfred University, cliff. They had followed a little stream until five of them coming together in 1855, as the first vat last it disappeared in the mountains and delegation of students from Virginia to Alfred there was no way out. Then the guide direct-Academy, now Alfred University. Esther was ed him to follow him as he leaped into the foamthe third of these children, and was one of the ing torrent. The man was terrified, it seemed five who entered Alfred together in 1855.

and attainments, and studied and taught alter- beneath the waters and he was left alone. In nately for two years, when she was married, in 1857, to LeRoy Burdick, then a resident of Al- but before he had time to realize the danger, fred, N. Y.

A few weeks later they moved to Hebron, Pa., where they established their new home in the forest, but in the vicinity of the First Seventh-day Baptist Church of Hebron. Here they have lived for forty-eight years, and none are better known or more dearly beloved in their community.

They have been blessed with six children, all of whom have grown to Christian manhood and womanhood and with the father survive her.

Mrs. Burdick's home life was always quiet and orderly and deeply spiritual.

She was not only never known, in all these years, to speak an impatient or unkind word, even though her life was filled with constant labor and care for others, but for every one she had a pleasant smile and a word of kindly interest, sympathy and good cheer. She believed in progress and studied intelligently to adopt the

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far outweigh them in profit to our people and best methods available for the care and culture of her children. She had a strong desire that There are not a few who are thinking this all her children should have a liberal education,

> No sketch of her life could be complete withup thy bed and walk! out appreciative mention of her solicitude for "Then asked they him, What man is that her church and the denomination of which she which said unto thee, Take up thy bed and was a member. Nothing that pertained to the walk? and he that was healed wist not who it welfare of the church or any of its members was was." (John 5: 3-13). indifferent to her. For the work of the denomiand sought to slay him because he had done nation she gave constantly her sympathy and her prayers, and her means as she could. Noththese things on the Sabbath day." "But Jesus answered them, My Father working was ever a greater joy to her than that one of her sons consecrated himself to the gospel eth hitherto and I work." (John 5: 16, 17). These passages show how strictly the Jews ministry.

About six months ago she became conscious that disease was making inroads upon her system, and about three months ago she was obliged to take her bed. During those three months she suffered greatly, but in patience and faith in God, she endured her sufferings with her accustomed sweetness and resignation. Surrounded by her family-her faithful and beloved husband and her devoted and affectionate children-she fell asleep in Jesus, on Thursday morning, Feb. 23, at the age of 76 years, 5 months, and 26 days.

She is survived by her husband, now 86 years of age, and by her six children, Elvin G. Burdick, Mrs. George P. Kenyon of Hebron, of the sun. Pa., Lincoln F. Burdick of Marion, N. Y., Rev. William L. Burdick of Ashaway, R. I., Mrs. Roscoe C. Stearns of Hebron, Pa., and Mrs. John H. Miller of Coudersport, Pa., and by fifteen grandchildren. She is also survived by four brothers, Silas F. Randolph of Riverside, Cal., Preston F. Randolph of Salem, W. Va., Judson F. Randolph of Greenbrier, W. Va., and Rev. Lewis F. Randolph of Hopkinton City, R. I.

PROMPT OBEDIENCE. "And when the Jews were gone out of the Traveling in the Alps, a gentleman tells us, synagogue, the Gentiles besought that these he came one day with his guide to a point where words might be preached to them the next Sabbath." \* \* \* "And the next Sabbath day came almost the whole city together to hear the word of God." (Acts 13: 42, 44). Here it appears that not only the Jews but the Gentiles also kept the Sabbath at this time, and that both Jews and Gentiles attend the synalike certain destruction, but there was no other gogue on the Sabbath. She was a young woman of scholarly ideals way. A moment later the guide disappeared St. Paul, on his missionary tour, remained in Corinth a year and six months, working six the abandonment of despair he leaped in too, days at his trade, (tent making), and preaching in the synagogue every Sabbath, to both he found himself on a green bank on the other Jews and Greeks (Acts 18). side of the mountain in a beautiful valley. The "Now concerning the collection for saints, as torrent had carried him through and a way had I have given order to the churches of Galatia opened out of darkness into a large place. So even so do ye. as we follow Jesus we shall often find our path-"Upon the first day of the week let every one way apparently closed, but it is always safe to of you lay by him in store, as God hath prospergo on with Him, and "He will bring forth our ed him, that there be no gatherings when I righteousness as the light and our judgment as the noonday." "I will lead them by a way they "And when I come, whomsoever ye shall apknow not. I will make darkness light before prove by your letters, them will I send to bring them and crooked things straight; these things your liberality unto Jerusalem." (1 Cor. 16: 1, will I do unto them and not forsake them." 2, 3).

Dr. Parkhurst says that "even heaven would This text is introduced here to show that the soon become tedious if there were no such first day of the week was understood and used thing as getting into a wider and wider heaven. to this time as a day for business, for which God The people who are least to be congratulated had designed it, and not for a rest day. are those who have everything they want." To be Continued.

The present weather is like some accounts we have seen-unsettled.

# Holy Time.

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Continued from Page 137, Feb. 27. to carry thy bed. He answered them, He that made me whole, the same said unto me, Take

"And therefore did the Jews persecute Jesus,

held that the commandment relating to the Sabbath day must be observed.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. (Mark 16: 1).

These passages are quoted to show the relation the Sabbath sustains to the week, also to the first day when the week commences, and also when the morning part of that first day of the week took place., viz., at or about the rising

When Paul came to Antioch, in Pisidia, they "went into the synagogue on the Sabbath day and sat down." Paul, by invitation, spoke on the subject of the people of Israel, referring back to nearly a thousand years, and showing how God had dealt with the people, and how God had kept his promises and raised unto Israel a Saviour, Jesus. He also gave a synopsis of the life, death and ressurrection of Jesus, and how the sins of the people might be forgiven (Acts 13: 6).

Don't be afraid of making mistakes; but don't make the same mistake twice.

#### THE SABBATH RECORDER.

# Children's Page.

#### MUD PIES.

Of all the enjoyments under the skies There's nothing so jolly as making mud pies. Prepare a nice shingle or short, narrow plank, Lay it carefully down on a bright, sunny bank, Take the freshest of earth and the cleanest of sand And mix them up thoroughly well with your hand; Add a cupful of water, then stir with a stick-A little more water if it seems too thick. Now take up a lump of this beautiful dough About just enough for a mud pie you know; Roll it softly around and give it a pat, Don't have it too humpy and yet not too flat, Lay it down on the board to bake in the sun-Then make all the others just like this one. Then sprinkle white sand over each little cake, And leave them about fifteen minutes to bake; And, when they are done, you'll certainly say, "That's the best fun I've had for many a day." -Selected.

#### OLD GRAY, PENSIONER.

I should think you'd want to get rid of Old Why don't you sell him?"

The farmer smiled as he looked at the old stood

"The trouble is, Tom," he said, quizzically, jon "I'm afraid I shouldn't know what to do with the money he'd bring in the market. Might become a bloated millionaire with the price, and 'twould get you into all kinds of mischief, hav-

"Yes," laughed Tom, "there is that to be to resist temptation, though. But seriously, him down. why don't you give him away, if you can't sell vesterday."

er-beaten gray head that was now thrust over the bars in confident friendliness, and looking into the trusting eyes that had grown dim in out a stenotorian whoop that seemed as if it faithful service of him and his.

