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Per year \$2.00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

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A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J. VOLUME 61, No. 2. PLAINFIELD, N. J., JAN. 9, 1905. WHOLE No. 3,124.

THE NEW YEAR. A miracle touched me at twelve, for behold I saw The New Year rise as a young god rises in might. No child was he with hesitant, timid feet, - But a grown joy, wrapped in the raiment of pure delight.

And his eyes, most gracious and tender, were bent on mine: In his hands he caught my hands, while clarion clear His golden, rapturous, confident tones rang forth: "Comrade, hail! For I am the New, New Year.

"Comrade, hail! The pulse of the world's astrir Under the snow, and the ancient doubts are dead. Freedom, achievement, wait for us. Come, be glad!" I listened, I looked, and faith to my hope was wed.

His kingly courage told me the beautiful truth; He is mine, and his strength infuses my rescued will. Up, faint heart! We will conquer together, my Year; Life and love shall their old sweet promise fulfill. -Century.

Now that the year has fairly opened and life has been entered upon with new plans and freshened vigor, THE RECORDER urges all those churches and individuals that have not already adopted the plan of systematic benevolence set forth by the Conference Board, to hasten its adoption. The Conference year reached the middle point with the first of January, and whatever is done for the current Conference year should be done quickly. Surely it is too late to need discussion of the value of the plan of systematic benevolence proposed by the Conference Board. Not only have certain churches of our own tested it fully, but in many other denominations it has been tested until its value as a permanent plan for raising money by the churches, is placed beyond question. This is true of all forms of church work, for the support of the local church as well as the gathering of funds for denominational purposes. So much time has been spent by competent men in perfecting the plan, and the Conference Board has had before it the results of experience, to such an extent that we can hardly conceive how any local church will be able to improve upon the plan presented. Slight modifications may be necessary to adjust the plan to local work and surroundings, but the fundamental principle of securing by pledge, money from every individual, in a systematic way, contains all essential elements of success. Neither does the plan forbid the execution of other plans by way of personal gifts, over and above the amount which men may see fit to give through the regular channels of church work. We are

sure that the plan is not intended to smother personal preferences, nor prohibit the full action of personal judgment, in any case. Every one who is connected with the denominational work, most of all the treasurers of our societies, who have the financial interests directly in hand, are strong in their advocacy of systematic giving, along lines proposed by the Conference Committee. We do not write, therefore, to defend the plan, but to urge promptness on the part of any who, from any cause, may have neglected to put the plan into operation, up to this time. Do not permit this month of January to pass before your pledges are made, and the plan put into operation. If any given church cannot apply this plan to its own local finance at once, because its fiscal year may not agree with the calendar year, there can be no reason why the plan cannot begin operating, in any church, so far as denominational work is concerned.

PASTORS who undertake special work are sometimes disheartened if large additions are not made to the church. That such work as will bring into the church, every few years, young people, as they come to the proper age, should be part of the regular plans of each pastor, is beyond question. But it may often happen that special work, of one kind or another, such as the winter season gives opportunity for, is of great value when few, or no additions to the church, are made. The stress and strain of life is such that even the best Christians need every possible aid in the development of their individual lives as Christians, and for the strengthening of their interest in church work, and of their love for the church. This one point, love for the church, is a great essential in the life of the church. Those members who hold their relation to the church in light esteem, are of comparatively little value to the church, and gain but little of value from it. Devotion, defined in the best way, is a necessary element, an element of supreme importance indeed, in the life of every church member. Whatever will revive such devotion, or will clarify and strengthen it, is of permanent value to the church. We think that pastors sometimes fail in turning their efforts almost entirely toward the "unconverted." One thing is certain—a large number of unconverted persons in a church or community is not necessary to a real and vital revival of religion. That common expression, revival of religion, has a broad application and a vital one, to the every-day life of the average church member. Pastors cannot

be too thoughtful nor too persistent in such kinds of labor, and such forms of preaching as cultivate the spiritual life of church members. However high the standard may be, the best member can be made better, and the most devoted officer can be made stronger, by frequent efforts which revive faith, confidence, and devotion, not only in Christ, but in the work and mission of His church. The careful student of our denominational life cannot fail to see that it needs enlarging and enriching through such cultivation. The same is true of the individual lives of the members of each church. Therefore it is that no pastor should feel that a revival of religion has not been attained, when the members of the church, its best workers, and those less interested, have been drawn together more closely, and their devotion to the church and its interests, has been increased. This type of revival is quite as essential to the permanent success of the church as is the conversion of men and their addition to the church. In several respects it is more important, for if the life of the church is not strong, and if those who are brought into the church do not find warmth, welcome, and such spiritual surroundings as give them power and growth, the best results of their conversion are diminished, or wholly lost. THE RECORDER seeks, by these suggestions, to strengthen the hearts and hands of pastors, in all their efforts for revival. The largest definition of that term finds ample place for application. Every pastor who labors earnestly "to strengthen the things which remain" and to whose labors the blessings of God are added, ought to feel that the cause of Christ has been truly revived, although no converts—as that term usually goes—have been made. When prayer meetings take on new vigor and deeper spiritual tone, when covenant meetings reveal stronger confidence and deeper love for the cause of Christ among members of the church, when the church enters with greater eagerness into any good work, something of revival is gained. A better definition of the common term "a revival of religion" will go far to comfort and strengthen the hands of many pastors, who otherwise, might feel that they were laboring almost in vain.

WHILE the fall of Port Arthur has been a foregone conclusion for several months past, its surrender at the opening of the New Year closes the first great epoch of the Japanese-Russian War. That siege and defense will pass into history as among the more important, if not the most important struggle of history. The



natural situation was unusually favorable for defense. The deep harbor, with the surrounding ridges of hills and mountains, varying in height from two hundred and fifty feet, to fifteen hundred feet, afforded surpassing opportunities for defensive works. It is but a few years since China, under the leadership of her great statesman, Li Hung Chang, discovered the value of this place, and fortified it to an extent which was then deemed equal to all ordinary demands for defense. During the Japanese war with China in 1894 the soldiers of the Mikado made brief work of Port Arthur, securing its overthrow in a few hours, almost minutes, as compared with the siege which has just closed. Port Arthur was the one great prize which came to Japan from her struggle with China. The covetousness of Russia grasped for it, and through her influence with other nations, it was taken from Japan. By the breaking of her sacred promises, Russia secured possession of Port Arthur and Manchuria by methods indefensible from any standpoint of honesty, or international right. Realizing the strategic value of the position, money was poured out with lavish hand by Russia, and the defenses of the place were increased until what it had been under China's rule was like an open plain in the matter of protection, compared with what it was twelve months ago, when the present war was begun.

#### Persistence of the Japanese.

WHEN the Japanese secured possession of the railroad, and isolated Port Arthur from Russia on the North, last summer, the beginning of the end was certain. While Russia boasted that relief would soon come from the North, and that if relief did not come, Port Arthur could hold out for years, the Japanese quietly but vigorously set about the work of its reduction. The fierceness of the assaults made by the Japanese army, the terrible slaughter which has ensued to both the Japanese and the Russian forces, for the last six or seven months, have no parallel in ordinary warfare. The greatest sieges of history seem tame when compared with this. When assault failed, science, unwavering determination, and unflinching persistence, marked the progress of the Japanese forces in their siege operations. In spite of the unfavorable topography, the nature of the ground, the necessity of tunnelling through solid rock, and all the hindrances which beset a besieging force, one fort after another, and one line of defense after another, fell into the hands of the Japanese. Irresistible as fate, the Japanese grasp shut in upon the doomed city. The defenders were brave, strong, stubborn, but without avail. The Russian navy, driven to the harbor for protection, was at last destroyed, ship by ship, by the Japanese guns. So the end came, and the civilized world hails its coming. Port Arthur and its surroundings had become one great slaughter house. Life was sacrificed as recklessly as though men were of no value, compared with results.

#### The Humiliation of Russia.

It will be difficult for any one in the United States to comprehend the extent and bitterness of the humiliation which has thus come to the Russians. The extent of her territory, her history among the nations, her boasted prowess and bravery, and the wealth she had lavished upon Port Arthur, have gone

for nothing. The flag of the greatest nation in the world, as Russia has claimed to be, has gone down under the irresistible force of the island kingdom of little yellow men. As a power among the nations, Japan is the child of yesterday, while Russia stands fully grown, if not gray haired, among the nations of the earth. For such a nation to be thus overwhelmed, in spite of her past history and her great advantages, is humiliating beyond description. The moral of the situation is not difficult to see. Russia has been unjust to the lower classes of her own people. They have been kept in ignorance, deprived of their rights, and made unfit for a great struggle like that which came upon the nation. The deceit and dishonesty by which Russia came into possession of Manchuria and Port Arthur were self destructive. The evil of her own doings has recoiled upon herself, and she has illustrated again the familiar adage, "that curses like chickens come home to roost." We do not rejoice over her failure, and yet there is a sense of justice in the victory of Japan, which appeals to every right thinking man, and which demonstrates that in the long run, justice is enthroned although trickery and deceit may hold the field for a time.

AS THE facts come out, since the surrender of Port Arthur, the sympathy of the world will be drawn toward the Russians in consequence of their sufferings and privations, even though the world's judgment sustains the Japanese in their work, in spite of the misery which resulted. It appears that the disease, scurvy, was almost universal in Port Arthur, and that illness and death among the troops were greatly increased by it. It was almost equal to the loss which came from the assaults and bombardments by the Japanese. For some months before the surrender, the supply of ammunition of the Russians was nearly exhausted, there were at least fourteen thousand sick and wounded in the hospitals, and each day added two or three hundred more to that number. When hostilities commenced the garrison of Port Arthur was reckoned to be from forty to sixty thousand men, besides the marines and sailors in the fleet. At the time of surrender, not more than ten thousand men were under arms: On the 20th of December General Stossel said, "Our principal enemies are scurvy, which is mowing down the men, and 11-inch shells, which know no obstacle and against which there is no protection." The death of higher officers in the Russian army was also a great loss. Several leading generals were killed or wounded; scores of regimental commanders were dead or disabled, so that the effective force of the army was greatly reduced for want of leaders. It is, therefore, no wonder that when the Japanese had broken the chain of inner fortifications, immediate surrender was the only possible way of avoiding complete annihilation. Of the bravery of the Russian troops there can be no question. Of the hopelessness of the defense for the last three months of the siege, there was no question. If the stubbornness and pride of the Russians could have been overcome, and surrender have been made three months earlier, a great blood stain on the pages of history would have been saved. It also seems certain that the majority of the Russian army desired to surrender long before General Stossel consented. Probably the masses

of the Russian people throughout the empire are yet ignorant of the actual situation, and of the terrible misery which has attended this long continued and hopeless defence.

THE generosity of the Japanese Generous Terms in the terms of surrender granted at Port Arthur must raise them in the estimation of the world.

In spite of the fact that they seem to have good ground for action against Russia, for destroying ships and other property after the proposition to surrender was made, they have granted such terms as would well become any civilized nation. Russian officers are allowed to retain their side arms, and to return to Russia, on parole. Enlisted men are made prisoners of war. All property and persons connected with the Russian army are included in the surrender. Japan reserves the right to demand remuneration for the destruction of property. Should Russian military or naval men be deemed to have destroyed objects named in Article II or to have caused alteration in any way in their condition existing at the time of the signing of this compact, the negotiations shall be annulled, and the Japanese army will take free action. Taken as a whole, the Japanese, though greatly elated with their victory, have not been led into injustice nor arrogance toward the conquered foe. General Stossel was granted the privilege of sending a cable message to the emperor, in which he recited the causes that had forced him to surrender. On the 3d of January the Japanese took formal possession of the forts and the city. As fuller knowledge concerning the situation is given to the world, the thankfulness of all right-minded men that the terrible destruction of life and property has temporarily ceased, increases.

#### Russians Stunned.

It is now apparent that the Russian people were but slightly informed concerning the actual situation at Port Arthur. The announcement of the surrender of that stronghold was made to the public, by permission of the government, on the 3rd of January. The people were so illy prepared for this that in despite of the heroic defense made by the Russian army, the public mind was overwhelmed with surprise and sorrow at the announcement. For the first time, evidently, the people begin to realize the great change, not only in the military situation, but in the standing of the nation among the nations of the world. They also see that with the fall of Port Arthur, thousands of men will be released to strengthen the Japanese forces before Moukden. Meanwhile, there are rumors that the Baltic fleet will not venture into eastern waters. Should it be recalled, almost the last hope of the Russian people will be removed. The world hops that negotiations for peace will follow, at an early day. It seems now, however, that the first propositions in that direction must come from Russia, and at the present it is said that the Russians scorn all such suggestions. In the meantime, those who represent the people of Russia and who have demanded more liberal laws, find in the fall of Port Arthur new ground for making vigorous condemnation of the government for having entered into the war at all. The situation makes new emphasis of the fact that no government is stable which keeps the people in ignorance. Not only is general intelligence, and the edu-

cation of all the people necessary, but those to whom the government looks for support should be taken into its confidence as much as possible. Knowledge is an essential element in true patriotism.

If the question be viewed from a certain standpoint, logic would require that Japan should turn Manchuria over to China again, including Port Arthur. If China were strong enough and stable enough to stand against further designs and encroachments of Russia, such a turning over of Port Arthur might be desirable. Judging by the past, China could not thus do. It therefore seems to be in the interest of the world, and for the best interests of China as well as of Japan, and of all western nations, that the flag of Japan should continue over the fortress. The ability of Japan to hold it against all comers is almost guaranteed, when we consider the success of Japan in wresting it from Russia. It seems, therefore, from both moral and military reasons to be demanded that Port Arthur shall remain under the control of Japan, for a long time to come. If this is done, the best interests of both Manchuria and Korea will be strengthened, while China will be saved from further encroachments by her powerful enemy, Russia, and from her own weakness. At this time, the flag of Japan over Port Arthur is a symbol of peace, rather than of war.

