

Lord always, and again, I say rejoice," a long step will be taken toward permanent happiness. One reason why there is so little permanent happiness in the world, and why our efforts to find happiness, add failure to failure, is found in the sources from which we seek to draw happiness.

"Tis not in honors, nor in rank,
Tis not in wealth like London bank,
To make us truly blessed."

That is the way in which Robert Burns told the story, and he added, that the seat of happiness is in the human heart. This suggestion of a poet who knew much of the bitterness and sorrow of life through personal experience, carries us back to the truth that the permanent happiness of Christians rests in the love and help of God, which are the secret sources of abiding joy, rest and peace. We must not mistake exaltation of spirits, nor momentary ecstasy, for real joy. Great exaltation is not the normal state of existence. Excessive excitement is followed by corresponding reaction and depression, and joy based upon excitement is sure to turn to despondency and sorrow. Permanent joy is the result of the permanent indwelling of right principles, right purposes, and, most of all, of permanent faith in God and good. The thermometers of ordinary joy are at the mercy of outside influences, as are the thermometers in these winter days of changing temperature. Those who obey the commandments of God, may always rejoice. This gives Christian peace. This is "the joy of salvation." One who has crossed the banks of Newfoundland, or laid at anchor for days in the smothering fog which hovers over that region, can well appreciate the reply of a sea captain, to whom one said, "is it always foggy here, on the banks of Newfoundland?" The captain replied, "how should I know, ma'am? I don't live here." Earth has its fogs, but the true Christian does not abide here. On the contrary, in the midst of the densest fog he may rise and dwell in the Master's Presence, in the everlasting sunshine. Lying at anchor, at the close of a long period of storm and fog, on the banks of Newfoundland, the writer climbed to the mast head, one night, and found vision unobscured, and the setting sun in beautiful view, when from the deck, only a fog bank was in sight. The lesson learned from that view remains to teach and comfort. Let it not be forgotten, that God has ordained numberless ways in which His children may climb from the lower deck of earthly surroundings, to the mast head of hope and faith, from whence the Sun of Righteousness is always in sight. Permanent joy is also insured by steady growth, and spiritual strengthening. It is usually the weak man who complains, weak either in body or in soul, or both. Strong men forget those things which depress. They stride over them, in their strength, and rise above them, as the eagles do above the mountain tops. Herein is the meaning of the apostle's counsel, when he said, "Add to your faith, courage, temperance, meekness, patience, Godliness, love." Every one of these graces furnishes material for permanent joy. They make lives rich, that otherwise would be stricken with poverty. They make souls strong, that otherwise would be helpless and weak. They make men God-like, who otherwise would be earth-born and sin-stained. Write it in your heart that two of the permanent elements of joy, are faith and obedience. When these have entered into any life, all other elements of joy fol-

low, in their order. To abide in the Divine love is the highest of all permanent joyousness; the Master prayed that His people might abide in His love, as He did abide in the Father's love.

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Evils of Divorce. DOUBTLESS there are great and grave evils connected with the ease with which divorce is secured in many parts of the United States.

Efforts for better legislation are well, and the amendments to divorce laws which are proposed, from time to time, should be made. But a careful consideration of the situation shows that easy divorce is a symptom of evil causes which lie farther back in our social system. Whatever good may be attained by improving civil laws will be comparatively ineffective, until the social situation is improved. Where there is alienation of heart and life between those who are married, people will divorce themselves in fact, even if the laws do not grant them legal separation. The real evil begins in the artificial, superficial frivolous character of our social relations. Too many people marry without real affection, with no expectation or wish of rearing a family or making such a home as the marriage relation requires. Such people at once begin to live beyond their income, and to follow the giddy round of social demands, when they ought to be building a home. The relations of married life reveal to each, the weaknesses of the other, and the influences which ought to strengthen the bonds between husband and wife are lessened, rather than increased. Becoming weary of each other, the natural result is to be untrue to each other, and to seek separation for the sake of greater freedom. Such a legal relation is not a true marriage in the sight of heaven; and hence the existence of easy divorce. While, therefore, much may be said in favor of better laws touching divorce, more must be said and done to prevent those forms of marriage which are not true, and to develop in both men and women those higher conceptions of the marriage relation, of what husband and wife should be to each other, of the sacredness of home, and of parenthood. In this higher education, and in these better conceptions, must be found the real cure for easy divorce, with its consequent social and moral evils.

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Living After We are Dead. If one dies, so far as influence is concerned, on the day when his body is buried, his life will be comparatively valueless. God does not intend that such ephemeral results should come to any one. He has not rightly conceived of life, who is not ambitious to so influence those around him, that his influence will remain long after his body has been removed. Life is larger than can be measured by the years of the calendar. In obituary notices we say, "he was seventy years of age." That is the description of only the less important side of existence. The man who has lived, labored, and influenced men for seventy years, has but fairly begun his actual influence. During those seventy years, what he is, has been, and has done, should so impress itself upon the world that he will live on seven times seventy years, through the influence left behind at death. Most of our lives are weak, in that we do not appreciate both how much we may influence, and how much we ought to influence the world, after we leave it, so far as the body is concerned. Take note of the deeper mean-

ing of the expression "so far as the body is concerned." That our bodies must grow old, and that we must leave them, by way of death, is true; but the personal influence which emanates from a given life ought not to leave the world when the man's body does. It may not be easy to trace the lines of influence which one leaves behind when he passes out of the body, but the real fact of such influence ought to remain, and in the case of every noble life, it does remain, for good. Paul, the apostle, left his physical body when the headsman's sword intervened and gave him relief from Roman imprisonment; but his influence remains in the world, so that he is yet an actual person, speaking to us, living with us, instructing and guiding us. Your life may not leave such a tide of influence as his did; but what is true of him, ought to be true, in greater or less degree, of everyone who conceives of life rightly, and aims to do and to be what God requires. THE RECORDER is anxious to stir in your mind, while you read these words, a deeper desire so to be, and to live, that you will continue as an individual force, as a personal influence, as a continual power, long after the day of your funeral is past. The lichens will grow over the letters chiseled in marble to perpetuate the memory of your name. Let them grow, but aim so to live that when they have covered the letters of your name, the influence of what you were, and of what you will continue to be, upon the world, will not only be uncovered when your name is forgotten, but will be more clear and strong as the generations go by.