"Yes," he said slowly, "I know she does. She's spoken to me about it more'n once. And I s'pose vou're both right, and that that is the common-sense way of lookin' at it. Jim Dorman told me last week that I was several different kinds of a fool to keep such a rackabones the hills. round the place, and mebbe I am. But you see, Gray and I have been good friends for quite a save my strength, and hope that somebody'll spell of years now,-ain't we, Gray?-and it find me before it's too late. Don't know who bristling, and waited, ready for attack or for kind of goes against my grain to turn him adrift it'll be, though; nobody's likely to be comin' just because he ain't as young and handsome as this way, as far as I know. I'm in a bad fix of the gathering darkness came-Old Gray, he used to be. No, Tommy, boy; I guess we now, and no mistake!" won't part with the old fellow yet awhile. What he eats won't break me, and I'm sure you won't exertions and from the pain of his broken leg. him, as if in mute inquiry as to the cause of the begrudge your dad's old chum a little attention Presently he sat up again, his heart beating trouble. now and then. There! Go 'long with you, sir! rapidly, and his face flushing under the excite-Show 'em that you're nothin' but a three-year- ment of a new thought. He listened intently. old yet!" And, slapping his neck playfully, the farmer sent him off in a stiff and antiquated "that wolf sounds a good deal nearer than he get help! But you don't, and those bloody gambol that would have been laughable, had it did, and as though there was more'n one of brutes will get you, too! Well, mebbe it's just not been so pathetic.

Knoll to-day, mother," said Mr. Hawes one gry season, and they'd make short work of a on, old friend!" And he reached up his hand sharp December morning, a few months later. man in my case." He listened again. "'Pon to caress the bent head, and into his heart crept "I'll take my lunch, and you needn't be surpris- my word, I believe that's what's the matter! an actual comfort that he was not to die alone, ed if I'm not home till dark. Must put in as O my Lord! have mercy on my wife and boy!" many hours as possible these short days. Tell

Tommy to do up the chores when he comes from er and louder came the sounds, the awful howl school without waiting for me."

stopped to speak to him.

out and stretch your legs a little? Well, you of the man they halted, and squatted on their shall; it'll do you good." And he slipped the haunches, with their tongues lolling out of their halter, and led him out of the door. "There! red jaws. They were not quite certain about See how you like that! Don't go off, now; just him, whether he was so disabled as to be easily stay round here, and Tom'll put you up all right their prey, or whether there was some trick when he comes home at noon. Wonder wheth- about this that they didn't quite understand. A er I'd better go back and tell mother Gray's wolf is an arrant coward, and will take no out," he mused as he went on his way. "No, I chances. So they sat there and waited. There t guess not; they'll see him and look out for him; was no need of haste; they could afford to wait. he never strays far from the stable and yard." The night which was fast falling was their And he dismissed the matter from his mind, friend; it would soon be dark, and thenand forgot Old Gray and his day's liberty en- So the imprisoned man imagined them reastirely.

he worked away at the usual labor of felling three, five, eight, in all. and clearing, and then something happened; There was one great gray fellow, the leader Gray, father," said Tom Hawes. "He's out- just how, he never could really tell, whether he of the pack, who exerted a sort of fascination lived his usefulness, and is no good, anyway. miscalculated his distance, or whether the fall- upon him. He instinctively felt that when the ing tree was deflected from its course by the rush finally came this fellow would be in the catching of its branches in those of its neigh- lead, and that it would be his fangs that would horse ambling toward the fence where they bors. All that he remembered was a crash, a meet in his throat. A great hatred of that parsharp sensation of pain, and then came-obliv- ticular wolf took possession of him, a blind,

sun was going down over the horizon, and the that gray monster. dreary chill of a December twilight was upon that'd be bad for a lazy young dog like you; him. For a moment he lay there, endeavoring upon the handle of his axe, dropped when he to collect his scattered senses; then he attempt- was stricken down. He seized it eagerly, and in' nothin to do but spend the old man's pile." ed to rise, but fell back with a groan. His leg laughed aloud in an insane glee. was broken, and he was pinned to the earth by thought of, of course; he's so valuable. I'd try the limb of the tree that in its falling had struck ready for you now. Come on! It's all over with

"Well, here's a pretty kettle of fish, I must muzzle before I go, it's all I ask!" him? Or knock him in the head? He's no say!" he muttered to himself. "What's to be yet; and by that time I'll be frozen stiff in this narrower circle. 'Mr. Hawes thoughtfully scratched the weath- cold. My only chance is to make somebody hear Then again Mr. Hawes shouted aloud, once, me. Wonder if I can do it."

> And, putting his hands to his mouth, he sent might carry for miles.

the long, minor half-yelp, half-whine, of a wolf somewhere in the distance. Again he called, and again, and again; but only silence, save for that wolf-note that seemed to answer him from over

'em. You don't s'pose they're headin' this way! as well that you should die with your master; "I'm goin' to chop over the other side of the If they are, it's all up with me. It's their hun- nobody seems to want you but him; so come

All lingering doubt was soon removed. Loud-

of a wolf-pack in full cry. Evidently they were As he passed the barn, Old Gray recognized on the trail of some quarry, and there could be his step, and whinnied to him, and Mr. Hawes little question as to what that quarry was. At last the leaders came into view, running low "What's the matter, old chap? Want to come with heads to earth, like hunting dogs. At sight oning in their, brute minds as he lay there All the morning and well into the afternoon watching them. He counted them-one, two.

consuming rage. He almost forgot his dread When he struggled back to consciousness, the of his own fate in his passion to be revenged on

He tried to move a little, and his hand fell "Aha, my friend!" he cried tauntingly, "I'm

me, I know; but, if I can just split your ugly

And as if understanding and responding to kind of use, and it's only an expense and trouble done? Can't move an inch. Told mother I the challenge, the big leader rose and moved taking care of him. It doesn't pay. Mother wouldn't be home till after dark, and they won't a little nearer the prostrate man. It seemed to thinks so, too, for we were talking about it only begin to worry 'bout me for a couple of hours be a signal, and the whole line drew in, in a

twice, thrice, listening between spells for a possible reply. And the wolves, too, seemed to listen, bending their heads in grave and grim attention. But the utter silence only served to No answer, though he listened eagerly. Only accentuate the horror of the situation. There was nobody within sound of his voice! Nobody to help! He must die, and alone! And the wolves drew a little nearer! But was that the sound of steps in the under-

brush? For a moment his heart stopped beat-"No use," he said finally. "Might as well ing. Yes, surely, and drawing nearer! The wolves heard it, too, and rose with their hairs retreat, as might seem most feasible. And out stumbling along with uncertain step to the place He lay back on the ground, faint from his where his master lay, and bending his head over

"O Gray!" cried the man, sinking back in his bitter disappointment; "what did you come for? "Seems to me," said he in an anxious tone, O, if you only knew enough to run home and after all.

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But a change came over the horse. It seemed

as if he were seeing the wolves for the first time, and as if the sight had put a new spirit into him. Carefully he stepped over his master's prostrate form, and stood between him and the waiting pack. The great leader saw him coming, and advanced a little to meet him. Steadily the two regarded each other for an instant; then the wolf sprang, a level grav avalanche of death. But quicker than an eye could follow, Old Gray turned about and launched out at him with both hind feet, and with a sickening thud he fell to the earth with a crushed skull.

cmies.

those deadly heels. And Old Gray seemed to tell us about "The Social Self." When he comes understand it too, for he began to whinny loud- the chapel is always packed with eager listenly and shrilly, as if calling for the help that he ers, a testimony both to the excellence of his admust have if his master was to be saved.