#### Anonymous Communications.

THE letter of Dr. Platts, on another page, speaks wisely concerning anonymous communications among those whose interests are so common as are those of the readers of THE RECORDER. There may be occasions when it is not unwise to write anonymously, but those occasions are few. Whoever expresses an opinion worth considering, makes that opinion of more value by his name, unless he is unfit to express the opinion. If that be the case, his name indicates the source of the communication and helps to reveal its merit or demerit. It may be that in matters mainly unimportant, there is little value, one way or another, in knowing the name of an author. Books and newspapers of that character are usually of so little value, that they need not enter into the larger consideration of this question. The remarks of Dr. Platts were called out by a phrase in the editor's letter to him, and THE RECORDER is glad to add its opinion to those expressed by Dr. Platts, that in all matters touching denominational interest, whoever speaks concerning them through our columns, had better speak under his own name. This is not an indication that THE RECORDER will not publish articles unsigned, where the authorship is known, but only the expression of an opinion that whatever is worth reading on any important subject, is made more valuable when the reader knows whose opinions he is considering.

We give in another place an account of a meeting between District Attorney Jerome, and representatives of churches, and of the National Temperance Society in New York, on Jan. 4. The statements brought out at that consultation will show our readers the seriousness of the situation in New York, so far as the saloon is concerned, and will suggest to them the larger fact that the situation in New

York finds a counterpart in every great city. While local circumstances may vary the situation, in some degree, the power of the saloon, especially its political power, is an essential one, in all places. The extent to which the case involves the observance of Sunday and Sunday laws, is one of the important features of the situation.

#### SUMMARY OF NEWS.

On New Year's Day the *New York Times* opened a new building at Forty-second street and Broadway, which, in several points, surpasses any other newspaper building in the world. As to sky-scraping qualities it out-rivals anything else in the East, and leads the sky-scrapers of Chicago. It stands at the center of activity in the city of New York, on a point of land the highest from tide water, within a radius of twelve miles. The extreme height of the building is four hundred and seventy-six feet. An unusual proportion of it is underground, the base of the structure being more than three times as large as the building lot. The building, including the observatory, is twenty-four stories high, and has a floor space twenty-one times as large as the building lot. The weight of material used in constructing the building is over forty-one million tons. It has five passenger elevators, two freight elevators, one lift, and one matrix chute. The boilers for heating the building equal four hundred horse power, and the radiators, two hundred and fifty in number, have a heating surface of twenty thousand square feet. The coal bunkers hold eighty tons. The printing capacity of the presses in this building equals three hundred and eighty-four thousand eight-page papers, per hour. The speed of the presses is two hundred revolutions per minute. It is said that only two business buildings in the world have towers higher than the *Times* Building, and the number of church spires which are raised to a loftier height, is hardly greater. The work preparatory to the erection of this building was begun in August, 1902. The foundation for the building was begun in June, 1903, and the building was opened, as stated, on the first day of January, 1905. The panoramic view from the top of this building exceeds any similar view in or near New York. The cleaning of the rooms is done with compressed air. All told, it is a remarkable building and an index of the enterprise which marks all the greater daily papers of New York.

Investigation concerning fraud in the United States Department of Government Lands has resulted in the indictment of Senator Mitchell and Representative Herman of Oregon. The charge is defrauding the government of public lands. Facts have come to light from time to time which have foreshadowed this indictment. If the testimony shall sustain the charges, as now seems probable, the punishment of these men will certainly follow. The United States District Attorney for Oregon, John H. Hall, has been removed by President Roosevelt in connection with these frauds. Senator Mitchell denies the charges, and investigation only can make an official decision concerning them. That the government has attempted the investigation and secured the indictment, gives promise of a thorough overhauling of the whole matter, and of just punishment for the offenders.

During the week, several new governors have been inaugurated. The introduction of these

new officers in the machinery of various states, we hope will tend to political purity, moral reform, and natural strength. Among the number of those inaugurated, is Governor George H. Utter, of Rhode Island, whose formal entrance upon the office, took place on Tuesday, Jan. 3. Governor Utter's past record and well-known character make it certain that, so far as his influence can go, officially and otherwise, the best interests of the state of Rhode Island will be forwarded.

The holidays connected with Christmas and New Year's were celebrated throughout the country, and since Christmas and New Year's came on Sunday, there was a general cessation of business greater than usual. Meanwhile, the business interests of the country have not been specially depressed by the coming of these holidays, but rather strengthened, in spite of war in the East, and other influences which sometimes operate disastrously at the beginning of the year.

Reports from Berkeley, Cal., tell of important discoveries in western fossil beds. They have been made by Professor Merriam, who is at the head of the Paleontological Department of the University of California. One of the specimens is that of an early ichthyosaurus, which was found in the Middle Triassic Limestone of Nevada. Nearly all of the body, including the skull and vertebra, was found in almost perfect preservation. From a cave in Shasta County has come "a few sheep-like form of enormous size, hitherto unknown to science." The animal was as large as the modern elk, but with distinct sheep and goat characteristics. This skeleton is so nearly complete that it will be set up in the Museum at Berkeley for general exhibition. Every scientist and historian will find in these discoveries new material for investigation, and valuable additions in both these departments.

On New Year's Day President Roosevelt gave a reception, to which persons of all classes were admitted, to receive the compliments of the New Year from the highest representative of the nation. These receptions are more than social functions. They could not exist in any other nation, and that they do exist in the United States is another proof of the stability and value of our political institutions.

With the opening of the New Year, activity among the representatives of the State Legislatures has begun, and prophecies concerning local legislation are prominent.

The Supreme Court of the United States, on Jan. 3, reversed the decision of the Supreme Court of the State of Iowa, in a suit involving the Prohibitory Liquor Law. The American Express Company brought suit against the state of Iowa because its authorities seized certain packages of liquor sent C. O. D. from Rock Island, Ill., to Tama, Iowa. The claim of the Express Company was sustained by the United States Court on the ground that such action on the part of Iowa gave the state authority to control the shipments of merchandise sent C. O. D. from one state into another.

The revelations at Port Arthur show that the Russian force was larger than has been supposed. It is said that twenty-five thousand prisoners have been turned over to the Japanese, and that from ten to fifteen thousand soldiers have been killed during the siege. Twenty thousand of the prisoners are reported as sick or wounded. The Japanese are vigorously push-



ing the work of caring for the sick and wounded. Common provisions are plentiful, although the supply of meat and vegetables is small. Probably Japan lost fifty thousand soldiers in killed and wounded through the siege. One of the latest reports made by General Stossel to the Emperor, before the surrender, is given as follows: "We shall be obliged to capitulate, but everything is in the hands of God. We have suffered fearful losses. Great sovereign, pardon us. We have done everything humanly possible. Judge us, but be merciful. Nearly eleven months of uninterrupted struggles have exhausted us. Only one-quarter of the garrison is alive, and of this number the majority are sick, and, being obliged to act on the defensive without even short intervals of repose, are worn to shadows."

Present indications are that the Baltic fleet will be held in the region of Madagascar, until further developments. Whether it will ever proceed to eastern waters probably will depend upon the situation at the opening of next spring. Meanwhile, it is reported that Russia must make a new loan of eighty-one million dollars, at a rate of interest which indicates that her standing in the financial world has been somewhat seriously impaired.

During the week past, especially between Jan. 3 and Jan. 5, a record-breaking storm covered all the eastern and northern section of the United States. In New England and New York, and farther South, the severity of the storm developed a blizzard in point of snow, temperature, and wind. The snow fall thus far has been greater than for many years, and a winter as severe in many respects as last winter is now prophesied.

Theodore Thomas, the noted orchestra leader, died from pneumonia at his home in Chicago, on Jan. 4. He was seventy years of age, and a native of Germany. He came to this country when ten years of age. His father was a violinist of considerable reputation in the town of Essen, Hanover. His home has been in Chicago since 1890. He has built up the Great Chicago Orchestra, and has nearly succeeded in securing for it suitable buildings for a magnificent home. He was by far the most capable orchestra leader in the United States, if not in the world.

On the 5th of January President Roosevelt invited advisors from the Senate and House to a private conference concerning tariff and other items which may require the calling of a special session of Congress.

On the 6th of January it was reported that the flagship of Admiral Rojestvensky, the Kaniay Souaroff, had struck a rock and sunk. This ship was launched at Petersburg in 1902, and started on her present voyage as soon as she was finished. She was of thirteen thousand five hundred and sixteen tons, with sixteen thousand horse power. It was also reported, although not officially, that the Baltic fleet will be recalled. With present indications that seems the only wise thing for Russia to do.

As early as January 5th, it was reported that the Japanese are preparing to strengthen all the defenses around Port Arthur. Material for this purpose has been accumulating, at favorable points, for several months past.

Reports later than those given in a preceding paragraph, indicate that at least forty-eight thousand prisoners have been turned over to

the Japanese, in Port Arthur. If this be true, the force defending that place was much larger than has been reported.

President Roosevelt has declared, with great plainness, that he will co-operate with those settlers in the west who "develop the country" while he will oppose the "land skinner every time." Those who are familiar with many of the practices in new countries by which "government land" is despoiled of its timber, and other natural resources, will commend President Roosevelt's position.

Governor Douglas of Massachusetts, in his first message to the Legislature, discussed tariff and other economic questions, vigorously. The relation of Massachusetts to Canada, and her extensive manufacturing interests, give unusual prominence to such questions in that state.

## TRACT SOCIETY.

Treasurer's Receipts for December, 1904.

Collections:	
J. F. Hubbard, Plainfield, N. J.	\$100 00
Mrs. Lucius Tallet, Otselic Centre, N. Y.	3 00
A. T. Wheeler, Boulder, Col.	5 00
H. W. Stillman, Edgerton, Wis.	25 00
W. B. Maxson, Milton, Wis.	25 00
Geo. W. Coon, Gentry, Ark.	1 50
Mrs. A. K. Witter, Westerly, R. I.	1 00
Ralph G. Junkin, Erskineville, Ore.	2 00
Young People's Board	12 08
Woman's Board	40 00
Churches:	
First Alfred, N. Y.	38 89
Adams Centre, N. Y.	36 00
New York City	10 97
Milton, Wis.	22 43
Milton Junction, Wis.	28 67
Chicago, Ill.	12 50
Shiloh, N. J.	18 21
Hartsville, N. Y.	3 00
Friendship, N. Y.	15 00
Gentry, Ark.	7 44
Hammond, La.	7 25
West Hallock Sabbath School	30 00
Plainfield, N. J.	18 47
Jackson Centre, Ohio	1 75
Welton, Iowa	9 00
Albion, (Wis.) Sabbath School	6 45
First Genesee, N. Y.	22 22
Collections:	
Yearly Meeting N. Y. and N. J. Churches	5 45
One-third collection at Welton, Iowa, forwarded by Mrs. M. G. Townsend	97-509 25
Aggressive Sabbath Reform:	
Mrs. A. E. Allen, Austin, Minn.	3 00
Wm. M. Stillman, Plainfield, N. J.	15 00
Anna L. Ware, Andover, N. Y.	1 00
Mrs. G. W. Stillman, Coudersport, Pa.	3 00
Mrs. Lydia Tassel, Coudersport, Pa.	1 00
H. D. Clarke, Dodge Centre, Minn.	5 00
A Friend, Wisconsin	3 00
Irene L. VanHorn, Boulder Col.	1 50
E. J. VanHorn, Boulder, Col.	1 50
Peter Hamel, Hancock, Wis.	5 00
Publishing House receipts	39 00
	947 34
	\$1,495 59

E. &amp; O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Jan. 1, 1905.

If we are going to get the victory over the world, we have got to gain it through Christ. Act well at the moment, and you have performed a good for eternity.

God makes the rims in which we are placed, but we ourselves can make our lives what we will within these rims.

## The Business Office.

The Business office is making plans to complete the purchase of the Linotype, installed in the office a year ago next April. This calls for an expenditure of \$2,700, which gives the Publishing House full ownership of the machine.

We believe that the experiences of the past year have shown the wisdom of leasing the Linotype. The publications of the Publishing House have been noted for their excellent appearance, and the increased amount of work we have been able to do has materially affected the financial welfare of the plant.

Now we want to complete the payment on this machine. We have some money toward it—you can help us get the rest. Now we leave to you to follow the dictates of your own desires and wishes. But we must complete the purchase of this machine this spring.

The Publishing House has just installed a new wire stitchee in its bindery. This is a power machine of the latest pattern, capable of stapling either a tract of eight pages or a pamphlet half an inch thick. It is much quicker in operation than our old foot-power stapler, and much more economical in the wire used. We hope hereafter to staple THE RECORDER, in place of trying to paste the several sections together. It will add material to the cost of binding, but we desire to give our subscribers the very best service possible, considering the size of our subscription list.

AGGRESSIVE SABBATH REFORM WORK  
FROM DEAN MAIN.

To the Editor of THE SABBATH RECORDER:

*My Dear Brother*—Your letter of Dec. 23, 1904, asking for a free expression of my thought "concerning the value and importance of more aggressive work in Sabbath reform, by the Tract Society," finds me very, very busy; still I cannot but reply to so fraternal a request. The cordiality of your letter, the freedom of expression given me, and the courtesy thus shown, are gratefully acknowledged; and they place me under obligations.

(1) Your inquiry is not one that can be treated quite separately, as though it were one-sided and independent of relations; it is a many-sided question, and vitally related to many others. Therefore a categorical, direct, and brief answer would not suffice, and do justice to the importance of the subject, to you, or to myself. Let me then try to state as briefly as is consistent, with clearness several of the factors that enter into my own point of view.