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A BIOGRAPHY of the late John Dr. John H. Henry Barrows, D. D., has just been published, which recalls his work as President of the Parliament of Religions, and editor of a large two-volume history of the same. This work made the whole world acquainted with him, and through it, his strong personality and wonderful executive ability stand out, a prominent feature of those years. His last words to the Parliament were these, "I desire that the last words which I speak to this Parliament, shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who from the throne of His Heavenly Kingdom directs the serene and unwearied omnipotence of redeeming love,—Jesus Christ, the Saviour of the world." Among the treasures of the writer is a letter from Dr. Barrows, written just before he sailed for India in 1896. It runs as follows:

CHICAGO, Feb. 8, 1896.
MY DEAR DR. LEWIS: It was a good angel who prompted you to send me the letter of February sixth. I have rarely received any word from any one which did me so much good. I am always happy when what I write brings pleasure to sympathetic minds, and I fear that I should grow conceited if I thought that I could write very much that would give such pleasure to you as my lecture of last week. We sail from Hoboken on the "Harvel" Feb. 23. I remember you with greatest pleasure and am glad that "we fought together on St. Crispins Day."
Yours Affectionately,
JOHN HENRY BARROWS.
As the central figure in the Parliament of Re-

ligions, as lecturer in the Orient, and later, in his work at Oberlin College, President Barrows maintained a high and unblemished record for ability and Christian manliness. Such men give permanent enrichment to all the world.

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STATE SUNDAY LAWS CONTRAVENE THE NATIONAL CONSTITUTION.

It is sometimes said that Congress has given the states power to legislate on religious questions. That is not true. While the National Constitution,—which is the supreme law of the land—and the action of Congress cited above, are in accordance with the fundamental principles of religious freedom and the separation of church and state, the various states have continued, in a greater or less degree, to retain the principles of the state-church, and to disregard the fundamental demands of liberty, as set forth in the National Constitution. We have, therefore, almost all grades of religious legislation, from the extreme Sunday law of Pennsylvania, to the absence of any Sunday law, as in California. These state laws have passed through various modifications, and are less rigid than the Colonial laws were. But in few cases, if any, has the right of the state to continue such legislation under the National Constitution, been fully and fairly discussed. As to the constitutionality of these state laws, the decision of minor courts, and of the higher state courts, have been extremely varied and contradictory. It therefore remains to consider the fundamental relation of state Sunday laws to the National Constitution, and to the still higher question of Natural Rights and personal liberty. Without entering upon a detailed discussion, we lay down the following principles:

First. In the state, as in the nation, the natural rights of men, as individuals, arising from their relations to God, form the basis of all just legislation.

Second. Whatever is demanded under the National government, in view of these natural rights is also demanded under the state government. If the nation may not contravene a natural right, and may not infringe upon the religious liberty of men, neither may the state do so. This needs but statement, to find acceptance.

Third. Since the National Constitution is the supreme law of the land, and since it forbids legislation concerning religious institutions, all state laws concerning Sunday violate that supreme law, because they have all sprung from, and are founded on a religious basis. The highest interests involved therefore demand that our state laws be brought into accord with the fundamental law of the nation; that they should cease to designate any day of the week as the "Lord's Day," as the "Christian Sabbath," as the "Jewish Sabbath," or in any other way to declare any distinction concerning any day of the week, either as a "religious Sabbath," or a "civil Sabbath." This last phrase, "a civil Sabbath," is a modern subterfuge, introduced by the friends of Sunday law to evade the fact that Sunday laws rest on religious grounds. The phrase is contradictory and self-destructive. Historical and lexicographically, the word Sabbath designates a religious institution. It is meaningless from any other standpoint than that of religion. A civil Sabbath is as much a contradiction, and as fully a part of the state-church idea, as would be "a civil baptism," or "a civil Lord's Supper."

It is also illogical, unhistoric, and incorrect to say that the law deals with Sunday only as a "civil institution." There is neither economic, scientific, nor political reason for choosing the first day of the week, and making it a day of compulsory idleness. The first day of the week bears no relation to the civil interests of a state, or of the nation, different from the relation which the fourth, or any other day of the week sustains to the same interests. Neither would men make a plea so illogical and contradictory as that which the "civil Sabbath" idea involves, if they were not seeking, by indirection, to maintain a form of religious legislation which the spirit of the age, the Constitution of the United States, and the fundamental principles of Christianity combine to prohibit. In view of these, and many similar facts and considerations, we do not hesitate to ask that in place of the present Sunday law, laws be enacted protecting a day of rest for each employed person, when such day of rest shall be asked for; and that the present law no longer be permitted to interfere with the personal rights of men to labor and rest, according to choice or necessity. In no other way can the Natural Rights of men be safeguarded, and the fundamental doctrines of the National Constitution, and of the higher law of individual conscience be upheld.

JEWES, AND SABBATH-KEEPING CHRISTIANS. In spite of all efforts to explain away the injustice of Sunday laws in the case of those who observe the Sabbath of the Bible, the fact remains that such laws contravene their natural rights, and punish them for obedience to the Bible. Speaking upon this point, Judge Cooley in his "Treatise on Constitutional Limitations" (Sixth edition, pages 584-5) says:

"But it appears to us that if the benefit to the individual is alone to be considered, the argument against the law which he may make, who has already observed the Seventh day of the week, is unanswerable." The individual rights of each citizen are as sacred in the eyes of the National Constitution, and of God, as are the rights of any larger number. This is plainly declared in the Constitution and is embodied in all just decisions. If it be claimed that each man is under obligations to observe some one day in the week as a day of rest, or of rest and worship, those who observe the Seventh day have met every possible requirement that either Divine or human law can make. It is, therefore, manifestly unjust to compel them to lose one seventh of their time, in addition to their observance of the Sabbath. One of the first natural rights of every man is the right to control his own labor, for the support of himself and those dependent upon him and for the acquirement of property, which is a part of that natural right. In the state of Pennsylvania, for example, every man who keeps the Seventh-day because of his conscientious regard for the Bible Sabbath, is compelled to lose the first day from business. He is thus defrauded of one seventh of that which belongs to him, and which his less conscientious neighbors enjoy.

