

TABLE OF CONTENTS.

EDITORIALS—Push Systematic Benevolence; Reviving the Church; The Fall of Port Arthur; Prevalence of the Japanese; The Humiliation of Russia; Misery of the Russians at Port Arthur; Generous Terms of Surrender; Russians Stunned; Who Shall Keep Port Arthur; Anonymous Communications; Sunday Law in New York. Summary of News. Tract Society—Receipts. The Business Office. Aggressive Sabbath Reform Work. MISSIONS.—Editorials; The Childlike Spirit. Boy Vanished in the Man, Poetry. WOMAN'S WORK.—A Creed, Poetry; A Protest; Woman's Board Receipts; As Others See Us; It Doesn't Cost Much. Sunday Law's Failure. CHILDREN'S PAGE.—Grandmother's Sermon, Poetry; My Pet Butterfly. YOUNG PEOPLE'S WORK.—Letters From Pastors on Tithing; On Board Ship. I Cannot Doubt, Poetry. History and Biography. Scientific Time. Peace, Poetry. MARRIAGES. DEATHS. SABBATH SCHOOL. Little Drops of Water, Poetry. Governor Utter.

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION. 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.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

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

TERMS. Single copies per year \$6.00. Ten copies or upwards, per copy \$5.00. Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT. Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price 75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important facts. Gentry, Ark.

DANIEL C. MAIN, M. D. PEDIATRICIAN AND SURGEON.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund. \$100,000.00. Amount needed, June 1, 1904. \$95,833.50. Mrs. W. A. Hitchcock, Bushnellville, N. Y.

Amount needed to complete fund \$95,625.00.

Spring Term Milton College.

This term opens Wednesday, March 22, 1905, and continues twelve weeks, closing Thursday, June 22, 1905.

A college of liberal training for young men and women. Three principal courses: Ancient classical, modern classical, and scientific. Many elective courses are offered. Special advantages for the study of Anglo-Saxon and Teutonic philology.

The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.

Excellent school of music, with courses in piano, violin, viola, violoncello, elementary and chorus singing, voice culture, harmony, etc. Classes in Bible study, Elocution, and Physical Culture. Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture. For further information address the

REV. W. C. DALAND, D. D., President or Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College. Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent.

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund was started. It is to be kept in trust and to be used only for the purposes above specified. It is earnestly hoped that every lover of true education within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder." Subscriptions are received by the secretary of the college. F. F. Randolph, New Milton, W. Va. Mrs. F. F. Randolph. J. A. Saunders, Westery, R. I. Mrs. J. A. Saunders.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW. Suite 510 and 512 Tacoma Bldg., 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau of Employment and Correspondence.

President.—C. B. HULL, Marquette Bldg., Chicago, Ill. Vice-President.—W. H. GREENMAN, Milton Junction, Wis. Secretaries.—W. M. DAVIS, 602 West 63d St., Chicago, Ill.; MURRAY MAXSON, 516 West St., Chicago, Ill. ASSOCIATIONAL SECRETARIES. Wardner Davis, Salem, W. Va. Corliss F. Randolph, 185 North 9th St., Newark, N. J. Dr. S. C. Maxson, 22 Grant St., Utica, N. Y. Rev. E. P. Saunders, Alfred, N. Y. W. K. Davis, Milton, Wis. F. R. Saunders, Hammond, La. Under control of General Conference, Denominational in scope and purpose. INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. J. F. HUBBARD, President, Plainfield, N. J. A. L. TITSWORTH, Secretary, Plainfield, N. J. J. F. J. HUBBARD, Treasurer, Plainfield, N. J. Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELLOR AT LAW, Supreme Court Commissioner, etc.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Vice-Presidents, Mrs. J. B. Morton, Milton, Wis.; Mrs. W. C. Daland, Milton, Wis. Corresponding Secretary, Mrs. T. J. Van Horn, Albany, Wis. Recording Secretary, Mrs. J. H. Babcock, Milton, Wis. Treasurer, Mrs. L. A. Platts, Milton, Wis. Editor of Women's Page, Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J. Secretary, Eastern Association, Mrs. Anna Randolph, Plainfield, N. J. Secretary, South-Eastern Association, Mrs. G. H. Trainer, Salem, W. Va. Secretary, Central Association, Mrs. R. E. Wheeler, Leonardville, N. Y. Secretary, Western Association, Miss Agnes L. Rogers, Alfred, N. Y. Secretary, South-Western Association, Mrs. G. H. F. Randolph, Fouke, Ark. Secretary, North-Western Association, Mrs. A. E. Whitford, Milton, Wis.

New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J. Vice-Presidents, Eastern Association, Edward E. Whitford, Brooklyn, N. Y.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Orestes Bond, Aberdeen, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Arkansas. Frank L. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y. Corliss F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J. John E. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y. Other Members, Eli F. Loofboro, New York City; Stephen Babcock, New York City; Charles C. Chipman, Yonkers, N. Y.; Eale F. Randolph, Great Kills, P. O., Staten Island, N. Y. Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE, COUNSELLOR AT LAW, 220 Broadway, St. Paul Building.

C. C. CHIPMAN, ARCHITECT, 220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S., "The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D. 155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent. MUTUAL BENEFIT LIFE INS. CO., 137 Broadway. Tel. 6548 Cort.

Alfred, N. Y.

ALFRED UNIVERSITY. Second Semester, 5th Year, begins Feb. 3, 1905. For catalogue and information, address BOOTH-COLWELL DAVIS, Ph. D., D.D., Pres. ALFRED ACADEMY. Second Quarter Opens Nov. 12, 1904. Second Quarter Preparation for College. TEACHERS' TRAINING CLASS. Opens Sept. 6, 1904. S. G. BURDICK, Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y. V. A. BAGGS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. The regular meetings of the Board are held in February, May, August and November, at the call of the President.

YOUNG PEOPLE'S EXECUTIVE BOARD.

Rev. A. C. Davis, President, West Edmeston, N. Y. Mrs. Walter L. Greene, Secretary, Alfred, N. Y. Star, A. Burdick, Treasurer, Alfred, N. Y. L. C. Randolph, Editor Young People's Page, Alfred, N. Y. Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J. Associational Secretaries, Roy F. Randolph, New Milton, W. Va.; L. Gertrude Stillman, Ashaway, R. I.; Ethel A. Haven, Leonardville, N. Y.; Mrs. H. C. Van Horn, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Gentry, Ark.

ALFRED THEOLOGICAL SEMINARY. Rev. ARTHUR E. MAIN, Dean.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. Rev. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. Associational Secretaries: Stephen Babcock, Eastern, 363 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La. The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Shiloh, N. J., Aug. 23-28, 1905. Dr. GEORGE W. POST, 168 Washington Boulevard, Chicago, Ill., President. Rev. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec. Rev. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec. Prof. W. C. WHITFORD, Alfred, N. Y., Treasurer. Executive Committee.—Rev. W. L. Burdick, Ashaway, R. I.; David E. Tisworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardville, N. Y.; Eale F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Nile, N. Y.

Utica, N. Y.

DR. S. C. MAXSON, Office 225 Genesee Street.

West Edmeston, N. Y.

DR. A. C. DAVIS, JR., General Practitioner. Specialty: Eye and Ear.

THE SABBATH RECORDER.

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

VOLUME 61, No. 3.

PLAINFIELD, N. J., JAN. 16, 1905.

WHOLE No. 3,125.

A PRAYER FOR THE NEW YEAR. "They heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. 8: 8. O God, I pray Thee grant to me To find within the daily life A space fenced off from earthly strife, Where I may wait and watch for Thee.

A garden which Thyself hast made; Where grow Thy grapes rich and fair, And gently breathes the fragrant air, And blooms the bliss that doth not fade.

And listening let me gladly run With eager steps to walk with Thee, With heart aglow to talk with Thee— An hour when earth and heaven are one.

ON another page will be found a communication from the officers of the Board of Systematic Benevolence of the General Conference, under the head, "Let All Adopt the Plan." That communication sets forth with a clearness that needs no explanation, the purpose of the Board, the nature of the plan, and the benefits which must arise, if the churches heed this call to adopt "The Denominational Plan." THE RECORDER has spoken editorially concerning this, so often, that we only need to emphasize the importance of the communication from President Ingham and Secretary Maxson. The excellence of this plan appears in that it fits itself to whatever standard an individual or a church may adopt, so far as the proportion of their giving is concerned. For example, those who tithe, find no difficulty in adopting this plan for the distribution of their gifts. Those who do not tithe, but who actually give "according as God hath prospered them," will find this plan equally applicable, thoroughly systematic, and having all the essential elements of success. Even the men who have no standard by which they determine what they ought to give, or do give,—of whom we fear there are too many,—will still find benefit by adopting this plan. No man can gain an understanding of what is sought through this plan, much less can he enter into its deeper meaning, without being stimulated to larger gifts and greater love for the cause of Christ. It is both common and easy to magnify our financial inability. There are too many who insist that they are financially unable to do for the Lord, who follow exactly the opposite method, when estimating their ability in worldly transactions. The man who wishes to secure a loan of funds, or to establish confidence in his ability along business lines, will marshal his resources, actual and possible, in a way which makes them much greater in the eyes of the

world, than he represents them to himself, to the church, or the Lord, when gifts for the Lord's cause are under consideration. The words of James are fully applicable in this connection: "My brethren, these things ought not so to be." The worst results which come when people do not give systematically and liberally to the cause of Christ, are not empty treasuries. They are weak and empty hearts, lives robbed of spiritual blessings, and cheated as to spiritual strength. So far as a plan can aid, we know none better than this which the Conference Board of Benevolence has placed before our people. Its adoption cannot be urged too strongly nor commended too highly, for the sake of spiritual results alone, to say nothing of the Lord's work and its financial support. Adopt the plan. If you have hesitated until now, hesitate no longer. Adopt it.

THE Public Ledger announces that an effort will be made in the present Pennsylvania Legislature to pass a bill to permit the sale on Sunday of non-intoxicating drinks, tobacco and cigars, certain articles of food and newspapers. It says that at an early date a petition will be presented to the Legislature, with a bill attached. The petition has been signed by every Magistrate in Philadelphia, and calls attention to the fact that the Philadelphia Sabbath Association has periodically prosecuted druggists, cigar and candy dealers, only. The bill provides that: "Hereafter it shall be lawful to sell drugs, medicines, soda and mineral waters and other harmless non-intoxicating drinks, bread, oysters, cakes, pastry, ice cream, candy, milk, fruit, cigars and tobacco, to prepare, print and sell newspapers on the first day of the week, commonly called Sunday. Provided, That nothing herein contained shall be construed to allow the sale of any non-intoxicating or other drinks, in any saloon, inn or tavern licensed by law for the sale of intoxicating beverages." It now seems that there will be quite a varied assortment of bills proposed concerning Sunday and the Ancient Sunday Law, in Pennsylvania, during the present winter.

IN THE RECORDER of Dec. 17, Early Adventist 1846, we find an item communitated by Dr. George H. Perry of Hopkinton, R. I., who reports that he had recently visited Pomfret, Conn., where he attended a public service held by a "company of Second Adventists, who have embraced the Sabbath of the Bible. It seems that there is in that place a congregation of Adventists numbering some two hundred. More

than a year ago their minds became interested in the subject of the Sabbath. While the subject was under discussion, a quantity of Sabbath tracts were distributed in the neighborhood. The result was that about twenty became convinced of the claims of the Seventh-day, and have observed it ever since." Here is a point of contact, possibly the second in time, between the Seventh-day Baptists and Seventh-day Adventists in the years immediately following the disappointment of the Millerites in 1844.

UNDER this head, the daily papers of New York announced, on the 11th of January, that the Glen Ridge New Jersey Golf Club had just decided, by vote of sixty-eight to fifty-eight, in favor of Sunday golf playing. The opposition was led by Dr. Curtis of the First Presbyterian Church of Bloomfield, N. J. It is indicated that a division of the club will result, the more conservative members continuing to refrain from golf on Sunday, while the majority will proceed according to the vote here noted. This is one of the many instances, throughout the country, in which the popular game of Sunday golf is steadily increasing. While it is of secondary interest as compared with the larger issues of the Sunday question, it is a definite evidence of the growth of disregard for Sunday.

THE RECORDER is in receipt of a Sabbath-keepers letter from Lars Larsen, dated in Denmark, at Vensyssel, Denmark, care H. P. Sorensen. The letter is sent by him at the request of Brother F. J. Bakker of Holland. Brother Larsen says, "I am now working among those who are like-minded with the Seventh-day Baptists of America, and while I am a stranger to the most of you, I thought it right for me to write you this letter. I was converted in America, and most of my time I have been among some Scandinavian Christians known as Free Mission, and have spent most of my time in preaching the gospel among them, in America. I usually work with my hands during the week. Some years ago I became acquainted with the Danish Seventh-day Baptists in South Dakota, and commenced keeping the Sabbath about four years ago. I continued my work about the same as before, and a year ago, while in Dakota, was requested by Brother Chr. Swensen to make a trip to Denmark. I was certain that it was the Lord's will that I should do this. Before I left America I stayed a week or more in Milton, Wis. Otherwise I am still a stranger to the Seventh-day Baptists. I came here in June last, and

have been among those who keep the Sabbath and do not belong to the Adventist church. It seems to me that I am where the Lord wants me to labor. These people are widely scattered, but I have usually managed to be in a different place each Sabbath. Since the evenings became long enough I have held many evening meetings, mostly in private houses and in the country. The Lord's blessing has attended these and the people have been very much helped. I see the great need of a genuine revival, and feel that great results cannot be expected in the future without this. How long my stay here in Denmark can be of service to the cause, through the grace God has given me, I do not know. I desire the prayers of all for the work here.

EXISTING SUNDAY LAWS CONTRAVENE THE NATIONAL CONSTITUTION AND THE NATURAL RIGHTS OF MEN.

The Sunday law question in the United States has reached a point where a re-examination is demanded of the fundamental principles of liberty involved in it. He who gives attention only to the superficial features of the case as they appear in the execution or non-execution of Sunday laws, is likely to miss the fundamental principles which underlie the larger question, and thus be led into serious errors. The situation in the United States is different from any which has preceded it. Beginning with the first legislation, in 321. A. D., down to the formation of our national government, there was no Sunday legislation which was not associated with the State-Church System, either Pagan or Christian. Neither has there been any legislation under a republic like ours, where a conflict between separate states forming the nation, and the nation itself, might arise. In the American colonies, previous to the adoption of the Federal Constitution, all Sunday legislation was a part of the State-Church System, with the exception of Rhode Island, and a small territory under William Penn. After the adoption of the National Constitution and the formation of the United States, two new and distinct problems entered into all Sunday legislation in this country.

First, the problem of such legislation under a national constitution which provides for and insists upon absolute separation of church and state, and full freedom for individual conscience, in all matters religious. This freedom, as expressed in the National Constitution, asserts that the Natural Rights of men are the basis of all just legislation. A primary truth in connection with these rights is that each man must be protected in the exercise of such rights, without restriction, unless the exercise of these rights shall interfere with the exercise of the same rights, on the part of his fellows.

In the earlier history of our nation, its formative period, these questions were discussed with a freedom and thoroughness, a candor and ability, greater than have been accorded them for the last fifty years. The names of Washington, Jefferson, Madison, and their compeers, are prominently associated with that discussion. Standing where they did, being the creators of a new form of government, and having before them the experience of monarchical governments, and the system of Church-State regulations, in the Old World, these men apprehended more clearly and considered more carefully the

fundamental principles of liberty, than we of this time are likely to do. This fact has been notably apparent within the last thirty years. It has been made prominent through the persistent efforts of those holding to certain political and religious views, who have sought to change the fundamental features of the National Government by the introduction of religious formulas and religious tests, into the National Constitution. These facts, stated thus briefly, with many similar ones, make clear the necessity for such re-examination of fundamental principles as we are pleading for.