(2) I once read in a woman's missionary periodical that if the office of the corresponding secretary, with its opportunities and responsibilities, could be passed around among the women of the denomination, there would thereafter be no lack of co-operation or of funds. One's interest depends very much upon closeness of relation. We who are in living, active, sympathetic connection with some great cause, are likely to note with sorrow what appears to us to be a lack of zeal in others. This was my experience when Missionary Secretary. And we who are not in touch with the beating heart of some great movement, are in danger of wondering at the burning interest of others, and of withholding even a reasonable amount of sympathy, and the help that is justly due. It is therefore well

worth the while of us all to try hard to put ourselves in one another's places.

(3) My earliest religious thinking was along the line of foreign missions. It seemed to me that a first duty of Christians was to send the gospel to those who did not know of Christ the Savior of men; and this is my conviction now. Later the Sabbath question came up for settlement; and the struggle was a dreadful one. Pride, ambition, conscience, religion, friendships, were all involved. At length conscience and truth won the victory, and brought peace of mind. Later still, and while a student, a prominent Seventh-day Baptist said to me, in substance, "Let others carry the gospel to the unsaved; it is ours to herald the Sabbath truth." Although I had unreservedly given myself to the Sabbath cause, this declaration of principles chilled me; for if I must choose between loyalty to missions and evangelism, and Sabbath reform, I must choose the former; and for years I was not an over-zealous friend of the Tract Society's special work. But fortunately no such alternative really exists; for truth is one; and missions, evangelism, Sabbath reform, the temperance work, and other causes, may go on side by side, in greatest harmony. It is however in strict accord with history and reason to say that there are times when special emphasis ought to be placed now on this truth and duty, now on that, and that men and women are raised up to do the placing of the emphasis. Thus in the providence of God the world has needed reforms and reformers.

(4) My recent study of the Old Testament for the purpose of systematizing its teachings concerning the Sabbath, under great historical periods, has been almost a new revelation of truth. The clear recognition of the vital importance of the Sabbath to the religious, moral, social, civic, and economic well-being of the people, cannot but be most significant. And these impressions are deepened by the unstinted testimony of modern biblical scholarship to the inestimable and universal value of these ancient Scriptures.

(5) While there is a strong and widespread current of thought and action toward no-Sabbathism and the complete secularizing of the Sunday, there are thousands of voices, and these the voices of men eminent for piety, scholarship, and leadership,—raised against this worldly drifting; because they believe it to be a drifting away from one of the essential foundations of religion, morals, and the common good. And to me every voice in favor of sabbatizing on Sunday is a voice for sabbatizing on the Seventh-day, the day that has by far the strongest support in Scripture, history, and reason. The alternative is Sabbath on the seventh-day or no Sabbath at all.

(6) One of the experiences of which I am most proud and for which I am most grateful, was the possession, in the later years of his life, of the confidence and friendship of one of the greatest men our denomination ever furnished the world,—the late President Jonathan Allen. He greatly desired to have me spend about half of each school year at Alfred, at the head of a department devoted to the study of the English Bible and methods of Christian work, the department to be open to pastors, Sabbath-school superintendents and teachers, and others. In the course of our correspondence he said that our denomination was allowing itself to die at the heart. He meant that we were neglecting

evangelism, home missions, the Sabbath-school, and kindred forms of Christian effort; and he said that in connection with the revivals under the labors of our early home missionaries there were always converts to the Sabbath.

One of the depressing facts just now, whether one's point of view be the general Christian, or denominational and Sabbath reform, is the sad lack of home mission laborers and laborers, and of pastors for our smaller churches. The Western association alone needs more ministers than our Seminary can supply; and yet there are persons who ask, "Where is the demand for more ministers?" The harvest fields are calling for men to come and preach the gospel of salvation in the name of a Sabbath-keeping Christ.

(7) Our colleges should be among our leading sources of educational, Christian, and denominational influence and power. This does not mean that they should be narrowly sectarian, or proselyting institutions; but that, while with open door and warm heart they welcome to the very best in their possession and to the enjoyment of full religious liberty all who come, they should also be openly and decidedly loyal to the denomination whose money for endowment and whose students for strength and character they so much need. And out from our colleges and theological seminary there ought to go in increasing numbers Seventh-day Baptist young men and women well prepared in head and heart, in principles and practice, to fill their places in the denomination and the world's work.

(8) Other denominations are confessing to themselves the necessity of more systematic self-instruction in their own history, beliefs, and practices; and are devising extensive ways and means for teaching of both old and young. The need of similar self-instruction among ourselves cannot be less imperative. How many of our people and Sabbath schools will follow the *Helping Hand* during 1905 in a one-year's course of study in the Old Testament, with special reference to its Sabbath doctrines? How many will ask the Sabbath School Board to furnish a course in the New Testament, and still other courses in denominational history, biography, faith, and practice? Our self-preservation demands both self-evangelism and self-instruction. It is confidently expected that our Sabbath school cause will move forward under the leadership of a denominational secretary; and are not our young people nearly ready for an advanced movement under the hopeful, inspiring, loyal, and intelligent leadership of a denominational secretary for young people's work?

(9) One of our most devoted and loyal ministers once spoke of two men whom he knew, one a Methodist who was morally clean, and a reliable neighbor and citizen; the other an outwardly zealous Sabbath-keeper, but morally untrustworthy; and then asked, "Can there be any doubt as to which was the more pleasing to God?" According to the opening chapter of Isaiah's prophecy Jehovah God cannot endure our Sabbath-keeping unless we put away the evil of our doings from before His eyes. The commandment of Jehovah is exceeding broad; its requirements are boundless. Sabbath-keepers should keep very close to our holy God in trustful obedience and righteousness of life. We may not unjustly claim that the keeping of the Sabbath is essential to a completed Christian character and conduct; but let us beware of forget-

ting that the religious and moral life of a Seventh-day Baptist may come far short of being a well-rounded out life in Christ. It becomes us reformers to be divinely formed into a growing likeness to Jesus our Lord.

(10) The world's industrial progress cannot be measured either in its variety or extent; and the professions, politics, and commerce of the twentieth century, may well stimulate the highest ambitions of the best of men. Archimedes, the Greek mathematician, said that with a place to stand and a lever of sufficient length he could lift the earth; but if Sabbath-keeping Christians are to move the world they must stand upon it. Jesus laid foundations of his kingdom in individual hearts, and taught the many or the few, in public or in private; but He made the city of Capernaum, a place of political and commercial importance, His headquarters, and dropped seeds of truth into the ever-moving streams of human life. And His missionaries, of New Testament times, did not go first to rural districts, but to cities, centres of thought, life, and action.

But doors of opportunity are closed to Sabbath-keeping young men and women, we are told. Yes, it may be that some are really closed to us; and according to history and experience it is pretty likely that some appear to be shut which we could open for ourselves if we would. The Sabbath does seem to be an occasion of difficulties in the way of getting on in the world; and so sometimes does conscience in regard to other things, too. But in any event truth and conscience are of infinitely greater value to one's soul than any mere earthly good; such is the testimony of both religion and reason.

Every worthy ambition is to be encouraged. I would like to set all Sabbath-keeping young people on fire with a desire and purpose to make their influence felt amid the world's best thought and action. But who has ever heard or read of any real or great success that lies on the hither side of obstacles and difficulties and toil? That magnificent building must be due to an architect's skill; and that splendid painting must be the product of an artist's brain; though there are a hundred things about them both which I cannot understand. There are a thousand things about this universe, of which I am a part, that I cannot comprehend; and I cannot solve all the problems of my own experience. But I am persuaded that the world must depend for its existence upon God my heavenly Father, who preserves and governs it, and cares for His children, in love, and with reference to highest ends. In this assurance I find intellectual and spiritual rest. And therefore I believe that before Sabbath-keeping young people of capacity, conscience, industry, integrity, faith in themselves, fidelity, and skill, there are doors that will open to many profitable industries, to actual competence, and to something of place and power in the world of affairs.

Industrial, social, educational, commercial, and political problems and opportunities are now as never before vitally related to our denominational well-being, and are facts to be reckoned with in connection with all Sabbath reform effort. Our leaders in these lines of human activity are now called of God, as certainly as is Secretary Lewis, to be leaders also in Sabbath reform work. Why not consecrate the brains and capital of Sabbath-keepers to the promotion of Sabbath-keeping business enterprises that

Continued on Page 25.



## Missions.

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

THOUGH one may have been a pastor and member of several churches, no church is quite so dear as the old home church. There Christ was found precious in boyhood days or early youth; there baptism was received and the church joined; there Sabbath services were enjoyed and highly prized; there early influences and impressions were received that did much to mold and establish after religious life and character. Going to meeting with father and mother, staying to Sabbath school, attending the prayer meeting, though a two miles' walk there and two miles back. All, all come back in sweet memory, and with grateful heart we thank God for the old home church and its enduring influence upon our life even to-day. Little did we sense then the long but able and fervid sermons of the dear old pastor, tall, stoop-shouldered, with a sweet, benign face, large head covered with a wealth of gray, and a voice so tender, but how those words and that life stay by us to-day. Well do we remember a pastoral visit he made once to the old home, and as he was about to depart, he put his hand on our head and said to father: "Is not this boy a Christian boy, he looks as if he might be? Certainly he ought to be." Dear old man, who went to Heaven long time ago. Wonder it he knows now how deep those words went down into that boy's heart and affected his after-life? Among the dearest recollections of our boyhood days is the going to meeting with father, walking across the fields, hand in hand, on a bright summer Sabbath morning, all nature so lovely, and the sweet music of bird and insect. "The tired horses must rest to-day, we will walk to church," was the word. Thank God for those walks to church. Though nearly three score and ten, with a head crowned with white, how those walks to church live with us to-day. One of the saddest nights of our life was the night when the old meeting-house burned down, the work of a wicked man. How we remember the tall pulpit, the chairs in front, in which sat the deacons during service, and now and then how they would follow the sermon with warm exhortations that would bring tears to many eyes. Ah, those days and scenes are gone; yet they live to-day in lives made better by them.

It was a sweet pleasure last Sabbath to speak to the people from the pulpit of the old home church of the great salvation through Jesus Christ. To speak to them of what earnest, faithful, consecrated fellow-workers we should be in individuals, as churches, and as a denomination, with God the Father, with Jesus Christ the Saviour, with the Holy Spirit, the Quickener and Sanctifier, in the glorious work of saving men from the ruin of sin in this life and for the life to come. Yet that sweet pleasure was tinged some with sadness. As we looked upon the congregation, where were the dear fathers and mothers we used to see and meet? Almost all gathered home. Some of the associates of our early manhood are left. How pleasant to look into their faces and grasp their hands again. How we rejoiced to see new young faces, strange faces, in the pews, with attentive ears and worshipful spirits. Though the workers fall and go to their eternal reward, new workers fill up the ranks and the work goes on.

## THE SABBATH RECORDER.

It was ours again to walk home, on New Year's Day this time, over bare fields, not with father, but alone, and stop now and then on hilltop and look up and down the valley, and upon the hilltops and sleeping sides around in view, and note the farms and farm-houses. Mr. A. lived there; Mr. B. lived yonder; Mr. C. in that house, and so for a score or more homes, not one in them all we once knew are living—they are gone. The farms have passed into other hands. What great changes do forty or fifty years make in any community in the inhabitants thereof, in the face of the country, and in the progress made. But we note more the changes in the people. We who were the boys then are the old men now. How soon it will be said of us, they, too, are gone. One generation passes away, another follows. The serried ranks of one pass on, another follows, and so will be the tramp, tramp, tramp of the generations until time is swallowed up in eternity. How important it is as we in the ranks pass by, it shall be said to us: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THERE are many anxious men and women in this great world of sin longing for some one to tell them of a Redeemer's love and of a power mightier than they know, to deliver from the oppression of the enemy. How will you get at it? Of course you have a love for souls, if really saved and living in peace and power. 1. Be filled with the Spirit and saturated with God's Word, Acts 1: 8; Isa. 55: 11; Heb. 4: 12. 2. Let it be the business of your life and not a matter of trivial importance, John 15: 16; Lu. 9: 57-62; Ro. 1: 15; Col. 1: 29. 3. Be definite. Wait upon God for wisdom that you may walk in the way prepared by the Spirit, Acts 8: 26-31; 16. Make some one the special object of prayer, believing that the Spirit will faithfully do His office work, Jno. 16: 7-14. 4. Do not be obtrusive for He is wise who winneth souls, Ps. 11: 30. Be diligent in following the Spirit's guidance in prayer, word, tract or letter and leave results with God. 5. Do not be discouraged if some will not yield. Take others on your prayer list and be assured that your labor in the Lord is not in vain, 1 Cor. 15: 58. What a mighty revival would break out if all in our churches who bear the name of Christ would awake to this blessed service of personal work for Christ.—*Rev. M. S. Anderson.*

### THE CHILDLIKE SPIRIT.

This world has nothing finer to show than the simple spirit of love and trust. Those who teach us best and who teach us most of actual life are persons of simple faith, happy confidence and a quiet practice of love, sympathy and the long list of homely virtues. What a world this would be if everybody in it were as good as are some of these quiet spirits whom we know, but of whom the great world never hears. The doubter and the questioner disturb us with their endless problems, as though the world were a great bundle of interrogation points. There can be little peace so long as every sentence begins with a "what" or a "why." What a relief it is to escape from this turmoil of "queries" and to find a person who lives in the calm strength of "the everlasting yea!" How is this "calm strength," this simple power acquired? Not surely by blind faith. Not by hiding away in ignorance, like the os-

trich. Not by the dogmatic temper of mind. Not by slavishly following custom and tradition, as though things were proved true simply because grandfathers thought so! No, that method often produces a very poor kind of life, and is never the path to real power. The true path is more positive.