The matter is made worse rather than better, so far as unconstitutional legislation is concerned, by the exemption which several states make concerning those who keep the Seventh day. These provisions, stated in the simplest manner, declare that if a man is sufficiently conscientious and religious in the observance of the Seventh-day, he may therefore be free to pursue business avocations upon the First-day. This

is religious legislation, in the fullest sense. Not a few cases have arisen in which the decision has turned upon the opinions of judge or jury as to whether the prisoner has been sufficiently religious upon the Seventh-day, to entitle him to the privilege of breaking the law on the First-day. Doubtless these provisions in favor of Sabbath-keepers were well meant, and fifty years ago it was difficult to gain even that much. But intelligent Sabbath-keepers—Jews, Seventh-day Baptists, and Seventh-day Adventists, no longer seek such exemption; they condemn it as unjustifiable from a constitutional point of view, and also undesirable from the standpoint of religious freedom. They declare that the keeping of the Sabbath, according to the Bible, and their religious convictions founded thereon, is a natural right, a thing to be demanded, and not an act of toleration under the civil law. As a Seventh-day Baptist, the writer declares all such exemptions to be indefensible under the National Constitution, and from the standpoint of religious liberty.

But this fundamental principle involved goes farther. It is equally applicable to those who do not observe the seventh day of the week. Every man has the natural right to control his actions as to labor and rest. Civil law may not compel one man to rest, or to labor, because of the individual opinions or the personal choices of another man. Most of all, civil government has no right to compel all men to desist from engaging in business, because some, engaged in the same business, desire to cease therefrom, on a given day or hour. In modern times, Sunday legislation is degraded to a very low point, in that it is used as a club to compel all men engaged in a given occupation—barbers for example—to cease work upon the first day of the week, lest those who choose to cease, should lose patronage or suffer financial loss.

The right to worship, to rest or work, to acquire property or cease from acquiring property, are natural individual rights, with which the law has no right to interfere except in extreme cases of special danger. When a national, state, or municipal law declares that John Doe and Richard Roe may shave the faces of their customers on all days of the week except the first, but on that day they must not do so; or, that they may do so up to a given hour, only, and that Smith and Brown must come to be shaved within the legal time, or remain unshaven and unkempt, it outrages justice and descends to puerility. There is as much reason for making it illegal and criminal to pursue business on Tuesday, or after ten o'clock a. m. on Wednesday, as there is to make such prohibitions on Sunday. The stroke of a barber's razor or of a mason's trowel, endangers the commonwealth as much on Tuesday, as it does on Sunday.

SUMMARY OF NEWS.

Russia has held first place in the attention of the civilized world, during the past week. The storm of industrial, social and political unrest which has been gathering for years, and grumbling for several months, broke on the Russian capital, St. Petersburg, on Sunday, Jan. 22. An industrial strike was the nominal cause of the out-break, but it is evident that the "strike" was a name for movements far more extensive and serious. It was natural that discontent should focus among workmen, since the industrial situation has been bitterly pinching because of the social and political sit-

uation, including the Japanese war. The news in the United States, on Monday, Jan. 23, is fairly summarized thus: An ominous insurrection, which in European capitals is likened to the opening days of the French Revolution, has begun in St. Petersburg. The striking workmen, led by Father Gopon, were swept away by volleys, after a vain attempt to reach the Winter Palace and present their grievances to the Emperor. Five hundred persons, according to conservative estimates, were killed or wounded by the soldiers, most of whom remained loyal and obeyed orders. One regiment, it is reported, threw down its arms. The workmen have been infuriated by the action of the troops, and are arming to renew the struggle. Though soldiers guard the principal quarter of the city, the strikers have erected barricades and further bloodshed is expected. The Empress Dowager left hastily for Tsarkoe Selo, where the Emperor remains. One general was killed by a mob and several officers were maltreated.

As the week advanced, each day witnessed the spreading of the disturbance to other important cities, and at this writing, Jan. 27—representatively, if not by formal announcement, the whole Empire is involved. The movement is an incipient Revolution, in which talk abounds of overthrowing the present government, instituting a "Provisional Government," and creating a new order of things. St. Petersburg, Moscow and other cities are in an actual, if not a formally pronounced, "state of siege." Business is paralyzed, martial law is in operation, while fear, distrust and ominous prophecy fill the air.

Deplorable as the situation is, it is not unexpected. The causes which have brought the present state of affairs are wide-spread and long-standing. The present Tsar is not a strong man, nor brave in following his better impulses. He is negatively good, but the whole machinery of government is in the hands of a Bureaucratic Ring which represents the traditional Russian policy of ignoring the rights of the people and answering petitions for relief with swords and bullets. The people have been loyal to the Tsar, and evidently believed that if they could reach him, personally, he would heed their prayers and grant relief. Probably he would have given them audience had he not been forbidden to do so by his advisers, or rather, by those who govern him. Now that prayers have been answered by the murder of those who prayed for their rights, the hearts of the people are turned to bitterness against him whom they were wont to call "The Little Father."

Probably the birth of a son and heir to the throne, a few months since, increased the danger of revolution. Before that event, certain members of the Royal family were prospective candidates for the Tsarship. It is now openly avowed that Prince Valdimar is forming revolution in his own interest. Should a bomb or a bullet remove the present Tsar, Valdimar would seek the throne, as Regent, at least. Russian history gives good ground for believing that disloyalty and treachery are both active and latent in the highest political circles.

The evidence that the people of Russia, as a mass, are opposed to the war with Japan, increases daily. Probably the fall of Port Arthur hastened the present situation. Whatever the immediate results may be, the coming of peace with Japan will be promoted. Even in France, popular sympathy is with Russian Revolution-

ists, and so it is in all the leading nations. In the long run, this sympathy will be a powerful aid to the struggle for a more liberal and just treatment of the Russian people.

General Trepoff has been made dictator at St. Petersburg, and invested with supreme authority. That his line of action will be severe, unjust and extremely autocratic, there is little reason to doubt. While there are rumors that the Tsar will issue an address promising some better measures, there is no evidence that harsh iron-handed measures will be softened or laid aside. Touching the attitude of European nations, the *New York Tribune* of Jan. 26, says: "It is to be noted that popular sympathy in other European countries is strongly on the side of the insurgents. That is because it is realized that their original demands were temperate and reasonable and should have been granted. They did not ask as much as Germans and Austrians and Italians, not to mention Frenchmen and Englishmen, have long enjoyed as a matter of course. The people of those other countries realize perhaps more keenly than we can in America the need of reforms in Russia and the hardness of the lot of those to whom the common rights of other civilized lands are denied. There will of course, be no intervention. Russia will be permitted to settle her own affairs in her own way; but the sentiments of other lands will not be without their effect."