I. SUNDAY LEGISLATION RESTS ON A RELIGIOUS BASIS AND BELONGS TO THE STATE-CHURCH SYSTEM.

No one acquainted with the history of Sunday legislation will think of questioning the above statements. The first Sunday legislation was part of the Pagan State-Church System, which was universal in the Roman Empire, and had been in operation for a long time before the Roman Emperor, Constantine, as Great High Priest of the State Religion, issued the first Sunday law. Such legislation included many other days besides the "Venerable Day of the Sun," days that were sacred to various gods, out of respect to whom certain forms of business and certain avocations were prohibited. Sixty years passed after the first Sunday Edict of Constantine, before a second Sunday law was enacted. During that time, the gradual development of the Roman Catholic State-Church System had gone forward, and a semi-pagan Christianity had become enthroned as the leading religion of the Empire. Thus instituted, Sunday legislation passed into the Middle Ages as a prominent feature of a rigid State-Church System. When Protestantism found development in England and Scotland, the State-Church idea was intensified and made more prominent, under the reign of Cromwell, and in all Puritan circles. It was transferred to the early American colonies, from England, with varying shades of rigidity, and was thus incorporated in the American colonies before the formation of our national government.

2. PROHIBITED BY THE NATIONAL CONSTITUTION.

As we have already suggested, the idea of religious legislation by the National Government, or any form of union between church and state, are sharply prohibited in the National Constitution, and in all early discussions concerning Sunday legislation, the religious and State-Church issues were at the front. The question on Sunday law came up at an early period, and was extensively discussed by the American Congress, between the years 1810 and 1830. That discussion is eminently pertinent to the present situation, and no one can be prepared to consider the Sunday law question in its larger application, who is not familiar with that discussion. In that discussion the voice of the American people was expressed, from a national standpoint, more fully and definitely than it has been at any other time, or in any other way. That entire discussion was carried forward in accordance with the view of Thomas Jefferson, expressed on the 23rd of January, 1808, in a letter to the Rev. Mr. Millar. (See works of Jefferson, Volume V.) In that letter he said, "I consider the government of the United States as interdicted by the constitution from intermeddling with religious institutions, their doctrines, discipline, or exercise."

SUMMARY OF NEWS.

With the opening of the new year, the business situation throughout the United States, as a whole, is as good, if not better, than usual. The statistics for 1904, which are already published, indicate that last year brought the largest volume of foreign trade that ever came to this country. With that trade there has been a steadily increasing balance in favor of the United States. The total foreign commerce aggregates two billion, four hundred million dollars, with a credit balance in favor of the United States of four hundred and thirty million. Added to this is the enormous output of coal, iron, and agricultural products, which form a permanent factor in the wealth of the nation. These products are always in demand, both at home and abroad. From a business point of view, the prospect for the present year is excellent.

While there is not such evidence as we wish there were for peace between Russia and Japan, there are indications that the fall of Port Arthur, the difficulty of sending the Baltic fleet into the east, the reported demoralization of the Russian army at Moukden, and the internal troubles in Russia, may all unite to compel peace. It seems probable that Japan would readily consider terms of peace, while on the other hand, she is making full preparations for pushing the war. Some excellent things were said concerning this question at a meeting of Japanese, held in Carnegie Hall, New York, on Jan. 8. At that meeting the Japanese Consul General said, "The fall of Port Arthur does not necessarily mean the end of the war, but we hope, and earnestly, that it will bring Russia to meeting our terms of peace. We will be generous, not selfish, in such an hour." Whatever interests of either the Japanese or the Russians may suffer, and whatever personal pride may be sacrificed to gain peace, the world will commend either or both nations in proportion to the willingness with which selfish considerations are put aside for the sake of peace.

At least one-half of the Russian officers have refused to sign parole, preferring to go to Japan as prisoners of war with the men under their command. This will include several Lieutenant Generals and others high in command.

Whatever may be the future of the Russian fleets which have attempted the long voyage to the east, one practical question, that of supplying vessels with coal at sea, will be tested more fully than at any previous time. The results of that test will be far reaching, since any nation may be called upon to transfer naval vessels long distances, without any home ports in reach. The experience of Russia will be valuable to all nations.

The enlargement of the Erie Canal, which was determined upon a year ago, seems likely to be held up for the present, and possibly defeated through various influences. A strong "anti-canal interest" has developed in the legislature, and the constitutionality of the law already passed concerning the enlargement of the canal is called in question.

"The Raines Law Hotel Question" in the city of New York, which has been a prominent and vigorous issue in the politics in the State of New York for the last eight years, is at the front with greater force than ever. There can be no question but that these hotels have not only promoted liquor selling on Sunday, as on

other days, but they have become centers of social vice, to an alarming extent. The friends of the Raines Law say that the trouble lies with the police department by which the law is not enforced. It is answered, on the other hand, that such a law, in such a city as New York, cannot be enforced, if for no other reason, because it provides for the corrupting of the police department. The Anti-Saloon League and the clergymen of New York are taking a prominent part in the struggle this winter. The most powerful element which promises success, however, is that the political fortunes of the Republican party are endangered by the present situation. Political ends may, therefore, secure a modification of the law and the lessening of this terrible evil, when all other influences would be futile. The Raines-Law-Sunday-Saloon question is, in some respects, one of the most influential and difficult ones in the political and moral situation in the city and state of New York.

On the 10th of January it was announced that President Roosevelt had withdrawn a letter written last March, commending the *American Newsboy's Magazine*. This letter is withdrawn because the President's name has been unjustly used by the publishers of the magazine to forward its interests from a business standpoint, whereas the commendation was given in the interests of philanthropy, and of the large class of boys for whom the magazine purported to exist.

As is suggested in a preceding paragraph, it is reported that General Kuropatkin, the Russian commander at Moukden, is much distrusted by prominent officers, and that the Russian soldiers are discontented and dissatisfied to such an extent that the army is growing steadily weaker, through disorganization. Weeks of inaction also tend to this result. With the reinforcement of the Japanese army, resulting from the fall of Port Arthur, the situation at Moukden will be made more serious for the Russians.

A new element in the question of Reciprocity with Canada has appeared, in that the Canadian government has refused to authorize another meeting of the Joint High Commission, by which certain outstanding differences between the United States and Canada have been considered. It has been assumed by the friends of Reciprocity, especially in New England, that Canada was waiting to put such a system of interchange into operation. Its refusal concerning the High Commission points in the opposite direction, and makes it apparent that little or nothing can be done until the attitude of Canada changes.

A bill has been introduced in Congress prohibiting polygamy in certain new states, which are asking for admission. This raises a far-reaching question as to whether Congress can deprive any state of its autonomy, before it comes into the national union. This problem is part of that larger one which has often arisen, and which is likely to arise in the future, concerning the extent to which the individual states are sovereign and independent of the nation. It is part of the same question that is discussed in an editorial on another page, with reference to the constitutionality of Sunday legislation by the states. This question is puzzling because of its intricacies, while it is far-reaching because of its possible bearing upon moral, political, and commercial interests. A

common phase of the problem exists in the Inter-State Commerce question, which has already reached an acute stage.

On Jan. 12 it was announced that an extra session of Congress seems to be assured. It will probably be called in October. Railroad Rate legislation will be the chief subject, but "tariff questions" will undoubtedly be considered.

The first company, representing two thousand Russian Quakers who, it is reported, are coming to form a permanent colony near Los Angeles, Cal., reached New York on Jan. 11. Like all Quakers they refused to bear arms, and hence have suffered many difficulties in Russia. Their wealth and numbers have prevented the Russian government from banishing them to Siberia, hence this movement for transferring the whole body to America. Their views and practices are said to be identical with those of the American and English Quakers. They are well educated and expert agriculturists. A family of twelve children is considered by them "a small family."

From Waterford, Ireland, Jan. 11, comes the report of the steamer Zeno arriving at that place, which had on board survivors from the wrecked steam dredge, Texas. When taken from the wreck the survivors were in the last extremity, from cold and hunger. They had just drawn lots to decide who should be killed to provide food for the rest, when the steamer Zeno was hailed.

On Jan. 11, testimony for the defense in the Smoot case, began before the United States Senate. The aim of the testimony was to show that the morals of the Mormons are of the highest type, and that the church does not interfere with politics, as the witnesses against Senator Smoot have stated.

At White House, N. J., on Jan. 10, the funeral of Miss Susan Breese was held. She was ninety-five years old. Her father was Colonel Breese, an officer under General Washington in 1776, who commanded one of the New Jersey regiments of infantry. This real Daughter of the Revolution had always lived on the property where she died, as did her father also, during his entire life. She was an active member of the Presbyterian Church.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Tenth-day Baptist Church, Plainfield, New Jersey, on Sunday, Jan. 8, 1905, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. D. Spicer, Corliss F. Randolph, J. M. Titsworth, Asa F. Randolph, Esle F. Randolph, W. H. Crandall, W. C. Hubbard, Geo. B. Shaw, H. M. Maxson, C. C. Chipman, E. F. Loofboro, Orra S. Rogers, J. A. Hubbard, Mrs. Geo. H. Babcock, A. L. Titsworth, and Business Manager, John Hiscox.

Visitor: H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw. Minutes of last meeting were read. The Supervisory Committee reported work as usual at the Publishing House, and stated that work had been so arranged, that it would not be necessary to secure any work done outside on the new tract. They also reported the installa-

tion of a power stitcher in the press room at an expense of \$300.

Report received and action of the committee sustained.

The Treasurer presented his report for the second quarter, and also statement of receipts and disbursements to date.

Reports adopted.

Correspondence was received from Rev. Geo. Seeley, expressing his appreciation of the remittance sent him in accordance with the action of the Board at the last meeting; from Rev. J. T. Davis and Mrs. M. G. Townsend reporting on their work for the month of December, 1904; from Mrs. Van Horn of the Woman's Board.

Pursuant to the latter it was voted to have a group picture of the Board taken at the time of the April meeting, and the details connected therewith were referred to the Business Manager.

A bill of Herbert G. Whipple amounting to \$91.92 for services and expenses in connection with revising the constitution was received and ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,
In account with the
AMERICAN SABBATH TRACT SOCIETY.
Quarter ending Dec. 31, 1904.

DR.	
Balance Cash on Hand Oct. 1, 1904.....	\$ 117 74
Funds received since as follows:	
Contributions to general fund as published:	
October	\$273 49
November	243 87
December	509 25—1026 61
Contributions for "Aggressive Sabbath Reform":	
November	\$95 00
December	39 00— 64 00
Contributions on "Linotype Acc't".....	5 20
Payment on Life Membership	20 00
Interest on Bank Balances	9 02
Income Account:	
October	\$337 21
November	12 50— 349 71
Publishing House Receipts:	
October	\$698 83
November	721 36
December	947 34—2367 53
	\$3959 81

CR.	
Cash Paid Out as follows:	
A. H. Lewis, salary	\$500 00
A. H. Lewis, expenses to Shiloh	4 61
G. Velthuysen, Sr., salary	151 50
George Seeley, salary	87 50
George Seeley, postage	15 00
A. P. Ashurst, salary and expenses	30 00
Mrs. M. G. Townsend, salary	40 00
J. T. Davis, six months' salary	50 00
Publishing House expenses	2828 75
	\$3707 36
Balance, Cash on Hand	252 45
	\$3959 81

E. & O. E.

F. J. HUBBARD,
Treasurer.

PLAINFIELD, N. J., January 4, 1905.

Examined, compared with vouchers and found correct.

D. E. TITSWORTH,
WILLIAM C. HUBBARD,
Auditors.

PLAINFIELD, N. J., January 8, 1905.

LET ALL ADOPT THE PLAN.

The Board of Systematic Benevolence recently perfected its plan to secure sufficient funds for church and denominational needs. It has furnished the materials, pledge cards and envelopes, to the proper church officers. This month begins the new year, and in most societies the fiscal year corresponds to the calendar year.

Pursuant to the recommendation of the last General Conference the Board asks the immediate adoption of its plan in every church in the Seventh-day Baptist denomination. It has been sufficiently presented to our people by members and other representatives of the Board to become generally understood. The plan is not an experiment. In many features it has already been used, locally, and found efficient. Its general adoption by the entire denomination at this time will, it is believed, make it also sufficient. The Board invites, yes, urges the fullest co-operation of all our people in this, the denominational plan. It embraces the needs of the local church as well as the demands of both societies, and the Theological Seminary, thus presenting four specific objects for our support and in the following form:

SYSTEMATIC BENEVOLENCE CARD.

This card has been adopted by the Seventh-day Baptist Board of Systematic Benevolence and is recommended for use in all the churches. This pledge being purely voluntary may be recalled at any time it should become necessary by giving notice to the treasurer.

TO PROVIDE A REGULAR INCOME

for church and denominational purposes, I agree to give per week for the current year, the amount designated below.

	\$	Cts
Church Expenses		
Missionary Society		
Tract Society		
Theological Seminary		
Special Objects		
Remarks		
Name		
Place and date		

The success of the movement now rests largely with the local treasurers. First of all, the plan contemplates that every member of church and society, old and young, shall be seen individually. Whatever be the method of canvassing the Society, whether by its Treasurer, or by the Finance Committee, or by a special committee for that purpose, see that every member not only receives the card, but that it is signed and returned to the Treasurer. Whether pledges are made liberally to each purpose designated, or no pledge whatever be made, have the signed card returned to the Treasurer for record and reference.

The giving is on the basis of so much *per week*. Inability to pay weekly will not defeat the purpose; if necessary, payments may be made by the month, or at intervals during the year, but all to be based on the "per week" plan. Regular receipts, however, mean pastors' salaries promptly paid and the societies' work advanced.

One envelope suffices for all purposes. The desired end will be unattained unless the Treasurer sees that every member's card is returned to him, signed. If your family, happily, comprises besides parents, five or six young people, have six or seven cards furnished them, and in receiving these returned cards, secure not only more funds, but what is of quite as much importance, more interest and more life. The perfect introduction and "following up" of the plan involve some work for the canvassers and more for the Treasurer, but the end to be attained will justify all the labor expended. For 1905 please do not use some other plan, however good or how much akin to this one, but do adopt the denominational plan entirely. Talk the matter over in the family, consider what proportion this interest and that interest warrants your support, and after so designating, sign your name on the dotted line at the bottom of the card.

One more word to the local treasurers whose persistent, painstaking work, only, will mean success. Secure the signature of every member of your church or society at the earliest possible moment. Have the pledges begin from the first of the year unless your fiscal year begins at an earlier date, in which case, if possible, have the pledges date from the same time,—and keep at the work until your society is thoroughly in line. The needs of the home church will not materially change, but enlarged plans for Sabbath reform work and greater demands for missionary efforts, that seem so imperative just now, call for regular and increased contributions.

The Board believes thoroughly in the plan proposed, and that its whole-hearted adoption at this time, and faithful carrying out, will secure the funds necessary for all our lines of work. The Secretary has forwarded supplies to every church. Where, however, none have been received, or more are desired, a request made to Dr. A. S. Maxson, Milton Junction, Wis., will secure them promptly.

LET US ALL ADOPT THE PLAN.

In behalf of the Board,

W. H. INGHAM, *President*.

A. S. MAXSON, *Secretary*.

MILTON, Wis., Jan. 1, 1905.

THE PRESIDENT'S MESSAGE.

H. D. CLARKE.

Our brother and editor of THE SABBATH RECORDER knows how to receive as well as give a kindly meant criticism. We offer this one: In THE RECORDER of Dec. 12, page 787, the editor, in speaking of the President's message, and that the question of tariff revision is not discussed, says, "All other questions that prominently affect our national interests, find place in the message."

There is a question more than tariff, more than railroads, more than gold and silver standards, more than Philippines, that affects our national interests, and which should have found a place in that message. The people at large would have hailed it with delight and as the beginning of a new era in Presidential messages and true statesmanship.

Is it not a national question of the greatest importance that according to best authorities we have an army of eight hundred thousand paupers made so directly by the legalized liquor traffic? And that there is a long procession of hearses and poorhouse wagons, sixty thousand

of them annually, followed by sorrowing parents, wives, children, and friends of the drunkards whose millions of wasted dollars go to help pay the taxes of the better, so-called, classes? Do you hear the rattling chains of three hundred thousand criminals who are marching from the licensed dram shops to the prisons? Listen to the corrupted, debased language of millions of boys and girls who are taught thus in the homes of drunkards, and think of the eternal consequences to them. What of the great army of cripples who might have been saved to healthy vigorous manhood but for the nation's complicity in this traffic? See that vast army of tipplers standing before licensed bars taking shingles from their own roofs for that of the dram seller and clothes from the backs of their children and food from starved wives. And if money is a national question, then all other phases of the money question are small in comparison with the billion and a quarter worse than wasted in this country for strong drink. What is our vigorous, strenuous President thinking of that he never speaks or writes one sentence upon these national questions and which so affect all our business, social, religious, and political interests? Is there any excuse for such criminal silence? God open the eyes of this great people. It is a pleasure to note the interest the President takes in questions of home, family, and the "prime duty of men as bread winners," but the great question affecting the home and bread winning is wholly ignored by him in the message, namely, the money spent for intoxicating drinks, and all its consequences. Let us hope that as this is his last term and he will not again be dependent upon the votes of drunkards and drunkard makers, he will assert his manhood and statesmanship and give us a ringing message upon that question that vitally affects all the interests of our nation.