Darker it grew, and darker. The line had held by teachers and students. drawn in a little nearer by imperceptible degrees. Out of the hills, far away, sounded the President's home on Feb. 28 and March I by lonesome wail of a solitary wolf.. With one the students, of Shakespeare's "A Midsummer voice the pack answered it,—a sharp, snarling Night's Dream," This was given under the dishout of triumph; and then, as if this were a rection of Mrs. Daland and Miss Agnes Babsignal, the dusky gray forms shot forward, at cock. The rendering of a play of Shakespeare the horse first, for he stood in their way. Rear- has been an annual feature of the winter term. ing, kicking, plunging, with that blood-curd- Four plays have thus been given: "The Merling scream of his he met their attack. One, chant of Venice," "King Henry the Eighth," two, three, were crushed and mangled by his "Julius Caesar," and now "A Midsummer iron-shod feet; but the odds were too great. A , Night's Dream." All who heard this play have terrible pair of fangs meet in his neck, and the pronounced it the most successful of all. The blood flows in streams. Another gash in his parts were well sustained and more thorough side; another in his flank; the brave old horse is preparation was made. The audience on Feb. staggering now, nearly spent. And then—

and the rest draw off in alarm. Again, and again, and again, and two run limping off, sole survivors of the pack, while Tom Hawes and his neighbors kneel by the well-nigh dead man, and endeavor to bring him back to life.

home, and had dressed their wounds, it was time for the story. It seemed that Mrs. Hawes and Tom had got a little anxious when the night drew on, and the husband and father did not appear, and all the more so because of the howling of the wolves in the timber; and, calling on two of the neighbors, Tom had persuaded them to go with him in search of his father. They had looked for sometime without success in the section in which they had supposed him to be at work, when the sound of Old Gray's screams came to them, and they had arrived just in time. Then Mr. Hawes told his part. ment with those in the University of Wiscon-And in the midst of it Mrs. Hawes cried,

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Gray, or to give him away! O John! suppose you had! Suppose you had!".

And her husband answered, "Please God, Old Gray shall have the best we've got as long as he lives!".

It was an interested audience, composed of And Tom? Well, at that very minute Tom young people and older people with young was out in Old Gray's stall, stroking the neck hearts, which greeted the writer as he presented of the bandaged veteran, and calling him all the Young People's Work, last Sabbath, in the sorts of endearing names.—C. E. World. Seventh-day Baptist church of Leonardsville. MILTON COLLEGE. What a pleasant thing it is to look into young The winter season at Milton has been marked faces; even though some of those faces be by three noteworthy events. The first was the wreathed in silvery locks. What a good thing it Wheeling about as quickly as before, the old annual free lecture course, which this winter is is to be young any way-to feel the blood tingle. horse charged down on the rest of the pack of unusual excellence. Prof. E. H. Lewis of in every part-and what a noble thing it is to with a scream of rage that chilled the blood even Chicago inaugurated the course with a stimulat- have this stored-up energy consecrated to the of the man for whom he was fighting, an un- ing and comprehensive lecture, entitled "The Master. My good friend, if you are young, carthly, demoniacal scream, like nothing heard Novelists on Punishment." President Daland just stop and thank the Lord for it.

by human ears before. Taken suddenly by sur- gave a remarkably interesting talk on "Berlin," In the afternoon another service was held prise, the cowardly curs turned tail and ran for illustrated with views of the Prussian capital and the C. E. Society was reorganized. Percy their lives, nor stopped until they were a safe shown by the college lantern. Prof. A. R. W. Burdick is President. They will soon take distance from this new and terrible champion. Crandall held his audience entranced while he up the work pertaining to the Student Evangel-Then the horse came back, and stood by his mas- told them in his charmingly familiar way about ists. (By the way, my dear Endeavorer Prester's side, keeping a watchful eye upon his en- "Old Kentucky." The views he showed were ident, has your society taken hold of this matfor the most part taken by himself. The Rev. ter? The year is half gone since our last Con-Presently they stole nearer, and still nearer, R. C. Denison of Janesville gave what good ference gathering. Let us all help and as the until they were in their former position. And judges pronounced the best account of Abra- Rev. L. C. Bandolph has said, "Everybody again he drove them back with impetuous rush ham Lincoln and his life and position as the shout, everybody lift.") and with that horrible roar and scream. But ideal American, ever heard at Milton College. Next Sabbath we expect to present the work again they returned. Everything was in their The Rev. Fred Staff, a native Scandinavian of of the Young People's Board at Adams Centre. favor. The light was rapidly failing now, and, scholarly attainments, carried his audience to Pastor Powell writes us saying, "We shall all when it was fully dark, a sudden rush, and it the far North and showed them rare glimpses be glad to have you come," and surely we will would be all over. They seemed to understand of "The Religion of the Vikings." The closing be glad to go. Let us all stop and thank the it, and to be content for the present simply to lecture of the course will be delivered March Lord that we, as young people, have a work to stand on guard, and to keep out of reach of 25, when Arofessor Lewis is to come again and do. I am, dear Endeavorers, His and yours, A. C. DAVIS, JR. dresses and the loving esteem in which he is March 3, 1905.

The second event was the production at the LESSONS. We were pleased with the helps on the Young People's Page this week, but they came too late to help us in our meeting, as THE RECORDER did not reach us till Monday. It seldom comes before Sunday. Cannot the next ones on our China Mission be published a week earlier? It would accommodate us so much. Perhaps our C. E. Society is the youngest in the denomination. It was organized in Nov., 1904. We have about twenty members and it is a good working society. Our Junior Society is about four years old. and numbers about the same as the Senior. I think. 28 was composed of the students and on March Sincerely yours, Bang! bang! Two of the brutes are down, I of the Faculty and Trustees. There is some LUCY F. RANDOLPH. talk of having the play given in the auditorium FOUKE, ARK., March 1, 1905. tent at Commencement time in June.

The third event is the publication by the Fac-We would like to receive several letters a week as suggestive as the above, especially when coupled with an item of news and expressions of such living interest as are seen in this. You were glad to have that Sabbath lesson, were you not, even belated as it was? Mark it to the I. The adoption of the so-called semester credit of our indefatigable secretary, Mizpah Sherburne Greene. See what a good page she 2. The adoption of the requirements of ad has collected this week on China. Is it not remarkable that the letter from Dr. Palmborg should happen to come just at this time? We thank the friends who are so loyally assisting in making these lessons interesting and instructive.

ulty of the report of certain changes to be made in the courses of study and entrance require-When at last they had got him and Old Gray ments which will be followed out at the beginning of the next college year. These are in brief the following: system. mission to college that are in force in the University of Wisconsin, being fourteen (14) units (or years' work) of High School Grade, as set forth in the latest catalogue of the University of Wisconsin.

3. The altering of the college courses of study so as to bring them into essential agreesin in respect of the grouping of studies and "And here I've been urging you to sell Old the requirements for baccalaureate degrees.

## Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

PRESIDENT'S LETTER.

THE MONTHLY DENOMINATIONAL

OPPORTUNITIES FOR MISSION WORK IN CHINA.

QUOTATIONS SELECTED BY MRS. W. L. GREENE. "Two foremost facts mark the opportunity in

China at the present hour: one fact, the ferment of ideas, old literary landmarks swept away and western books and methods rushing in; the other fact is a new approachableness on the part of educated and high-class people towards missionaries of western learning."