General news of an important character has not been great as to volume, this week. The Smoot Investigation, and the Statehood Bill go slowly forward in Congress. Probabilities indicate that Smoot will retain his place in the Senate, even though the duplicity of Mormon politics and the polygamous practices of Mormon leaders have been fully shown by the investigation. The Senate is likely to decide that Smoot cannot be expelled, legally, although there is a strong popular demand for such a result. There is good ground to hope that Polygamy has been fatally wounded by the revelations which the effort to unseat Smoot, has made. The sale of liquor in the proposed new States, and the question of Woman Suffrage are both prominent in the pending discussions. Probably no new States will be admitted during the present session of Congress. THE RECORDER has good reason for thinking that no action will be taken on certain Sunday law bills relating to the District of Columbia, which were introduced during the previous session of the present Congress.

The weakness of the government of the Republic of San Domingo has been a prominent feature of that island for a long time. The business and other interests have so suffered from revolutions, counter-revolutions and insurrections, that a strong protecting and guiding hand has become necessary for the preservation of that Island Republic. On the 2d of January it was announced that a protocol between the Dominion government and the American Minister, Mr. Dawson, and Commander A. C. Dillingham, U. S. N., in behalf of the American government had been signed. The principal conditions are that the American government guarantees the complete integrity of Dominion territory, agrees to undertake the adjustment of all obligations of the Dominion government, foreign and domestic, and the conditions of payments; to adjust unreasonable claims, and to determine the validity and amount of pending claims.

Tuesday night, Jan. 24, will be entitled to the name, "Winter's Wild Birth-night." A blizzard began then which swept over the Eastern portion of the United States with terrible force and fierceness. In New England, New York, New Jersey and much farther South it was quite equal, in many respects to the historic storm of 1888. All forms of inter-communication, in city or country, were disordered or paralyzed. Steam and electricity were powerless against the tiny globules of frozen water, heaped and hurled by resistless winds. The snowfall was heavy. The ocean was covered with blindness, the waters were madly murderous. Life and property were sacrificed to the winter king. A cold wave came with the snow, and followed after the storm, making the sunshine that came on Thursday, the 26th of Jan., delusive as to warmth, and only coldly beautiful. At Louisville, the mercury was 3 degrees below, and in the mountains of Kentucky from 10 to 20 below. At Vicksburg, and Columbus, Ga., it was 20 above; at New Orleans and Jacksonville, 34. With such records, "mild winters" seem like some far-away dream.

Home News.

ASHAWAY, R. I.—The annual business meeting of the First Seventh-day Baptist Church of Hopkinton convened at 7.30 p. m., Jan. 7. The treasurer and trustees constitute the financial committee of the church, and their reports contain certain items of public interest. The trustees report having endeavored, in response to the action at the General Conference concerning the reduction of the debt of the Missionary Society, to raise money for that purpose by personal solicitation, which resulted in placing in the church treasury \$110.50 for that purpose.

Concerning tithing they say, "In providing funds for the year, various plans were considered, and while the envelope system has been retained, we, as a Board, were unanimously of the opinion that this alone was insufficient, and that some plan should be devised to make the offerings more regular and systematic. We were of one opinion, that if the people could be brought to adopt the scriptural plan of paying tithes, it would result, not only in a better financial condition, but also in an increased personal interest in the church, and a more active membership. We made some effort to develop this plan, and about thirty persons agreed to give it a trial for one year. We still believe this to be a plan that Christian people should maintain, and have no hesitation in recommending and urging its continuance."

They also presented the plan recommended by the Denominational Committee of Systematic Benevolence, to the church for its judgment, and for instructions. The church, after due deliberation, voted, "That the card recommended by the Systematic Benevolence Board, is hereby approved, and also adopted for the use in our church."

The various reports show \$1,645.87 raised by the church during the year for current expenses, and \$252.29 for the denominational societies; total, \$1,898.16. Of this, \$110.50 was for the reduction of the debt of the Missionary Society; \$71.72 for the general fund of the said society; \$42.12 for the American Sabbath Tract Society, and \$27.95 for the Education Society.

The total receipts of the Sabbath-school were \$322.21, from which \$100 was given for the re-

duction of the debt of the Missionary Society, and \$33.13 for its general fund; \$33.13 to the Tract Society, and \$10.00 to the Sabbath School Board. Total raised by church and school, \$2,220.37.

In church and Sabbath-school, the former officers were all re-elected Jan. 19.
WM. L. CLARKE.

ROCKVILLE, R. I.—Our nearby membership is not large, and, although three of the mill's are now running, the church is not greatly benefited thereby. Religiously, things are jogging along at about our usual even pace in Rockville. The Bible school is always attended by nearly five-sixths of our local congregation attending church services and they all appear interested. Although almost everywhere and always may be found a few—a very few—who are prejudiced against the prayer meeting, it still is, as it ever has been since the Christian church was set at work, the index of the real religious status. Last Sabbath evening we attended the regular prayer meeting here. There were present thirty-four persons, in age ranging from eight to eighty years, and we heard testimony from the oldest and the youngest. Five prayers were offered and twenty-four testimonies given. These, with other exercises, all frequently interspersed with singing made a bright sixty-minute service as interesting and perhaps more profitable than an ordinary revival meeting. Did any of our larger churches have a better meeting? Did you attend yours? Why not?

The C. E. Society is unusually active, and we have recently organized a Literary Club which we expect will be a means of interest and mental profit in the community.