THE SABBATH.

REV. W. H. ERNST.

In a RECORDER of recent date (Dec. 12), I presented some thoughts on the importance of the Sabbath, as revealed in the history of the Old Testament. We found that the Sabbath commandment stood at the head of all God's arrangements for the benefit and enlightenment of man; that its observance was a measure of their fellowship with God, and, on the other hand, when it was allowed to go into desuetude, idolatry was their stumbling-block. The result was the captivity of both nations. Their captivity cured their idolatry; they were never troubled with it again. It also cured them of Sabbath-breaking. No people, at any age, ever paid so much attention to the keeping of the Sabbath as they, though they may have lost their spirituality in its observance. They were particular to the minutest extreme. This shows how very important is the observance of the Sabbath.

Did Christ expect to destroy or impair the obligation to keep the Sabbath? This is an important question. It would seem that his statement in the Sermon on the Mount would settle this without any doubt. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." The Emphatic Diaglott gives a good rendering as follows: "Think not, that I have come to subvert the law or the prophets: I have not come to subvert, but to establish." The word rendered destroy means literally, to loosen down, or

apart; to separate the parts, as of a house; to unhitch, to lodge; of the law it may mean to lessen its obligation. Christ denies in very strong terms that he came for any such work. He makes emphatically the contrary statement, that the object of his coming was to make them stronger than they were, before, to establish them. It seems strange that any student of the Bible should gain the impression, in view of such strong language, that he even did away with the Sabbath, or changed it to another day.

Did Christ teach or do anything against the Sabbath? This is as clear a case as the previous one. When the Pharisees criticised him for doing something that they taught should not be done, Jesus replied that, "The Son of man is Lord also of the Sabbath." He teaches by this that the Sabbath is part of his realm. It is his kingdom. He would not, we might well say, he could not, destroy it. If he should, he would be, in so far at least, without a kingdom. His lordship would be gone, and he could not say that he was Lord of the Sabbath. When the Pharisees accused him of casting out devils by the power of Beelzebub, the prince of the devils, his answer was, "How can Satan cast out Satan?" Then he lays down a general principle, "If Satan rise up against himself, and be divided, he cannot stand, but hath an end." The same would be true of Christ, if he taught or did anything against the Sabbath. It would not be proper to interpret any passage found in the Bible, as bearing in any sense against the Sabbath.

We may carry our inquiry a step further. Did the apostles, who first proclaimed the gospel of Christ, and were inspired to found the church, do or teach anything against the Sabbath? I will not take the time or space to review the incidents which some think bear against the Sabbath. These interpretations would never have been thought of, if it were not to find an excuse for an unscriptural practice. There is one incident in the life of Paul that seems to be decisive on this point. Paul had finished his third missionary trip, and returned to Jerusalem to attend the feast, and was arrested by the Roman power on account of a tumult raised by the Jews, and was afterward taken to Caesarea, the Roman capital. The Jews and the governor came there from Jerusalem for the purpose of trying Paul's case. The result is related in these words, "The Jews laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." Paul could not have said that, if he had done or said anything against the Sabbath. The Jews were very anxious to find anything they could against him. The word that Paul uses is as inclusive as any word could be. I have not "offended" anything at all. A more sweeping statement could not be formed. According to Usher's chronology this was in the year 62, more than 30 years after the ascension of Christ. It is not reasonable to suppose that Paul changed his mind after this time in his course with reference to the things he mentions in this text.

We found that among the Jews, as revealed in the Old Testament history, Sabbath-keeping stood in very close relation to their religious life. Do we verify this statement in our experience? This is a question of much importance in the consideration of this subject. It seems to me that we do. I remember that, many years ago, my mother was walking in the garden and orchard on the Sabbath and saw some pears under a choice tree. She picked a few up in her apron with the expectation of taking them into the house, but when she realized more fully that it was the Sabbath, she put them on the ground. It is unnecessary to add that any one who is not a devotedly pious person would not be likely to do this. The closer we are living with God, the more we study what is appropriate to the Sabbath is a trying time with most people. Exactly how to get ready to begin it, and how to bring it to a close, are vital points. Where it is the custom to be in town on the evening after the Sabbath, it seems important to decide whether it is necessary to wait till after the close, before you begin to hitch your team up, to start. All these are called questions of casuistry. The way we answer these questions goes far toward showing our Christian activity, our vital piety. My experience and observation convince me that vital piety and Scriptural Sabbath-keeping go hand in hand. We cannot expect that an unconverted man or a backslidden church-member will piously keep the Sabbath.

THE SECRET OF GOOD TIMES.

It was a rainy evening toward the end of the summer, and "the crowd"—the four or five families of friends who had been spending a month together among the Vermont hills—had gathered about the Delands' open fire. Something—perhaps it was the combination of the rain without and the glowing fire within, perhaps it was the thought of autumn and work—seemed to put everybody in a reminiscent mood, and for an hour or so the talk ran upon the doings of their nearly ended holiday.

"If holidays could only last forever!" Maud Hastings sighed.

"Then they wouldn't be holidays," somebody retorted, quickly.

"What makes good times, anyway?" some one else asked.

Their hostess rose with an exclamation of pleasure.

"What a fine question!" she exclaimed. "There are pencils and paper right here. Suppose we each answer it, or try to, and then we'll read the answers aloud. Each one may name three requisites for a good time."

The plan "took" at once, and for a few minutes pencils were busy; then the papers were collected and read aloud. The answers, as was to be expected, revealed very diverse temperaments. The curious thing was that a most unexpected process of elimination began with the reading.

"A book and a shady nook," and time to enjoy them," was the first response.

"A book and time to read it would be enough," some one amended.

"Oh, just a book!" a third corrected. "Sometimes I think you enjoy it most if you can steal only a few minutes at a time."

"Health, a fine day, and all the world before you," another read, to be answered by a chorus of protests over the fine day. Did they not often have their best times on rainy ones? And a fragile girl in the corner added softly, "You don't even have to wait for health."

So the papers went on, and finally a vote was taken, and the things most conducive to

good times were decided to be a happy heart, friends and nature. It was the girl in the corner who made her discovery then.

"Why," she exclaimed, "I've so been pitying people who couldn't go away for vacations, but after all, the best three things are within reach of everyone—if he wants them enough."

The hostess, gathering up the scattered papers, smiled as if something had pleased her. —*The Youth's Companion*.

Scientific Time.

Continued from Page 28, Jan. 9.

The commandment next to that of the "Sabbath day" reads, "Honor thy father and thy mother," and the next "Thou shalt not kill," and so on until the ten commandments were completed.

Can it be possible or even probable, that the Lord, for any cause that a man could suggest, would change, alter, or abrogate any one of those ten commandments given on Sinai? God verifying his authority by "thunderings," and lightnings, and the noise of the trumpet, and the mountain smoking." (Ex. 20: 18). All the people saw and heard on this occasion.

We think it is within our province in speaking of time, to refer to the commandment having days, and their numbers mentioned, and what God required to be done thereon.

The plain, explicit way in which God speaks to us leaves no doubt as to what he commands to be done.

In consequence of the murmurings of the people for food, the Lord said unto Moses, "I will rain bread from heaven for you," and the people shall go out and gather a certain rate every day; (Ex. 16: 4) * * * that on the sixth-day they shall prepare that which they bring in; and it shall be twice as much as they gather daily, (Ex. 16: 5) * * * and they gathered it every morning, and on the sixth day, they gathered twice as much bread. * * * The rulers of the congregation came and told Moses," and he replied, saying, "the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." (See Ex. 16: 22-30).

The Lord prepared material for the bread in enormous quantities, it being an "omen" for each person every day in the week. This continued daily six days in every week for the space of forty years.

During forty years the Lord prepared the enormous quantities, it being an "omen" for on every evening in the week, until the sixth day, when a double quantity was sent, and the people gathered it in the morning, which gave them the day to prepare bread for the Sabbath, at evening, and to be in readiness to commence the Sabbath when the dawn should appear. Thus the Lord prepared and sent to the camp not less than 97,000 bushels daily, there being over one million of people to be cared for, and fed. Please read the ninth chapter of the book of Numbers, and observe the wonderful patience which the Lord manifested in trying to save those whom He loved. They had been so long worshipping idols in Egypt that they wanted to bow down and worship even a calf.

Continued.

A thankful heart to God for all His blessings is the greatest blessing of all.

Missions.

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

WE have been spending the last two weeks among some of the churches in the Central Association. Have been at Leonardsville, West Edmeston, Verona, and am at this writing at Adams Centre. The weather has been rather fickle and unsteady; it has rained and snowed and blowed, and today we are having a blizzard. We found the fields bare, good wheeling, now snow and fair sleighing. Have enjoyed meeting with the people at their homes and at the church. Am greatly pleased to see that the people are becoming more interested in the different lines of denominational work. They are rising up to a more aggressive spirit and effort in evangelism and Sabbath Reform. They are taking hold of the pledge card and envelope method of the Board of Systematic Benevolence for raising funds for carrying on our various lines of work. The churches are appointing solicitors to canvass the homes, explaining the methods and soliciting pledges. The pastors are leading in the matter and it looks now that systematic giving will be universally adopted by our people, and funds will be coming in in abundance to carry on the work, pay up debts, and we hope to increase the work. We shall be greatly disappointed if that is not the result of the effort of the Board of Systematic Benevolence.

WE are convinced more and more as we visit the churches and people that our greatest need is a revival of pure and undefiled religion in our homes and in our churches. We need to be more spiritual, more devoted and consecrated to Christ and the work of his kingdom. It gives us sorrow to see so much of worldliness and intense pleasure-seeking, that are sapping spirituality in the homes and in the church. There needs to be a great baptism of the Holy Spirit, an infilling and indwelling of his quickening and sanctifying power. We wage no war against true, soul-ennobling and uplifting pleasures. We believe in an earnest, active, pushing, successful business life. But let it all be pleasing to God and consecrated to the ends of his kingdom. But we always shall deprecate and oppose those pleasures and practices in the home and in the church that in their very nature and influence, sap piety and spirituality, draw people away from active church work, destroy interest in those things that make for growth in grace and the moulding of the soul in Christ likeness. It is not the work of Christ, or of his true church, or of the Holy Spirit, but of the devil, the enemy of all these, that infatuates people, in the church and out of the church, to engage in, lavishly spend their money and time, to be alive to those pleasures that are destructive to healthy, sound, noble and soul-uplifting life. How the enemy of piety and righteousness, of spiritual life and right living, must rejoice and chuckle, when he can quiet the consciences of God's professed people, and by his methods, sugar-coated by respectability, and high social prestige, induce them to engage in those pleasures and practices that he well knows will sap their spiritual life and render them useless in the work of Christ's kingdom. As for us, dear readers, let us come out from among them and be separate.

IN traveling on the trains on this trip we have been more than usually impressed that the boy is the boss of the home. Not the big, full-

grown boy, but the little four or five-year old, boss of father and mother and his bigger sister on the train, to the amusement and disgust of the passengers. No doubt some in the car felt that they would like to have a good paddle and that boy for awhile and subject him to rightful authority. But that boy! What will he be, what will become of him? If he is the boss in the home at four or five, what will he be in that home when he is larger grown, and a young man? Will he be a respectful, obedient, loving son, making the home pleasant and lovely, honoring his parents, and make them happy in their son? Not likely, unless he becomes a changed boy. Largely as is the boy, so will be the man. If that boy should become a disrespectful, disobedient son, a terror in the home, and in the community, a profane swearer, a cigarette smoker, a lounge, a whiskey drinker, a card player and a gambler, would it be an unlikely thing? Nay verily, he has a good start, and that right early, on that road. Who is to blame? The lack of good, firm, loving and wholesome government in the home. Do such sons make good wholesome citizens? No, they having no regard for the good order and authority of the community, or for any law, whether state or federal. It is true, a good many young men from good homes are spoiled and ruined by bad company, but how many, how many, have gone to ruin, how many have become rowdies, bums, outlaws, and a disgrace to home and the world, because of the lack of right influence and example, wholesome restraint and subjection in the home? How our heart goes out in pity for such when we have the loving memory of the wholesome restraint, the tender correction, the good example and influence of the home of our boyhood and youth.

THE LIVING GOD.

How many times we find this expression in the Holy Scriptures! And it is just the very thing we are practically prone to lose sight of. We know that it is written, "The living God;" we may speak about Him as "the living God;" but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is "the living God," and that He is now whatever He was 3,000 or 4,000 years ago; that He has the same sovereign power, the same saving love toward those who love and serve Him as ever He had, and that He will do for them what He did for those 2,000, 3,000, 4,000 years ago, simply because He is "the living God," the unchanging One, the same as ever He was.

O how, therefore, we should confide in Him, and in our darkest moments and in our greatest trials and in our heaviest difficulties and afflictions should never lose sight of the fact that He is still "the living God" and ever will be "the living God."—Geo. Muller.

WHAT IS A CHRISTIAN?

A Christian is one in whom Christ is formed by the miracle of regeneration, and through whom Christ is manifested before the eyes of the world, and with whom Christ co-operates in the work of saving men, and to whom Christ grants a fellowship in His suffering.

The nature of Christian life is Christ's life taking hold upon all the inner life of man, changing, dominating, impulsing; and Christ's life blossoming in character and bearing fruit in conduct.

Neither of these aspects of Christian life must be forgotten. The holding of the doctrine of regeneration never saved a man or made him a Christian. Neither can a man become a Christian by endeavoring to reproduce the Christly character and conduct. As well try to grow tulips without bulbs, or, on the other hand, without placing the bulbs in the conditions of soil which bring forth life. As is the root to the fruit, so is the new life to the new character and conduct. A root treasured as a root and never planted is utterly valueless; so also is a doctrine of new birth, held in the realm of intellect and never buried in the heart and will.

Yet these facts are related as cause and effect. Let a man yield himself to Christ, and straightway the waiting Christ takes possession and that man becomes a Christian in the hidden centre of his being. Now let him yield day by day and hour by hour to the new promptings and desires created by the indwelling Christ, and he shall become to the utmost reach of the circumference of his life a Christian. This outward fact men will see, and so know of the inward.

Never try to begin to be a Christian at the circumference of things. Be a Christian by letting Christ have possession of the centre.—Rev. G. Campbell Morgan.

TREASURER'S REPORT

For the Month of December, 1904.

Geo. H. Utter, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Table with columns for item and amount. Includes 'Cash in treasury December 1, 1904' (\$92.45), 'Churches' (Alfred, N.Y. 42.91; Adams Centre, N.Y. 36.35; New York City 10.98; Milton, Wis. 22.43; Milton Junction, Wis. 32.22; Chicago, Ill. 12.50; Gentry, Arkansas 13.61; Marlboro, N.J. 5.00; Shiloh, N.J. 24.67; Richburg, N.Y. 5.46; Hammond, La. 7.25; Plainfield, N.J. 18.46; Jackson Centre, Ohio 1.75; Hornellsville, N.Y. 7.35; Little Genesee, N.Y. 26.05; Nile, N.Y. 15.00; Hebron, Pa. 22.00; Albion, Wis. 7.25; Walworth, Wis. 27.40; Sabbath School—Rockville, R.I. 10.00; Gentry, Ark. 5.00; West Hallock, Ill. 40.00; Albion, Wis. 5.45.

Young People's Board:

Table with columns for item and amount. Includes 'Miss Palmborg's salary' (\$154.40), 'Home Missions' (58), 'Foreign Missions' (12.00), 'Woman's Executive Board' (30.00), 'Mabel West, Milton Junction, Wis.' (1.50), 'Nettie West, Milton Junction, Wis.' (5.00), 'Junior Society of Christian Endeavor, Milton Junction, Wis.' (1.43), 'John H. Wolfe, Blystone, Pa.' (7.50), 'Collection New Jersey Yearly Meeting' (5.45), 'H. D. Clark, Dodge Centre, Minn.' (5.00), 'One-third collection at Welton, Iowa' (97), 'Collection at Marion' (2.70), 'Collection at Iowa Yearly Meeting' (3.68), 'A. T. Wheeler, Boulder, Col.' (21.00), 'Henry W. Stillman, Edgerton, Wis.' (25.00), 'George N. Cross, Gentry, Ark.' (1.50), 'D. N. Newton, P. C. Newton, E. P. Newton, Fayetteville, N. C.—China Mission' (10.00), 'Seventh-day Baptist Mission, Syracuse, N. Y.' (1.05).

