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PLAINFIELD, N. J., JAN. 30, 1905.

WHOLE No. 3,127.

A SABBATH DAY IN VENICE.—(1882.)

A. H. L.

The week had fed on weariness. Its sixth day brought us to Sea-born Venice, whose liquid Streets are pulses of the Adriatic, And lull to rest like heart-throbs In the bosom of a mother. From balcony hung o'er the Grand Canal I watched the summer sun Sink westward, smiling welcome To the coming Sabbath, as it went. All things above, below, around, Breathed benedictions. The peace of God filled all the place, Filled heart and life, and Sabbath thoughts Took on new meaning. Nor did imagination need new power

To hear the spirit lips of those who Know the Eternal Sabbath Sing: "Rest in the Lord, oh rest." So God dwelt richly in our hearts That day in Venice. And other three were there, Three men of God, my brothers In His love. To their dear memory I write These words; for they have gone To dwell with Him Who dwelt with us That Sabbath day

In Venice.

It was probably a purely relig-

Turning Defeat ious thought which gave rise to

Into Victory. the fabulous bird, Phoenix, which burned to death upon its nest, and rose again from its ashes. That story has in it the gems of immortality. When we consider the possibilities of turning defeat into victory, and of gaining new life from the ashes of that which has failed, in human experience, we do not wonder at the birth of the Phoenix fable. Nothing marks the superiority of man over cir- Spiritual cumstances more strongly than does that bravery which defies defeat and failure, and compels success, soon or late. A practical illustration of this principle appears in what is told of Singer, the great sewing machine inventor. He "was a list of important questions and considerations. poor adventurer who had tried many ways to win success, failing in them all, before he finally won through his sewing machine invention." The story goes that success seemed almost complete, when, in the final experiment, at the end of eleven days of effort during which he had eaten but one meal a day, the machine would not go. Discouraged, and in physical collapse, "he sank expressed, it will always be true that, with the down on a pile of boards, every hope blasted, all strength gone, life itself almost gone." Lying thus, it came to him that he had not adjusted tions, holy motives, and the highest ideals. Orthe tension of the needle to the strength of the dinary questions relating to church polity, thread. He hastened back to the machine, ad- church methods, public services, raising funds, justed the tension, the thing worked, and his and the like, ought to reach back to certain fun-

the power thus to rise be applied in ordinary and under-lie the existence of the church. The affairs, or to the higher intellectual and spiritual ancient Hebrew prophets labored to bring every this truth glorious to the man who has been overcome by temptation, and brought low by disobedience or dissipation. That such an one may rise from the ashes of his burnt-out passions to nobler manhood and larger life, is at once proof of our Father's love and care, and of our own triumphant immortality.

MANY influences have combined, during the last few weeks, to call our attention to the needs of churches, to the character of revivals now demanded, to what pastors may or may not accomplish, and so on through a long There is at least one general need in churches, as in individuals, which is prominent, if not supreme. That need is high spiritual ideals. To put it another way, it is a supreme motive for action. To put it in still another way, it is a consciousness of the Divine mission of the church. In whatever way the thought may be church as with the individual, great attainments Happy do not come without deep longings, high aspira- Christians.