A. S. B.

CHICAGO, ILL.—The annual report of the Sabbath-school of the Seventh-day Baptist Church of Chicago, for the year 1904, is presented by Josephine Post, secretary, as follows:

Average attendance of officers, 2; of teachers, 5; of scholars, 39; of visitors, 3; total average, 51. The largest attendance was on Dec. 3, 68; smallest attendance, Aug. 27, 22. Number of scholars enrolled, Jan. 1, 1904, 80; number of scholars enrolled Jan. 1, 1905, 79. M. J. Maxson was present every Sabbath in the past year. Mrs. M. J. Maxson was absent once. Money on hand Jan. 1, 1904, \$5.13; total collections, \$37.44; birthday offerings, \$1.72; total, \$44.29; expenses, \$31.75. Money on hand Jan. 1, 1905, \$12.54. Chapters read by each class, beginning Feb. 20, 1904, Dr. Larkin's class, 1,253; Mr. Wilcox's class, 892; Mr. Maxson's class, 3,087; Mrs. Davis' class, 490; Miss Maxson's class, 515; Mr. Parker's class, 542; Miss Moore's class, 755; total, 7,534.

A BRIEF ORATION.

An old negro died at Holly Springs, Miss., recently, and, as he belonged to no church or lodge, three or four negroes volunteered to bury him, and they were the only followers in his funeral train. After the coffin had been lowered into the grave all seemed to feel that something ought to be said. They appealed to the oldest man, "Bob" McCraven, who delivered the following: "Friday Vozor, you is gone, but we hopes you is better off than we 'spects you is."

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. 23.)

August Court, A. D., 1763.

Samuel Ward, of Newport, in the County of Westerly, in the County of Kings, Yeoman, defendant; in an action of trespass and ejectment for withholding from the plaintiff the possession of two tracts of land in Westerly aforesaid, containing one hundred and sixty acres, more or less, together with half a Messuage or Dwelling House thereon; one piece, containing ninety acres, bounded easterly on William Champlin's land; the other tract containing about seventy acres, bound westerly on Samuel Ward's land, westerly on John Dodge's Land, and all other ways on Joseph Noyes' land, with the appurtenances; the defendant withholding said land is to the plaintiff's damage £5,000. The defendant made default; it is therefore considered by the court, that the plaintiff shall recover and have of the defendant the possession of the lands and premises sued for, and the costs of court taxed at twenty-four pounds, eighteen shillings, and four pence."

Mr. Noyes, the defendant, appeals to the superior Court, but failing to appear, the judgment of the inferior court was affirmed. The events which were transpiring aroused him, and the agitations and excitement caused by the execrable laws of Great Britain, had not passed unnoticed by Mr. Ward in his retirement.

He was apprised, doubtless, by correspondents, of the progress of the movements of the colonists, and he also made occasional visits to Providence and Newport to take his acquaintances by the hand, and obtain ocular proof that the fire upon the altar of friendship was not extinguished.

The control of the government was now passing from the grasp of the King into the hands of the people, and that the town of Westerly might not be a laggard in the cause of freedom, the Town Council called a meeting of all the citizens on the second day of February, 1774, to take into consideration the alarming state of affairs, and devise a remedy.

Mr. Ward was chosen Moderator of that meeting, and the following resolutions, which were passed by it, were drawn up by him. They are plain, simple and comprehensive; adapted to the understanding of the "wayfaring man," and sufficiently eloquent in their simplicity to please those of higher attainments. Those who give them a cursory reading only, will be struck with the mild, but firm dignity of their language; and the similarity of their style to that grand declaration of human rights from the pen of Jefferson, two years later; cannot fail to be perceived. The statement of our grievances is also set forth in the fervid language of truth; the closing declarations rising to sublimity, when, with touching pathos, they affirm, "We cannot give up our liberties to any person on earth; they are dearer to us than our lives." The town of Westerly should be proud that they are recorded among its archives. The record says, "It was the largest meeting ever held in

the town, and not a dissenting vote." "At a Town Meeting specially called, and held at the dwelling house of Mayor Edward Bliven, in Westerly, in the County of Kings, February 2d, A. D., 1774, The Hon'ble Samuel Ward Esqr., chosen Moderator.

The Moderator and several other gentlemen laid before the meeting the vast importance of Civil and Religious Liberty to society; and then stated the natural and constitutional rights and privileges of the colonists, and the many infringements of those rights by several acts of Parliament for raising a revenue in America, and other constitutional purposes; upon which the Moderator and John Babcock, Esqr., Mr. James Rhodes, Col. William Pendleton, Mr. George Sheffield, Oliver Cray, Esqr., and Capt. Benjamin Park were appointed a committee to take the important subjects before the meeting into their consideration, and report as soon as may be, what measures will be proper for the town to take in the present alarming situation of the Colonies.

The meeting was adjourned for a few hours, and the freemen being again assembled, the committee reported the following Resolves, all of which were unanimously received and voted.

1st Resolved, That our ancestors, being oppressed in their native country, and denied the liberty of worshipping God according to the dictates of their consciences, had a natural and just right to emigrate from Britain to this or any other part of the world.

2d, That upon their arrival in America they found the country in the actual possession of the Indian Natives, who had the sole and absolute jurisdiction of the same, and a perfect and exclusive right on property in the soil and produce, of every kind.

3d, That they purchased the soil, and with it the jurisdiction of the Country of the Sachems, the then sole Lords and Proprietors thereof, and accordingly became possessed of an exclusive natural and just right and property in the same, with a right to improve or dispose of the same and its various produce, in any manner which they chose, and might have incorporated themselves into distinct or separate Societies or Government, without any connection with any European Power whatsoever.

(To be continued.)

To be published in the Spring of 1905.

A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

It is now expected that this volume will be published sometime during the coming Spring. The edition will be small, and about half of it has already been subscribed for.

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ALCOHOL AND CONSUMPTION.

Dr. Knopf spoke recently at a public meeting in New York, concerning tuberculosis, its cause, treatment and nourishment. He denied the statement made by Dr. Wiley, that "alcohol is food," "On the contrary," he said, "it retards recovery. It has never cured consumption and never will. It predisposes to consumption, and the children of drunkards are predisposed to the disease as the children of sober parents are not." The old idea that people with weak lungs must be fed on whiskey, has been very properly displaced by a diet of good milk, fresh eggs and plenty of fresh air.

WOMEN AS JOURNALISTS.

The *Boston Pilot*, a well-known Catholic paper, is to have a new editor in the person of Miss Katherine Eleanor Conway. She has been associate editor of this paper for several years and has had much training in newspaper work. She brings a wide experience to her present position that has formerly been filled by some of the ablest writers in the Catholic church. Miss Conway is also much interested in the work of the Catholic Summer School on Lake Champlain, and was one of the first lecturers in that school.