Subscriptions made at Conference for reduction of debt:

Table with columns for name and amount. Includes 'Dollie B. Maxson, Milton Junction, Wis.' (\$5.00), 'A. S. Maxson, Milton Junction, Wis.' (25.00), 'Eli F. Loofboro, New York City' (10.00), 'A. H. Lewis, Plainfield, N. J.' (10.00), 'Mrs. G. M. Traimer, Salem, W. Va.' (50.00), 'D. E. Titsworth, Plainfield, N. J.' (50.00), 'R. J. Maxson, Gentry, Ark.' (10.00), 'J. B. Farrow, Gentry, Ark.' (10.00), 'T. J. Van Horn, Albion, Wis.' (5.00), 'Geo. W. Post, Chicago, Ill.' (100.00), 'O. E. Burdick, Little Genesee, N. Y.' (5.00—325.00).

\$1106.39

Table with columns for item and amount. Includes 'O. U. Whitford, on account of salary' (\$100.00), 'R. S. Wilson, on account of salary' (25.00), 'Church at Hornellsville, N. Y.—Quarter ending Sept. 30, 1904' (12.50), 'M. G. Townsend, salary for November, 1904' (13.33), 'American Sabbath Tract Society—December' (35.90), 'Pulpit and postage' (919.66), 'Cash in treasury Dec. 31, 1904' (\$1106.39).

E. & O. E.

Geo. H. Utter, Treasurer.

SYSTEMATIC BIBLE STUDY.

EDITOR OF THE RECORDER:

I have just been reading from page 627 of THE RECORDER, "Systematic Study of the Bible." Ever since I began to study the Quarterly the plan of study presented in them has been very much opposed to my ideas. Jumping from the New Testament to the Old, just as the student has become intensely interested in the life of Christ, His actions and His words, and leaving Him, to take up the study of the lives of the old kings, is confusing and injurious. Every word in that article on page 627 is right, reasonable, and consistent. I hope and pray that each school in our denomination will adopt this better plan, and stick to one subject, until it is thoroughly studied. I am now three score years old, and have been severely tried with this "skipping about" method ever since I commenced studying the Quarterlies. The suggestions made by THE RECORDER have helped me and I hope to see good results from them.

A READER OF THE RECORDER.

TRUE GLADNESS.

Be glad when the flowers have faded? Be glad when the trees are bare? When the fog lies thick on the fields and moors. And the frost is in the air? When all around is a desert, And the clouds obscure the light, When there are no songs for the darkest day, No stars for the longest night?

Ah, yes, for the truest gladness Is not in ease or mirth; It has its home in the heart of God, Not in the loves of the earth. God's love is the same forever, If the skies are bright or dim, And the joy of the morning lasts all day, When the heart is glad in Him.

It is reported by way of Berlin, Germany, that a serious up-rising of the natives has taken place in the Congo Free State, Africa, and that the whites of that section have all been murdered, the Catholic missionaries having suffered most.

Homar wrote poems; Shakespeare wrote dramas; Jesus lived a poem, and His life was a drama.

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

A REMEMBRANCE.

For Mrs. M. L.

ANNIE L. HOLBERTON.

Once more permit me here to greet One oft remembered yet, Well knowing that these lines she'll meet, To prove I ne'er forget.

A sacred chord within my breast Through all the year remains, Still vibrant, as fond memory's test, Revives its sweetest strains.

The mystic tie of kindred souls, Absence nor death can blight, Eternity the veil unrolls, In fullness to unite.

Exempt from sorrow's dark alloy, May God your future bless, And grant me yet again the joy Your friendly hand to press.

And when you're privileged to meet, On God's own day of rest, With those who read his word complete And to its truth attest,

Remember Sabbath-keepers lone Who fain such joy would share, And for an isolated one Oh, sometimes breathe a prayer.

A CHEERFUL GIVER.

Missionary Tidings, the magazine published by the Christian Woman's Board of Missions, tells of one church of one hundred and seventy-four members that contributed one hundred and fifty-five dollars for missions in one year. The statement goes a step further and tells us that the average income of the men is thirty-five cents a day, and of the women, eighteen cents a day. This is certainly a church to be proud of and one whose example it would be safe to follow.

THE TREASURER'S REPORT.

Now that you have had time to read and ponder the report of the Treasurer of the Woman's Board, published last week, we would suggest that you look up the paper and read it again, and then we will ask a few questions.

Did you notice that it was a quarterly report instead of a monthly? Did you see that the receipts for the quarter were only about the same as is frequently reported for one month? Did you see your name or the name of your society in the list of contributors? Are you expecting to make a contribution sometime toward one of the scholarships, or Miss Burdick's salary or Mrs. Townsend's work? This, the first month of the year, is a good time to attend to these matters, and, at the same time, make glad the heart of the Treasurer.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session at the home of the President, Mrs. S. J. Clarke, Jan. 2, at 2:30 p. m. Members present: Mrs. Clarke, Mrs. Morton, Mrs. Van Horn, Mrs. Platts, Mrs. A. E. Whitford and Mrs. Babcock. Visitor: Miss Cora Clarke.

The meeting was opened by the President, who read Psalm 73.

Prayer was offered by Mrs. Van Horn.

The minutes of the December meeting were read and approved.

The Treasurer's report was read and adopted.

Receipts for November were \$1111, for December, \$221.47. The Corresponding Secretary read reports of Mrs. Townsend's work for six weeks during the months of November and December, the work being done on the Iowa field.

Mrs. Platts read a letter from Mrs. T. R. Williams, of DeRuyter, N. Y. She told of the work of the Ladies' Society of that place, and sent good wishes and encouraging words to the members of the Board.

Mrs. Van Horn told how the children of Albion earned and saved pennies that they might make a Christmas gift to the little Chinese girl, who has been adopted by Dr. Palmberg, in whom they are very much interested. The Mary F. Bailey scholarship of Milton College was assigned for the coming term.

An earnest informal talk was held, in which ways of making the meeting of the Board occasions of more real benefit were discussed.

Adjourned to meet in February with Mrs. J. B. Morton.

Mrs. S. J. Clarke, Pres.

Mrs. J. H. Babcock, Recording Secretary.

THE LIFE BEAUTIFUL.

JESSIE BROWN POUNDS.

One of the great studies of our time is that of the Girl Problem—the problem not of the servant girl, but of the served girl, that extraordinary combination of quick wit, over-fine sensibilities, and inexpressible charm which we call "The American Girl."

I know that patriotism and parental pride are always ready to join in the question, "What is the matter with the American girl?" To which, effete Europe, with one eye on the beauty of the daughter and the other on the stocks and bonds of the father, murmurs in languid acquiescence, "The American girl is all right." And small wonder; for if she is not all right, she is at least superlatively interesting.

But to those who feel some sense of responsibility for her future, she is still a problem. To all of us, as we go on, comes a vision of the Life Beautiful. We see how heavenlike earth would be, if we knew how to take it. The most of us are encumbered with habits and prejudices which make progress toilsome and tedious. We climb toward the upper air slowly, if at all. But we naturally ask ourselves, What about our daughters? Are the young women who come on to be no wiser for our experience?

In the Life Beautiful lies the solution of the Girl Problem. What must this life be?

It must be a life of simplicity. The modern American woman is a problem in compound fractions. Her time and activities are divided among almost unnumbered objects. The influences which have made her what she is are as varied as her interests. No chemist could analyze her blood. She is the product, not of heredity and environment merely, but of uncounted inheritances and impressions. Many and varying races have bequeathed to her a variety of emotions and predilections, and along with all the rest she has probably retained the Puritan conscience, which makes every service possible to her appear as a duty. The influences which have made her brother the most versatile of men have made her the most impressive of women. She is appealed to, not only by the elemental interests common to womanhood, but by the variety of changing interests of lesser import but of quite as strong insistence.

The home instinct appeals strongly to every

woman, but home-making has become sadly complicated since the day when Abraham sat at the door of his tent and Sarah kneaded meal to make cakes for their heavenly guests. Thousands of lovely American women are dying of the housekeeping disease. Is our American home-life to grow more complicated, generation by generation? Are our girls to go on blindly accepting added burdens? Better less bric-a-brac to be dusted, and fewer courses at dinner, and a simpler, more rational, and beautiful life for the home-makers of the next generation.

Social life appeals strongly to woman. We sometimes say man is a social being. This is a mistake. Man is not a social being; but his wife is. The average American business man wears his dress-coat with an air of martyrdom, and takes it off with a "Thank Goodness! the thing is over!" But social life becomes more complex each year, not only in its activities but also in its motives. Each year it grows farther away from the simple exchange of courtesies and hospitality, and farther in the direction of unlovely rivalry and vulgar display. The Life Beautiful must be lived above these things.

Business life appeals more and more to woman. The claims that such a life presents are often delusive. We have developed an artificial habit, so expensive that to support it each adult member of the family feels constrained to become a wage earner. Often it would be better economy and truer ethics for the daughter to remain at home, to lighten her mother's burden, to learn the management, and to count one cheap employe out of the fierce competition of the business world. No young woman should go into business other than seriously. If she has a vocation, if she is willing to give herself to her work as deliberately and completely as her brother gives himself to his, she is needed, and will be welcome. But if she takes a position merely as a temporary make-shift, she is in the way, and taking the place that belongs to a man, or a more earnest woman. I heard, not long since, of a girl who, in spite of the fact that she was greatly needed at home, applied for a position in the office where her father was employed at a salary of fifty dollars per month. The father was promptly discharged, and the daughter was employed at a salary of twenty-five dollars. Better far the old-fashioned household, in which girls learned homely arts and simple contentment, than a mad rush of untrained workers into fields from which they can well be spared.

Life must be simplified before it can be beautified. You say there may be beauty in what seems like complexity. Wagner's music is complex, but when the ear has become accustomed to the strange sounds, into what heavenly harmony does the complexity resolve itself. But there is nothing Wagnerian about these scrappy, inharmonious modern lives. The babble of Babel would be a more fitting comparison.

What is the most characteristic cry of the women of our generation? It is, "I haven't the time." Appliances for making labor easy were never so plentiful, and the burden of toil was never so heavy. The next most characteristic cry is, "I haven't the money." Incomes were never so ample as now, and margins were never

so small. We multiply expense far more rapidly than we increase our resources.

Are you anxious that your daughter shall have more opportunity for the higher things of life than you have? If you are, you must be willing to have her life simplified—to have her freed from some part of this splendid barbarity which we call "civilization."

I am afraid you are not willing. Parents are proverbially anxious for the material good of their children. They are elated if their daughter marries a foreign count, and heart-broken if one marries a foreign missionary. How many parents are willing to have their children seek the plain living and high thinking which has helped to make the world's saints and heroes in every age?

The Life Beautiful must be not merely a life of simplicity—it must be a life of unity. The simplicity of the savage is not beautiful; and, to plead for a return to it would be to bid mankind march backward. Herein lies the failure, partial or complete, of those religious orders which insist upon a rigid severity in dress and habits. Simplicity has no special meaning, save as it is incidental to a great purpose. Rules, and discipline will achieve it. Without the purpose, the absence of trivial interests will only make life dreary and lonely. With it, the unnecessary will naturally be eliminated, to make way for the necessary and vital. What did it mean to Palissy, that he was obliged to burn the furniture of his house in order to feed the fires of his furnace? Nothing except the promise of a more exquisite surface for the pottery which he sought to give to the world. What did it mean to Livingstone that he trod by day over burning sands and through malarious jungles, and slept by night under the stars of heaven, lulled to sleep by the howl of beasts of prey? Nothing, except that each day's march took him nearer to the heart of that Africa to which his own heart had been given in such passionate devotion. The real sacrifice would have been for Palissy to leave his furnace or for Livingstone to leave his Africa. "I have meat to eat that ye know not of" was the way our Lord explained His forgetfulness of weariness and hunger. "This one thing I do" was the way Paul explained his indifference to the lesser things of life. Over against such teaching, how petty and childish seem all attempts to simplify life by means of penances and restrictions! Given a great central purpose, and all life's pursuits and interests are unified and fall into their right relations. "This one thing I do" once made the dominant thought of life, and all other thinking will be made tributary to it.

We smile at the ease with which the American women with a fair degree of intelligence take up with social and religious fads. Christian science, reincarnation, spiritualistic "suggestion," and millennial dawn are hospitably received, each in turn, and hastily sent on their way when the guest-chamber of the mind is desired for the next comer. But the truth is, there has been no one great purpose to unify life and thinking, and the parable of a house empty, swept, and garnished is endlessly repeated.

Did you ever see a life with a purpose behind it? It is the power before which the nation's bow. Cultured men and women sit, humble and teachable, before Booker Washington, the slave-born negro, not because he is black or because he has been a slave, but be-

cause before the high-set sheaf of purpose the sheaves of weakness must of necessity bow down. Helen Gould is held in reverence by those who hate the rich and would gladly harm them, but who see in her a purpose so great as to make her wealth the merest incident of her life.

Do you fear that your daughter is becoming absorbed in the "Simon-says-thumbs-up" game of fashion? Give her life the unity of a great purpose and the whimsical dictates of fashion will lose their power. Is culture becoming an engrossing pursuit? Give this purpose, and culture will be the mere fuel that feeds the furnace. Life once unified, and it will of itself become simplified.

But the Life Beautiful must have not only simplicity and unity—it must have conformity. That life have one great central purpose is not enough. Purpose means strength; but it does not necessarily mean beneficence. The purposefulness of Napoleon did not make him a benefactor. The planets have a purpose; not each within itself, but all in the purpose of their Creator. A star strayed from its course is a sight infinitely less tragic than a soul out of harmony with the purpose of God. It is a rebellion in which Satan and his angels are the leaders, and whose only logical termination is in the blackness of darkness.

That life is already beautified which is brought into conformity to the external purpose of God, which He purposed in Christ Jesus our Lord. A life altogether unlovely is impossible to one who grasps the tremendous truth that he is a part of God's plan for the redemption of the race. Things hitherto mean and common are forever dignified. The smallest blade of grass and the most depraved of humankind begin to have some relation to one's own life and to God's.

How this thought takes us out of ourselves and into the high followships of heaven! How it chastens our ambitions and softens our disappointments! Is our lot in life narrow? God has placed us there. Do far fields invite? He will give us grace to enter. Is wealth our portion? We can use it for Him. Does sorrow come? It will make the meaning of the Cross more clear. For we are a part of the purpose of God.

Here, then, the Life Beautiful must begin. Conformity to the divine, and unity of human purpose with the purpose of God, brings the simple beauty of a life which is done with the artificial, and which deals evermore with realities.

To begin the Life Beautiful is to realize that death can not end it. To make ourselves one with the purpose of God is to come into the certain conviction that His purpose can not find completion here. We are a part of God's plan, but its fullness we can not know. We are surrounded by limitations. Our knowledge is only a few fragments, some of them apparently unrelated. We are like a child with a few scraps of a puzzle picture. We see that a perfect whole can not be constructed out of such inadequate materials. To begin to grasp the purpose of God is to be consumed with a desire for larger knowledge. What secret within the tiny seed causes the same soil to produce the noxious weed and the fragrant lily? What law of progress toward ultimate perfection causes the peach-tree to spring from such unpromising ancestry as the bitter almond? What

are the stories of the stars? Are they, like our earth, written over with the record of human passion? Does God's redemptive purpose include them, and is His plan for us related to them? Wherever we go we face mysteries. But with every step the certainty grows of love, and law, and immortality, the certainty that the Life Beautiful shall go on, since it is chosen to be a part of that Life which creates and sustains us all.

And we shall be satisfied with the beauty which is in His likeness.—*Missionary Tidings.*

Home News.

WANTED, WANTED.

More news items for this department are wanted. If we could secure all items which this page seeks, it would be the most popular of any department of THE RECORDER. We try to keep in touch with as many localities as possible, through their local papers, but most items in such papers are of local interest only, or are purely personal. But since we are unable to secure from correspondents as much as we wish, THE RECORDER must gather from local papers, whatever is available. But we hope that local correspondents will write about the same events, in addition to what we may chance to copy. We sincerely wish that pastors and Presidents of the Christian Endeavor Societies would give more attention to local news. Please do so.