"Old, conservative China has begun to move in more ways than one. Never, in the forty and more years that missionaries have labored in Tenchow have the people been so willing to listen to the gospel as now. We never had such meetings, four and five hundred present on some Sundays; at times, eighty women out to prayer-meeting at one place. It is not only the poor people, either, but now, the wealthier people.in the city come and are friendly in every way."—Woman's Work for Women.

"Conditions in China were never so favorable for the prosecution of missionary work as the present time. This is the Church's opportunity in that greatest of all heathen lands. \*\*\* The fact is that missions in North China were never so firmly established, so well equipped, or so successful as since the atrocities of 1900."

"Since 1900 there has been a remarkable turning towards Christianity upon the part of the common people. This has not been confined to any one district or section, but has been universal throughout the empire. The chapels are thronged with attentive listeners. As an old missionary said to the writer: "Formerly the problem was how to get people into the church; now the trouble is how to keep them out." Multitudes have placed themselves under the influence of the Gospel, and still greater multitudes are willing to be instructed in the way of life. The opportune time to teach is when the people want to be taught."-Missionary Review of the World.

"Not only are the Empire's water-gates open to the missionary as at no previous time, but imperial decree has gone forth that they shall not be closed any more, and that foreigners entering them must be protected from all assault and interference. Thus has the Gospel free course as Susie Burdick, 1889-1900; 1904 to present time; never before in China."

Christian teaching is beneficial to the individual ent time. and to the Empire."

"The Chinese can be speedily organized and ary work are now carried on? trained in habits of prompt and effective voluntary service, not for the money that it brings, but for the sheer love of blessing others and of serving a Christ who is made so real to them by the work and life of the missionaries that he evangelistic work. seems almost visible. Its members have proven to foreign visitors that there is depth and joy in Christian life and service that the vast majority of workers in China and in America have not attained unto."-Missionary Review of the World.

#### SUGGESTED TOPICS FOR PROGRAM.

To be given out to Endeavorers previous to the meeting, and used in addresses, papers, etc. 1. Importance and opportunities of Missionary work in China.

2. Causes leading to the beginning of the Seventh-day Baptist mission in China.

3. The first missionaries sent to the China field.

4. Object of our China mission.

All the workers who have been identified with the China Mission.

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6. The workers now on the field, both na-57. tive and foreign.

The growth of the China Mission.

8. The needs of the China Mission.

9. Results in the lives of the Chinese taught in the mission.

people and churches in the home land.

11. The different departments of work carried on by our missionaries: (a) Evangelistic: (b) Educational; (c) Medical.

12. Obstacles to the work of the mission. 13. How we at home can most help our missionaries in China.

this page refer to Conference Minutes; Jubilee Papers; address of Mrs. D. H. Davis, in the SABBATH RECORDER of June 20, 1904; pictures and articles on China, in THE RECORDER of Feb. 20, 1905; and various letters from our missionaries in China which have appeared on the pages of THE RECORDER from time to time. Mrs. W. L. Greene.

#### SOME FACTS REGARDING OUR CHINA MISSION.

#### SELECTED BY WALTER L. GREENE.

When was our Shanghai Mission found-

A. The first missionaries arrived in China in 1847. The first chapel was opened in January, 1849, and the present Seventh-day Baptist church was organized in July, 1850, with seven members.

Q. Who were the organizers and first missionaries?

A. Rev. and Mrs. Nathan Wardner and Rev. and Mrs. Solomon Carpenter.

Q. What workers have been identified with our China Mission?

A. Mr. and Mrs. Wardner, 1847-1857; Mr. and Mrs. Carpenter, 1847-1858; 1860-1864; 1873-1875; Dr. and Mrs. D. H. Davis, 1879 to the present time; Miss Eliza A. Nelson, 1879-1882; Dr. Ella F. Swinney, 1883-1895; Miss Rev. and Mrs. G. H. F. Randolph, 1888-1893; "Persecutors of the Christians are being pun- Dr. Rosa Palmborg, 1894 to the present time; ished by imperial order, on the ground that Mr. and Mrs. Jay W. Crofoot, 1899 to the pres-

Q. What different departments of mission-

A. Evangelistic, with three preaching sta-Educational, with two boarding schools tions. and three day schools. A medical dispensary, at Lieu-oo, in addition to educational and

O. How many workers are now on the field? A. Five foreign workers, nine native teach-

ers, two Bible women, two medical assistants. O. Who are the foreign workers in our China Mission?

A. Dr. D. H. Davis, Mrs. D. H. Davis, who is temporarily in America; Miss Susie Burdick, Dr. Rosa Palmborg, and Mr. and Mrs. Jay W. Crofoot.

Q. What of the growth of	the Mission?					
コート・ション アリー・ション しょうしん しょうしん アレン・ション たいさん しょうしん しょうけい かみんがい ないみのみ おかわし しょう	1893					
Foreign workers	6	5				
Preaching Stations	2	4				
Church membership	32	70				
Boys in boarding school	іб	56				
Girls in boarding school	19	17				
Day school pupils	32	- 180				
Native teachers	: 6	IO				
Number of day schools	2	. 3				

A GLIMPSE OF OUR CHINA MISSION. Our gospel mission, planted in the dark land of China, was born in a spirit of great relig-10. Reflex action of the mission upon the ious revival. The spirit of missions was burn<sup>w</sup> ing in the hearts of all Christian people the world over. The work of William Carey was just coming to be known and understood by the masses. Men of great devotion and mighty faith were holding before the people the claims of that last, great commission of our risen Saviour: "Go ye into all the world, and preach the For information other than that found on gospel to every creature." And men and women everywhere could see that they had no right to the name Christian, while they continued to be disobedient to that unqualified command of the Saviour to Go into ALL the world and preach the gospel.

We find traces of this growing missionary spirit among our people as early as 1801. It was the idea of doing missionary work that furnished the inspiration and zeal that resulted in the organization of Conference, which began in 1803. Efforts to organize for definite missionary work were made in 1818 and 1828, but for some reason these did not stand, but in 1843 the Seventh-day Baptist Missionary Association was organized, and with a few changes, to-day finds every loyal Seventh-day Baptist contributing to that noble society.

We find at first that this missionary enterprise had for its object the "Dissemination of the gospel in America" only. But we notice that the next year the following was added to their constitution: "and other parts of the world."

Please observe: during the year 1843 the gross additions to our churches was 763. "By their fruits ye shall know them." Those Seventh-day Baptists were filled with the spirit of missions, and no doubt there were many of the laity who were willing to let their own affairs suffer while they went to divine worship, and while they called on their neighbors to talk about the wonderful gospel and to discuss the claims of the Sabbath. Those were days when men were hearing about the Sabbath of God,the Gospel Sabbath; they heard about it in their stores, in their shops, in their kitchens, on their farms, at the roadside; because Seventh-day Baptists were filled with the blessed spirit of the Master. Meet rebuff and persecution? Of course they did. But what did that amount to when compared with the infinite treasures they were laying up in paradise? They "Rejoiced and were exceeding glad; for great was their reward in heaven." Rich fruitage is the convincing testimony of that spirit-filled age.

It was about that time that the seeds of Sabbath truth were planted in the Adventist denomination, now numbering more than forty thousands. It was in that kind of soil that the China Mission was born. That is the only kind of soil that will produce missions. We have tried to plant missions when that kind of soil did not prevail, but they would not grow. Thank God for the fertile soil of Christian faith and devotion among Seventh-day Baptists in 1843 and 1844! Thank God for Solomon Carpenter! the first man to offer himself for the work of Foreign Missions. Thank God for his co-workers: Mrs. Carpenter, and Mr. and Mrs. Wardner! Jan. 6, 1849 is a bright spot in Seventh-day Baptist history; for on that day those noble,

#### VOL LXI. NO. II.

Additions to church during period 1893-1903,

#### MARCH 13, 1905.

consecrated men, Carpenter and Wardner, opened and conducted the first public Seventhday Baptist worship in Shanghai, China.