A man in Chicago sometime ago started a daily paper devoted entirely to the interests of women, but his venture failed of success and was given up. Now, the same field is to be entered by a woman, who has strong hopes of a better success. The paper will contain many subjects of interest to women and many problems also for them to consider. The editor, Mrs. Ella Hamilton Durley, will endeavor in this new paper, *The Chicago Daily Review*, to give a short summary of the news of the world each day, leaving out all local, trivial or scandalous matter and will present subjects of a broad nature that will appeal to women the world over.

There will be departments of art, science, literature, education, religion, hygiene, domestic economy, sports, plant and animal life and business. Mrs. Durley is a woman of wide training and experience. She is a college graduate and has studied in Germany. She has been editor of the *Northwestern Journal of Education*, and has been connected with several Iowa papers either as editor or associate editor. The initial number of *The Chicago Daily Review* is to appear soon and its success will be watched with much interest.

HIS LAMPS.

His lamps are we,
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame, and wrong, and crime have birth;
Or for the dusky twilight gray,
Or where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear-shining through the night
So bright we do not see the lamp,
But only see the light,
So may we shine—His light the flame—
That men may glorify His name!

—Missionary Tidings.

A SEVENTH-DAY BAPTIST SOCIAL.

The members of the committee were anxious, puzzled, perplexed. It was the committee that had been appointed by the president of the church social to arrange a short program of

entertainment for the next regular meeting. Now there had been socials—and socials. Most, if not all of them, with orders of exercises good, enjoyable and instructive. Musical and literary ability had responded to add interest to many different occasions, the catch-word games, and guess-who-the-author-is, with Biblical anagrams, had been used time and again. You see the embarrassment of this particular committee grew out of the fact that there was nothing new lying around for the use or amusement of this particular social.

After much consideration, it was decided to give a denominational social—a Seventh-day Baptist social—and the order of exercises was arranged something after this manner,

Pictures of as many of the Seventh-day Baptist churches as it was possible to obtain, many of them cut from *THE SABBATH RECORDER* and pasted on card-board, were numbered, and were to be placed on a table by themselves. On another table, were to be arranged photographs or pictures of ministers and prominent men of the denomination. Many of these also were taken from *THE RECORDER* and mounted to resemble photographs, numbered and made ready, a nice box full of them.

The evening for the social arrived, so did the people. The weather being fine, and other conditions favorable, a goodly number of good-natured people came together at the appointed place, and while "sociability" was the order, and free for all, those who chose to begin the contest of memory were given paper and pencils and asked to set down the correct name of church or person opposite the number that corresponded with number on the card.

Some hard thinking was done, harder than you might suspect, and by some of the wise ones, too. No one "got" them all, unless it was the pastor, who is supposed to know about all there is to know, any way.

When sufficient time had been spent in this way, questions were asked of the company relative to the churches, and their pastors, impromptu answers being called for. For example, "Of what church is Charles Sayre pastor?" "How long has he been there?" "Who is the pastor at DeRuyter? at Cartwright? at Attalla?" etc.

How many churches in the denomination? How many ministers? How many foreign churches have we? These and many others of equal interest were asked, and strange as it may seem, many of them were referred to the pastor for answer. Some of that company went to their homes fully determined to make a more thorough study of *THE SABBATH RECORDER*, and the reports of our yearly anniversaries in the future.

This outward state of affairs is, by no means all that we ought to know, concerning the "things that be." You may have a dear friend, possibly a brother who is very dear to you, who lives in a far-distant state. You have not, for years seen him face to face, but you are informed concerning the circumstances and conditions by which he is surrounded. You know the size of his family, the state of his health, etc., and you long to be helpful when things go wrong. You pray that he may be blessed of God temporally and spiritually. If you are in touch with the lives and interests of your natural brother, so should you be sufficiently interested in your brother in Christ, to be able to tell

where he lives and something of his life and surroundings.

Is this vague and uninteresting?

Well, follow the example of the above-mentioned committee and find how much you know of our denominational family, its interests and requirements.

"ONE WHO WAS THERE."

THE FUTURE OF ISRAEL.

H. H. HINMAN.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Peter 1:19.

When Frederick the Great asked his chaplain what were the evidences of the truth of the Christian Scriptures, his answer was, "Your Majesty, the Jews." That in spite of most bitter persecution, this people should have continued through the ages as a separate people, should have wonderfully increased in numbers, wealth and education; and that there should be so general an aspiration for a separate national existence is not only proved that they have been under special divine care but is also presumptive evidence of their future as a nation.

But "We have a more sure word of prophecy" in reference to their future, and to this I wish to call special attention. First, let me say, that these prophecies ought to be understood in their obvious import; "for no prophecy of the Scriptures is of any private interpretation, but holy men of old spake as they were moved by the Holy Ghost;" and hence, any attempt to apply to the church what was said especially of Israel, is not only inconsistent with the facts of history, but is wholly unauthorized by the Sacred Word.

The covenant that God made with Abraham as recorded in Genesis 17:8, was repeated to Isaac and Jacob. It was an unconditional and everlasting covenant, and has never been set aside. God said: "I will give unto thee and thy seed after thee the land wherein thou art a stranger, all of the land of Canaan, for an everlasting possession." It is true that it was four hundred years before this promise was fulfilled: it is true that because of disobedience God visited His displeasure on Israel and they were divided and dispersed. Other people for a time came to possess their land. It is true that because of their great sin in the rejection of their Messiah, they for ages have been scattered among all the nations of the earth; but the covenant with Abraham yet abides. Paul tells us that "God hath not cast off his people whom He foreknew. Even so now there is a remnant according to the election of grace."—Rom. 11:2-5.

The ancient prophets predict the following events: first, the overthrow of the kingdoms of Israel and Judah and their dispersion; second, the return of a portion of the people of Judah after a captivity of seventy years, and their re-establishment in their own land; third, a reconquest of the land of Israel by the Romans, and the dispersion of all the people into all lands; fourth, the return from captivity of both Israel and Judah from all lands, and their re-establishment as one nation; fifth, their national repentance and their acceptance of the Messiah under the New Covenant; sixth, their everlasting inheritance in the New Heavens and New Earth.