experiences of men, it is, at once, proof of man's question into the immediate light of God's pressuperiority and the key-note of success. The ence. Thus, all matters of individual duty, all reason why some men are more hopeful than consideration of political polity, and of church others, and cannot be defeated, lies in the fact administration, were brought for settlement bethat they more highly appreciate what they are, fore the eternal throne. In proportion as that and what it is possible for them to be. Few of ancient church realized its Divine mission, sucus understand the deeper meaning of the word cess came. It is not otherwise today. If a man, by which we are usually described. There church does not appreciate the truth that the real is in each man, not simply possibility, but an cause of its organization and existence is found actual combination of Divine power and human in its Divine mission, it will be weak, vacillating, weakness, that approaches the miraculous, and inefficient; a failure. There is danger that we makes men victors in proportion as they under- shall fail, woefully, in these days, by not apprestand what the price of victory is. God has ad- ciating that the church has a Divine Mission, justed the tension of our lives to the thread of because it has a Divine origin. That conception, cur failures, so that the resting which disap- properly evolved, will give the spiritual ideal, pointment and collapse bring, becomes the re- the supreme motive for action, for which we are newal of life. While it is well to keep all these pleading. For example, among our own churches truths in mind when dealing with ordinary af- at this time, the questions connected with readfairs, it is doubly important that they should be justment, the work of the Board of Systematic taken to heart and thoroughly believed, in every Benevolence, the matter of revival services, of great soul struggle. The higher we rise in the evangelistic work, etc., etc., are all higher than scale of activity, the more definitely intellectual we are likely to appreciate. The ends which a or spiritual the problems of life are, the more church ought to labor for, the purpose for which important it is that we remember that in each pastors should preach and teach, are the upman's life, the fable of the Phoenix may become building of the cause of Christ, not the mere rean actual and glorious reality. Most of all is adjustment of church polity, much less the opinions and ideas of men from any common or earthly standpoint. Questions that are settled in the light of these higher motives, are far more likely to be correctly settled than when they are considered from lower standpoints. A supreme motive is also of great value in bringing out the \* latent resources of individuals and of churches. The development of such latent resources is always an important, if not the most important problem before a church. When a church is thoroughly imbued with the truth of its Divine mission, when its pastors and leaders are awake to the real purpose of its existence and work, high spiritual motives and ideals will develop, as the flowers and grasses do in springtime. No church will attain strength and gain this higher plane unless the best ideals are kept constantly before it. To believe in oneself is well, but this is not enough. To believe in what we may be and in the ideal which God holds before us, is always essential to the attainment of success.

fortune of millions was made certain. Whether damental spiritual principles which enter into,

WHILE happiness cannot come to us without interruption, in this life, there are permanent reasons why every Christian should be

happy. When we can grasp the thought that was in the heart of Paul, who wrote from the guard house of the cruel Nero, "Rejoice in the

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 happi-

> "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 ectasy, 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, madam? 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 beauteous 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 Living After in which His children may climb from the lower we are deck of earthly srroundings, to the mast head of Dead. hope and faith, from whence the Sun of Rightcousness is always in sight. Permanent joy is eral results should come to any one. He has before he sailed for India in 1896. It runs as 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 has but fairly begun his actual influence. Durgraces furnishes material for permanent joy. ing those seventy years, what he is, has been, They make lives rich, that otherwise would be and has done, should so impress itself upon the stricken with poverty. They make souls strong, world that he will live on seven times seventy that otherwise would be helpless and weak. years, through the influence left behind at 23. I remember you with greatest pleasure and They make men God-like, who otherwise would death. Most of our lives are weak, in that we be earth-born and sin-stained. Write it in your do not appreciate both how much we may in- pins Day." heart that two of the permanent elements of joy, fluence, and how much we ought to influence are faith and obedience. When these have en- the world, after we leave it, so far as the body tered into any life, all other elements of joy fol- is concerned. Take note of the deeper mean-

Lord always, and again, I say rejoice," a long low, in their order. To abide in the Divine ing of the expression "so far as the body is love is the highest of all permanent joyousness; concerned." That our bodies must grow old. the-Master prayed that His people might abide and that we must leave them, by way of death, in His love, as He did abide in the Father's love. is true; but the personal influence which eman-

> Doubtless there are great and Evils of Divorce.

good may be attained by improving civil laws yound their income, and to follow the giddy chiseled in marble to perpetuate the memory of round of social demands, when they ought to be your name. Let them grow, but aim so to live reveal to each, the weaknesses of the other, and bonds between husband and wife are lessened. each other, the natural result is to be untrue to as the generations go by. 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, Barrows. therefore, much may be said in favor of better done to prevent those forms of marriage which 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.

If one dies, so far as influence is concerned, on the day when his body is buried, his life will be comparatively valueless. does not intend that such ephem-