Since that time our mission has struggled against mighty odds to maintain an existence. Carpenter and Wardner and their faithful companions have gone to their reward, having suffered many hardships and discouragements in their work. During the Tai Ping Rebellion that broke out in 1850, they were driven from place to place and well nigh worn out by the hardships, and the uncertainty of everything. They were compelled to get along with scant. means for their support from the very start. When the war closed, and all China had been opened to missionary labors, Mr. Carpenter sent earnest appeals to the home land for a speedy reinforcement of the mission. But funds were work suffer a little while they go over to the wanting, interest was waning, spirituality was dving, and no one wanted to go. Mr. and Mrs. the claims of the holy Sabbath. Wardner had to leave the field because of poor health. During the war in our own land in vival as they saw in '43, while the work of the 1861-1864 our sainted missionaries were prac- kitchen continues to be so pressing, and the tically left to shift for themselves, but Mr. Car- business at the office continues to be so urgent, penter secured a position as interpreter at the and the farm demands so much time, and the United States Consulate. But during that time, store-keeper is so afraid to talk Sabbath docwe notice that, in spite of the fact that he was trine lest he lose a customer, and preachers are compelled to earn his own support, there were so afraid to attack the evils in their churches added to the church at Shanghai seven new con- lest they lose their job. Never will we see it, verts. But the strain was too great, Mr. Carpenter's health broke down, and they returned to America in 1864. And for nine long years the Sabbath-school. Never, while so many of our denomination had no missionary in China. But the little church that had been planted did not die; the faithful natives remained loyal, receiving some little support from the Board, and laboring and praying that their Christian instructors might be spared to return to them.

Year after year efforts were made to find some one who would lay themselves on the altar of the China Mission, but without avail. We do not wonder that men hesitated to take their chances in China when the prospects for support were so uncertain. But, loyal to the great cause of missions, and manifesting great confidence in the denomination, and setting a noble example of trust for us to emulate, Mr. Carpenter with his devoted wife once more, though advanced in years, and broken by the rigor of former service, set sail and landed in Shanghai in 1873.

Now, look, that year (1864) when our missionaries withdrew from the mission because of lack of support, there were but 93 additions to the churches of our denomination. Can you read between the lines? The largest number of additions to our churches since that time was 502, and that was in the year 1874, the next year following the return of Mr. and Mrs. Carpenter to the little Seventh-day Baptist fig tree that had been planted in China. These conditions and figures did not just happen to come in this way. Clouds and rain do not happen to come at the same time.

But they had not been on the field more than a year or so, when Mrs. Carpenter was called to a blessed rest, and the next year saw Mr. Carpenter in declining health, and again the mission was left without an American representative; but this time for only about three years, when D. H. Davis and wife sailed for China and landed at Shanghai in January, 1880. Since that time we have been steadily represented on that field. At the present time we have fice of which to be proud. But there is no five able workers in the mission: Mr. Davis, Mr. and Mrs. Crofoot, Miss Susie Burdick and good work.

#### THE SABBATH RECORDER

Rosa Palmborg. See their pictures in THE RE-CORDER of Feb. 20.

The China Mission has been one potent agency that has done much toward unifying our people during the last fifty years. Some of our people have not been interested in this grand work, but they have been the losers now, and will be in glory, if they ever get there.

Our mission has suffered, and is now suffering, because all our people have not been regular in their gifts to this cause. Our history shows that when we have been well engaged doing big work for those abroad, we have been most blessed at home. Though the spirit of missions does not begin that end to; it begins as it did in 1843, in the hearts and lives of men and women who are willing to let their own neighbor's to tell the glad story and impress

But I tell you! we will never see such a rewhile so many of the members of our churches Sabbath to save a few paltry dollars; never, while we continue to discriminate between the in the year.

do not grow in that kind of soil; it's too "shady," can't sprout in such ground, divine light doesn't shine there.

Theodora Gardiner Davis. Dora, as she was always called, was the daughter of Theodore and Emily Place Gardiner, and was born at Mystic, Conn., Dec. 25, 1877. When she was about two years of age her parents removed to Shiloh, N. J., excuse themselves from the prayer meeting and where she spent eleven happy years. She was baptized, together with forty-one others, by her father at our people attend to their worldly affairs on the Shiloh, on Jan. 26, 1889. In 1890 she removed with her father's family to Salem, W. Va. She was graduated from Salem College in the class of 1899. Two years were spent as a teacher in the Public School of poor man and the man of means, cutting off the Salem. On July 24, 1904, she was married to Okey poor man if he steps aside, but retaining the W. Davis of Salem. After six weeks of happy married man of means, though he breaks every Sabbath life there came six months of heroic struggle with disease. Some days hope almost died, and again the light came back almost to sunshine. Months passed, and The revival spirit and the spirit of missions word went out that Dora was safe. But a change came, and she sank rapidly till she fell asleep in Jesus on Monday morning, Feb. 20. On account of the illness of her pastor, Rev. E. A. Witter, the funeral services were conducted by Rev. Geo. B. Shaw of C. S. SAYRE. Plainfield, N. J. Seldom is there such a mingling of joy and sorrow at a farewell service. The keenest . SHIFTING THE BLAME. sorrow of husband and father was mellowed by the "Listen," says the author, his face wreathed highest Christian joy. Burial was at Lost Creek, W. with smiles of delight. "Here is a letter from Va. She had everything to live for, but was ready to a gentleman who says: 'It may interest you say, "Not my will, but thine, be done," She will be to know that I began reading your latest story greatly missed at Salem. A young woman of more than usual Christian character, culture, and promise yesterday evening on the train going home. Beof usefulness has been taken away by her Heavenly fore I realized where I was I had been carried Father. Why, we do not know. Her last words, refifty miles beyond my destination." peated over and over again, were: "Fear thou not, for The candid friend raises his eyebrows I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee, yea I will thoughtfully. uphold thee with the right hand of my righteousness." "But," he suggests, "possibly it was the mo-G. B. S.

tion of the train that put the person to sleep."

-- Valley Weekly.

The mass of Christians make a little dark Brother King is survived by a wife, three sons and five daughters. He was a devoted husband and father, world of their own, and live there. They build and his death comes as a sad trial, especially to the the walls of their houses out of their troubles one who has walked by his side as a loving helpmate and sorrows. They keep the doors locked. It for fifty-five years. Together they had faced reis all dark about them. No sunshine comes into sponsibilities, rejoiced in successes and patiently borne their chambers, and no fire burns on the hearth. trials; and they will not long be parted by death. In And there they live, from year to year, in gloom the summer of 1883 a series of meetings were held at Ithaca by the late Rev. L. C. Rogers. On June 5 of and sadness, because they will not let God's that year a little Seventh-day Baptist Church was sunshine in. I meet many persons who can talk formed, and Anson King was chosen deacon. Brother for hours of their troubles, sorrows and cares, and Sister King loved the Sabbath as they loved Him who seem to forget that God ever made a flowwho is the Lord of the Sabbath, and wherever they have been the Sabbath light has not gone out. While er, or a star, or a sunbeam, or did a single kind, they were living for a time with a daughter in New tender thing for them.-J. R. Miller, D. D. York City, the writer became acquainted with these good people, and he desires to commend the gentle The Publishing House will now have an of-Christian character and unselfish life of the one who has gone, and to commend to those who mourn, the extravagance in it; simply the necessities for loving Saviour in whom he placed his confidence. G. B. S.