The first three of these prophecies have had

a literal fulfillment. The others are in the future, but as to their fulfillment, "We have a more sure word of prophecy." I shall note only a few of the many passages which point out the future of Israel, and will give them as nearly as practicable in the order of their deliverance. The first is from Hosea, who was contemporary with Isaiah. He says: "For the children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim. Afterwards shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and His goodness in the latter days."—Hos. 3:4, 5.

Again, Jeremiah says: "I will gather the remnant of my flock out of all countries whither I have driven them and will bring them again to their folds. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and in his days shall Judah be saved and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness." "Behold, the days come, saith the Lord, that they shall no more say, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth which led the seed of the house of Israel out of the north country and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23:5-8. The next is from many prophecies of Ezekiel: "I will take you from among the heathen and will gather you out of all countries whither I have driven you, and bring you to your own land: then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and keep my judgments and do them, and ye shall dwell in the land that I gave unto your fathers, and ye shall be my people, and I will be your God."—Ezek. 36:25-29.

Again, after giving that wonderful vision of the valley of dry bones, he says: "Behold, thus saith the Lord, I will take the children of Israel from among the heathen whither they have gone, and I will gather them on every side, and bring them unto their own land upon the mountains of Israel, and one king shall be over them all; and they shall dwell in the land that I gave unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children forever, and my servant David shall be their prince forever."—Ezek. 37:21-25.

These passages are evidently an unfulfilled prophecy. The return of a portion of the people of Judah (with possibly some members of the other tribes) from the Babylonish captivity, was rather the earnest of their complete fulfillment. Surely they were not one nation; David was not their king; they did not remain in the land forever, but after a few centuries were carried away captive by the Romans, and are now dispersed among all the nations of the earth. But the prophet Isaiah predicts a second return, in which these wonderful promises shall be fully realized. After a most graphic description of

the coming and reign of the Messiah, he says: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. And he shall set an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:11, 12.

The prophet Zechariah, who wrote after the return from Babylon, described more particularly their national repentance: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zech. 12:10. There has never yet been such a national repentance of the people of Israel as is here described. It is true, that "a fountain has been opened in the house of David for sin and uncleanness," but only a small portion of the Jews have found it. But God's promise is sure, and the song that they shall sing is given in Isaiah 12: "I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortest me. . . . Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."—Isa. 12:1, 6.

Nor is the New Testament less explicit as to the future of Israel. The angel of the Lord said to Joseph that he, Christ, should be called Jesus (Joshua, Savior), "for he shall save his people from their sins."—Matt. 2:21. The people of Israel are in an especial manner his people. Again, the angel of the Lord said unto Mary, the mother of Jesus: "He shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33. Pilate wrote more wisely than he knew when he put on the cross the accusation, "Jesus of Nazareth, the King of the Jews." When our Lord foretold the captivity and dispersion of Israel, he said: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles is fulfilled."—Luke 21:24. This implies that the time of the Gentiles will be fulfilled, and then shall take place what our Lord said when he told the people of Jerusalem: "Behold, your house is left unto you desolate. For I say unto you ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39. That time is in the future, but is due to Israel.

The testimony of the Apostle Paul is more explicit. He says: "God hath not cast off his people whom he foreknew. For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part hath happened to Israel, until the fulness of the Gentiles become in: and so all Israel shall be saved, as it is written. There shall come out of Zion a Deliverer, who shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins."—Rom. 11:2, 25-27.

The return of Israel will be under the New

Covenant—under conditions entirely different from any in their previous history. God said by Jeremiah: "Behold, the days come that I will make a new covenant with the house of Israel and the house of Judah. I will put my law in their inward parts and write it in their hearts; and I will be their God and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, Know ye the Lord, for all shall know me from the least of them unto the greatest of them."—Jer. 31:31, 34. This new covenant is quoted by the author of the book of Hebrews in chapter 8, verses 8-13, also in Heb. 10:16-20; in both of which quotations we are told "Their sins and their iniquities will I remember no more." Under this covenant, there must be a national repentance. It is "a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." But Israel has not yet entered into this covenant; it is for them, as a practical experience, still in the future. They were told: "For yet a little while, and he that shall come, will come and will not tarry."—Heb. 10:37. It would seem, then, that when our Lord shall come again, his people will accept him under the New Covenant of grace.

There shall also be new heavens and a new earth. By his ancient prophet, the Lord says: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:17, 18. Again: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. 66:22, 23. But Peter tells us that "Nevertheless, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13. And these new heavens and new earth are to be contemporary with the coming of our Lord. John also saw the new heavens and the new earth. He says, further: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—Rev. 21:3.

This is the wonderful blessing that shall yet come to Israel as a people, and to all who become the children of Abraham by faith in our Lord. Isaiah says: "Violence shall no more be heard in thy land, wasting and destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise. The sun shall no more be light by day, neither for brightness shall the moon give light; but the Lord shall be thine everlasting light, and thy God thy glory. Thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."—Isa. 60:18, 19, 21.

OBERLIN, OHIO, Jan. 3, 1905.

Tourist: "Why do you call that boy of yours Flying Machine?"

Farmer: "Because he's very interesting and promising, but he won't work."

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TABLE OF CONTENTS.

EDITORIALS—Turning Defeat Into Victory; Evils of Divorce; Living After We Are Dead; Dr. John H. Barrows; State Sunday Laws Contravene the National Constitution; Summary of News; Home News; History and Biography; MISSIONS.—From the Fields; Bible Study as a Means of Evangelism; Missionary Board Meeting; God's Presence, Poetry; WOMAN'S WORK.—A Song of Toil; Church Societies; Alcohol and Consumption; Women as Journalists; His Lamps, Poetry; A Seventh-day Baptist Social; The Future of Israel; Aggressive Sabbath Reform Work; To the Friends of Temperance; Failure, Poetry; CHILDREN'S PAGE.—Grandmother's Search, Poetry; Discovering Princesses; Practical Thoughts; Scientific Time; YOUNG PEOPLE'S WORK.—The Meetings; Sabbath Reform and Evangelism; MARRIAGES; DEATHS; SABBATH SCHOOL.—Extremes, Poetry; Lincoln's Passes; Folks in Ruts, Poetry; The World's Estimate of the Minister; The Holy City.