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 My DEAR DR. LEWIS: been removed. Life is larger than can be measured by the years of the calendar. In obituary send me the letter of February sixth. I have 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, when what I write brings pleasure to sympalabored, and influenced men for seventy years,

ates from a given life ought not to leave the world when the man's body does. It may not grave evils connected with the be easy to trace the lines of influence which one ease with which divorce is secured leaves behind when he passes out of the body,

in many parts of the United States. but the real fact of such influence ought to re-Efforts for better legislation are well, and the main, and in the case of every noble life, it doesamendments to divorce laws which are proposed, remain, for good. Paul, the apostle, left his from time to time, should be made. But a care-physical body when the headsman's sword inful consideration of the situation shows that tervened and gave him relief from Roman imeasy divorce is a symptom of evil causes which prisonment; but his influence remains in the lie farther back in our social system. Whatever world, so that he is yet an actual person, speaking to us, living with us, instructing and guidwill be comparatively ineffective, until the social ing us. Your life may not leave such a tide of situation is improved. Where there is alienation influence as his did; but what is true of him, of heart and life between those who are married, ought to be true, in greater or less degree, of people will divorce themselves in fact, even if the everyone who conceives of life rightly, and laws do not grant them legal separation. The aims to do and to be what God requires. The real evil begins in the artificial, superficial friv- Recorder is anxious to stir in your mind, while olous character of our social relations. Too you read these words, a deeper desire so to be, many people marry without real affection, with and to live, that you will continue as an indino expectation or wish of rearing a family or vidual force, as a personal influence, as a conmaking such a home as the marriage relation tinual power, long after the day of your funeral requires. Such people at once begin to live be- is past. The lichens will grow over the letters

building a home. The relations of married life that when they have covered the letters of your name, the influence of what you were, and of the influences which ought to strengthen the what you will continue to be, upon the world, will not only be uncovered when your name is rather than increased. Becoming weary of forgotten, but will be more clear and strong

A BIOGRAPHY of the late John Henry Barrows, D. D., has just Dr. John H. been published, which recalls his work as President of the Parlialaws touching divorce, more must be said and ment of Religions, and editor of a large twovolume history of the same. This work made are not true, and to develop in both men and the whole world acquainted with him, and women those higher conceptions of the mar- through it, his strong personality and wonderriage relation, of what husband and wife should ful 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

CHICAGO, Feb. 8, 1806.

follows:

It was a good angel who prompted you to rarely received any word from any one which did me so much good. I am always happy thetic 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. am glad that "we fought together on St. Cris-

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.

JANUARY 30, 1905.

THE NATIONAL CONSTITUTION.

church and state, the various states have conthe 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 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

friends of Sunday law to evade the fact that neighbors enjoy. Sunday laws rest on religious grounds. The phrase is contradictory and self-destructive. Hisdesignates a religious institution. It is meanreligion. A civil Sabbath is as much a contraidea, as would be "a civil baptism," or a "civil Lord's Supper " tota night mount.

say that the law deals with Sunday only as a a few cases have arisen in which the decision has "civil institution." There is neither economic, scientific, nor political reason for choosing the first day of the week, and making it a day of ious upon the Seventh-day, to entitle him to the compulsory idleness. The first day of the week privilege of breaking the law on the First-day. STATE SUNDAY LAWS CONTRAVENE bears no relation to the civil interests of a state, or of the nation, different from the relation keepers were well meant, and fifty years ago it It is sometimes said that Congress has given which the fourth, or any other day of the week the states power to legislate on religious ques- sustains to the same interests. Neither would tions. That is not true. While the National men make a plea so illogical and contradictory as Baptists, and Seventh-day Adventists, no longer Constitution,—which is the supreme law of the that which the "civil Sabbath" idea involves. if land—and the action of Congress cited above, they were not seeking, by indirection, to mainare in accordance with the fundamental princitain a form of religious legislation which the ples of religious freedom and the separation of spirit of the age, the Constitution of the United States, and the fundamental principles of Christinued, in a greater or less degree, to retain the tianity combine to prohibit. In view of these, principles of the state-church, and to disregard 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.