The calm strength of the true life is always found in persons who test their faith by living by it. They carry no unused baggage. They translate all their beliefs and doctrines into actual stuff of life. Their system of doctrines is like the skeleton in the body. It is not carried as a load. It is the inward strength and firmness which gives the body power to bear burdens and to do positive work. Each new truth grows out of what has already been tried and tested and found solid in the stress and strain of living. A faith like that can no more be lost than life itself can be. It is an inherent part of the structure.

The healthy boy never stops to ask what makes him healthy. He never worries about losing his health. He lives by it, acts upon it, and so adds more cubits to his stature, more pounds to his weight and new strength to his muscle. Somewhat so the true believer starts with a simple, unanalyzed, child-like faith and tries it. He sees whether it will work. He is told of the love of God for him. He believes it and goes to living as though he knew it was so. It makes his whole life glad and happy. It gives him a sense of dignity and worth. It makes him afraid of wasting life on follies. In a word, he practices the love of God and it rests him through and through. It answers a host of "whys" and "whats." It centers him, establishes him, builds strength into him. So, too, with all the items of his faith. He does not need to defend them loudly or to grow red in the face in his efforts to proclaim them. He uses them, as a healthy child uses his food, to build more bone and fibre.

Sooner or later all the neighbors believe in such a man or woman. They count on such a person. They set their spiritual watches by him. They know that his religion will wear. They do not need to have a printed statement of his creed. They see the name in the forehead and they know that God has been at work on that individual.—*The American Friend.*

### BOY VANISHED IN THE MAN.

Lost! I have lost him! Where did he go?  
Lightly I clasped him. How could I know  
Out of my dwelling he would depart  
Even as I held him close to my heart?

Lost! I have lost him! Somewhere between  
Schoolhouse and college last he was seen.  
Lips full of whistling, curl-tangled hair  
Lost! I have lost him! Would I knew where.

Lost! I have lost him, Chester, my boy!  
Picture book, story book, marbles and toy,  
Stored in the attic, useless, they lie.  
Why should I care so much? Mothers, tell why.

Yes, he has gone from me, leaving no sign,  
But there's another calls himself mine.  
Handsome and strong of limb, brilliant is he;  
Knows things that I know not. Who can it be?

Face like the father's face, eyes black as mine,  
Steps full of manly grace, voice masculine;  
Yes, but the gold of life has but one alloy,  
Why does the mother heart long for her boy—  
Long for the mischievous, queer little chap,  
Ignorant, questioning, held in my lap?  
Freshman so tall and wise, answer me this?  
Where is the little boy I used to kiss?

—*The Cork Examiner.*

## Woman's Work.

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

### A CREED.

I believe in human kindness  
Large amid the sons of men,  
Nobler far in willing blindness  
Than in censure's keenest ken.  
I believe in Self-Denial,  
And its secret throb of joy;  
In the love that lives through trial,  
Dying not, though death destroy.

I believe in love renewing  
All that Sin hath swept away,  
Leavenlike its work pursuing  
Night by night and day by day;  
In the power of its remoulding,  
In the grace of its reprieve,  
In the glory of beholding  
Its perfection—I believe.

I believe in Love Eternal,  
Fixed in God's unchanging will,  
That beneath the deep infernal  
Hath a depth that's deeper still!  
In its patience—its endurance  
To forbear and to retrieve  
In the large and full assurance  
Of its triumph—I believe.

—*New York Tribune.*

### A PROTEST.

A circular letter has been sent to the newspapers and woman's clubs throughout the land, calling attention to a bill now pending in Congress.

The bill proposes to unite Oklahoma and Indian territories into one state under the name of Oklahoma and to combine New Mexico and Arizona territories into a state under the name of Arizona. The bill would allow these states, when organized, to disfranchise minors, criminals, lunatics, non-residents, ignoramuses and women. This portion of the bill reads: "That said state shall never enact any law restricting or abridging the right of suffrage on account of race, color, or previous condition of servitude, or on account of any other conditions or qualifications, save and except on account of illiteracy, minority, sex, conviction of felony, mental condition, or residence; provided, however, that any such restrictions shall be made uniform and applicable alike to all citizens."

The injustice to women might be averted by striking out the word "sex." The circular asks that all organizations of women write to the two Senators from their state, and to communicate with Senator Beveridge, chairman of the committee, asking these men to use their influence for the omission of the word, sex or the omission of the paragraphs altogether. Newspapers are also asked to call attention to the matter.

The protest is signed by Miss Susan B. Anthony, Rev. Anna H. Shaw, Mrs. Mary A. Livermore, Miss Margaret Haley, Miss Clara Barton, Mrs. May Wright Sewall, Mrs. Florence Kelley, Mrs. Frederick Schöff, Mrs. Lilian M. N. Stevens and many other well-known women.

### WOMAN'S BOARD RECEIPTS.

Previously reported \$142 75  
*Receipts in October.*  
Albion, Wis., Willing Workers; for school in Fouke, Ark., ..... \$ 5 00  
Alfred Station, N. Y., Woman's Evangelical Society; for Tract Society, \$5.76; Missionary Society, \$5.76; Miss Burdick's salary, \$1 ..... 12 52  
Alfred, N. Y., Woman's Evangelical Society; for Tract Society, \$5.00; Missionary Society, \$5.00 ..... 10 00

Milton, Wis., Ladies' Benevolent Society; Missionary Society debt, \$5.00; freight on China box, \$1.30 ..... 6 30  
Peninsula, Ohio, Miss Frances E. Stillman; unappropriated ..... 1 00  
Providence, R. I., Mrs. R. T. Rogers, 117 Broad street, unappropriated ..... 10 00—\$ 44 82

### Receipts in November.

Adams Centre, N. Y., Ladies' Aid Society; for Tract Society, \$25; Missionary Society, \$25 ..... \$50 00  
Brookfield, N. Y., Ladies' Missionary Aid Society; for Tract Society, \$10; Miss Burdick's salary, \$10 ..... 20 00  
Chicago, Ill., Mrs. J. N. Burno; M. E. Bailey Scholarship, Milton College ..... 1 00  
East Boston, Mass., Mrs. Eliza E. Stillman; unappropriated ..... 3 00  
Leonardsville, N. Y., Mrs. Rebecca E. Wheeler; Board expenses ..... 5 00  
Milton, Wis., Ladies' Benevolent Society; for Tract Society, \$5; Missionary Society, \$5.00; Board expenses, \$3; Mrs. M. G. Townsend's salary, \$2 ..... 15 00  
Walworth, Wis., Ladies' Aid Society; unappropriated ..... 5 00  
Welton, Iowa, Ladies' Benevolent Society; unappropriated ..... 11 00—\$111 00

### Receipts in December.

Adams Centre, N. Y., Ladies' Aid Society; for Tract Society, \$12.50; Missionary Society, \$12.50 ..... \$25 00  
Akron, N. Y., Mrs. S. A. B. Gillings; subscription to Sabbath Recorder, \$2; Tract Society, \$13 ..... 15 00  
Belmont, N. Y., Mrs. C. D. Potter; unappropriated ..... 5 00  
DeRuyter, N. Y., Woman's Benevolent Society; unappropriated, \$15; in memory of Mr. and Mrs. B. G. Stillman, education, \$2 ..... 17 00  
Marion, Iowa, one-third collection, by Mrs. M. G. Townsend; Missionary Society ..... 97  
Nile, N. Y., Ladies' Aid Society; for Miss Burdick's salary, \$10; Home Missions, \$2.50; evangelistic, \$2.50; Board expenses, \$1 ..... 16 00  
Nortonville, Kan., Nortonville Missionary Society; unappropriated ..... 35 00  
Nortonville, Kan., Sabbath School; Boy's School, China ..... 30 00  
Santa Rosa, Cal., Mrs. Leah B. Brewer; Missionary Society, \$1; Milton C. E. Society, \$50; Milton Church, \$1 ..... 2 50  
Utica, Wis., Mrs. D. B. Coon; for Tract Society ..... 2 50  
Utica, Wis., Mrs. J. H. Coon; for Missionary Society ..... 2 50  
Westerly, R. I., Woman's Aid Society; for Tract Society, \$35.00; Missionary Society, \$35.00 ..... 70 00—\$221 47  
Total ..... \$527 04  
EMMA T. PLATT, Treas.

### AS OTHERS SEE US.

The editor of the *Woman's Tribune* has been travelling through the West, speaking in different places. She gives us her impression of Milton and its workers:

Shortly after my last letter I gave two lectures at the College hall in Milton, Wis., the proceeds of which were to be shared with the college for the Whitford Memorial Hall, a project for which a number of successful entertainments had recently been held. One of these was an organ recital given by President Daland, in Janesville. The portraits of the first president and his wife, Mr. and Mrs. Whitford, and of Mr. Babcock, the largest contributor to the college, are in the hall. It is from the endowment by Mr. Babcock that the faculty are paid, as the small tuition fees only suffice for running expenses. I attended several classes and noted

the thorough work. I could but think what an advantage it is to students to be prepared in these small groups for the junior year or special courses in the University.

The college being Seventh-day Baptist, there is a missionary spirit among the faculty which makes them willing to teach for a much smaller sum than their talents would command elsewhere. Even President Daland, an accomplished linguist, an experienced educator, and a fine executive, receives but \$1,000 a year for his services.

Milton has just incorporated, and the ladies have formed a Village Improvement Society, which, with club, church and college work, makes it impossible to revive the once flourishing Woman Suffrage Society at this place, although the general sentiment seems to be favorable. I was the guest of Mrs. Finette A. Clarke, who had also brought about the opportunity to speak in Milton.—*Woman's Tribune.*

### IT DOESN'T COST MUCH.

It doesn't cost much to go around the corner after dinner and ring the doorbell of your sick friend. You can say that you missed him from business during the day, learned on inquiry that he had been ill these three days, and, of course, had an interest to know how he was. The mere inquiry of itself will be worth more to the caged invalid than his doctor's doses. To go in and sit with him a half hour would be worth more. The cheery, healthful air of your presence is about all that is needed; you had better assume that he is not very sick; but, if he insists upon it, you had best listen kindly to his narrative of ills. I say it is worth much to him. But it is worth incalculably more to you. For, mark you, he will never forget it. He might forget it if you loaned him a thousand dollars; but a sick day's call? Never forgotten! That's one of the ways to make friends.

It doesn't cost much, when you are waiting at a railway junction for your train, to go seek out your acquaintance in the town. Not that you want to sell him any goods or transact any other business. Not that you "cousin" for a dinner or would investigate a customer's credit. No errand but to keep up the acquaintance or renew it. It is the way some bright and big hearted men have of making and keeping their friends.

It doesn't cost much to remember the name and address of pleasant people whom you meet crossing the Atlantic, or on some Western stage journey, or in some lone hotel. A wise man will preserve such fragments of delightful relations with his fellows. A fool forgets all about them the next day; he never expects to encounter them again. But he will meet them again, be sure of that. Ten to one he will see the day when he will wish he had fostered the acquaintance when he had no axe to grind, for now he has his axe in hand, and these people could grind it for him. But, of course, he is ashamed to ask.

It doesn't cost much to pay your social duties with promptness. You owe the O's a call. The B's are newcomers in your vicinity, and you ought to call; you intend to call, but week after week passes, and you do not call. Other people do the agreeable, and the A's and B's vote other people "very nice." Meanwhile, you suffer by contrast; they vote you rude, selfish, unsocial and what not—all of which you do not deserve; you are simply careless or lazy. But



the day comes when it would be worth solid silver and gold to you to be on really good terms with these people; and then it is too late; your overtures would seem mercenary and calculated. Keep good neighbors. It is easy.

It doesn't cost much to do a little more than your part in "covering up" at night, my boy. I mean you, the young clerk in the store. If you are ready to lend a hand at piling back the goods after closing time; if you willingly stay after hours to help some fellow behind with his task; if you share the box of grapes or apples sent down from the country home farm, asking mother to express them to the store rather than to your boarding place, and knowing full well that it will be precious few of them that will go down your own throat; yet all this "pays." Do not misunderstand me. It would spoil it all if you calculated, selfishly, on the eventual profit of it all for yourself. But to cultivate the heart-feeling, that selfishness is, poor economy, and generosity is always legal tender the wide world over, that is what I mean. And it is the small, inexpensive services—those that do not cost much—which go the furthest.

It doesn't cost much to do an errand, perhaps. You are to be in town and can take a bundle. You are to be near and can squeeze out ten minutes to take a message into an office. You go three blocks out of your way. You think nothing of a little trouble; indeed, considerable trouble can be safely assumed. To be sure, there is a limit. Sensative people dislike to be under great obligations for errands. Hence it is the little errands, those that do not cost much, which are most acceptable. But I tell you they make friends fast and firm among people of real heart. The obliged party multiplies the little by a large multiple; he thinks, "What would he have done if I had only put him to a real test? Why, see! He exerts himself to do this small errand for me as if it were an affair of the greatest importance. I like the fellow." I undertake to say that there is no surer way of knitting up exquisite and strong friendships among fine-grained people than scrupulous kindness in doing small errands. If there is anything under the canopy which it is difficult to get done well, as you would do it yourself, in fact, it is a small errand. Obliging errand-doing is the nap on the fabric of friendship. It is only my best friend whom I dare trouble with a little errand. There are hundreds of people among my acquaintance whom I am afraid to ask to post a letter or call and get me a morning paper. The delicate tracery of fine etching is in these small offices.

It doesn't cost much to remember the vitally interesting events in your neighbor's life history. What a ghoulish blunder it is to ask after our friend's wife when she has been in her grave these ten days! Nothing, absolutely nothing that you can say will purge you of cruelty in his mind. And you will yourself feel like a grave robber. He was your neighbor, and you ought to have remembered. The pretty little remembrance of a wedding day, fixed for your neighbor's house, and you have the cards; the child's name, the fact that his son sailed on the Etruria and is now due in Queenstown, or that his daughter went away to school yesterday, or that you heard something to his credit this morning. It doesn't cost much after a little schooling of the mind, but it counts for thousands!