Through the Jefferson County *Herald* we hear from Adams Center, N. Y., that "At a re-organization of the Seventh-day Baptist Sabbath School F. M. Dealing was chosen superintendent, Mrs. Hannah Green secretary, Kemilworth Horton treasurer, Roy Green chorister, and Miss Janie Whitford organist," also that "Sixty and more watched the old year out and the new in at the home of Miss Viola Davis."

From the *Milton Journal*, Wis., we learn that the Seventh-day Baptist Sabbath School in Chicago held a Christmas entertainment at the home of Mr. and Mrs. B. F. Langworthy, at which "A program of music, tableaux and recitations was given which did credit to all and was worthy of a larger audience, which was small on account of the inclement weather." From the same paper we learn that W. D. Wilcox, pastor of the Seventh-day Baptist church, in Chicago, lately spent a Sabbath in Battle Creek, Mich., preaching to the Seventh-day Baptist Church in that city.

The *Alfred Sun* reports that Walter L. Greene of Alfred preached in Little Genesee on Sabbath, Dec. 31, 1904, and that the young people of that place "watched the old year out and the new year in." The *Sun* also says that Rev. C. S. Sayre, pastor at Alfred Station, "is assisting in revival services at Main Settlement," N. Y. Through the *Sun* we also learn that Rev. L. C. Randolph "has been holding a few evangelistic meetings at Brookfield, N. Y."

The *Brookfield Courier* brings news that Rev. I. L. Cottrell of Leonardville, lately went to Hornellsville, N. Y., to perform a marriage ceremony, and that on Sabbath, Dec. 31, 1904, Dr. O. U. Whitford of Westerly, R. I., occupied the pulpit at Leonardville. The *Courier* also calls attention to the fact that the SABBATH RECORDER desires to secure a photograph, or picture of some kind, of Elder Henry Clark,

Jr., who was one of the editors of the *Missionary Magazine* in 1821.

RICHBURG, N. Y.—As the South dates her life before, and after the "war," so Richburg dates before and after the "boom," referring to the time some twenty years ago, when a test oil-well was put down, which proved a "gusher," and others quickly followed, thus transforming a quiet little hamlet, in a few weeks, to a rushing, thriving oil town, numbering its inhabitants by thousands instead of hundreds. Stores were built as by magic. Saloons and places of sin multiplied. A railroad came, and day and night, by the flaring gas light, the tide of life flowed at fever heat. Fortunes were made and lost. Valley and encircling hills, door yards, and gardens, were covered by unsightly derricks. The town was submerged in oil. Mammon was king. But bye and bye the spouters ceased to spout, and the gushers to gush. Other and richer fields were opened, the price of oil went down, and the boom burst. The operators plugged up their wells and left. The oil dealer, likewise. The store keeper went; and all the rest followed. The railroad played out, and Richburg was left amid the ruins and rubbish of her greatness, Goldsmith's "Deserted Village" was a poem compared with her. Now Richburg is having her renaissance, in some degree, at least. The debris is being cleared away. New houses are being built, and old ones repaired. The lawn mower sings in summer, and flowers bloom along the way. The increased price of oil, and the decreased cost of pumping have made it pay to open the old wells, and sink new ones. All this makes a demand for labor, and a market for produce. Richburg has a railroad that has come to stay, standard gauge, and the promise is that the trolley road will soon be extended here from Bolivar, two miles away. It is a good time for loyal Seventh-day Baptists, looking for homes, and a location for business, to come to Richburg and settle. Farms can be bought, with or without oil right, and gas, (illuminating and fuel we mean) is plenty and cheap. The church has a very good house of worship and a parsonage; and each Sabbath a goodly congregation gathers to hear the Word and greet one another. Our prayer and Conference meetings are of increasing interest, and the Christian Endeavor and Sabbath School are well sustained. The Sabbath School, under the efficient superintendence of Sister C. L. Williams, is doing a good work, and on Christmas Eve it gave a fine entertainment, accompanied by a Christmas tree which made the hearts of many glad. The little ones did exceedingly well with their recitations, dialogues and pantomimes. We are enjoying very much this winter, the visit and help in our meetings, of Brother and Sister Samuel Crandall from Glen, Wis. We trust we are striving for a stronger faith, a closer and more consistent walk with God, and for the union and fellowship of the Spirit, and with one another. Brother Lavern C. Bassett has been elected Superintendent of the Sabbath School for the coming year, and Miss Blanche Saunders, Assistant. Miss Lena Monroe is President of the Y. P. S. C. E.

O. D. SHERMAN.

Dec. 26, 1904.

SALEM, W. VA.—On New Year's night quite a company of well-meaning people came marching into the parsonage without any ceremony;

all seemed bent on some sort of mysterious errand. Each was armed with a package or bundle, and some with extended hand gave to the pastor and his wife the hard silver that is legal tender for debts, and is readily exchanged for bread and raiment. Good cheer shone in each face, and a pleasant evening was passed by many who found time to remain. When all were gone inventory revealed the fact that enough of staple groceries were left to supply the needs of the parsonage for some time, but the best of all that was left, was the kindly feeling in our hearts, because of the friendship of those who had found it in their hearts to make this New Year's greeting. Such gatherings and expressions are of far more value in the way of lifting burdens from weary hearts than are many of the richer gifts. They help the pastor and his wife to know that they have a place in the hearts of the people. Our prayer for the dear people who gave such kindly expression, is that they shall not only be greatly blessed in basket and store, but that in spirit they may experience a deepening of divine grace.

E. A. WITTER.

BATTLE CREEK, MICH.—After a week spent at Battle Creek, visiting in the homes of the brethren there, and calling upon those who are interested in the work which we as Seventh-day Baptists have undertaken in that city, I am deeply impressed with the opportunity and the duty there afforded. The charter members of the Battle Creek Seventh-day Baptist Church are sterling people, and their number, now twenty, will surely be augmented by addition as time goes on and others are drawn to them by the Spirit-blessed meetings they are holding. Dr. L. A. Platts, who organized the church, will return to them the first of February and remain for a period of three months. Under his wise leadership there is promise of a healthy, gradual growth. During his former visit he established a fine reputation as a preacher and as a man of sweet Christian spirit, and his return is eagerly awaited by the church and by many who have not yet identified themselves with it. Pray for God's guidance and blessing for Dr. Platts and the Seventh-day Baptist Church of Battle Creek.

W. D. WILCOX.

CHICAGO, Jan. 10, 1905.

DODGE CENTRE, MINN.—The angel of death has recently entered one of our homes, and taken two little ones—Helen and Ruth Lehman, aged six and four years respectively. Because of the contagious nature of the disease—diphtheria—only a brief service was held, and that only in connection with the first death, hence, on Sabbath day, Dec. 31, a memorial service was held at the church, not only to show our respect for the departed ones, but also to express sympathy with the parents who were too ill to be present at the burial of their much-loved daughters. Since no one could doubt the safety of the little ones, "in the arms of Jesus," the sermon was directed more especially to the living, the pastor speaking from the words of the Saviour, "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The unusually large attendance was a strong manifestation of the love and sympathy going out to this deeply afflicted family, who need the prayers of their brethren and sisters.

G. W. L.

Jan. 4, 1905.

AGGRESSIVE SABBATH REFORM WORK.

FROM PRESIDENT DAVIS.

In reply to your request for an expression of opinion for the SABBATH RECORDER concerning "the value and importance of more aggressive work in Sabbath reform, by the Tract Society," I beg to say that I have observed with much satisfaction THE RECORDER'S announcement of plans for such aggressive work. The importance and value of such work, wisely and courageously prosecuted by the Tract Society can not be over-estimated. The time is not only opportune for such work, but the vitality of the denomination in the twentieth century, demands that form of activity to accompany our other denominational enterprises in order that a full and symmetrical expression of denominational life be realized. Our denominational activity is related to our life, as food is related to the physical organism; and as proper food must contain all the fundamental elements of nutrition, so our denominational activity must include all elements that are essential to our vitality. The maintenance of the organization and ordinances of the church is indispensable; the evangelization of the world is the express command of our Lord. To be Christian is to be missionary in purpose and effort. To educate our own young people in the atmosphere of our own strong spiritual churches, is to nurture them in the admonition of the Lord. And to attract and educate at these centers the children of other denominations, is as important a mission work as we are likely to be able to perform, and a Sabbath reform work as well, of no mean significance. But the distribution of the printed word illuminated by a co-relation with historic development and present day problems, is a distinctive feature of denominational work for which the Tract Society was wisely established and is adequately equipped. In the past it has accomplished much valuable aggressive work with an accompanying denominational vigor and growth.

For the past few years, the denomination has been struggling for an adjusted footing through a transitional period. The causes of this transitional period are not remote to seek in the new economic re-adjustments of the present generation; but their influences extend to every phase of social, ethical, and religious activity. Our churches are feeling the pressure of a new environment. Our missionary enterprises and methods have suffered from the suspense. Our schools have been compelled to struggle with new problems, and seek a readjustment or face a forced surrender. The Tract Society has not been alone in its effort to get its bearings and map out a new chart for the twentieth century.

Doubtless many of our people, at least partially, grasp the underlying principles at work, for during the past three or four years we have talked and thought much about the reorganization of Conference and denominational activities. All this has been a necessary outgrowth of conditions which are universal, and which are beyond our control. A necessary evil which must accompany such transition period, is destructive criticism, viz., the pointing out of faults or inadequacies in the present system or order of things. This destructive criticism is more in evidence in a democratic or congregational form of government, or polity, than in a more closely centralized government. Indiscriminate criti-

cism breeds distrust, loss of confidence, indifference, and hostility.

I trust we as a people have passed through the worst of that phase of our transition period. Some of it was inevitable. We are fortunate in that it has had but little of bitterness. Possibly we have had no more destructive criticism than was necessary, though many of us have felt the chilling effects, either as the object or the subject of criticism, or both; for unfortunately, criticism reacts upon the subject, even more forcefully than upon the object of criticism. Thank God! we have reached the constructive period. Conference is reorganized. The army is marshaled and in good marching order under our great general, the "George Washington" of the new campaign. We have all tried to do faithfully our tasks in the past, though problems and difficulties have been ever present. With the new footing now attained, and a consciousness of the readjustment which now we are only beginning to consent to, let us all go forward assured of the fullest confidence and the most loyal support of the whole people.

Of course, the Missionary Society will go forward with an enlarged work, more vigorously prosecuted. We love and trust its members and expect them to "go up and possess the land." Our Woman's Board, our Sabbath School Board, and our Young People's Board, have our confidence and our support in the auxiliary work which they have undertaken. We bid them all, God speed.

Of course the Education Society will promote education in general and Theological education in particular and we will all help in that work. Of course Gardiner is "hustling" for Salem College and the West Virginia young people. We all love him and them, and want a share in the blessed work. Of course Daland and his loyal faculty are laboring night and day to make the Milton of the twentieth century worthy of its nineteenth century traditions, and that it may continue to shed its light over the great Northwest. We believe in them because they are doing it. Of course, Davis and Tomlinson and Kenyon and a score of other workers are doing their level best to make Alfred serve its constituency creditably, to spread truth and knowledge, and to promote denominational life and power. Of course Dean Main and his faculty of the Theological Seminary are living the "strenuous life," making the Seminary a hive of industry in the preparation of consecrated young people for the "strenuous life" in the pastorate of our churches. These boards and schools are all doing aggressive work. They are true and faithful and strong in all the departments to which they are assigned. We all glory in their work.

Most assuredly all believe in aggressive work for the Tract Society also! The importance of the work assigned to this society is universally conceded. The details of measures and methods are of necessity left to the members of the Tract Board. They are men of experience and expert judgment in this work, and above all they are earnest Christian men and loyal Seventh-day Baptists. Our people believe in the Board and will gladly follow their lead in this aggressive work. Each of us, in his own sphere, should be a specialist and should be trusted to give his best thought and effort to the work in hand. Of none can this be more truly said than of the members of the Tract Board.

As a united people we are ready, I am sure, to pledge to them anew our love and our loyal-

ty. My only suggestion, repeated from last Conference, is "go ahead and make the printed page, not only readable, but as attractive as possible, and compel a hearing from an unwilling public."

ALFRED, N. Y., Jan. 5, 1905.

FROM REV. J. H. HURLEY.

At the request of Pastor Randolph of Alfred, I presented the matter of tithing on Dec. 31. At the close of the service, fifty stood, saying they would tithe during the year 1905. If we would practice tithing, as a denomination, the Tract Society could use \$15,000 during 1905 and still go up to Conference with money in its treasury. I may not live to see it, but I believe the day is coming when Seventh-day Baptists will give more than a tenth, because they love the truth so dearly. How valuable it would be to have the men and means, both at once. Your editorials are so helpful to us all. I am greatly interested in your plans for the promotion of Sabbath reform work. I was pleased when the announcement was made that the Tract Society was about to enter on aggressive work along that line. Our Tract Society must lead in this work. We need the printed page; but, in many localities the printed page must be accompanied or followed by the living teacher. Here in the Southwest people depend too much upon what they are told, and do not read enough for themselves; but, even here, good results are coming from the distribution of literature. People who read themselves into Sabbath observance, are the ones who stick by it. I think our Tract Board is moving in the right direction. May God help us, as a people, to hold up their hands. The value and importance of such aggressive work cannot be estimated.

GENTRY, Ark., Jan. 2, 1905.

FROM REV. A. G. CROFOOT.

I am in favor of pushing ahead in Sabbath reform work as fast as we can get the means to do it. I shall continue to urge the people to give for that work. If all our people gave the tithe to the Lord's work we should get very much more than we now do and, I believe, we should be prospered accordingly.

INDEPENDENCE, N. Y., Jan. 4, 1905.

FROM REV. G. W. LEWIS.

I am most assuredly in favor of "Aggressive Sabbath Reform Work." It is greatly needed. But I am greatly embarrassed in having so small an income than I can do but little. I hope to send five dollars before long. But few of our church ever were liberal givers, and for two years we have had almost a failure of crops, so they are away behind in regular church expenses. And yet I hope to get them to do something for denominational work, at our annual meeting Jan. 8, as we have received the pledge cards. There is a saying that "it is no disgrace to be poor," but it is terribly humiliating sometimes, when you want to give and cannot. I do wish our people would tithe, but there is great opposition from many. It takes too much cash, they say.

DODGE CENTER, Minn., Jan. 4, 1905.

[Too much stress is laid on the amount of money one may be able to give. Large gifts are usually spoken of as "liberal." That is not necessarily so, and usually the larger gifts are not more liberal than smaller ones. The man who gives honestly and actual "according as

God has prospered him" has done well, and such an one should never feel embarrassed because he cannot do as another one can. As a whole, illiberality is evinced quite as much by those of large ability, as it is by those of less ability. It is not sound logic nor good religion to "compare ourselves among ourselves," as much as is done in the matter of giving. Each should determine the matter, on his relations to God, and the material things God has given him. "What shall this man do" is not the standard. What ought I to do for God and truth, is the question.]—Ed.

FROM REV. A. P. ASHURST.

Who can estimate the value and importance of aggressive work in Sabbath reform? Eternity can only answer many questions raised by us. We are so constituted that we wish to see, and be able to estimate the value of all Christian work. But we have no standard by which to compute values in spiritual things, and indeed this is not our prerogative. We are servants sent out into the harvest field to labor. The Master has said "go work today in my vineyard and whatever is right I will give you." So we go forth, leaving the estimating of the value of our work entirely in the hands of the Master.

The earnestness of the Master in seeking for laborers, and the wonderful amount he has expended, and the thorough equipment he has placed in our hands, is suggestive of the value that He has placed upon it. But if it is our province to reason upon the value and importance of spiritual truths, and to estimate the comparative value of one truth with another; we might ask if the Bible doctrine of the Sabbath is a fundamental basis upon which Christian systems are built. Is it a primary and necessary truth? Argument in this point is not necessary, for it is universally admitted that a Sabbath day set apart for the worship of God and rest from all secular labor, is both scriptural and necessary to spiritual growth, and to success in evangelizing the world, according to the commission which we have received from Jesus Christ.

Mr. Beecher said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week." The words of Mrs. Hale are also very beautiful, and appropriate when applied to the Sabbath of the Bible:

"Hail, Holy Day, the blessing from above
Brightens thy presence like a smile of love,
Smoothing, like oil upon a stormy sea,
The roughest waves of human destiny—
Cheering the good, and to the poor oppressed
Bearing the promise of their heavenly rest."