JEWS, 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 entering upon a detailed discussion, we lay 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 eves of the rights is also demanded under the state govern- National Constitution, and of God, as are the has no right to interfere except in extreme cases ment. If the nation may not contravene a rights of any larger number. This is plainly natural right, and may not infringe upon the re- declared in the Constitution and is embodied in ligious liberty of men, neither may the state do all just decisions. If it be claimed that each man so. This needs but statement, to find accept- is under obligations to observe some one day in the week as a day of rest, or of rest and worship, Third. Since the National Constitution is the those who observe the Seventh day have met supreme law of the land, and since it forbids every possible requirement that either Divine or legislation concerning religious institutions, all human law can make. It is, therefore, manifeststate laws concerning Sunday violate that su- ly unjust to compel them to lose one seventh of preme law, because they have all sprung from, their time, in addition to their observance of the and are founded on a religious basis. The Sabbath. One of the first natural rights of highest interests involved therefore demand that every man is the right to control his own labor, our state laws be brought into accord with the for the support of himself and those dependent fundamental law of the nation; that they should upon him and for the acquirement of property, cease to designate any day of the week as the which is a part of that natural right. In the "Lord's Day," as the "Christian Sabbath," as state of Pennsylvania, for example, every man the "Jewish Sabbath," or in any other way to who keeps the Seventh-day because of his condeclare any distinction concerning any day of scientious regard for the Bible Sabbath, is comthe week, either as a "religious Sabbath," or a pelled to lose the first day from business. He "civil Sabbath." This last phrase, "a civil Sab- is thus defrauded of one seventh of that which bath," is a modern subterfuge, introduced by the belongs to him, and which his less conscientious

The matter is made worse rather than better, so far as unconstitutional legislation is con-

It is also illogical, unhistoric, and incorrect to is religious legislation, in the fullest sense. Not turned upon the opinions of judge or jury as to whether the prisoner has been sufficiently relig-Doubtless these provisions in favor of Sabbathwas difficult to gain even that much. But intelligent Sabbath-keepers—Jews, Seventh-day 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 relig-

> 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 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 inhibitions 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, torical and lexicographically, the word Sabbath cerned, by the exemption which several states Jan. 22. An industrial strike was the nominal make concerning those who keep the Seventh cause of the out-break, but it is evident that ingless from any other standpoint than that of day. These provisions, stated in the simplest the "strike" was a name for movements far manner, declare that if a man is sufficiently con- more extensive and serious. It was natural diction, and as fully a part of the state-church scientious and religious in the observance of the that discontent should focus among workmen. Seventh-day, he may therefore be free to pursue since the industrial situation has been bitterly business avocations upon the First-day. This pinching because of the social and political sit-

fairly summarized thus: An ominous insurrection, which in European capitals is likened to treatment of the Russian people. 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 loval 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.

the spreading of the disturbance to other important cities, and at this writing,—Jan. 27 ment, the whole Empire is involved. The moveabounds of overthrowing the present governand 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 answering petitions for relief with swords and made. The sale of liquor in the proposed new bullets. The people have been loval to the States, and the question of Woman Suffrage 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 relating to the District of Columbia, which were 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 formenting 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, in-territory, agrees to undertake the adjustment creases daily. Probably the fall of Port Arthur of all obligations of the Dominion government, hastened the present situation. Whatever the foreign and domestic, and the conditions of payimmediate results may be, the coming of peace ments; to adjust unreasonable claims, and to dewith Japan will be promoted. Even in France, termine the validity and amount of pending popular sympathy is with Russian Revolution- claims.

uation, including the Japanese war. The news ists, and so it is in all the leading nations. In in the United States, on Monday, Jan. 23, is the long run, this sympathy will be a powerful aid to the struggle for a more liberal and just

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: 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 As the week advanced, each day witnessed course. The people of those other countries realize perhaps more keenly than we can in America the need of reforms in Russia and the representatively, if not by formal announce- hardness of the lot of those to whom the common rights of other civilized lands are denied. ment is an incipient Revolution, in which talk There will of course, be no intervention. Russia will be permitted to settle her own affairs in ment, instituting a "Provisional Government," her own way; but the sentiments of other lands will not be without their effect."

> not been great as to volume, this week. The Smoot Investigation, and the Statehood Bill go slowly forward in Congress. Probabilities in-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 the church treasury \$110.50 for that purpose. Smoot cannot be expelled, legally, although result. There is good ground to hope that are both prominent in the pending discussions. Probably no new States will be admitted during the present session of Congress. The Re-CORDER has good reason for thinking that no action will be taken on certain Sunday law bills 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 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

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 General Trepoff has been made dictator at St. 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 "It is to be noted that popular sympathy in other. 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 General news of an important character has 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 dicate that Smoot will retain his place in the 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