CRANDALL.-Jesse Burdick Crandall, son of Benjamin Wanton and Joanna Weeden Crandall, was born in Rockville, R. I., Aug. 29, 1829, and died in Hope Valley, R. I., Feb. 26, 1905, aged 75 years, 5 months and 28 days.

He was united in marriage, June 20, 1852, to Lydia A. Godfrey, who died July 30, 1880. Two sons were born to them. Brother Crandall was honored by his fellow-townsmen, having represented them for three consecutive terms in the State Senate, and a director of the First National Bank of Hopkinton for thirtysix years, as well as other positions of trust. In 1842 he gave his heart to Christ and was baptized by Eld. John Green and united with the Seventh-day Baptist Church in Rockville, which connection he held till his death, respected and loved by all.

A. MCL.

COATS .- David C. Coats was born in Adams, N. Y., Oct. 6, 1843, and died at the National Military Home, Kans. Feb. 4, 1905.

He had made it his home in Farina, Ill., for some time. He had been in poor health for two years, but was able to do light work up to July last, when he made application for admittance to the National Military Home in Kansas at which place he died. He belonged to Co. C. of the 186th Regt. N. Y. V. He leaves one sister. Miss Sarvntha M. Coats of Adams Centre, N. Y., to mourn his loss. F. A. B. DAVIS.-At Salem, West Va., Feb. 20, 1905, Emily

KING.—At Ithaca, N. Y., Feb. 9, 1905, Anson King, in the 78th year of his age.

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## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

#### INTERNATIONAL LESSONS, 1905. FOURTH QUARTER.

Dec. 31. Jan. 7.	FIRST QUARTER. Christ the Life and Light of Men John 1: 1-18 The Witness of John the Baptist to Jesus
승규는 감독 가지 않는 것	Jonn 1: 19-34
Jan. 14.	Jesus Wins His First Disciples John 1: 35-51
Tan. 21.	The First Miracle in Cana John 2: I-II
Tan. 28.	Jesus and Nicodemus
Reb. A.	Tesus at Jacob's Well
Feb. IT.	The Second Miracle at Cana John 4: 43-54
Fab 18	Tenus at the Pool of Bethesda John 5: I-I5
Feb. #5.	The Miracle of the Loaves and Fishes
Mar. A.	Jesus at the Feast of Tabernacles
	John 7: 37-46
Mar II	The Slavery of SinJohn 8: 31-40
Man	The Healing of the Man Born Blind
	John 9: 1-11
Mar. 25.	

#### LESSON XIII.-REVIEW.

#### For Sabbath-day, March 25, 1905.

Golden Text.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ohn 20: 31

It is seldom that we have assigned for our study a group of twelve lessons within the limits of nine consecutive chapters of the Bible. John's Gospel is particularly attractive, and we might well spend other weeks of study on these same nine chapters.

The first lesson is a general introduction to the study of the Gospel of Jesus Christ.

The eleven other lessons present to us our Lord's activity during various periods of his ministry ranging from the beginning to six months before the end; that is, according to the usual chronology, from February of the year 27 to October of the year 29. Lessons 2, 3, and 4 are within one week. Lesson 5 is at the time of the first passover of our Lord's ministry. Lessons 6 and 7 are very near to each other and probably in December of the first year. Lesson 8 is probably at the second passover. Lesson 9 is at the third passover. Lessons 10, 11, and 12 are at the feast of tabernacles or shortly afterwards, in the third year.

The place of the first two lessons is at Bethany beyond Jordan. Lessons 4 and 7 are at Cana of Galilee. Lesson 6 is in Samaria. Lesson 9 by the shore of the Sea of Galilee. The others are in Jerusalem.

It is noteworthy that the fourth Evangelist tells us much more about the times of our Saviour's great deeds and teachings; and before the It is noteworthy that the fourth Evangelist last week the others tell us almost nothing of what Jesus did in Jerusalem, while John mentions much that occurred in the Holy City.

Five of our lessons are concerned with as many striking miracles of our Saviour; and it is worthy of notice that John usually speaks of miracles as signs.

Two of our lessons are given up each to the record of a conversation of Jesus with one individual, and several of the others mention similar conversations. He did not consider it a waste of time to talk to one.

It will be interesting to conduct a review exercise in the classes by asking about the times, places, and persons. Then we may consider what one thing is to be learned in each lesson from what Jesus said, and what learned from what he did.

What hints do we have in regard to the character of any of the disciples of Jesus?

#### HELPING HAND, NOTICE.

Sabbath-schools desiring extra copies of the Helping Hand, second quarter, will do well to send their orders now. This is the last chance before the quarterly goes to press:

## THE SABBATH RECORDER.

# Home News.

ADAMS CENTRE, N. Y .- The following note is its own explanation: "Seeing your request in a recent number of THE RECORDER for information with reference to the Study Club of this village, I send you a short description of the same. Under separate cover, I also send you a printed program for this year's work, and a program of the Mission Study Circle of the Adams Centre church."

"The Adams Centre Study Club was organized pursuant to the rules of the study club division of the University of the state of New York. There are many such organizations in the state, under other names. The reports and ety, together with a model constitution for the same. These can be obtained by addressing the University at Albany, N. Y. The state will furnish for the use of a club a library of seventyfive or a hundred volumes on almost any subject the club desires to study. There is a small fee to be paid to the state for the use of the books. For one hundred volumes the rental is five dollars.

The club was organized in the fall of 1900. The subject the first year was Early American History; the next two years, English History; last year, French, and the present year, German History. The programs consist of quotations, lessons, papers on historical persons and events, an occasional debate, and discussions of the events of the day. Occasionally some one, not a member, will be invited to give a lecture before the club. It is expected that an illustrated (stereopticon) lecture on Germany will be given soon. If so, it will probably be held in one of the churches, the public invited, and a silver collection taken to defray expenses.

The club begins its year's work about Oct. 1, and finishes it about May 1. It meets every alternate Monday evening at the homes of the members. The program for the year is prepared by the officers and executive committee, and printed before commencing the work in the autumn. At the last regular meeting before the summer vacation, the officers are elected and the subject is chosen for the next year's study. At the close of the year's work, in addition to the regular meeting, there is a social meeting, or banquet.

Each person, by becoming a member, promises to take the part assigned to him or her on the programs, and pays the sum of one dollar. The funds are to pay for the use of the library, printing programs, and other expenses.

The average membership of the Adams Centre Club is thirty-five. The members are of all ages; some are still in their "teens," and there and others whose heads have been whitened by nearly three score and ten winters. Usually the pastors of both churches have been interested and active members. Six denominations are represented in its membership.

The club gives to those who are members development and culture, and opportunities for the study of scientific and historical subjects, in a place remote from the great centers of learning. Yours respectfully,

GRANT W. DAVIS.

Feb. 22, 1905.