The Baptist Church Manual says "the Sabbath is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remains for the people of God." Says Bishop Mant, "The Sabbath is a perpetual memory of the Maker's rest." "The Sabbath day is the savings-bank of humanity," says Frederick Saunders. "It invites to the noblest solitude and the noblest society"—says Emerson.

Is it essential to observe the Seventh day as the Sabbath? I will answer that question by asking another. Essential to what? There

can be but one scriptural answer to the question, and that is, yes, it is essential to obedience. We cannot obey the command, "Remember the Seventh-day and keep it holy" by the observance of another day. It is a principle of common law, well known, and accepted universally, "that the specification of one thing, is the prohibition of another." God has specified the Seventh day as the Sabbath, and has made it a memorial of His rest in creation and a type of the rest that remaineth for the people of God. I submit this proposition, which I believe no one will dispute—that it is the law of types, that a type shall remain unalterable in all its detail until it is displaced by the anti-type. The writer of the epistle to the Hebrews says "He limiteth a certain day, . . . saying, there remaineth therefore a rest to the people of God," literally, "there remaineth a keeping of Sabbaths for the people of God," and the Twentieth Century New Testament translation renders Heb. 4:8, 9, "Now if Joshua had given Rest to the people, God would not have spoken of another and later day. There is, then, a promise of a Sabbath-Rest for God's People still unfulfilled." Like all other symbols, the primary teaching is destroyed by any change that may be made prior to its fulfillment. This will apply alike, to Baptism, The Lord's Supper and the Sabbath. The death marks of the Lord Jesus are typified in the two former ordinances, and the "time" mark, in the latter. The Sabbath teaches a dispensational truth, and time is the essential feature, as it is prophetic of a time yet unfulfilled. To change the time is to destroy the symbol, and all that was intended to be taught by it.

The value and importance of aggressive work in Sabbath reform, may be estimated by the value and importance of Sabbath truth. It cannot be estimated as to its value and importance by the manner of its reception by the unbelieving world, any more than we could estimate the value and importance of the work and mission of Jesus Christ, through His acceptance by the unbelieving world. Neither can we estimate its value and importance by the way it has been received by the Christian world. It was declared of Christ that He "came to His own, and His own received Him not, but as many as received Him, to them He gave the right to become the sons of God." The Sabbath question, like all other Bible doctrines, derives its value and importance from the source from whence it came, and the truth it is meant to teach.

What is our responsibility in the matter of aggressive Sabbath reform? It has been truly said that "The measure of capacity is the measure of our sphere." We are the custodians of Sabbath truth. God has made us stewards, especially of the scriptural Sabbath doctrine. In what way are we to exercise our stewardship? Does the world need our testimony? Is the Sabbath truth as held and taught by Seventh-day Baptists, profitable to all mankind? Can we say, like Paul in one of his letters to the churches, "I have kept nothing back that was profitable to you." Is there no day of reckoning when we are to give account of our stewardship?

You will pardon me for a personal reference, when I say I am a convert to the Sabbath. I am so because about twelve years ago there was some very aggressive work done in Sabbath reform by Seventh-day Baptists. I shall always be thankful to God that this truth came to my

knowledge! it has changed the entire drift of my life; my environments, my relation to friends, to loved ones, to society; but still I thank God for the truth. Among the changes wrought, not least in importance, is my relation to God and to His Holy Word. I accept the principle that our relation to all things must be determined by our relation to Christ. If there was the giving up of much that was dear to me, there has been the receiving of more that is dearer than that given up. Somebody made sacrifices in pressing upon my notice, the unwelcome truth until, under the Spirit's power, it became most welcome. I am glad to know there is an awakening among our people to the importance of our work in Sabbath reform. Let the cry be as that of the son of Amoz—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

There is a responsibility in this matter of Sabbath reform which is peculiarly our own. Our strength is faith and trust in God, in the Sovereignty of His word, and in obedience to His commandments. Time, talents, money and self-sacrifice, cannot be estimated in comparison with duty and responsibility. The sooner we give up the stewardship, the better it will be for us, if the Master's goods are to depreciate in our hands. We cannot be faithful to our trust if we in any way compromise or discount His bills, with our Lord's creditors. When the receiving time shall come, our Lord will expect increase in proportion to our opportunity and the full extent of our ability.

I most heartily commend aggressive Sabbath reform work. May this awakening not be the flickering of a dying torch, but a light which will burn brighter and brighter until the perfect day.

HAMMOND, La., Jan. 5, 1905.

BLESSINGS THAT COMPENSATE.

This pathetic little story of a blind girl is told by Ian Maclaren:

"If I dinna see"—and she spoke as if this were a matter of doubt, and she were making a concession for argument's sake—there's naebody in the glen can hear like me. There's no footsteps of a Drumtochty man comes to the door but I ken his name and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I hear them cheeping to another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. No, na, ye're no to think that I've been ill-treated by my God, for if He didn't give me ae thing He gave my many things instead.

"And, mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial and my faith might ha' failed. I've lost nothing; my life has been all getting."

ASHAWAY, R. I.—From the *Western Sun* we are glad to learn that Rev. W. L. Burdick, pastor in Ashaway, occupied his pulpit on Sabbath, Jan. 7, "for the first time since his children were taken with scarlet fever." He was prevented by quarantine from doing his public work during the illness of his family. Their recovery and the removal of quarantine, is a matter for thankfulness on the part of all our readers.

Children's Page.

CHILDREN'S HYMN.
From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Whereso'er we go,
Every thought and feeling
Doth our Father know.

Let us then be careful
That our looks shall be
Brave and kind and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea—
Teach Thy little children
How to live for Thee!

—Rhymes and Jingles.

THREE KINDS OF BOAT PEOPLE.

A TALK TO BOYS AND GIRLS.

Where is the boy or girl that doesn't like boats? Of course not every one likes to sail in boats, for sometimes the water becomes very tippy-topsy, and then something down beneath your jacket becomes very squirmy-wormy, and you wish you were on dry land shoveling snow off the sidewalk. Not that it is much fun to shovel, no, no; still it is more fun to do that than to have the feelings you sometimes have on shipboard.

But there are other ways of liking boats besides sailing in them. You can lie in the sand on the beach and watch them like so many fuzzy clouds floating past, way down where the sky ends. Or you can take an excursion in a steamboat on the river where boats always behave themselves. Or, best of all, you can whistle little boats out of a shingle with a jack-knife, and set them sailing on the bathtub with a piece of yesterday's *Herald* for a sail and a bellows for wind; and then you can race them from New York, which is here by the faucets, over to Liverpool, which is yonder at the downhill end of the tub.

Yes, we all like boats, and we know a lot of different kinds; the huge steamboat with the red smoke-stack, the sailboats with all their big wings of white cloth, and even the tiny, pokey canal boat that goes only when the mules go—and that means that sometimes it doesn't go very much. And have you ever thought that people are just like these boats? Why, the world is full of boat people, boat-women and boat-men, boat-boys and boat-girls, sailing round with one another day after day in the house, in the school, on the street, everywhere.

First, there are the Canal Boat People. The canal boat cannot sail of itself, it moves only when some mules or men or a tug drags it. Its go-power is in some one or something else.

THE SABBATH RECORDER.

So these people move only when they are pulled. There was once a little fellow who hated, O so much! to go to bed at night. And after Mama had told him once, "Freddy, I guess it is time for bed," she had to tell him again and again, and finally had to say, "You must go this very minute." And then he only just went.

He was a Canal Boat Freddy, and there are a great many of him. The boys who know they ought to wash their hands and brush their coats and learn their lessons, but who never do these till they have to, until they are fairly pulled into it—these are all Canal Boat Boys. Don't you know the names of some?

Then there are the Sailboat People. The sailboat is better than the canal boat because it can move without anybody to pull it. But you must have a wind. Its go-power is in what surrounds it. So these Sailboat People skim through the day beautifully so long as the wind is fair, when everything goes right, and no one is cross, and the doll hasn't fallen and smashed her nose into crumbs, and the cat hasn't eaten the canary, and the rain doesn't wet one's feet so one can't go to the party. But when things turn out the other way—my, my, O my! Let the girl across the aisle step on your toes, or let Sally Slow win the prize you expected; how you do lose your temper and say harsh words and call mean names!

Don't you see? You are only a Sailboat Girl. You don't get along well when the winds are against you; the weather must be just right or you will never sail into the harbor of a happy evening. Probably it isn't hard to think of some Sailboat People.

How different from the other two kinds is the last kind, the Steamboat People! The steamboat needs no mules or men to drag it, no pleasant winds to blow it to its port. Let it rain and snow, howl and blow, and send all the dishes ker-smash! below, still the great steamboat goes on, steady through the storm. So with the Steamboat People; they are always bright-faced, sweet-voiced, kind-hearted, no matter whether the milkman brought the milk or forgot it, no matter whether Johnny is coughing with croup or building a snow man in the yard, no matter whether Christmas came with a wagon-load of presents or none at all.

How do we explain these people? Ah, they have the right kind of souls; their go-power is inside. They have engines of their own, made up of good thoughts, good intentions, good habits, and good other things, and these engines are always ready and strong to push them through the hardships. And one of the best things about a Steamboat Person is that he is able to help some one else.

Are you going to be one of the Steamboat People this year?—*The Congregationalist and Christian World.*

THE WORLD IS TOO MUCH WITH US.

WILLIAM WORDSWORTH.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bears her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn!

Young People's Work.

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

PRESIDENT'S LETTER.

DEAR ENDEAVORERS:

Will your C. E. Society kindly co-operate with the Young People's Board in the following suggestions? Let us see that all of these points are observed by all of the Societies of our denomination:

1. Make the year 1905 the best year of your Society.

2. Use the Daily Readings (obtained from the RECORDER office).

3. Use printed Topic Cards with names of officers and committees on the reverse side of cards.

4. A better observance of the Consecration Meetings and the use of the wall pledge, recited in concert. (This wall C. E. pledge can be obtained from the Christian Endeavor World, Tremont Temple, Boston, for \$1.50).

5. Business Meetings monthly, without fail.

6. Executive Business Meetings regularly, every month.

7. A meeting of each Endeavor committee each month. (Oil up the machinery of your Endeavor Society and get it running better).

8. Join heartily in the tithing plan proposed by the pastors of the Western Association.

9. Sign the Systematic Benevolence cards. (Sign for each object designated on the card).

10. Join with the United Society of Christian Endeavor in the Campaign Increase of 1904-5. Make an extra effort, through your Lookout Committee, to increase your membership, asking and re-asking your young people, your young married people and your Junior graduates, who are not now members, to become members.

11. Attempt some out-post work of your own in school houses, homes, etc.

12. See that your Society sends at least one Student Evangelist out on the field to represent you the coming Summer, for as long a time as you are able.

13. Let us join heartily in the Endeavor Movement, planning and praying for the work that is before us.

Yours in C. E.,

A. C. DAVIS, JR.

WON HIS FIRST CASE.

HOWARD UNIVERSITY, WASHINGTON, D. C.,

Dec. 30, 1904.

DEAR PASTOR RANDOLPH:

I should be really thankful for the Young's Analytical Concordance which the lady has so kindly offered.

In the Law Department we have five professors, one black, two white and two colored. On the 19th I pleaded my first case in the Law Department and won. It was a case of trespass. A gentleman was riding in his carriage and the carriage was upset by collision with a chaise, the rider was thrown into the street and injured. The injured man brought a suit of trespass and I was employed to defend the gentleman. After producing satisfactory argument, I brought the action of trespass to non suit. One of the white professors was the judge. The judge and jurors commended me for the argument produced.

My purpose in studying law is not to practice at the bar, but to be a legislator. It is said by some Christians that ministers ought not to in-

terfere in political matters, but I differ. The reason why church and state should not work together is because the children of the devil are at the head of the state. If we could get men of God at the head of the state, like King Hezekiah, King Josiah, and Governor Nehemiah, men whose only aim and purpose was to promote and advance the cause of God, men who made the commandments of God the basis of their codes and statutes, no true child of God would object to union of church and state, for the government of the state would be Perfect love to God and Perfect love to Man. "When the righteous are in authority the people rejoice, but when the wicked beareth rule, the people mourn."

Your brother in Christ,

J. C. DAWES.

TITHING A PART OF RELIGIOUS WORSHIP.

You ask for an expression of opinion regarding tithing. I believe in it with all my heart. Soon after we went to Alfred, Mrs. Jordan and I began tithing, partly for the reason that we wanted to have something to give, and partly because we thought it was right. Later on we practiced it entirely on the ground that it was a part of religious worship, and that our Heavenly Father required it. The ways in which He manifested His approval of our intentions and spirit have thoroughly convinced us that we were not far from pursuing the right course, and making the right interpretation of His word to us. I have planned to speak on the subject, January fourteenth or twenty-first. Was planning to bring it before my people before receiving your note.

HENRY N. JORDAN.

NEW MARKET, N. J.

SEED THOUGHTS FROM A RECENT LETTER.

"I am still old-fashioned enough to believe, that we need the Sabbath truth more than it needs us, that it is a glorious heritage rather than a misfortune which has to be borne." "There are evidences of an awakening, and of more aggressiveness all along the lines, which is hopeful." "It has seemed to me that our people have lacked the inspiration of a great and lively hope. We have lacked zest and that supreme confidence which the heralds of a great truth should possess." "Have not some of us been even apologetic? We are sorry for you, sir, but it is our Christian duty to lay a great burden upon you. The Good Book says—Thou shalt and Thou shalt not. That is only the backbone, and a few other necessary bones to give rigidity to the thing. You must put flesh upon it, hot, red blood in its veins, and let it stand forth a beautiful being whose mission is to bless mankind." "Our Conferences are reaching a high water mark. We must reach a higher level still. A thousand hearts will look for an uplift, for reassurance, for a right to live."

REVIVAL AT BROOKFIELD, N. Y.

The Editor of the Young People's page is now engaged at Brookfield, N. Y., in one of the most remarkable revivals he has ever witnessed. One week ago last Wednesday night he gave his lecture "On Horseback Through the Holy Land." This was followed by meetings for four nights, marked by large attendance and deep at-

ention. After filling other lecture engagements, he came back for five nights more, speaking the first night to a crowded house on "Amusements." The following night fifteen people came forward and accepted Christ. The meeting was one of great tenderness and power, as every meeting since has been. On Sunday night the church was taxed to its utmost capacity to hold the people and there were several new confessions. Last night the writer gave the lecture—"A Glimpse of Four Continents," illustrated by views thrown on the screen by a brilliant calcium light, in the G. A. R. hall. He is to continue the work for five nights more, beginning with "The Temperance Issue in Brookfield," tomorrow night. This address will also be given in the large hall and illustrated with stereopticon views.

I sometimes hear it said that the days of revivals are over; but I have never seen an interest become so deep and strong and fruitful in ten days as in this brief campaign. It has done me as much good as it has Brookfield, and I go back to my own work with new courage and faith—and with the promise which God has given me of seeing "greater works" in the community where I am the "under shepherd."

SUMMARY OF NEWS.

The first group of Russian paroled officers reached Nagasaki on Jan. 11. They were welcomed by representative citizens and the officers of the city, who conducted them to the Temple Garden, where refreshments were served. Colonel Trickskoff, on behalf of the officers, said that it was impossible to express adequate thanks for such a cordial reception to men who recently were enemies. The treatment they had received, he declared, showed that Japan held the highest ethical position among the nations. He believed that after the war Russia and Japan would become fast friends.

Frank Rasinger was found guilty of murder in the first degree, at Bridgton on Jan. 11, and sentenced to be hanged on Feb. 15. This man shot his wife in the farmhouse where they resided, near Shiloh, N. J., in October last. He was a tenant on the farm of Howard Davis, a most estimable and well-known Seventh-day Baptist citizen of that section. There is an unconfirmed report of the sudden death of Mr. Davis a day or two since. We believe he was a witness in this case three or four days before. The defense made by Rasinger's lawyers was insanity and natural depravity. The judge in charge declared that even great depravity "is no excuse for crime." A representative of the *Public Ledger* of Philadelphia, present at the trial, reports the following as said by Rasinger: "I knew I could not win out. I have known from the day that I committed the crime that I stood no chance of escaping punishment. I am prepared to die. If they would let me I would walk to the gallows now and with my own hands put the rope about my neck. I am not afraid of death. I feel no remorse, pity nor shame."