Perhaps, after all, I am wrong. It may be that the sort of thing I have been talking about would cost a great deal of effort in a man or woman who finds it unnatural. It may be that these tokens of good will are impossible to a mean and selfish nature. They are, however, to the truly generous like wild-flowers on a fat soil—easily growing even among weeds and along the very borders of the garden. It may be that many people could work themselves up to the performance of a huge and costly kindness who could hardly be civil in a railway car if you had inadvertently taken their seat. An elephant can be pitchforked till he dances, but a happy child dances from very joy. No paint ever equals the sunshine. No base, bad heart can be neat in his kindness; he is a very sloven, a bungling giant fingers attempting to thread a needle while the drops of sweat stand on his puckered brow.

Indeed, the unthinking civility which is already done before you are aware of it, the spontaneous small courtesy that adorns politeness, like frosting on silver surfaces, and the rhythmic grace of pretty proffers with genteel speech—these do bespeak a genuine good heart. They give the ploughman a politeness richer than the waxed Adonis of the salon can generally boast; they lend an added glory to true womanhood; they beautify little children more than their silks and furbelows; they make the statesman "magnetic," and transform the philosopher from a bore to a charming companion; they are indispensable to the clergyman who would win wayward youth; they make a welcome for the family physician, as their lack often costs a physician many a valuable patron with sensitive nerves and a large purse. The small courtesies of a noble and sympathizing spirit are like the nameless aprons of flowers. Science has never yet explained a perfume. Rules of etiquette have never yet compassed the thing to which I have easily directed your attention—for every one can recognize it, yet none can quite describe it. It is a good and a severe test of your nature, namely: Do you easily and naturally and constantly perform kind deeds that don't cost much?—*The New York Weekly.*

#### SUNDAY LAW'S FAILURE.

District Attorney Jerome created a sensation at a meeting of representatives of various organizations of the Methodist Episcopal Church at the rooms of the National Temperance Society, in Fourteenth street, New York, Jan. 3, by offering to accompany a committee to demand from Police Commissioner McAduo the enforcement of the law against selling liquor on Sundays.

"You people get together and talk," Mr. Jerome said in the course of his address at the meeting, "and that's all you do. But I'm willing to do more. I will go with you and ask the Police Commissioner to enforce the law. I will go with you and ask the Mayor to remove the Commissioner if he neglects to do so. I will go with you and ask the Governor to remove both. You will then see what is behind all this."

At the close of Mr. Jerome's speech a motion was made for the appointment of a committee to take up Mr. Jerome's proposition. It caused a deal of discussion, during which several of those present asked questions of the District Attorney and expressed their views. William T. Wardwell, the well-known Prohibitionist candi-

date, representing, he said, nobody but himself, declared that he would decline to support such action by the meeting, as he believed the committee would be laughed at.

"You're right," replied the District Attorney, "you will be laughed at, and I'll tell you why. It's because you will not be sincere in what you do. You will leave here, and after thinking the matter over will decide that something must be done, and then, in order to appease your conscience, will make a half-hearted effort. I hope you will disappoint me. I hope that you will have as much backbone as your resolution would indicate. I will stand with you. I will go with you, for the evils which exist you have not over estimated, and you cannot over estimate; and if you will stick together, and get the Baptist and the Methodist communities in the western part of the State to help you, you will find that the Republican Governor will take some action. Then the law may be enforced, for he will see in the movement what will affect his political life."

In the early part of the address at the meeting Mr. Jerome said:

"I do not believe that in a community like this a law forbidding the sale of liquor on Sunday can be enforced. Ninety per cent. of the saloons of New York are doing business on Sunday. There are two hundred thousand people in this city who frequent saloons on Sunday, who do not want to go through the hollow mockery of ordering a sandwich which they do not want. You can go to Coney Island and see in an hour two thousand violations of the law, a piece of bread the size of a piece of paper, and as unedible, doing service as a meal.

"There were never more honest efforts to enforce the laws than were made by the Strong and Low administrations, but they were thrown out of office, and their defeat was due more to this enforcement than to any other cause. Not one-hundredth part—no, not one-five-hundredth part—of 1 per cent. of the violations of the Liquor Tax Law every Sunday are ever brought to book, not to justice, mind you, for the percentage in that case is even smaller. This shows that the law is practically not enforceable—in the bounds of the definition which I have made. A community of democratic institutions, with locally elected or appointed officials, cannot do otherwise than to wink at the law's violation. Enforcement would mean the political destruction of those officials.

"The only way to enforce such a law is by the appointment of officials by the Governor, who will not be affected by local considerations. But if you think that such a law will ever come through the wish of the morally inclined you will make a great mistake. No, it will be as a sop to the strong Baptist and Methodist communities in the western part of the State.

"If you really want the law enforced go to the Police Commissioner. He can enforce it if he will, but it will mean the destruction of the political party for which he stands. If he does not enforce it go to the Mayor and see if he will remove the commissioner. If he does not do this go to the Governor. Will he remove the Police Commissioner, as he has the power to do? Try it and see. Now the primary duty of enforcing the law does not lie with the District Attorney. It lies with McAduo; it lies with McClellan; it lies with the Governor, Frank W. Higgins. Go to them. See what will happen."—*N. Y. Tribune.*

#### AGGRESSIVE SABBATH REFORM WORK

Continued from Page 21.

would furnish employment to hundreds of hands and heads? Why not have a Sabbath-keeping bank in Plainfield and another in West-erly? Why was Samuel Ward made Governor of Rhode Island and a member of the Continental Congress? Why has one honor after another come to Governor-elect Geo. H. Utter? Because the State wants such men. Why was the late Thos. B. Stillman placed over the then great Novelty Iron Works? Because his capabilities in the judgment of business men, had a money value. Why have such men as the late Prof. Wm. A. Rogers and Mr. Geo. H. Babcock, Prof. A. R. Crandall, and others, been given important tasks in the spheres of education and industries? Because the world was ready to exchange money for their knowledge and trustworthiness. It was once said to a prominent Seventh-day Baptist doing a good business in a large city, "If you would actually close your store on the Sabbath and let it be known why you do so, it would be worth to Sabbath reform more than a car-load of tracts." Does some reader tell me that all this is academic, visionary, unpractical? Then in the same breath you do also tell me to lose faith in the providence of my God and Father.

(11) Social reform, temperance work, education, Christian Endeavor, the Bible School cause, missions, evangelism, and other Christian efforts, furnish many opportunities for union and inter-denominational labors, and frequently give rise to questions affecting duty and privilege. It is one thing to join in such movements as though we were indifferent to the doctrines and practices that separate us from others; it is quite another thing to join as Seventh-day Baptists, and with the clear understanding that while we gladly share in the responsibilities and work we are also to share equally in all rights and privileges. It is one thing to separate ourselves from the world's great movements; it is quite another to throw ourselves into them with a power, wisdom, and breadth of human sympathy that command the world's respect. And it is believed that the latter courses have never dishonored the Sabbath or hindered Sabbath reform.

(12) Ancient peoples, their customs, literature, and religion, are understood now as never before; and knowledge advances. The wonderful progress in the physical sciences is now commonplace; and the physical universe is reverently looked upon as a part of the revelation of the ways and greatness of God. The scientific and illuminating doctrine that the divine method in the creation, preservation, and government of the world of matter and spirit is evolutionary and progressive is gratefully accepted. And the following principles of interpreting the universe, history, the Bible, religion, and the multitudinous aspects of human life, individual and associated, are given, in modern thought, great emphasis and scope:—(a) Events of every kind, words and actions, are to be interpreted in the light of their times and relations; all history consists of a unity of related parts; and the course and significance of events are to be explained by the law of a divinely guided evolutionary progress toward spiritual ends. (b) Modern scientific thought demands of whatever claims to be the truth clear statement, accurate definition, convincing evidence, and that it be capable of taking its place in a system of related

parts so as to prove its living connection with other truth and fact. This demand is reasonable when it also, recognizes the reality and place of faith and feeling in the sphere of knowledge. (c) When reading or studying some portion of the Bible a true literary spirit asks, "What was the writer's aim and range? Is this writing narrative, history, oration, epistle, prediction, prose, poetry, fact, fiction, literal, or figurative, in form?" One who would correctly interpret a passage and find its fullest and richest meaning must be able to answer fairly well such questions as these. (d) Philosophy enthrones reason and inquires into the nature, origin, relations, and purposes of things. One may not refuse to believe what the human reason cannot comprehend; but one may reject that which certainly contradicts reason. It is, however, just as reasonable to say also that as one must possess something of an artist's or a scholar's spirit and capacity in order to appreciate and interpret works of art and scholarship, so must one who is to appreciate and interpret the Bible and the Christ be in general accord with the aim and spirit of Christianity. (e) That which claims the power of redemption must redeem; that which professes to be pure, light, hope, help, and truth, must cleanse, enlighten, comfort, strengthen, and nourish. But one may not be passive here; for it is only he who wills to do the will of God that shall know of the doctrine. Reason demands that whatever professes to be good shall stand the test of true experience. (f) The individual life reaches no complete development excepting by association with other lives. Family, church, school, neighborhood, state, nation,—nations, rich and poor, labor and capital,—these are names for a multitude of human relations. And unless our religion, our Sabbath, and our Sabbath reform can bring good into these relations the world does not want them. It is ours to experience and to witness to their power.

Modernly educated young men, it is said, will not read old theological treatises. This is not because these books do not contain much truth, but because this truth is clothed in forms of thought and expression that no longer possess life and power. We do not teach a new theology so much as we teach old truths in new lights and better modes of thought and forms of expression and from new points of view. We do not teach men to believe in the Bible because of the doctrine of inspiration, but to find in the Bible a book of such a character that it can only be explained by inspiration. We do not lead men to Christ by the way of gospel miracles; but to belief in miracles by the way of faith in Him as a savior from sin. We are living in a critical transitional period. Thinking young men and women are re-examining and re-laying the foundations of their Christian belief and practice. A few will go down into the gloom of scepticism; the many will come forth with a more intelligent and stronger faith than they ever had before.

The Bible, religion, theology, Christianity, the Church with her ministries, the Sabbath, and Sabbath reform, must face these facts, and we must adjust our thought and methods to these principles. Happily the Bible, Christianity, the Sabbath, possess the freedom of life; and, like everything that lives, can adjust themselves to new and changing conditions, gaining not losing power thereby.

The blessed doctrine of redemption in a cruci-

fied and risen Lord is not proved false by the overthrow of some theory of the Atonement that could not stand the test of modern thought. Such works as "Ought Christians to Keep the Sabbath," by R. A. Torrey, have no doubt strengthened many in their Sunday-keeping, and, perhaps, troubled some of our people, by a speciousness of reasoning based on theories of biblical interpretation that are not scientific or modern. May it more and more be said of our Sabbath-keeping, Sabbath literature, and Sabbath reform methods and spirit, that they possess the freedom of true life, and the fairness, thoroughness, sympathy, and breadth of the best modern thought.

(13) The theme of the second convention of the Religious Education Association was "The Bible in Practical Life." The honor now paid to the Bible by leaders of thought, and plans and facilities for Bible study, have never before been equalled. Christianity is the universal religion, possessing the elements of truth found in other great religions and supplying what they lack. And Jesus of Nazareth, as Prof. William Adams Brown says, "is the distinctive feature of the Christian religion. In restoring Him to His rightful place in Christian thought and life, modern scholarship has taken the greatest single step in the direction of a scientific definition of Christianity." And Christianity "is the progressive realization, in thought as in life, of the supremacy of Christ." The Sabbath is essentially and fundamentally a biblical question; and we ought to double our zeal in promoting Bible study. And if the Sabbath and Sabbath reform are matters of supreme importance, they must rest first and most of all upon the supremacy of Christ and the gospel.

(14) It is probable that we do not half realize what the influence of the Tract Society's work has been. Years ago a few people near Fayetteville, N. C., of high standing in church and community, turned to Sabbath-keeping. And it was once my privilege to bring from them the following message: "Tell our brethren of the Tract Board that we thank them for sending us the Sabbath truth, a blessing of which we think ourselves unworthy." And now two young men from that little church are in school at Alfred. The South-Western Association had its beginning in the conversion of Rev. J. F. Shaw through *The Outlook*. Our Southern Illinois field was opened by the labors of a Tract Society agent. And a package of tracts was the seed planted in Holland, from which our noble mission there has grown.

The "Sabbath question" is spoken of as a "living and burning" one, by those outside ourselves; the Sunday is not called The Sabbath as it used to be; the grounds for keeping "Lord's Day" are more and more transferred from the New Testament to the Church; "I would rather keep Saturday," is an utterance of one in the front rank of a metropolitan ministry; the un-American and unjust principles of Sunday legislation, and of "A Christian Constitution" for our nation, are either losing friends or being urged in a manner that seems to me to be neither hopeful, liberty-loving, nor Christian; our denomination, though least among the tribes of Israel, has influence, fills positions, and commands respect quite out of proportion to our numbers; the general attitude of the Church and the world towards us is changing either to a more fraternal and Christian regard and fellow-

Continued on Page 28.



### Children's Page.

**GRANDMOTHER'S SERMON.**  
 The supper is over, the hearth is swept,  
 And in the wood-fire's glow  
 The children cluster to hear a tale  
 Of that time so long ago.

When grandma's hair was golden brown,  
 And the warm blood came and went  
 O'er the face that could have scarce been sweeter  
 Than now in its rich content.

The face is wrinkled and care worn now,  
 And the golden hair is gray;  
 But the light that shone in the young girl's eyes  
 Never has gone away.