SALEMVILLE. PA.—As one of the interested readers of the SABBATH RECORDER, I saw its call

for more Home News. THE RECORDER is an interesting and helpful paper, giving us much spiritual food and uniting us by faith in Christ, and in denominational work. Without its counsel and the information it brings, I should know little concerning my beloved brethren, who are consecrated to the cause of Christ. Salemville has been blessed with the visits of many of our noble men, and the good they have done us is not yet forgotten. We rejoice in being associated with such brethren, upon whom we can rely, and who, we believe, are guided by the Holy Spirit. It is true we have the Bible in our homes, but much of its teachings is rejected by the people of this country. Men ought to be true to the Bible as the book which reveals the bulletins of this department of the University mind of God and the duty men owe to Him and contain suggestions for organizing such a soci- to each other. It also shows the way of salvation and leads to happiness. Those who will study it may be wise and safe and holy. It contains light to direct men in the path of truth, and food and comfort to strengthen and cheer. Christ is the center of the Bible. It is a mine of wealth to all who will study it and a river of pleasure to those who obey its precepts. As God's Word it abideth forever, and all who trifle with it are justly condemned.

> LONGING. JAMES RUSSELL LOWELL. Still, through our paltry stir and strife, Glows down the wished ideal, And longing moulds in clay what life Carves in the marble real; To let the new life in, we know. Desire must ope the portal:--Perhaps the longing to be so Helps make the soul immortal.

Longing is God's fresh heavenward will With our poor earthward striving; We quench it that we may be still Content with merely living; But, would we learn that heart's full scope Which we are hourly wronging, Our lives must climb from hope to hope And realize our longing.

Ah! Let us hope that to our praise Good God not only reckons The moments when we tread his ways, But when the spirit beckons; That some slight good is also wrought Beyond self-satisfaction, When we are simply good in thought, Howe'er we fail in action.

There is only one thing in the universe to fear. Sorrow, death, disaster, poverty, sickness,-none of these. In them, and through them, God's hand and God's love are seen. As "Milton's Prayer of Patience" stedfastly proclaims:

"I have naught to fear: This darkness in the shadow of Thy wing; Beneath it I am almost sacred—here Can come no evil thing."

Or as Paul wrote: "What then shall we say to these things? \* \* \* Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? \* \* \* Nay, in all these things we are more than conquerers through him that loved us." Sin is the only enemy. Sin may use God's blessings to overthrow us; but sin is not from God. And even sin cannot enter when we let God keep watch.-S. S. Times.

Now is the last chance to increase your Helping Hand order.

#### VOL. LXI. NO. II.

A. D. Wolfe.

#### BEYOND HARM.



# History and Biography.

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

BY CHARLES H. DENISON. [Entered according to Act of Congress in the District Court of Rhode Island.]

Continued from March 6.

In that capacity he was present and co-operated in the gallant defense of his native State, under the command of Generals Greene, Lafayette and Sullivan. In the celebrated retreat from Rhode Island he commanded a regiment, and on the twelfth of April, 1779, he was commissioned Lieut. Colonel of the First Rhode Island Regiment. During that and the following year he was in Washington's army in New Iersey, and participated in the toil and glory of that service. At the termination of the war, Col. Ward returned to the peaceful pursuits of a citizen, with the same alacrity that he had manifested when his country's voice had called him to arms. He now commenced business as a merchant, and manifested as much enterprise in his new profession as he had in his previous career.

In the spring of 1783, he made a voyage from Providence to Canton, and was among the first to display "the republican flag" in the China seas. Upon his return to the United States, he established himself at New York as a merchant, and by his probity, frugality, and industry, became successful in his business. In the course of his mercantile career he visited Europe, and was at Paris when Louis XVI. was beheaded. After his return from Europe, Col. Ward established himself on a farm at East Greenwich, R. I., where he lived to see his children educated to usefulness, and establish themselves in the business of active life. In 1817, with a view of being nearer his children, several of whom had embarked in business in New York, he removed from his native State to Jamaica, on Long Isresided in the midst of his family and friends, manifold virtues, until the termination of his long and useful career."

never met again on earth. The father was called to his great reward, but the son was continued here, to illustrate to the world the effects of his precepts and example. The last notice of Gov. Ward upon the Journal of Congress, pre- tors are desired, as soon as may be, to exhibit

#### THE SABBATH RECORDER.

vious to the announcement of his death, is dat-

penses, for payment: And it is further, resolved March 13, 1776, when he reported the doings as Chairman of the Committee of the Whole." ed, That the Delegates for this colony, for the time being, be instructed to erect a decent tomb-For a day or two before, he had felt quite unstone or monument of marble, with such inwell, but had persisted in performing his cusscription as they shall think suitable, over the tomary duties. He died in the city of Philaplace where his body hath been deposited, at delphia, on the 25th day of March, 1776, in the the expense of this colony. 51st year of his age, of small pox. It is said he On his death bed. Gov. Ward said that if his had a strong repugnance to the practice of inoculation, which had been in vogue since 1721, "vote and voice were necessary to support the and resisted the persuasions of his friends to cause of his country, he should live; if not, he should die." "He died," says John Adams, take the disease in that manner. Vaccination as a preventive was then unknown. "and the cause of his country was supported, (To be continued.)

But when death approached it found him ready. A life nobly spent in the discharge of every public and private duty, had prepared him to relinquish his Maker's gift without murmuring, and he descended to the grave,

The Battle Creek Seventh-day Baptist Church holds "Like one who wraps the drapery of his couch its services every Sabbath afternoon at 3 o'clock, in About him, and lies down to pleasant dreams." Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and He died as the patriot dies; at the post of Seventh-day Baptists who may be stopping in the city duty, battling for his country's rights. He died are invited to attend. like a Christian; with implicit confidence in the justice and mercy of his Creator. SEVENTH-DAY Baptists in Syracuse, N. Y., hold

The death of Gov. Ward cast a deeper gloom on the second floor of the Lynch building, No. 120 over Congress. His loss was felt to be a na-South Salina street. All are cordially invited. tional calamity, and it was truly said upon the announcement of the event, that "the land SABBATH-KEEPERS in Utica, N. Y., meet the third mourneth." John Adams, in a letter to his Sabbath in each month at 2 P. M., at the home of Dr wife, said, "We have this week lost a very valu-S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in able friend of the colonies in Gov. Ward of the city. All are cordially invited. Rhode Island, by the small pox in the natural way. He never would hearken to his friends, THE Seventh-day Baptist Church of Chicago holds who have been constantly advising him to inregular Sabbath services in the Le Moyne Building oculate, ever since the first Congress began. on Randolph street between State street and Wabash But he would not be persuaded. avenue, at 2 o'clock P. M. Strangers are most cor-W. D. WILCOX, Pastor, "Numbers who have been inoculated, have dially welcomed.

516 W. Monroe St. gone through the distemper without any danger, or even confinement, but nothing would THE Seventh-day Baptist Church of Hornellsville. do. He must take it in the natural way and N. Y., holds regular services in their new church, cor. die. He was an amiable and sensible man, a West Genesee Street and Preston Avenue. Preaching steadfast friend of his country upon very pure at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting principles. His funeral was attended with the the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the same solemnities as Mr. Randolph's. Mr. Stillcity over the Sabbath, to come in and worship with us man being the Anabaptist minister here, of which persuasion was the Governor, was desired by THE Seventh-day Baptist Church of New York Congress to preach a sermon, which he did with City holds services at the Memorial Baptist church, great applause." Washington Square South and Thompson Street. The

The following is the order of Congress respecting his funeral:

March 26, 1776. The Congress being informed that Mr. Ward, one of the delegates of Rhode Island, died yesterday,

Resolved, That this Congress will in a body attend the funeral of Mr. Ward, tomorrow, with mourning for the space of one month.