In the United States Senate, Jan. 10, the New England Sabbath Protective League petitioned for a law "to prohibit banking in the registry and money order divisions of post offices throughout the country." The petition was referred to the Committee on Post-Offices and Post-Roads. On the same day, Mr. Gallenger presented remonstrances from various places in the state of New York, from New Mexico, Kan-

sas, Colorado, Illinois and Iowa "against the enactment of legislation requiring certain places of business in the District of Columbia to be closed on Sunday." These were referred to the Committee on the District of Columbia.

MARRIAGES.

JONES—CLARK.—At Independence, N. Y., Jan. 1, 1905, by Rev. A. G. Crofoot, William E. Jones and Grace A. Clark.

DEATHS.

MAXSON.—In the town of Albion, Wis., Dec. 17, 1904, Bennie Martin Maxson, infant son of Frank and Mary Maxson. "Suffer the little children to come unto me." T. J. V.

NICHOLS.—Bessie, daughter of Adolph M. and Cora G. Champlin Nichols, was born January 29, 1888, and died at home, West Edmeston, N. Y., Sept. 27, 1904.

Bessie was the only child of fond parents. She was tenderly cared for during four months of sickness. The last few days she was a great sufferer. Human wisdom and skill could not avail. The kind-hearted nurse who came at the last to help the mother, worn with months of watching, said, "After all my experience and all I have learned I have no power to help." Bessie was baptized by her Pastor, Dr. A. C. Davis, Jr., June, 1901, and united with the Seventh-day Baptist Church of West Edmeston. She was a faithful attendant of all its appointments as well as the Christian Endeavor Society. Every Sabbath eve the ringing of the prayer meeting bell was noted by her during her sickness, except the last but one before she went away. The last time she was out was to attend the C. E. Local Union meeting held at West Edmeston, May 24. For four months she battled with sickness and suffering amid hopes and discouragements, longing to be able to go out, but patient, firm in faith, and was not afraid to die. Bessie had a host of friends, and enjoyed very much the little tokens of remembrance, such as flowers and kind messages sent to her during her sickness by friends and acquaintances. She was impressed and said she did not know she had so many friends. It teaches us a lesson, not to save all our flowers and kind words until our loved ones are gone. Let us bestow the flowers and speak the words while we can cheer one another. In the absence of her pastor, the funeral services were, by request, conducted by Pastor I. L. Cottrell, of Leonardsville.

I. L. C.

STILLMAN.—Fannie E. Tallett Stillman was born in the town of Otselec, Chenango County, N. Y., on March 17, 1842, and passed from this life, in Genesee, Ark., Dec. 8, 1904. J. H. H.

WORDEN.—Roscoe C., son of Leonard J. and Lavina Kellogg Worden, was born near Leonardville, N. Y., Oct. 17, 1866, and finished his earth course Dec. 19, 1904.

About a year after the birth of Roscoe, his parents moved into the village of Leonardville, where they have since lived and where Roscoe spent most of his time in early life, and he has regarded this as his home until recently. In this house and surrounded with the scenes of childhood he spent his last days on earth. He completed his academic course in our High School, and afterwards attended College. Much of his business life has been in connection with newspaper work. His final trouble, consumption, appeared some three months ago, but he continued his work until about five weeks before the end came. He was retiring and quiet in manner, but had a genial and sympathetic disposition, naturally inclined to a religious turn of mind more than many. He united with the church when a boy, but did not always maintain his interest in religious matters, but for several years has had an increasing and vital interest in spiritual things, and was comforted and sustained with a bright hope to the end. He loved music and played the organ and piano and many will remember his beautiful singing. He was married April 9, 1903, to Miss Emma Beaver, of Utica, who has been a sympathizing and congenial companion in health and sickness, who with his mother and others of the family has tenderly and lovingly cared for him in the last days of suffering. "Let not your heart be troubled, ye believe in God, believe also in me," etc.

I. L. C.

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 V.—JESUS AND NICODEMUS.

For Sabbath day, Jan. 28, 1905.

LESSON TEXT.—JOHN 3: 1-15.

Golden Text.—"God God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3: 16.

INTRODUCTION.

After the miracle at Cana Jesus went to Capernaum, and thence after a few days to Jerusalem to attend the feast of passover. We don't know what Jesus did in these few days at Capernaum. We may guess, however, that he did not begin to give instruction to the people in any public manner. It was more appropriate that he should begin his public ministry as Messiah at Jerusalem, the holy city of the nation.

The official act with which our Lord opened his ministry was the cleansing of the temple. The desecration of the house of God for commercial purposes typified the general relation of the priests to the service of God. They were very devoted to the outward form, but they had little or no heart in their worship.

In Jerusalem Jesus encountered many people who had an interest in his work, but most of these had no great depth of religious conviction. Unlike many of his associates, Nicodemus was sincere in his search after righteousness and was devoted to the service of God, desiring to see holiness triumph. He was hindered as we see in the lesson, by false ideas.

This lesson illustrates the importance of Jesus' teachings in private conversations. Jesus sometimes addressed crowds, but he often spoke to one man alone or to a few. The size of the audience is no measure of the preciousness of the teaching.

TIME.—During or shortly after passover week in the year 27.

PLACE.—Jerusalem.

PERSONS.—Jesus and Nicodemus. We may guess that the disciples of Jesus were present, but we are not told that they were.

OUTLINE:

1. The Necessity of the Birth from Above. v. 1-6.
2. The Hidden Nature of this Birth. v. 7-9.
3. The Heavenly Origin of Christ and His Teaching. v. 10-15.

NOTES.

1. *Now there was a man of the Pharisees, etc.* The Pharisees were characterized by their devotion to the law. They believed that it was the duty of all true Jews "to make a hedge about the law," and to live apart from all other peoples of the world. Their name means, "Separatists." They taught that men should observe all the law of Moses and all the oral traditions that were founded upon that law. See Bible Dictionaries. Nicodemus is mentioned elsewhere but twice. 7:50 and 19:39. *A ruler of the Jews.* A member of the Sanhedrin.

2. *The same came unto him by night.* That he came at all shows a breadth of character

beyond that of his associates. He was willing to recognize a teacher of righteousness outside of the ranks of his own particular class. Some think that he came by night because it was more convenient to come then, and because he would be less likely to find Jesus occupied; but if this were the case why should John, when he refers to Nicodemus again, mention that he was the man who came by night? He doubtless came by night because he did not have the courage to break away from his associates and come in the day time. *Rabbi, we know that thou art a teacher come from God.* Nicodemus addresses our Saviour with respect by the title, "Rabbi." He also frankly says that he is inclined to believe in the truth of the teachings of Jesus and that he has been sent from God to give this instruction. *For no man can do these signs, etc.* Nicodemus gives a good argument for his belief in the teachings of Jesus. From v. 23 in the preceding chapter we notice that Jesus had been doing many signs (miracles) in Jerusalem. A candid observer could not resist the testimony of such signs. Perhaps Nicodemus' words imply that he had heard of miracles that were of such a character that they would not be as convincing as those done by Jesus. Some writers have thought that they discern a patronizing tone in the remarks of this Pharisee; but it is better to give him the benefit of the doubt and believe that he was sincere.

3. *Except one be born anew, he cannot see the kingdom of God.* The word translated "anew" might equally well be translated "from above," and this is probably the meaning that should be assigned to it in this connection. It is certainly a new birth other than the physical, that our Saviour is talking of, but the particular characteristic of the birth, the quality which makes it to differ from all other births, is that it is from above. For the heavenly origin of the life of which Jesus speaks see ch. 1: 13 and other passages. From the question of Nicodemus in v. 4 we might infer that he understood Jesus to say that he must be born over again; but we may suppose that he stumbled over the idea of any birth at all being required of him and did not notice the adverb. See is probably used figuratively for participating in, becoming a member of, the Kingdom of God. *The kingdom of God* is that reign of peace on earth which Christ came to establish. The members of the Kingdom are the true followers of Jesus who have repented of their sins and turned to him in faith. These are they who inherit eternal life. The kingdom is both internal and external—in the hearts of believers, and in the triumphs of truth and righteousness in the world. It includes both more and less than the church.

4. *How can a man be born again when he is old?* In his perplexity he asks a foolish question. From his familiarity with Old Testament teachings Nicodemus might easily perceive that our Lord was not speaking of literal physical rebirth. Compare Ezek. 36: 26; Psa. 51: 12 and many other passages. It is probable that if Jesus had said that all Gentiles must be born instead of you must be born, Nicodemus would have had no trouble to understand him.

5. *Except one be born of water and the Spirit.* The true explanation of this passage is to be inferred from the fact that in the correct rendering there is no "of" before the expression, "the Spirit." Our Saviour is not talking of two distinct means, but of one, and uses a compound expression. "Of water and Spirit" in this verse is not essentially different from "of the Spirit" in the next verse. The water of baptism is the outward and symbolical form by which the renewing power of the Holy Spirit is represented in the birth from above. The water of baptism is valueless if the power of the Spirit is wanting. It is not however merely a symbol, but really a means of grace like the bread of the communion. The word "water" is omitted, but for the sake of the form of the rhetorically balanced sentence.

6. *That which is born of the flesh is flesh.* Spirit and flesh are the distinguishing features of that which is heavenly and that which is

earthly. Whatever is born of frail human nature, alien from God, must necessarily be no higher than its origin. The new higher spiritual life must have a cause outside of humanity.

8. *The wind bloweth where it will.* Our Lord urges Nicodemus to accept his teaching in regard to the birth from above. In nature there are many things that we know about which we cannot thoroughly understand. The wind blows and we see the results of it although we do not see the wind. We cannot tell how any one is born of the Spirit, but it is easy to note the evidence of the birth from above. Our Saviour's illustrated argument has added point from the fact that the same Greek word may be translated either "Spirit" or "wind." It is possible that we should begin to translate this verse, "The Spirit breathes."

9. *How can these things be?* Nicodemus is still bewildered.

10. *Art thou the teacher of Israel, etc.* Jesus is surprised and grieved at the obtuseness of this pious and learned man. He might not have been expected to know beforehand all that Jesus had just now taught, but he should have been able from his previous religious instruction to accept the truth now that it is so vividly presented to him. Jesus does not despair, but goes on to give fuller teaching.

11. *We speak that which we know.* The real difficulty with Nicodemus was that he did not accept the testimony of Jesus and of those who knew about the birth from above. We may guess that Nicodemus thought that the preaching of John the Baptist was very good for the people, but that he did not realize the necessity of repentance for himself, and that he had not been baptized of John.

12. *Earthly things . . . heavenly things.* The contrast is not between worldly affairs and things holy. Among the "earthly things" must be the birth from above of which Jesus had been just speaking, for indeed its place is upon earth. Among the "heavenly things" would be such matters as the divine decrees concerning human redemption.

13. *And no one hath ascended into heaven, etc.* This verse teaches that no one is like Jesus Christ qualified to give instruction about the heavenly things. He is eternally with God (1: 1), and so knows whereof he speaks, and is at the same time *Son of man.* This expression serves as a Messianic title, and at the same time emphasizes the humanity of the One who bears it.

14. *As Moses lifted up the serpent in the wilderness.* This is the way then that Son of man is to bring heavenly things to the people of this world—he must be lifted up. The serpent was made conspicuous by being put on a pole. The lifting up of Jesus will make him conspicuous and attract the attention of people, but it will do also something more, for his lifting is in crucifixion. Compare 12: 33.

15. *That whosoever believeth may in him have eternal life.* This is the object to be obtained by the lifting up of Jesus. *Eternal life* is not merely unending existence: it is life in the truest and highest sense, real life.

TALK.

CHARLES HENRY WEBB.

It seems to me that talk should be, Like water, sprinkled sparingly; Then ground that late lay dull and dried Smiles up at you revived, And flowers—of speech—touched by the dew Put forth fresh root and bud anew. But I'm not sure that any flower Would thrive beneath Niagara's shower! So when a friend turns full on me His verbal hose, may I not flee? I know that I am arid ground, But I'm not watered—Nay! I'm drowned!

CROWDED OUT.

The Business Office is not allowed to say anything this week, because of lack of space. We hope, however, to make up for it by sending THE RECORDER out on time—that is, mailing it at the Plainfield office by Monday noon.

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. 9.)

themselves peaceably, and conforming to the laws of the colony. I am your most humble servant,

SAM. WARD.

This demand from the Governor was evaded by the commander of the ship, whereupon he forwarded a third letter, of which Capt. Antrobus complains bitterly, as being severe and unjust in its expressions. Gov. Ward declared "the impressing of Englishmen was an arbitrary action, contrary to law, inconsistent with liberty, and to be justified only by urgent necessity. But, as the ship lay moored in an English colony, always ready to render any assistance for His Majesty's service, there could be no possible reason sufficient to justify the severe and rigorous impress carried on in this port. The commander and crew of this ship are subject to the laws of the colony, within whose jurisdiction they are anchored."

These bold words, from the Governor of an insignificant colony, astonished the haughty British officer, and were reported with much indignation to his superiors at home. But the people, incensed by this delay in returning the impressed seamen, seized a boat lying at one of the public wharves of the city, which belonged to the Maidstone, and burned it in the public square. This act of an indignant populace, and the determined manner of the Governor, brought the Briton to terms. The men were released from custody, and returned to the city, where they were received with great rejoicing. His next attempt to impress seamen was probably made in some other colony beside Rhode Island.

In no community in America was the indignation of the people at the odious provisions of the stamp-act more visible than in this colony. It could not be restrained from open violence by the threats of the commanders of the armed cruisers, nor the persuasions of their magistrates. The outraged feelings of liberty, and of manhood, burst at once into a blaze of the fiercest intensity.

"At Providence, a Gazette Extraordinary was published on the 24th of August, with *Vox Populi—Vox Dei*, in large letters for the frontispiece; and underneath, these words: "Where the Spirit of the Lord is, there is Liberty" (St. Paul). It congratulated them on the spirit of opposition that had already been shown in divers parts of North America, and went on in these words: "We have glorious accounts from all parts, of the noble spirit of the people in the cause of Liberty;" and concluded an address to the people of New England, thus: "Let me draw towards a conclusion by observing the universal spirit which now prevails through the colonies, to take all lawful measures to prevent the execution of the stamp-act here. This laudable zeal hath burst into a flame in Boston, and the exertions of the people of that ancient town, who have heretofore been obliged to struggle for their liberties when infamously attacked, as their history shows; plainly indicates that the spirits of their fathers rests upon them, and that

they preserve in their breasts the noble sensations of freedom."

The people of Newport, also, were aroused and proceeded to the house of Mr. Augustine Johnson, the stamp officer, and would have destroyed it, but he being absent they refrained from injuring his effects until his return. Upon his arrival he issued the following circular:

To the Inhabitants of Newport:

Gentlemen—As I find my being appointed the stamp officer of this colony has irritated the people of this town against me, though the office was bestowed upon me unasked and unthought of, and being willing, so far as it is in my power to restore tranquility to the town, do engage, upon my honor, that I will not accept of said office, upon any terms, unless I have your consent for the same.

AUGUSTINE JOHNSON.

Aug. 29, 1765.

These outbreaks of popular fury were indications which the British nation would have done well to have heeded, especially when they were succeeded by petitions and remonstrances from all classes of His Majesty's subject. But not even when a Congress of the colonies was called to agree upon the present an address to the King, did Parliament hesitate in the arbitrary course it had commenced.

To that Congress which met in New York in 1765 to deliberate upon the subject of the stamp-act, Metcalf Bowler and Henry Ward (brother of the Governor), were appointed delegates from Rhode Island. This was the first Congress that ever met upon the American continent. When information of the riotous proceedings at Newport reached the King, his ire was very much excited, and he ordered a suspension of intercourse between Britain and the rebellious colony. It would have been better for the colony had that edict been promulgated twenty years before, for in addition to their own taxes, they had been obliged to contribute largely to support the war with France, and although ten years had elapsed, they had not as yet received a farthing in return.

By some oversight their account had not been forwarded at the proper time, and when it was finally sent, a delay had occurred through the shallow excuses of the Paymaster General which had continued until 1766.

At that time, by request of the General Assembly, Gov. Ward wrote to the Earl of Shelburne upon the subject, and the following is an extract from his letter:

Newport, Rhode Island, Nov. 6, 1766.