And her needles catch the fire-light,  
 As in and out they go,  
 With the clicking music that grandma loves,  
 Shaping the stocking-toe.

And the waiting children love it, too,  
 For they know the stocking song  
 Brings many a tale to grandma's mind,  
 Which they shall hear ere long.

But it brings no story of olden time,  
 To grandma's heart tonight—  
 Only a refrain, and quaint and short,  
 Is sung by the needles bright.

"Life is a stocking," grandma says,  
 "And yours is just begun;  
 But I am knitting the toe of mine,  
 And my work is almost done.

"With merry hearts we begin to knit,  
 And the ribbing is almost play;  
 Some are gay-colored and some are white,  
 And some are ashen gray.

"But most are made of many hues,  
 With many a stitch set wrong;  
 And many a row to be sadly ripped  
 Ere the whole is fair and strong.

"There are long, plain spaces, without a break,  
 That in life are hard to bear;  
 And many a weary tear is dropped  
 As we fashion the heel with care.

"But the saddest, happiest time is that  
 We count, and yet would shun,  
 When our Heavenly Father breaks the thread,  
 And says that our work is done."

The children come to say good night,  
 With tears in their bright young eyes,  
 While in grandma's lap, with the broken thread,  
 The finished stocking lies.

### MY PET BUTTERFLY.

MARY A. STILLMAN.

The story in THE RECORDER of September 19th, about the caterpillar who burst so often, reminded me of a pet I once had. My monarch or milk-weed butterfly had gone all through the bursting and chrysalis stage before I saw him, and when a child brought him into my school-room one frosty Thursday morning, he was gently fluttering his four beautiful orange-brown and black wings. He had also four shiny black legs well developed, and two small legs which he kept folded against his chest, as all monarch butterflies do. When the other milk-weed butterflies had flown away to the South, as it is supposed they do in the fall, this one was evidently left behind.

We knew that food must be scarce out of doors, so we quickly supplied our little visitor with such late flowers as we could find, and for two days he made himself quite at home on the school window box, although he did not seem

to find much nourishment in marigolds and asters. When Friday night came, it seemed too bad to leave our guest alone for two days in an empty school-room, so I carried home the bouquet on which he was resting, thinking that when he felt the fresh out-door air he would stretch his wings and sail away into freedom.

On the contrary, the little monarch seemed to have no inclination to leave his flowery bed, but rode into my house upon it quite contentedly. I then decided to give him a supper of maple syrup, so I placed a large drop on a marigold near him. He soon uncoiled his long proboscis, which he kept rolled up like a watch spring, and sucked up all the syrup, much as you would drink lemonade through a straw. I gave him two more drops before he was satisfied; one of these he drank from my finger without being at all afraid. I wish you could have seen his black eyes, and how he turned his head from side to side like a canary bird. After the gas was lighted in the evening he would fly into the flame, so we were obliged to say good-bye to our little friend and put him out of doors to save his wings from being scorched.

In the night we heard it raining and we wondered how the butterfly fared; as soon as it was light we looked out of the window and saw him clinging to the under side of a nasturtium leaf, as dry and comfortable as if under an umbrella. We gently picked his leaf and brought him in to breakfast, but this time he refused both syrup and honey after walking through the drops once or twice. The supper of the night before was probably more hearty than he was accustomed to in his wild state. At any rate, it seemed to satisfy him for more than twenty-four hours.

On Sunday morning I found him on the window sill apparently dead, but when I took him into my hand his wings gave a slight flutter and then I discovered what the matter was. His feet were quite stuck together with dried syrup, so that they were very much in need of a bath. A foot bath for a butterfly! Who ever heard of such a thing? Some warm water was poured into a butter plate and the butterfly was paced upon the edge. As soon as he discovered the water he jumped eagerly into it, and gave his feet a good washing, I can tell you. Standing in the water, he reached out his proboscis and rubbed each foot in turn, until all were free from the sticky substance; then he crawled out upon my finger and dried himself, as I had no towel of the right size to offer!

On Monday my dainty pet went to school again, where he spent the rest of his short life very contentedly among many admirers. We gave him all the syrup he would eat, but he only seemed hungry on alternate days.

On Thursday morning, just one week from the time we made his acquaintance, we found our monarch dead on the window sill, with his wings nicely spread, all ready to go into our insect cabinet. You may be sure he has a central place there where you may see him any day if you will visit my school room; for this is a real true story.

Mrs. Julia Ward Howe was once asked for a definition of the ideal aim of life. Her reply was full of wisdom: "To learn, to teach, to serve, and enjoy."

No large growth in holiness was ever gained without taking time to be often and long alone with God.

### Young People's Work.

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

**LETTERS FROM PASTORS ON TITHING.**  
 I expect to preach on tithing next Sabbath, Dec. 31. I have practiced tithing for from fifteen to twenty years and enjoy doing it, for I think it is right.

Yours fraternally,  
 GEO. J. CRANDALL.  
 Milton Junction, Wis.

Do I believe in tithing? Yes, and no. I believe in honoring the Lord with our substance and the first fruits of our increase; but the trouble is to make a rule that will apply to all with equality. For instance, here are A and B. Each receives an income of eight hundred dollars per year. A has six children, B has none. A has a sickly wife, necessitating doctor's bills, nursing, etc.; the children have measles, whooping cough, teething, and croup; clothing, books, education, care demanded, to say nothing of food. B has none of these expenses. Now is it not rank inequality, to say the least, that A shall pay as his tithing, eighty dollars, and no less, and that B shall pay only eighty dollars, and feel discharged for further liability? Still I believe there are a large number of our people who can and ought to give a tenth, and quite a number are doing so, and are blessed in the doing. I believe there are a good many that ought to give more than a tenth. I believe that nearly everyone ought to give something and do it systematically and cheerfully. I will present the matter to my people the second Sabbath in January.

O. D. SHERMAN.  
 Richburg, N. Y.

For the last twenty-five years, with the exception of two or three years, we have given at least a tenth of our income to the work of benevolence. But last year has been one of more than ordinary stringency. As to the time of preaching on the subject of tithing, it is not easy for me to say at present, as my time is so taken up on account of my wife's misfortune. But as soon as my hands are clear I shall attend to it. We are hoping for the best.

A. McLEARN.  
 Rockville, R. I.

Shall bring the matter of tithing before the Chicago church very soon, probably on Sabbath, Jan. 14. I believe it to be the right and the divinely ordained way of sustaining the work of the church. Though I have not practiced it for a very long time, I find that it brings many blessings, and with them, a sense of "co-partnership with God" that I had never before known.

WAYLAND D. WILCOX.  
 Chicago, Ill.

I preached last Sabbath on the matter of tithing, that we might be more nearly in the line of God's requirements, and at the same time be prepared to use a more just proportion of our means for the Master's cause than we ever do without this method of arranging for the financial part of God's work. I tried to show the people that with this method, there would be no want for means in our Churches or Boards. I believe in this method of attending to the financial part of my stewardship to

the heavenly Father, and for sixteen years have followed it so conscientiously that for that time I can show a debit and credit account with the Lord. It is right from a financial point of view and it pays in the spiritual blessing resulting therefrom.

E. A. WITTER.  
 Salem, W. Va.  
 On Board Grosserkurfurst,  
 In Route From Egypt, Italy,  
 April 28, 1904.

**MY DEAR YOUNG PEOPLE:**  
 When I asked three of my young friends who made a trip to Europe last summer, to write for the Young People's page, it seemed a light thing. Now I can understand that they were wise beyond their years in refusing to commit themselves. "What a splendid period of leisure for Saunders, Witter and Randolph," you have thought. Perhaps you have said in the words of one letter, "I am so glad you are shut up in that ship where you cannot preach a sermon, deliver a lecture, or make a pastoral call." Amid all the abundance of rest, the travelling preachers can at least find time for letters to THE RECORDER. You cannot understand until you have been there how busy is the life on board ship. I have a good many notes and memories which will, I hope, blossom into type by-and-by; but to put them in satisfactory form now seems strangely difficult.

For instance, to-day the sea has been somewhat rough and there has been much sea-sickness. Questions might naturally arise in regard to the Magi, but there is a delicate reserve which all noble natures feel in regard to their inner experiences. I do not propose to withdraw that veil. An incident or two, however, may be suggestive to such active minds as are possessed by the readers of this letter. One of my table mates, a young athlete, who came across the Atlantic with scarcely any sickness and who has ridden intrepidly through the longest side trips and the hardest sight-seeing, succumbed this morning and humbly asked me to bring some toast when I came from the table. He lies in his steamer-chair still at 3 P. M. When he rose from his berth this morning, he was so dizzy he could not see clearly. That peculiar feeling not that you are sick, but that you are going to be—is about the worst stage of all. He looked about on the floor and growled, "Where are my shoes?" No shoes appeared. He groped blindly, feeling sicker. Then he said to one of his room-mates, "If you will find those shoes for me you may save yourself some trouble." The shoes were found. You understand that the atmosphere of the state-rooms is somewhat confined and most of us get on deck as quickly as possible. One big fellow is said to have been seen bolting like a shot from his door headed for the deck and the rail, his shoes in his hand, his collar and necktie in the other, saying, as he passed, "There's going to be something doing right away." What brought the greatest cheer to my heart, however, came about 6 A. M. I had hurried up on deck to see the sunrise,—or something like that,—and I sat there feeling rather sober and lonesome. A tall good-natured brother who usually has a smile on his face, passed by, looking like a funeral. He solemnly declared as he strode along, "Mighty little of this will do me."

But then you can never understand until you

yourself have been out of sight of land the peculiar comradeship, the hilarity that exists in the midst of bad feelings, the chaffing which makes a man mad at first and then puts him in good humor in spite of himself. Yet, how can a man write a RECORDER article amid such scenes. You feel more like regarding the advice of the "Complete Pocket Guide to Europe," "If you are well, and wish to remain so, avoid intense application to books and cares. Just live, eat and sleep, and when you reach home you will be amazed to observe how you are rested."

These days are wonderfully rich in opportunities to converse with intelligent people and compare notes, regarding the strange varied scenes through which we are passing. Many new friends are made, new view-points are gained and the impressions of the day are clarified and riveted by the talk in the leisure hours. One has a great desire to read regarding the lands already visited as well as those just before us; there are public services, committee meetings and friendly courtesies. Many hours a day are spent at table where course meals are served. And so the days swiftly pass.

I am very reluctant to launch in this letter into any description of Palestine or the life there. This will come in good time together with observations on the life of the other countries which we are visiting. There is one thought which seems to be deepening in the minds of all who are on this cruise. This is that the privilege of being an American is one which should make a man glad and grateful in every fiber of his being. The memory of our own institutions and national spirit has risen before our eyes more and more glorious, as the unconscious comparison has been made with the decay and stagnation of the Orient. The simple Americans of our own party have stood against the dark background of ignorance, fanaticism, inefficiency and virtual slavery. It was in these lands that civilization had its beginnings. It was here that the light of God's truth shined. The messages were rejected and the house is left desolate. The stream of real history has flowed on in other lands, greatest and grandest of all of which is that realm which I am proud to claim as

"My native country, thee  
 Land of the noble free."

**I CANNOT DOUBT.**  
 That I shall greet again some day  
 The dear ones I have loved so well,  
 Who from our midst have passed away  
 In brighter, fairer climes to dwell;  
 That I shall hear their voices sweet,  
 And join with them in rapturous shout,  
 When face to face again we meet,  
 I cannot doubt, I cannot doubt.

That my dear Lord has gone before  
 And so prepared a place for me  
 On yonder bright and shining shore,  
 Where all the heavenly mansions be;  
 That He will take me to that home,  
 That home I've heard so much about,  
 From His dear side no more to roam,  
 I cannot doubt, I cannot doubt.

That I shall find the rest I crave,  
 In that sweet home of bliss above,  
 When I have passed beyond the grave,  
 To bathe in fountains of His love;  
 That I shall have that peace unknown  
 To those who are His love without,  
 And sit with Him upon His throne,  
 I cannot doubt, I cannot doubt.

### 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 Jan. 2.)

So passed happily away a few years in this retired spot, until the year 1770, when the great sorrow of his life overshadowed him, in the death of his beloved wife. That mysterious change which none can escape, and which should be met with a rejoicing instead of a shrinking heart, passed over her, and her work on earth was done. She "with whom life had been one long day of changeless love" was called away from earthly scenes to the great eternal future—

"A friend from loving friends,  
 A mother from her children."

In a retired corner of a small enclosure within a few steps of the house, her mortal remains repose until the great day. Who shall say how much her influence tended to mold and prepare the mind of her partner for his duties, or deny that to the gentle teachings of her amiable heart he owed a large portion of his great worth? A small memorial of dark state-stone stands above her grave, with this inscription, "In memory of Mrs. Anna Ward, the wife of the Hon. Samuel Ward, Esq., and daughter of Simon Ray, Esq. She departed this life December 5, 1770, in the 43d year of her age."

Her Will was probated soon after her death, and was as follows: In the name of God, Amen. I, Anna Ward, wife of Samuel Ward, of Westerly, in the County of Kings, and Colony of Rhode Island, &c., Esq., being of a sound and disposing mind and memory, although in an infirm state of body, do make and ordain my last Will and Testament, in manner following, that is to say:— I give and bequeath unto my son, Charles Ward, my daughters, Hannah Ward, Anne Ward, Katherine Ward, Deborah Ward, and Elizabeth Ward, and my other sons, Samuel Ward, Simon Ray Ward, and Richard Ward, and their heirs forever, all my real estate, consisting of my farm at Block Island, now in the occupation of Giles Pierce, and one-quarter part of a tract of wood-land in Exeter, which my father purchased of John Munford, to be equally divided between them, the said Charles, Hannah, Anne, Katherine, Mary, Samuel, Deborah, Simon Ray, John, Richard and Elizabeth Ward, and their heirs, and to be held and enjoyed by them and their heirs forever in severalty.