a crape round the arm, and will continue in A History of Seventh Day Baptists Resolved, That Mr. Hopkins, Mr. Samuel Adams, and Mr. Wolcott, be a committee to in West Virginia..... superintend the funeral, and that they be directed to apply to Rev. Mr. Stillman, and request A. D. 1789 to A. D. 1902 him to preach a funeral sermon on the occasion: that the said committee be directed to in-By Corliss F. Randolph vite the Assembly and Committee of Safety of It is now expected that this volume will be published some land. Here, and in the city of New York, he Penn., and other public bodies, to attend the time during the coming Spring. The edition will be small, funeral. The General Assembly of Rhode and about half of it has already been subscribed for. by whom he was admired and beloved for his Island, also, at their next session in May, pass-Advance subscriptions will be accepted for a limited ed the following vote: Whereas, the Hon. period at \$2.00 net, postage prepaid. Samuel Ward, Esq., late a delegate for this The price will be advanced upon publication. This dutiful son, and his excellent father, colony in the Continental Congress, hath lately Address all subscriptions to deceased in the city of Philadelphia; In testi-CORLISS F. RANDOLPH, 185 North Ninth Street, mony of the respect due to his memory, and in NEWARE, N. J. grateful remembrance of his public services,

Resolved, That his Executors or Administra-

to this Assembly an account of his funeral ex-

### Special Notices.

Sabbath afternoon services at 2.30 o'clock, in the hall

Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to ELI FORSYTHE LOOFBORO, Pastor. all visitors. 260 W. 54th Street.

To be published in the Spring of 1905.

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# The Sabbath Recorder.

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

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# ARR SABBATH RRORDRR

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

SUNRISE.

On vonder little sunny hill The grass is growing, green and lowly Long drifts of snow are lingering still. But spring is coming, surely, slowly. O happy robin, in the tree-top clinging Where sunrise winds are swinging, Sing out again, and say that hope is holy!

Volume 61. No. 12.

Far out beyond the mountains blue The sky grows tender in its glory; Opal and pearl and rose of hue

The mists unfold from summits hoary. O robin, high against the sunrise swaying,

I know what you are saying! Dear robin, who has told you all the story?

The brown buds open to the sun Clasping them close and shining clearer; The brown earth thrills with life begun, And hope which every dawn makes dearer. O robin, all the world is full of sweetness And blessed incompleteness;

Sing, robin, sing, and bring the glad days nearer! -C. E. World.

Sabbath Reform Symposium.

THE ready and generous response which our correspondents have given concerning the matter of Aggressive Sabbath Reform, has furnished many suggestions of

value. It has also accomplished what THE RE-CORDER was anxious to secure, that is, the giv- server will deny. While this implies neglect, ing to each reader a view of the thoughts and the observer will recognize that the adverse inconclusions of those who stand as leaders in our churches. We shall not attempt to summarize been few nor weak. That these ought to have the views that have been presented, but there spurred us to greater activity, and saved us from are some so valuable that they are worthy of being recalled. First among these has been the must be regained. This is the supreme lesson opinion, expressed many times, that the fact of our denominational existence, and all logical conclusions growing therefrom, require us to be divine help. God is so merciful that not infremore vigorous and more devoted in Aggressive Sabbath Reform. It has been repeatedly stated by different writers in the symposium, that if we are not to make Sabbath reform a definite and leading feature of our work, there is no just reason for the continuation of our denominational organizations, and no cause for a separation from our brethren who are Baptists, if indeed there is sufficient ground for separating from any other denomination. It is easier to reach this conclusion as a matter of logic, and a fact in history, than to realize how far-reaching the conclusion is, and what it requires of us; but that it is seen so clearly, gives hope that our leaders, and the people as well, will come to appreciate what it means better than they have ever done. That there is need of such appreciation and consequent action, has been repeated by various writers during the progress of this symposium. The purpose of THE RECORDER, in calling attention to this point, is to increase emphasis concerning it, to keep it before the minds of

the readers, and especially to urge upon pastors that what is demanded by logic and the facts of history must be carried out by them, as pastor and by the denomination as a whole. If this is not done, the churches in their individual capacity, and in their denominational union, cannot stand right before God, nor do justice to themselves, and their mission. The setting forth of this point so clearly in the symposium presents a new phase of duty to each pastor and each church, and strengthens the grasp of the ligation upon each, to do more than has been done hitherto.

Less frequently, but not less per-Have we Watt- tinently, have several writers said ed Foo Long? in effect, "There is reason to fear that we have waited too long already in the matter of Aggressive Sabbath Reform." This is a suggestion of the utmost importance. Whoever loses ground in any great work, is not only warned, but ought to be spurred, to enthusiastic endeavor, that lost ground may be regained before it is too late. It may be Methods of more difficult to point out all the evidences that Work. we have lost ground, than it is to reach the logical conclusion as to what ought to be done. That there are such evidences, no careful obfluences which have surrounded us have not loss is true. Whatever may have been lost to be learned at this time. No such loss is absolute and all loss may be overcome through quently our most valuable lessons are learned through losses. It ought to be so in this case: The need of greater consistency in Sabbath observance, and of a higher spiritual conception of the meaning of the Sabbath, has been spoken of many times in the symposium. The lack of this consistency and of such higher conception of the meaning of the Sabbath-keeping, are among the evidences that we have lost strength and clearness of perception, through neglect. Clearness of perception concerning duty is one of the most important features connected with duty. Men neglect doing right in many instances, because their vision is perverted until the demands of right are but dimly seen. It maybe also, that these demands are seen in wrong relations, and so weakened. We think no careful observer of our history and of the present situation will deny that there are too many evidences of weakness, decline and loss of power in the matter of Sabbath-keeping, as well as in the matter

PLAINFIELD, N. J., MARCH 20, 1905.

WHOLE NO. 3,134.

of aggressive work. The two are unavoidably associated. A high and vigorous conception of our duty as Sabbath-keepers carries with it the spirit of aggressiveness in favor of the truth. If the importance of Sabbath-keeping is but lightly conceived, and carelessly considered there is no incentive to aggressive work. It has been true, and will be true in the future, that earnest, consistent and spiritual Sabbath observance will carry with it corresponding efforts and zeal in spreading the truth. Those who believe that a truth is really important are always zealous in making that truth known. It will be well if, as the result of what our readers have seen from the pens of their leaders, every one shall become more thoughtful in the presence of such facts as have been presented. As there are evidences of weakness and decline, wisdom teaches that these should be recognized and cured. To recognize them properly is the first step toward bringing an efficient remedy.

VARIOUS suggestions have been made concerning methods of work in Sabbath Reform. All these have been good. We believe that

no method has been suggested, in the symposium, which has not been tried once and again, in the course of our history. The writer has examined the history of earlier efforts in Sabbath Reform, and finds, for example, that the establishment of tract depositories and local centers for the distribution of literature was undertaken early in the last century. Repeated efforts, by way of the living teacher, have been made, and at one time considerable attention was given to the distribution of literature at the hands of individual distributors, sent out for that special purpose. Tent work has been attempted, and the value of presenting the Sabbath question in connection with evangelistic work has been discussed, frequently. We think it has been discussed more often as a theory, than it has been actually associated with evangelistic work as a definite feature. It also appears that the question of spreading Sabbath truth has been prominent in the beginning of all our missionary movements. The writer feels certain that those home and foreign missionary movements which have been most successful and permanent, have had their inception in the conviction of our special duty to give utterance to Sabbath truth, and to extend the knowledge of it throughout the world. As to methods, the past indicates that those who have had the work in charge have learned through their own experience, and that of those who have preceeded them, the best and most effective methods of proceeding. However this may be, there is value in the presentation of various views as to methods. Forms of

. programme