Concerning tithing they say, "In providing there is a strong popular demand for such a funds for the year, various plans were considered, and while the envelope system has been Polygamy has been fatally wounded by the reveretained, we, as a Board, were unanimously of policy of ignoring the rights of the people and lations which the effort to unseat Smoot, has 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 introduced during the previous session of the 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 System--atic Benevolence, to the church for its judghand has become necessary for the preservation ment, 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. 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 thirtyfour persons, in age ranging from eight to eighty years, and we heard testimony from the 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. ber of scholars enrolled, Jan. 1, 1904, 80; number of scholars emfolled Jan. 1, 1905, 79. M. I. 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' 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 Vizor, you is gone,

# 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 not large, and, although three of the mil's are Newport, Esq'r, plaintiff; Joseph Noyes, of Westerly, in the County of Kings, Yeoman, defendent; 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 Message 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 defendent withholding said land is to the plaintiff's damage £5,000. The defendent made default; it's therefore considered oldest and the youngest. Five prayers were 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, appeales 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 correspondcolonists, 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 ex-

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 but we hopes you is better off than we 'spects 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 infringments of those rights by, several acts of Parliament for raising a revenue in America, and other constitutional purposes; upon which the Moderator and Johna Babcock, Esqr., Mr. James Rhodes, Col. William Pendleton, Mr. George Sheffield, Oliver Crary, 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 ents, of the progress of the movements of the 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.

Advance subscriptions will be accepted for a limited period at \$2.00 net, postage prepaid.

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> CORLISS F. RANDOLPH, 185 North Ninth Street,

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

FROM THE FIELDS. THE EVANGELISTIC WORK.

Rev. L. D. Seager of Farina, Ill., accepted the call of the Missionary Board to labor as an evangelist under its support and direction. He commenced his labors Nov. 10, 1904, with the church at Stone Fort, Ill., and also in connection with it the Bethel Church at Crab Orchard. He labored on this field several weeks. The churches were encouraged, revived and strengthened by his labors. He thinks the great need of these churches is a warm, earnest missionary pastor, who will give his time and efforts entirely to them. An effort will be made at once to secure such a pastor. Bro. Seager went from this field to Jackson Centre and Stokes, Ohio, where he is now laboring. He held meetings first at Stokes then afterwards at Jackson Centre. In a communication written at Jackson Centre and received Jan. 23, he reports that twenty were received for membership today by baptism—

### CUMBERLAND (N. C.) CHURCH.

Sabbath-day, Jan. 21, and more are on the way.

Evangelist Seager goes from this field to Gar-

win, Iowa.

Pastor D. N. Newton reports regular monthly services were held during the quarter. Bad weather and other causes slightly reduced the number in their congregations. Those who attend the services seem to enjoy them. Bro. Newton superintends the Bible Class as usual. Dea. J. A. Howard conducts a prayer meeting at the church on Wednesday afternoons regularly once a month. Bro. Newton reports that their contributions amounted for the year 1904 to \$55.50. (If this small church of eighteen members by tithing and regular contributions can contribute that amount to the Lord's work, what should our large churches do. Ep.)

### ATTALLA, ALA.

Bro. R. S. Wilson spent the month of Octoings at Wynne with Bro. W. H. Godsev, and in attendance to the South-Western Association held at Crowley's Ridge, Ark. He kept up his appointment November and December at Heald School House and there was a good interest there. He held one meeting at the Lewin Sawmill, two miles from Attalla, and will keep up the appointment during the year. His regular appointments are now: Once a month at Attalla, the same at Lewin's, and also at Heald's. One Sunday in each month he leaves open for calls from different places. He has invited all of our people in Attalla to meet at the church to see how many pledges could be made for the Missionary and Tract Societies. He believes the more we give the more we will love the

### CARTWRIGHT (WIS.) CHURCH.

Rev. Perie R. Burdick of New Auburn, Minn., spent the second and third Sabbaths of November and the intervening time with the Cartwright Church, preaching seven times, taking charge of the prayer meetings, helping in the Sabbathschool, and made seventeen pastoral visits. While there at a special church meeting, the church called her as pastor for one year, beginning with December, 1904. She is to go there on Sixthday before the second Sabbath of each month, remaining after the third Sabbath, conducting press, and shut up every door of usefulness, times. The Cartwright Church has done nobly still we live and work on, committing our work \$150, but nearly half of which it will take to pay the pastor's traveling expenses from New Au- the day arrives when it will be no stigma to burn and return. The Missionary Board has appropriated \$50 to aid the church in having a pastor in this way. Two have joined the church, one by testimony and the other by letter. They will be a great help to the little church. The church is favorable to the plan for Systematic Benevolence and is arranging to use the pledge cards and envelopes for raising funds for the various lines of denominational work.