In witness whereof, I have hereunto set my hand and seal, the fifth day of March, in the tenth year of his Majesty's reign, and in the year of our Lord 1770.

ANNA WARD.  
 Signed, sealed, published, pronounced, and declared by the said Anna Ward, to be her last Will and Testament, and consented to by the said Samuel Ward, in presence of us.

MOSES BILLINGS,  
 HANNAH WARD,  
 KETTY HUBBARD.

The above Will is consented to by me, in witness whereof I hereunto have subscribed my name and put my seal.

SAM WARD.



## Scientific Time.

(Continued from Jan. 2, Page 9.)

Darkness and light were created (Isaiah 45: 7.) The creation of darkness and light at different times, took place for special purposes. A darkness in Egypt lasting for three days. (Ex. 10: 21). (Josh. 24: 7).

The sun standing still upon Gibeon, and the moon in the valley of Azalon for a day or more, at the instance of Joshua (Josh. 10: 12) is not to be discredited, whether written in the book of Joshua or not, for if God caused the world to stop and "stand still," which he could easily do, then when he bade it go, it went on its way without a fraction of a second in time having been lost, affecting a day, a week, or a year.

We may feel assured that God will keep his days, weeks, and years together as he numbered them. Would we not do well to so number our days, as God did his, and "apply our hearts unto wisdom." (Psa. 90: 12).

A darkness that covered the whole earth, and lasting three hours took place in the time of the crucifixion of our Saviour. (Matt. 27: 45). All people in the world saw the great darkness.

St. Paul describes a light that he saw as follows: "Whereupon as I went to Damascus, at mid-day, O, King, I saw in the way a light from heaven, above the brightness of the sun shining round about me, and them which journeyed with me." (Acts 26: 12-15.) This wonderful light caused all the party to fall to the earth. A voice spoke to me saying, Saul, Saul why persecutest thou me, and I said, Who art thou Lord? and he said, I am Jesus. This took place at mid-day, which was the early morning, the latter part of the day.

In the third month, after the children of Israel were gone out from Egypt, they encamped before Mount Sinai. Here the Lord called Moses to the Mount and gave him instruction to have the people sanctified, and on the third day he would speak words to them.

On the third day, while the people were watching the mountain, for it was in a terrible commotion, a loud voice of a trumpet was heard, and the Lord bade Moses take Aaron and come to the top of the mount. Here in the presence of Moses and Aaron the Lord spake all these words saying, "I am the Lord thy God, \* \* \* Thou shalt have no other gods before me. \* \* \* Thou shalt not take the name of the Lord thy God in vain. Please notice that the words thus spoken relate to God himself, and forbid idol worship in any form.

The Lord now speaks of the Seventh and last day of creation, and says, "Remember the Sabbath day to keep it holy," and he also refers to the other six days, saying, "Six days shalt thou labor, and do all thy work, but the seventh-day is the sabbath of the Lord thy God."

God speaks these words many years after the "beginning" and completion of the seven days called a week, and is giving his reasons for laboring six days, and for resting, blessing, and hallowing the seventh day and calling this day the Sabbath." (Ex. 20: 14). The fourth commandment relates only to the seventh day, which incorporates the week, and its importance is seen by being spoken of in connection with God's creative, and far-reaching power.

Continued.

## AGGRESSIVE SABBATH REFORM WORK

Continued from Page 25.

ship, or to a greater and un-Christian opposition;—and all this is due in no small degree to the work of the Tract Society.

(15) From this point of view, a much larger point than I supposed it would be when I commenced writing, I am prepared cordially to help give emphasis to "the value and importance of more aggressive work in Sabbath reform, by the Tract Society." (a) The ground already won should not only be held, but advanced made and new land conquered. (b) Books, tracts, and other publications are being sent forth; sermons and addresses given; conventions held; and law-making bodies petitioned, in the interests of Sunday-keeping. This is a good time for Sabbath truth to put forth her voice, on the top of high places by the way, where the paths meet, beside the gates, at the entry of the city, at the coming in at the doors. (c) The Church and the whole world greatly need a Sabbath; not a mere holiday; not just the Sabbath of Mosaism or of Judaism; but the spiritually free, religious, social, ministering Sabbath of Jesus.

(d) The wide-spread and still extending study of the Bible furnishes a golden opportunity to call the Church's attention to what the word of God has to say concerning our doctrine. (e) Religious and ethical teaching, and theological systems, are growing more Christocentric; it is a fitting time to shift our starting point or foundation, not historically, but practically, from Moses and the Decalogue, to Christ the Founder and Lord of a spiritual kingdom, whose power and influence over the religious life of humanity is supreme and without parallel. (f) The study of the Bible as history and literature, a critical inquiry into its contents and all that they involve, or Higher Criticism; and the scientific study of the earliest historic religions, some long ante-dating Moses, is showing as we have never known before the place of the Sabbath in the evolution of religion. And the uncritical spirit of those who argue from such passages as Deut. 5:12-17, that the Sabbath was literally and only Jewish becomes most apparent. Biblical and historical criticism is furnishing us valuable materials, which should more and more enrich our Sabbath literature. (g) The people of ancient Israel, in their sore distress, looked for help, now to Assyria, now to Egypt, instead of crying to Jehovah. It is to me a matter of personal grief when I see Christian men seeking constitutional and legislative buttressing for Christianity and the "Lord's Day"; for there must be something wrong when the Church of Christ feels the need of such arm-of-flesh support. Let the Tract Society continue to witness on behalf of religious liberty and against an unholy alliance between the Church and any world-power. (h) Business, commerce, the Church, education, missions, reform movements, enterprise of every sort, make abundant use of the press. It is the privilege of the Tract Society, aided by the increasing contributions of our people, to make this gift of providence serve the cause of truth more and more largely. (i) The addresses of Secretary Lewis, with his unique powers of oratory, before committees of legislative bodies, and conventions, have always seemed to me to be most influential for good. And I wish he might have the privilege of addressing Labor Union conventions, committees, or officials, in order to show them the difference between "Sunday legislation," which is secta-

rian, and legislation to secure for every workman the right to rest from ordinary labor some one day in the seven. There are some kinds of work that must go on through the entire week; but no private employer, and no business or civic corporation should be allowed to force the same men to labor the whole seven days. May health and strength be given for years more of such aggressive Sabbath reform work. (j) Finally, we ourselves need the morally beneficial reflex-influence of increasing religious and denominational activity. Truth, light, life, divided with others, do not lose strength, but gain in power.

If these words of mine, written under the pressure of many cares, shall bring you, my dear Doctor Lewis, any help or hope, I shall be well rewarded.

ALFRED, N. Y., Dec. 30, 1904.

FROM DR. PLATTS.

Replying to your esteemed favor, received last evening, permit me to say that nothing in the plans and prospects of the American Sabbath Tract Society, for a long time, has given me more satisfaction than the announcement that the Society is again to take up some form of aggressive Sabbath Reform work. It was unfortunate in the extreme that we were obliged to discontinue the work so well begun in the publication of the *Outlook*. We lost much by that break in the operations of the Society. It will cost us not a little to regain the lost ground, but we can regain it. We ought to do this, and much more than this. We can, and therefore ought, to greatly enlarge upon anything we have ever done before. You will pardon me, I feel sure, if I say that, in my opinion, we have always been too much afraid to push the claims of the Sabbath in a personal way. We have been too content to publish the truth in a general way, and have been too much afraid of being considered "proselyters" to carry the truth to people, man by man. Every pastor very well knows that, while his Sabbath sermons are a very important element in his work, it is, after all, personal work that brings men to a decision with reference to the truths which he preaches. Unless I am greatly mistaken, we shall find this as true in Sabbath Reform work as in any other form of religious work. Just how we are to go about this, I am not now prepared to suggest, but I feel sure that we shall discover the way as we move forward in the work. I am glad to believe that our people, generally, are awakening to the importance of this matter, both in the way of enlarged contributions to the work, and of personal effort in harmony with the plans of the Board.

If you deem anything in this letter worthy of publication, publish it under my name. I am not so vain as to think that that will add very much to the force of what I have said, but I think that when we sit down to talk familiarly of things that are of common interest, we ought to have the pleasure of knowing who is talking to us. I am, perhaps, a crank on this subject, but I am so much disappointed, sometimes, when I take up THE RECORDER, to find that some nameless person is attempting to talk to me, that I refuse to listen, and pass on to somebody who is willing to speak in his own familiar voice. So, please sign my name, and then whoever reads will know who is talking, and if anybody, glancing at the signature, doesn't care to listen, he can pass on to some one who has more power

to interest him. But push the aggressive work. The people of Southern Wisconsin will stand under it.

MILTON, Wis., Jan. 2, 1905.

P. S. I expect to go again, soon, to Battle Creek, for three months, at least, the Milton Church having very generously voted me leave of absence for that work. It is no vacation, for a man of my years to leave his family for three months in mid-winter, to engage in such a work as this involves, and then return to the pastoral care of a large church, and take up the work where it has been dropped and carry it on. But somebody must do the Battle Creek work at this critical point in the movement, and the index finger of a guiding providence seems to point straight towards my house. By the goodness of the Milton people, I am permitted to undertake it, and by the help of God and the prayers of my brethren, I shall come through it.

L. A. P.

FROM REV. D. M. NEWTON.

I hope to enter heartily and energetically into the Sabbath reform work. It was largely through the work of the Sabbath Tract Society that I was led to the knowledge and observance of the true Sabbath. I hold that work and those engaged in it in high esteem, and desire to aid and encourage the work all I can. The family of which I am a member has given the "Tenth" for the last few years, but how to divide the small amount so that it will accomplish the greatest good, is sometimes perplexing. Rev. J. H. Biggs and his family began tithing this year, and he says they will have six or eight times as much to give as they formerly did give without tithing. I have some reason to hope that the Cumberland church will give more next year than they have done during the present year.

[Mr. Newton makes inquiry as to whether the various societies of the denomination have ever compared their interests and the amount of money which should be applied to the different interests, during a given year. Such comparison has been made, in an informal way, on several occasions, and the purpose of the Board of Systematic Benevolence of the Conference in asking for a "Budget" of sums needed is to suggest to the various churches, somewhat concerning the contributions they ought to make.]

### PEACE.

With eager heart and will on fire  
I fought to win my great desire;  
"Peace shall be mine," I said, but life  
Grew bitter in the endless strife.

My soul was weary, and my pride  
Was wounded deep; to heaven I cried,  
"God grant me peace or I must die";  
The dumb stars glittered no reply.

Broken at last I bowed my head,  
Forgetting all myself, and said,  
"Whatever comes, His will be done,"  
And in that moment peace was won.

Charity is the salt of riches.

### MARRIAGES.

ANGELL-STEPHENS.—At the residence of E. A. Felton, West Edmeston, N. Y., Dec. 13, 1904, by Dr. A. C. Davis, Jr., Leon Edward Angell and Jessie M. Stephens, both of Edmeston, N. Y.

RISLEY-STEVENS.—In West Edmeston, N. Y., Oct. 2, 1904, by Rev. T. W. Jackson, Hiram J. Risley and Mabel C. Stevens of West Edmeston.

## DEATHS.

CHAMPLIN.—In West Edmeston, N. Y., Feb. 28, 1904, Catherine Champlin.

She was born in West Edmeston in 1831, where she lived all of her life except five years, between 1895 and 1900, which she spent in Middletown, N. Y. Early in life she was converted and united with the Seventh-day Baptist church in her home town. She was devoted to the church, scarcely missing a service, until her health failed her, late in life. She possessed a sunny, cheerful disposition and was very self-sacrificing, giving up the privilege of having a home of her own that she might take care of her aged father and mother, whom she supported by her needle. She always had a home with her nephew, A. M. Nichols, where she was kindly cared for by her niece, Mrs. Nichols.

DAVIS.—Morris N. Davis, son of David D. and Anna Davis, was born on Buckeye Run, W. Va., April 19, 1836, and died Dec. 25, 1904.

He was converted when thirty-four years of age and united with the Salem Seventh-day Baptist Church, of which he continued a faithful member till called home to the church above. Bro. Davis was married May 20, 1869, to Jane Francis Rowh. He was a great sufferer for many months before his departure. As his physical strength waned, his interest and hold upon divine things increased. In his death a loving husband, father and friend has gone, but our sorrow is not as those who have no hope, for he gave evidence of saving faith. A wife and seven children are left to mourn their loss. Funeral services were held at the Salem Church on Dec. 27, conducted by Pastor Witter, who spoke from Heb. 12:1-2. E. A. W.

HOPKINS.—In Richburg, N. Y., Dec. 17, 1904, Edwin Augustus Hopkins, aged 84 years and three months.

Brother Hopkins was born in Marcellus, N. Y. He was a member of the Seventh-day Adventist Church, and a staunch adherent to their faith; but, withal, an upright conscientious Christian man, universally respected. The funeral was held in the Seventh-day Baptist Church, conducted by its pastor. Text, John 13:7: "What I do thou knowest not now; but thou shalt know hereafter." O. D. S.

KELLEY.—Charles Claudius Kelley, son of Ezekiel B. and Sarah Elizabeth Kelley, was born on Lick Run, W. Va., Feb. 2, 1879, and died at the home of his father, on Lick Run, the morning of Dec. 25, 1904.

He was converted in the winter of 1903, and the following September was baptized, but did not unite with any church. Being possessed of a kind and helpful disposition, loyal and faithful in the discharge of all duties, he had many friends, as was attested by the great company present at the funeral services, held in the Middle Island Church on the afternoon of Dec. 26. The services were conducted by Pastor Witter, who spoke from Gal. 6:7. E. A. W.