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

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Proposed Centennial Fund \$100,000 00. Amount needed, June 1, 1904 \$95,833 50. Rev. H. D. Clarke, Dodge Centre, Minn. Mrs. H. D. Clarke, W. J. Fitzpatrick, New York City, C. A. Gerlach.

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Salem College...

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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 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, Westerly, R. I. Mrs. J. A. Saunders,

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THE RIVER OF TIME. O, a wonderful stream is the River of Time, As it runs through the realm of tears, With a faultless rhythm and a musical rhyme, And a broader sweep and a surge sub'time, And blends with the ocean of years.

There's a magical isle up the River of Time, Where the softest of airs are playing; There's a cloudless sky and a tropical clime, And a song as sweet as a vesper chime, And the Junes with the roses are staying.

And the name of this Isle is Long-Ago, And we bury our treasures there; There are brows of beauty and bosoms of snow, There are heaps of dust, but we love them so! There are trinkets and tresses of hair.

There are fragments of song that nobody sings And a part of an infant's prayer; There's a lute unswept, and a harp without strings; There are broken vows, and pieces of rings, And the garment she used to wear.

There are hands that are waved, when the fairy shore By the mirage is lifted in air; And we sometimes hear, through the turbulent roar, Sweet voices we heard in the days gone before, When the wind, down the river is fair.

O! remembered for aye be the blessed Isle, All the day of our life, till night! And when evening comes with its beautiful smile, And our eyes are closing to slumber awhile, May that "Greenwood" of soul be in sight!

A CORRESPONDENT, speaking of what is written in THE RECORDER to Trusting. says, "I read them, and have an earnest desire to attain that high plane in the Christian life, which you often speak of. I have not reached the high standard of simple trust and faith in God that I desire to reach, a standard which is expressed in the following lines:

"When I can trust my all with God, In trials fearful hour, Bow all resigned beneath his rod, And bless his saving power, A joy springs up amid distress A fountain in the wilderness.

"O to be brought to Jesus' feet Though trials fix me there, Would be a privilege most sweet For he will hear my prayer. Though sighs and tears its language be The Lord is nigh to answer me.

FOLLOWING the lines quoted above, Can We Wholly this correspondent propounds a question: "Can a Christian get to the place where there is nothing more to strive after? If there is such a place, I have not reached it." A question which reaches

so far into the depths of Christian experience cannot be answered fully by yes or no. No completion of attainments in spiritual life, can come to us, on earth. It is the glory of our holy religion that "the best is yet to be," so far as spiritual attainments are concerned. This is a blessed provision. On the other hand, there is a sense in which we should be satisfied with the attainments of each day and year of this life. That satisfaction should come when we have done the best we can to attain the higher plane of spiritual experience which God's Word and the Holy Spirit place before us. We must be careful in defining the word "satisfaction." To be satisfied when we have striven, and to be thankful that in such striving we have attained even a little of that which is higher and better, like all earthly satisfaction, is only comparative. It must always involve the idea that more to be attained awaits the coming of each new day, and the fulfillment of each new experience. We must, therefore, answer the question by saying yes and no. Yes, in the sense that the "manna of to-day is sufficient for the day" but that for to-morrow's need, new food must be sought. The negative side of the answer is: God has not designed that we should find complete attainment in this life. He overrules every experience, even with the most devoted of His followers so that there shall be something more to reach for, some new opening of duty, some larger knowledge concerning truth, an increasing fullness of restfulness and peace, as the years go by. Perhaps it will answer the question better, if we say that the child of God should find contentment at each stage of Christian experience, but not a contentment which leads to the cessation of effort, nor to the expectation that nothing more can be gained. We happen to know that this correspondent has lived three score years. If the experience of those years be passed under review, we have no doubt that it will reveal a growth in grace, a strengthening of faith, successive attainments in the matter of thinking and doing, and in trusting the promises of God. Doubtless, that life has been progressing toward ripeness, as the fruit progresses from the opening bud and the unfolding flower, toward the ripe fruit of autumn. In such progressive ripening, there is abundant cause for peace and rest, because of attainment in spiritual things; but rest is not cessation of effort. Attainment in things that are best, is the stimulus and the promise of yet more to be attained. It would be unfortunate if our correspondent, or any one else, should say, "there is nothing more for me to attain in Christian life." It would be equally unfortunate and unjust for

any one to say "I have not attained much; I have little or no hope of attaining more." This, then, is our message to each reader. Rejoice in what you have gained, be unceasingly thankful for every attainment in Divine things. Rest day by day with increasing peacefulness, in the consciousness that you are striving to do the Master's will, and to reach the standard He puts before you, but do not expect that the standard will cease to rise, as you continue to attain. Divine love raises the standard a little, as you reach toward it, that thus your heart may be inspired and your whole being may be enthused with new desire to attain still more. God's plan for His children is upward and onward, and upward still. It is glorious to have attained. It is equally glorious to be filled with the hunger to attain more, and with the faith that hunger will be met by the love of God and by Divine help, which satisfies our hearts, guides our footsteps, and strengthens our faith, while we toil upward—I ought not to say "toil." It is not wise to look upon any duty, or work, or trial that may come to us in the pathway of right-doing as toil or trouble.

"Tis joy, not duty, to speak His beauty." EVEN though THE RECORDER be charged with frequent repetitions of this expression, we cannot fail to insist upon the value of always keeping in mind those fundamental principles of truth and duty, which underlie every commonplace question. Nothing can be commonplace, in the sense that it is unimportant. That which appears of comparatively little value, for the moment, often is of supreme value because of what it represents. Plans and purposes, the whole conception of life indeed, which do not involve the fundamental principles that underlie life, are likely to be ephemeral, and comparatively valueless. One cannot study the New Testament without being deeply impressed with the value of fundamental principles, and with the fact that neither Christ nor the Great Apostle, dealt much with details. So far as the record shows, Christ entered into very few explanations, even with those who questioned most, or who doubted least. In every case of importance, however, He did enunciate certain fundamental principles concerning His kingdom, concerning human duty, concerning God and His law, leaving such enunciation to work its way into the minds and lives of those who heard Him. We are often impressed with the extreme brevity of the record which the Scripture contains, and with the brevity of the public life of Christ. It was not the length of time consumed in His public ministry, nor the