The military stores and provisions furnished by the colonies in the year 1756, for the provincial troops, were by directions from the Earl of London, Commander-in-Chief of His Majesty's forces in North America, taken into the King's magazines, and the colonies were, on the behalf of the crown, promised payment for them.

The other colonies, upon presenting their accounts, received the money accordingly, but this colony, unhappily neglecting to transmit their account (amounting to £4211 19s 7d) in season, an objection arose when they were presented, to the payment of them, and they were referred to the Secretary of War and Paymaster General, who proposed a reduction of £1209 14s. Thus the matter rested for several years, when the agent of this colony was introduced (instructed?) to renew his application for payment of those accounts; upon which they

were again referred to the Secretary of War and Paymaster General, who, after some further deduction, reported "that there was due and payable to the colony, £2672 18s 11d," which sum the colony expected the agent would soon have received, but in his last letter informs me that upon application for the money he received a positive answer from the lords of the treasury, "That as a requisition had gone from the crown to the colony, the treasury-board thought fit to suspend the payment of the money until an answer came from the colony relating to that requisition."

The General Assembly, upon receipt of this letter, requested me to lay the matter before His Majesty's principal Secretary of State for this department, and I have accordingly given your Lordship this short account of the affair. I beg leave to observe to your Lordship that this colony really paid the whole sum charged for the several articles in their accounts, so that if the sum reported to be due be paid, they will suffer an actual loss of upwards of 1,500 pounds besides the damage they have sustained by being kept out of the money ten years—interest for which they have paid ever since at the rate of ten per cent. per annum.

(To be continued.)

Special Notices.

The Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon at 3 o'clock, in Carpenter Hall, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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 LOOFBORO, Pastor. 260 W. 54th Street.

THE UNION SIGNAL

THE OFFICIAL ORGAN OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Subscription price, \$1.00 a year.

A 16-page weekly paper, devoted to the interests of the Temperance Cause. Good paper, the best of printing, clean advertising, and reading matter that is WORTH WHILE—INTENSELY WORTH WHILE—not a useless line in it.

IF YOU WANT to keep in intimate touch with the work that is being done all over the world along the line of the world's most needed reform, send your name and address, with \$1.00, to The Union Signal, Evanston, Illinois.

"NOW IS THE TIME TO SUBSCRIBE."

The National W. C. T. U. also owns and publishes THE CRUSADER MONTHLY, a 16-page monthly temperance paper for the young people. Bright and interesting.

Subscription price, 25 cents a year.

Send subscriptions to THE CRUSADER MONTHLY, Evanston, Illinois.

TABLE OF CONTENTS.

EDITORIALS—Adopt the Plan; Sunday Law Revision in Pennsylvania; Early Adventist Sabbath-keepers; Victory of Sunday Golf; Sabbath-keepers in Denmark; Existing Sunday Laws Contravene the National Constitution and the Natural Rights of Men. 33-34
Summary of News. 34
Tract Society Executive Board Meeting. 35
Tract Society—Receipts. 35
Let all Adopt the Plan. 36
The President's Message. 36
The Sabbath. 36
The Secret of Good Times. 37
Scientific Time. 37
MISSIONS.—Editorials; The Living God; What is a Christian; Treasurer's Report. 38
Systematic Bible Study. 39
True Gladness, Poetry. 39
WOMAN'S WORK.—A Remembrance; Poetry; A Cheerful Giver; The Treasurer's Report; Report of Woman's Board; The Life Beautiful. 39
Home News. 41
Aggressive Sabbath Reform Work. 42
Blessings That Compensate. 43
CHILDREN'S PAGE.—Children's Hymn; Poetry; Three Kinds of Boat People; The World is Too Much With Us, Poetry. 44
YOUNG PEOPLE'S WORK.—President's Letter; Won His First Case; Tithing a Part of Religious Worship; Good Thoughts From a Recgt Letter; Revival at Brookfield, N. Y. 44-45
Summary of News. 45
MARRIAGES. 45
DEATHS. 45
SABBATH SCHOOL. 46
Talk, Poetry. 46
History and Biography. 47

The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
JOHN HISCOX, Business Manager.
TERMS OF SUBSCRIPTION.
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.
ADDRESS.
All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.
TERMS.
Single copies per year \$5 00
Ten copies or upwards, per copy 50 cts
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND
IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.
Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

DE BOODSCHAPPER.
A 50 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.
Subscription price75 cents per year
PUBLISHED BY
G. VELTHUYSEN, Haarlem, Holland.
DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important facts.

DANIEL C. MAIN, M. D.
PEDIATRICIAN AND SURGEON.
Gentry, Ark.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid in to the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education, and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund. \$100,000 00
Amount needed. June 1, 1904. \$95,833 50
Mrs. W. A. Hitchcock; Bushnellville, N. Y.
Amount needed to complete fund \$95,625 00

Spring Term Milton College.

This term opens Wednesday, March 22, 1905, and continues twelve weeks, closing Thursday, June 22, 1905.

A college of liberal training for young men and women. Three principal courses: Ancient classical, modern classical, and scientific.

Many elective courses are offered. Special advantages for the study of Anglo-Saxon and Teutonic philology.
The Academy of Milton College is the preparatory school to the College, and has three similar courses leading to those in the College, with an English course in addition, fitting students for ordinary business life.
Excellent school of music, with courses in pianoforte, Violin, Viola, Violoncello, Etc., mentary and Chorus Singing, Voice Culture, Harmony, etc.
Classes in Bible study, Elocution, and Physical Culture. \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.
For further information address the

REV. W. C. DALAND, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar.
Milton, Rock County, Wis.

Salem College.

Twentieth Anniversary Building Fund.

In 1905 Salem College will have been in existence twenty years.
During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent.
It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.
It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable place may be erected.
The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "SABATH RECORDER," as subscriptions are received by the secretary of the college.

F. F. Randolph, New Milton, W. Va.
Mrs. F. F. Randolph.
J. A. Saunders, Westerly, R. I.
Mrs. J. A. Saunders.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELOR AT LAW.
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau of Employment and Correspondence.

President.—C. B. HULL, Marquette Bldg., Chicago, Ill.
Vice-President.—W. H. GREENMAN, Milton Junction, Wis.
Secretaries.—W. M. DAVIS, 602 West 63d St., Chicago, Ill.; MURRAY MAXSON, 516 West Monroe St., Chicago, Ill.
ASSOCIATIONAL SECRETARIES.
Wardner Davis, Salem, W. Va.
Corliss F. Randolph, 185 North 9th St., Newark, N. J.
Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.
Rev. E. P. Saunders, Alfred, N. Y.
W. K. Davis, Milton, Wis.
F. R. Saunders, Hammond, La.
Under control of General Conference, Denominational in scope and purpose.
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.
J. F. HUBBARD, President, Plainfield, N. J.
A. L. TITSWORTH, Secretary, Plainfield, N. J.
J. F. J. HUBBARD, Treasurer, Plainfield, N. J.
Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.
J. M. TITSWORTH, Vice-President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.
D. E. TITSWORTH, Secretary, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Milton, Wis.

W. M. STILLMAN,
COUNSELLOR AT LAW,
Supreme Court Commissioner, etc.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents Mrs. J. B. Morton, Milton, Wis.; Mrs. W. C. Daland, Milton, Wis.
Corresponding Secretary, Mrs. T. J. Van Horn, Albion, Wis.
Recording Secretary, Mrs. J. H. Babcock, Milton, Wis.
Treasurer, Mrs. L. A. Platts, Milton, Wis.
Editor of Women's Page, Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J.
Secretary, Eastern Association, Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association, Mrs. G. H. Trainer, Salem, W. Va.
Secretary, Central Association, Mrs. R. E. Wheeler, Leonardsville, N. Y.
Secretary, Western Association, Miss Agnes L. Rogers, Alfred, N. Y.
Secretary, South-Western Association, Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association, Mrs. A. E. Whitford, Milton, Wis.

New York City.

SABBATH SCHOOL BOARD.

George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.
Vice-Presidents, Eastern Association, Edward E. Whitford, Brooklyn, N. Y.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, S. Orestes Bond, Aberdeen, W. Va.; North-Western Association, Herman D. Clarke, Deerp Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Arkansas.
Frank W. Greene, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.
Corliss F. Randolph, Rec. Sec., 185 North Ninth St., Newark, N. J.
John B. Cottrell, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.
Other Members, Eli F. Loofboro, New York City; Stephen Babcock, New York City; Doug. Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Great Kills, P. O., Staten Island, N. Y.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,
COUNSELLOR AT LAW,
St. Paul Building, 220 Broadway.

C. C. CHIPMAN,
ARCHITECT,
St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.,
"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
155 W. 46th Street. Hours: 8-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

Alfred, N. Y.

ALFRED UNIVERSITY.
Second Semester, 5th Year, begins Feb. 3, 1905
For catalogue and information, address BOOTH COLWELL DAVIS, Ph. D., D.D., Pres.
ALFRED ACADEMY.
Second Quarter Opens Nov. 12, 1904.
Preparation for College.
TEACHERS' TRAINING CLASS.
Opens Sept. 6, 1904.
S. G. BURDICK, Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENVON, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

YOUNG PEOPLE'S EXECUTIVE BOARD.

Rev. A. C. Davis, President, West Edmeston, N. Y.
Mrs. Walter L. Greene, Secretary, Alfred, N. Y.
Star A. Burdick, Treasurer, Alfred, N. Y.
L. C. Randolph, Editor Young People's Page, Alfred, N. Y.
Mrs. Henry M. Maxson, General Junior Superintendent, Plainfield, N. J.
Associational Secretaries, Roy F. Randolph, New Milton, W. Va.; L. Gertrude Sellman, Ashaway, R. I.; Ethel A. Haven, Leonardsville, N. Y.; Mrs. H. C. Van Horn, Alfred, N. Y.; C. U. Parker, Chicago, Ill.; C. C. Van Horn, Centur, Ark.

ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
WM. L. CLARKE, President, Westerly, R. I.
A. S. BABCOCK, Recording Secretary, Westerly, R. I.
GEORGE H. UTZER, Treasurer, Westerly, R. I.
Rev. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
The regular meetings of the Board of managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
Associational Secretaries: Stephen Babcock, Eastern, 363 W. 34th Street, New York City; Dr. W. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.
Dr. GEORGE W. POST, 1987 Washington Boulevard, Chicago, Ill.
REV. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec.
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec.
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.
Executive Committee.—Rev. W. L. Burdick, Ashaway, R. I.; David H. Titworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Ele F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Nile, N. Y.

Utica, N. Y.

D. R. S. C. MAXSON,
Office 225 Genesee Street.
West Edmeston, N. Y.

D. R. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

THE SABBATH RECORDER.

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield N. J.
VOLUME 61. No. 4. PLAINFIELD, N. J., JAN. 23, 1905. WHOLE No. 3,126.

MEN WANTED.
Men who are not for sale.
Men who are all sound to the heart's core.
Men who fear, the Lord and hate covetousness.
Men who stand by the right, though the heavens fall and the earth reels.
Men who tell the truth and look the world and the devil right in the eye.
Men who neither swagger nor crawl.
Men who have courage without whistling for it.
Men careful of God's honor, and careless of the world's applause.
Men too large for sectarian limits, and too strong for sectarian bands.
Men who know their message and tell it.
Men who know their place and fill it.
Men who are not too lazy to work, nor too proud to be poor.
Men who know in whom they have believed.
Men whose feet are on the Everlasting Rock.
Men who are strong with the Divine strength, wise with wisdom that cometh from above, loving with the love of Christ,—men of God.—E.x.

Sunday Law Agitation in Maine.

AS THE New Year opens, signs of agitation concerning Sunday law, appear in many directions.
In the state of New York, the matter is seriously, if not hopelessly, mixed up with the question of liquor selling. This is doubly unfortunate. Every year emphasizes the necessity of separating all legislation concerning liquor selling, from legislation touching any other form of business. In the state of Maine, the issue is more prominently connected with railroad matters, than with any other form of business. The summer-excursion business is so important with the railroads, in the state of Maine, that Sunday excursions form a prominent feature in their plans. While protests have not been wanting, the roads have continued Sunday excursions until the existing law is practically nullified. The Lewiston (Me.) Journal, of January 6, in discussing the question of "Home Rule Versus Homely Anarchy," says: "We hope the present Maine legislature will repeal all dead-letter laws. Let it note our Sunday laws, for example, and recall that when the Mayor of one of our Maine cities last summer undertook to enforce those laws, he was forced by the nullifying vigor of local sentiment to backslide and become an unwilling rebel against the order of the State. If he had not done this, he would have lost his political head as soon as the axemen could have got at him. Is it not an outrage that local public opinion should imperatively demand that city officials should break their oath of office? It were much better for the State to repeal all law that cannot be enforced in cities and expand home rule, than to wink at metropolitan anarchy ordered in by

local politics. The way we are going at present is mischievous. If we keep on we must expect highly developed anarchy. We must not forget that anarchy in nations is cityfied before it is nationalized."
In the state of Pennsylvania, as our readers well know, the situation is strenuous, and the struggle is likely to be unusually vigorous, although the legislature of Pennsylvania has been a scene of almost continuous agitation concerning Sunday laws, for many years. An issue, which is likely to be more prominent than any other, is set forth in the following amendment which is now proposed to the existing law:

"An Act—Authorizing the sale of certain articles and the performance of certain labor on the first day of the week, commonly called Sunday.

"Section 1—Be it enacted by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: Hereafter it shall be lawful to sell drugs, medicines, soda and mineral waters and other harmless, non-intoxicating drinks, bread, oysters, cakes, pastry, ice cream, candy, milk, fruit, cigars and tobacco, to prepare, print and sell newspapers on the first day of the week, commonly called Sunday;

"Provided, That nothing herein contained shall be construed to allow the sale of any non-intoxicant or other drinks in any saloon, inn or tavern licensed by law for the sale of intoxicating beverages.

"Section 2—All acts or parts of acts inconsistent herewith be and the same are hereby repealed."

This amendment is recommended and supported by many who have the administration of laws in charge. The North American of Jan. 3 publishes the names of twenty-nine Magistrates and three Justices in Philadelphia, who have thus announced themselves. In Pittsburg, six Magistrates, in Allegheny, ten Magistrates, in Johnstown, nine Magistrates, in Altoona the Mayor and eight Magistrates, and in Hollidaysburg and Juniata, three Magistrates, appear in the same list. On Jan. 15, The Ledger published the names of about one hundred and twenty-five lawyers of Philadelphia who join in petitioning the legislature to adopt the foregoing amendment. The Telegraph, of Jan. 14, announces that six hundred lawyers have signed this petition. The citizens of Pennsylvania are

petitioning for the same amendment, in great numbers. Meanwhile, the friends of the old law, led by various religious organizations, are putting up a determined resistance. The American Sabbath Tract Society has placed certain tracts touching the question, in the hands of several thousand lawyers, clergymen, and newspapers, throughout the state of Pennsylvania, thus contributing a strong factor to the agitation. It will also be represented by the living advocate, at Harrisburg, should opportunity offer.

THE power of the parables of Christ, and their application to human life, are so great in each case, that comparison between them may not be attempted. That one in which various men ask to be excused from obedience, is, however, of such universal application, so incisive in thought, and so pinching in logic, that it deserves frequent study. While the modern church member does not reply to the Lord in exactly the language used in the parable, he illustrates the evils set forth in the parable, frequently and sadly. Instead of saying, "I pray Thee, have me excused," he usually says, "Call on Some-one-else." If we consider how often this man, "Some-one-else," is referred to when any particular work comes up in the church, or when the demands of personal responsibility come to the front, one must conclude that Mr. Some-one-else embodies all virtues, and is capable of accomplishing all things. To change the figure, he is a very common Scape-goat in connection with prayer meetings, when taking part in the meeting, or assuming any definite responsibility for its support and success are in hand. Every Sabbath School Superintendent is introduced to this Mr. Some-one-else, frequently, almost always, indeed, when he asks for volunteer teachers, or for similar favor. Teachers, churches, and pledge-card committees hear of him, directly or indirectly, in nearly all their work. If a larger sum of money than usual is sought, Mr. Some-one-else is supposed to possess it, and that he ought to be willing to contribute it. Indeed, there are not many places in church work, in general reformatory work, and in the work of lifting up the world, socially and spiritually, where this somewhat mythical Some-one-else does not figure. The final trouble is that he is always eluding those who are advised to seek his help. The readiness with which people refer to him would indicate that he is not far away, but woe be to the pastor, Sabbath School Superintendent, or pledge seeker who attempts