STARKE.—Jabez H. Starke was born Jan. 16, 1832, in Higginsville, N. Y., and died of heart failure at his home, Dec. 8, 1904.

His life long interest in the community in which he lived, his public spirit in supporting church and temperance work, and honest business relations, won and retained for him a large circle of friends. Oct. 6, 1864, he was married to Carrie S. Greene, daughter of Dea. Ira Greene, who, with one daughter, survives him. COM.

STACKHOUSE.—Irene Hummel Stackhouse was born in the Marlboro (N. J.) Seventh-day Baptist community Feb. 28, 1876, and died at Paulsboro, N. J., Dec. 24, 1904, in the twenty-ninth year of her age.

The day following the mother's death her infant daughter died. Mrs. Stackhouse was the daughter of Mr. and Mrs. Frank Hummel, and granddaughter of Deacon and Mrs. John Hummel. She was married two or three years ago to Clarence B. Stackhouse, who survives and mourns his great loss. She was a woman much beloved by relatives and friends. Brief services in the church, and burial in the Marlboro church burying ground, Dec. 28, 1904. S. R. W.



## 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.	Christ the Life and Light of Men	John 1: 1-18
Jan. 7.	The Witness of John the Baptist to Jesus	John 1: 19-34
Jan. 14.	Jesus Wins His First Disciples	John 1: 35-51
Jan. 21.	The First Miracle in Cana	John 2: 1-11
Jan. 28.	Jesus and Nicodemus	John 3: 1-15
Feb. 4.	Jesus at Jacob's Well	John 4: 5-14
Feb. 11.	The Second Miracle at Cana	John 4: 43-54
Feb. 18.	Jesus at the Pool of Bethesda	John 5: 1-15
Feb. 25.	The Miracle of the Loaves and Fishes	John 6: 1-14
Mar. 4.	Jesus at the Feast of Tabernacles	John 7: 37-46
Mar. 11.	The Slavery of Sin	John 8: 31-40
Mar. 18.	The Healing of the Man Born Blind	John 9: 1-11
Mar. 25.	Review.	

## LESSON IV.—THE FIRST MIRACLE IN CANA.

For Sabbath-day, Jan. 21, 1905.

LESSON TEXT.—John 2: 1-11.

Golden Text.—"Whatsoever he saith unto you, do it."—John 2: 5.

## INTRODUCTION.

As we have noted in last week's lesson, the first step in our Lord's active ministry was to draw disciples unto himself. This now is to be his lifework—to win followers. As soon as he had called the first few of his disciples he returned to Galilee. Very likely his plan was to spend a few days in retirement at his home, considering methods for his work.

We may imagine that while he was on his way home, accompanied by his newly-won disciples, he received an invitation to the marriage at Cana. Perhaps the bride or the bridegroom was a near relative. This supposition would account for the fact that Mary was so familiar with the affairs of the household.

This lesson is very valuable from the picture that it gives of our Lord. The presence of John the Baptist at a wedding might have excited surprise; but not so in the case of Jesus. He was very human in his sympathies. As he was ready to give comfort in the time of sorrow, so also he was ready to share the joys of his friends. He was no ascetic.

The motive for this first miracle was like that of most of the others which have been recorded for us—to relieve distress. For the provision of the wedding feast to fall short of the need would have seemed to the newly-wedded pair an everlasting disgrace.

It is true also that this miracle served as a sign of his power, and strengthened the faith of his disciples. Very likely it won others to confidence in him.

TIME.—The third day after last week's lesson.

PLACE.—Cana of Galilee, a small city or village, either eight or ten miles north of Nazareth, or else four or five miles northeast. (The precise location is a little in doubt.)

PERSONS.—Jesus and his disciples; Mary, the mother of Jesus; the ruler of the feast; the servants.

OUTLINE:

1. The Lack Felt. v. 1-4.
2. The Lack Supplied. v. 5-8.
3. The Effect of the Miracle. v. 9-11.

## NOTES.

1. *And the third day.* Some writers feel quite sure that this was Wednesday, on the ground that it was the custom for maidens to be married upon that day of the week. *A marriage.* Or perhaps we might better say, a wedding; for the word refers to the festivities of the occasion. *And the mother of Jesus was there.* Very likely as an intimate friend of the family. She knew at once the lack, and seemed free to command the servants.

2. *And Jesus also was bidden.* Very likely

he did not receive his invitation till his return to Galilee. His disciples were evidently invited upon his account.

3. *And when the wine failed.* Perhaps this lack was occasioned by the additional number of guests who were not expected when the plans were made. This lack was for those who provided the entertainment a very serious matter. They would esteem it a disgrace not to have enough to supply the wants of their guests. *The mother of Jesus saith unto him, They have no wine.* Some have imagined that by these words she gave to Jesus a hint to depart, and thus take away his disciples, and perhaps set an example for the other guests. Others think that she suggested rather that he set an example of abstaining from wine. The best explanations, however, seems to be that she virtually asked him to perform a miracle. Although we are to infer from v. 11 that he had not performed miracles before this time, yet now he had been recognized by John and others as the Messiah, and why should he not show something of the divine energy which she believed to rest in him?

4. *Woman.* The use of this word in addressing his mother implies no rudeness or lack of respect on the part of Jesus. We find the same expression in his farewell words to his mother as he hung upon the cross. *What have I to do with thee?* These words are of the nature of a remonstrance. Jesus' ability in his official capacity as Messiah is not to be at the call of his mother or of any other human relative. Her directions and suggestions are no longer to have paramount influence with him. *Mine hour is not yet come.* That is, the time for manifesting my divine power. This is not to say, however, that it would not come soon. It seems that Jesus did see that in a few minutes the time was ripe to testify by a sign to the night that was in him. Compare the words in John 7: 8 with his subsequent action. It is evident that Mary inferred from the "not yet" that although he would not help immediately, that he would do so after a little time.

5. *Whatsoever he saith unto you do it.* This implies that Mary was in intimate relation with the family so as to command the servants. Very likely the servants were unacquainted with Jesus, and might not have heeded his orders unless instructed to do so, especially if his instructions should happen to be something very unusual.

6. *Now there were six water pots of stone set there, etc.* In their ceremonial purifications the Jews used great quantities of water. When they were washing their hands, for example, they would not dip them twice in the same water. The word translated *firkin* probably refers to a measure a little less than nine gallons. There was therefore 108 gallons of water, or possibly 162 gallons. It seems more than likely that all the water was made into wine. If not, what would be the use of mentioning the quantity of water? If only a very little water had been made into wine, it would be very easy for a doubter to say that it was provided from some other source of supply. The six water jars full of wine would serve after the wedding as an indisputable evidence of the great miracle.

7. *Fill the water pots with water.* There was no opportunity for a trick or a pretense of a miracle. The jars ordinarily used for water were filled with water. In their zeal to obey the commands of Jesus the servants filled the water jars as full as possible.

8. *Draw out now.* This would be accomplished by dipping with a small vessel. *And bear unto the ruler of the feast.* This command would certainly test the faith of the servants, unless, as we may imagine, the water actually became wine before their eyes. We are not told that any water became wine except that which was drawn out, and if the words in the parenthesis are to be construed with great literalness, the water remained water till after it was drawn. It seems much more likely, however, as suggested in note on v. 6 above, that all the water became wine. The servants were therefore conscious that they were bearing wine and not water, even before the ruler of the feast tasted of it. The

ruler of the feast was a sort of presiding officer elected by the guests. He tasted of the food first and saw that people were served, and otherwise relieved the host of responsibilities. We are to understand that the wedding feast was at the home of the bridegroom.

9. *And when the ruler of the feast tasted the water, etc.* There can be no doubt but that it was real wine that he tasted and that it was that which had been water in the water jars. *Knew not whence it was.* He was therefore certainly an impartial judge. There could have been no understanding that he should call water the best wine. *The ruler of the feast calleth the bridegroom.* Or simply, addressed the bridegroom. He was probably within easy speaking distance. The ruler of the feast is so surprised at the excellent quality of the wine now brought on near the close of the feast that he cannot forbear to make a remark about it.

10. *Every man setteth on first the good wine, etc.* Certainly a very natural custom. In some affairs of life it is appropriate to keep the best for the last; but in such a case as the one before us, it is evidently more appropriate to present the best when it could be appreciated. *And when men have drunk freely.* Or, more accurately, when they have become intoxicated. The ruler of the feast is not saying that any one present was drunk, but speaking in general, he says that the custom is to bring on wine of inferior quality when the guests are far past comprehension of that which is good or bad. *Thou hast kept the good wine until now.* He wishes to compliment the bridegroom upon the superior quality of the wine that he is now serving.

11. *This beginning of his signs.* The author of this Gospel speaks of Jesus' miracles as signs. From his point of view they were not so much deeds of might to be wondered at, as tokens of the character of Jesus himself and attestations of his identity as the Messiah, the Son of God. *And manifested his glory.* This incident serves as a particular example of the general statement "and we beheld his glory" in the introduction. See ch. 1:14. *And his disciples believed on him.* They had believed on him already; but now their faith is strengthened, and they believe with more intensity than before. If as some suppose this Gospel was not written in the apostolic age, but a century or two later, what more unnatural than that the supposed author should mention that the disciples believed on Jesus! But for a disciple, looking back to his early recollections of his blessed Master, what more appropriate than that he should mention his own growing faith!

## LITTLE DROPS OF WATER.

Little drops of water,  
Freezing as they fall,  
Make man's feet fly upward,  
Dislocate his gail.

Rob the merry fat man  
Of his store of mirth,  
Make him leave his trademark  
Where he hits the earth.

Make the pretty little  
Lady cease to care  
Who may chance to hear her,  
Who may turn to stare.

Little drops of water  
Freezing where they splash,  
Make the mean old miser  
Cease to think of cash.

Rob the happy lover  
Of his thoughts of love  
As new constellations  
He beholds above.

Make the mighty magnate,  
Sitting on his hat,  
Have disgust for water  
And such things as that.

Little drops of water  
Freezing where they fall,  
Show that Hades has come  
Good points, after all.

—Chicago Record-Herald.

## GOVERNOR UTTER.

At his inauguration as Governor of Rhode Island, Jan. 3, George H. Utter of Westerly, spoke the following words, which are worthy to be reproduced here, and to be remembered by our readers:

The seeming frequency of the ceremonies incident to the beginning of a new year in our state affairs, with the passing of the responsibilities of office from one citizen to another, may have the effect of dulling our perception to much that such ceremonies signify. Yet these ceremonies embody one of the most striking peculiarities of our form of government. Public office, however humble or however exalted that office may be popularly considered, is simply a public trust, and the person who enters upon its responsibilities in any other spirit or with any other thought is false not to his state alone but to himself as well. Citizens are called from the walks of private life to bear for a time the responsibilities of government. The call means little unless it means that he who is called is considered worthy of the trust. When his duty has been performed and the time has come in the opinion of those who have placed the trust in his keeping that he should return the same or pass it to another, he who has been the official again becomes the plain citizen. No higher praise can be given him as he retires than that he has executed his trust according to his oath. Plain citizenship is the highest position an American can occupy.

While citizens are called out as the representatives of political parties, and are chosen by the people as such representatives, when they become public officials they are no longer partisans but servants of the whole. They may have been selected from among their fellow citizens by a party, but the trust which is passed into their keeping comes from the whole people. It should be the ambition, therefore, of those upon whom the responsibility of office has been placed to keep constantly in mind that the whole is greater than any of its parts, and that the trust imposed comes from the whole people rather than from any part of them. To that principle I pledge my every effort.

The oath of office which has been administered to those who have to-day accepted the trusts reposed in them by the people of our state, includes three things. It promises that the constitution and the laws of this state shall be observed and supported; that the constitution of the United States shall be supported; and that we will be true and faithful to the state of Rhode Island and Providence plantations. Few men would knowingly disregard either provision of this oath. It is comparatively easy to determine our action as to the law and constitution. That which may give us concern is the fulfillment of our promise to be true and faithful to this state. This portion of our oath has always seemed to me the most important. So many times we are called upon to decide between interests which are apparently antagonistic; so many times there are presented for our action matters in which locality or friendship take a prominent part, that it becomes exceedingly difficult to know what is the wisest course to pursue. In such contingency this part of the oath we have taken can well be used as our guide. To be true and faithful to a state is to be true and faithful to the interest of its people. The welfare of the people as a whole is to determine our action. He who seeks to arraign

one portion of a people against another portion, or who teaches that the interest of one is superior to the interest of another, is acting falsely to this oath. The welfare of the people should be the governing principle in our every action. When we hesitate, as experience has proven that we many times do, let the oath to be true to the state help us in determining our action. Agreement in what that interest may be is not to be always expected. But the decision is a personal matter, and while the rule may influence one in one direction and another in another direction, it is equal force for both.

Surely there can be for us during this session of the general assembly no higher duty or privilege than to be true to this state. Small in area only, our commonwealth is rich in tradition and in history. Here have originated great principles of free government which are to-day accepted the world over as the embodiment of the highest patriotism. Founded in a search for the fullest liberty of person and of mind, it has grown to be what it is—the home of a contented and a prosperous people, a people who see in law and its observance the highest end of civil government. It has given of its best to maintain the federal nation, from the day when the right of government without representation was denied to that when a wholly free nation was threatened. Its representatives have done their share to develop a nation which stands to-day because of its material prosperity the wonder of the world and because of its freedom of opportunity the mecca of the oppressed. It has never forgotten that men not acres, mind not property, rule. That which we enjoy to-day has come because those who have gone before

have been true to the state. Can we aspire to any higher ambition than that those who come after us may enjoy life, liberty and the pursuit of happiness in even a fuller degree because of what we have done in our time? Our time is now. Let us remember to be true to this state, and then may it be said of us:

Let all good things await  
Him who cares not to be great,  
But as he serves or saves the state.

## Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

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

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