### ROTTERDAM, HOLLAND.

Pastor and Missionary F. J. Bakker reports the work in the church in its different branches has been attended to as usual. The services Sabbath-day, preaching, Sabbath-school, and prayer meetings have been regular and without any failure. Bro. Bakker, in his mission work among sailors and emigrants, has visited the ships and steamer as usual. Meetings all during the quarter, 56; letters written, 87; copies of De Boodschapper sent out, 415; tracts in Dutch, 1785; Sabbath tracts, 600; temperance tracts, 900; has also distributed New Testaments and portions of the Gospels in several languages. May God bless the work and their mesenger of

### NEW BRUNSWICK, CANADA.

### REV. GEORGE SEELEY.

During the last quarter, ending the first of of Iowa. the new year, I have not been able to do as much as I had expected at the beginning of it, damentals of Christianity, another was persuadowing to the severity of the weather, and bad roads which were very difficult to travel, yet nearly three years of such study the darkness I have done all that could be reasonably expected under the circumstances. I find it impossible for me, now in my seventieth year and after more than fifty years in the ministry, to ing the past year, each after a little more than do as I could when a younger man. It was two years of Bible study. A splendid young felfifty years ago last July since I was ordained low of foreign blood came from a small comber of the last quarter in Arkansas, holding meet- to the work of the ministry, as pastor over a munity having four saloons and no church, Baptist church in the city of St. John. I was where no opportunity for Sunday-school or Bible then about twenty years of age. Of the large study of any kind had been offered him. After council of pastors and lay delegates assembled for that purpose, I do not know of one remain- frankly acknowledged the claims of Christ upon ing on the earth, today. The city pastors of his life. Thus the records of Christ's life had Baptist churches then numbered five or six. They were, strictly speaking, thoroughly Calvinistic in doctrine, and close communion in mind. One of these, from a fine Christian home practice. The Baptists throughout the Maratime in Denmark, was impressed during a few weeks Provinces of Canada are now forming a union of study by the personality of Christ. It was with the so-called Free Will Baptists; when then easy for him to obey Christ's command, united this will make a strong denomination. "Come ye after me." Now he is a Bible class After the lapse of years the Baptist people have leader and goes this month as an instructor to a become more liberal in their views of doctrine, New England college. The other came from a and of communion, than formerly; the people similar home in Iowa, received the same impreswith whom they are now uniting were most sions in the same way, and came to the same thoroughly free communion, and Armenian in decision. Last month he signed the Volunteer doctrine. They seem well pleased and glad to Declaration card. He is also a Bible group leadform one strong body, casting aside, what seems to most of them now, as matters of small importance. We may indeed wish them well in their contemplated and nearly completed union, and wish them so well that their eyes were won to Christ on the average of one each may be opened to the reception of the truth of week until all the seven non-Christians had conthe true Sabbath of the Bible, of Jesus, and the early Apostolic Church. A strong current came the following year, five Bible group leaders, of opposition in prejudice, and many other un- one city Association physical director, ten Assokind, ungenerous, and things hard to overcome, ciation committee men. one college instructor.

two prayer meetings and preaching at least three and hinder our progress, in every way. But in pledges for the pastor's support, in all over to the Lord of the Sabbath, who has always cared for His own day, and will care for it till embrace it, and observe it. May we be faithful unto death, and receive the crown of life from His hand, in that glorious, coming day.

### BIBLE STUDY AS A MEANS OF EVAN-GELISM.

A young man entered college having never seen the inside of a Bible and not knowing that there was an Old and a New Testament. He began studying the life of Christ in an Association class, using Sharman's "Studies." Until then he had not given a thought to his own attitude toward the Christian life. In less than four months he acknowledged Christ as his Lord and became His follower. The next year he was chosen to a cabinet position in the Association and last June attended the summer conference at Lake Geneva. He is a mission study class leader. While at home during summer vacation he reorganized a Sunday-school in his home community and was its superintendent.

The present chairman of the Bible study committee was led to a decision for Christ by his own study of the Bible after entering college. Another entered college as a non-Christian, was influenced by personal Bible study to follow Christ, later became chairman of the religious meetings committee, and was retained this year as Bible study secretary for two months. He is now secretary of one of the county Associations

Troubled with doubts about some of the funed to begin this kind of Bible study. After was removed and he stepped out into the light of a new life in Christ. Two others with the same difficulties came to the same decision dura few weeks of study of the life of Christ, he won another to Him. Mention of two other individuals will be sufficient for the purposes in

In one class of eighteen men there were eight non-Christians. Seven were won to Christ during the first six weeks. In another class men fessed Christ. From these fourteen men there meets us every step of the way, and tries to op- one of the college football team, and an interJANUARY 30, 1905.

collegiate debater. Two did not return to col-

the past three semesters at Iowa State College, seventy were from the Bible classes. Not one of these nor any others won in this manner, so far as may be known, has weakened in his faith. This can not be said of all the other eighteen. There have been this year more than a hundred non-Christian men in the classes, thirty-three of whom had entered into the Kingdom before the eighth week of the studies. These hundred men represent twenty different denominations, among them six of the so-called non-evangelical denominations. More than half, however, have no church preference whatever, and not a few attend no other religious services of any kind. A few men of splendid moral life supposedly Christians have entered the classes. Investigation, however, has discovered that they made no such profession. The religious census, taken by the College, has also been of great service in revealing the attitude of Bible class members toward Christ. A few observations are given which have

come out of experience: (a) Through the group system large numbers of non-Christian men may be enlisted in Bible study. Such men are usually open-minded as to Christian truths. Its appeals is equally strong to men of large ability and personality. (b) The first year's study is in itself the very strongest invitation to the student to acknowledge Christ as his personal Saviour. The Gospels were written in large part to win men to Christ. Can we improve upon their appeal? They furnish power to decide. (c) Such an enrollment constitutes in itself the rarest kind of a field for personal work. These men are not averse to a frank interview as to their personal relations to Christ. After a few weeks of the study, excuse is rarely offered for a negative position. (d) An aggressive Bible study campaign is the best possible basis for a spiritual awakening. It breaks down excuses, corrects distorted views of the Christian life, reveals to the leader the position of his men regarding Christianity, indicates those who are most nearly ready to decide. Bible study is not only a means of evangelism, it is evangelism. (e) Such an awakening is permanent. (f) Many are comparatively easily enlisted in Bible study and afterwards as easily won to Christ, who would not be won without Bible study. (g) It is possible for every student Association to conduct such a campaign. (h) We have not yet begun to think of the possibilities of this sort of evangelism. It may be seriously questioned whether any other method will ever adequately evangelize our colleges and universities.—The Intercollegian.

### MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, Jan. 18, the following members being present: Wm. L. Clarke, Geo. B. Carpenter, B. P. Langworthy, 2d, L. F. Randolph, O. U. Whitford, P. M. Barber, Ira. B. Crandall, C. A. Burdick, A. S. Babcock, Wm. L. Burdick, C. H. Stanton, Madison Harry. After prayer by Ira B. Crandall, the minutes of the previous meeting were read and approved.

The corresponding secretary presented his quarterly report which was received and record-

Correspondence was received from Henry L.

THE SABBATH RECORDER.

Davis, A. D. Wolfe, W. H. Ingham, E. W. Ayers, John H. Wolfe, F. B. Smith, J. E. Liag, Of the eighty-eight men won to Christ during W. F. McWhorter, W. R. Potter, A. H. Lewis, T. J. VanHorn, L. A. Platts, Mrs. H. C. Van-Horn, Mrs. E. B. Saunders and others.

> Information being received of the serious illness of Bro. E. B. Saunders, upon motion, the corresponding secretary was instructed to write to Mrs. Saunders expressing our sympathy and

the assurance of our prayers in their behalf. The following appropriations were voted:

Marlboro, N. J., Church for 1905....\$100 00 Hebron, Pa, Church for 1905..... 50 00 Richburg, N. Y., Church for 1905...... 75 00 Hickernell and Blystone field, Pa., Church for 1905...... 100 00 Portville, N. Y., Church for 1905.... 75 00 Cartwright Church, Wis., for 1905.... 50 00 Boulder, Col., Church...... 100 00 Hammond, La., Church..... 100 00 Evangelistic work of L. D. Seager.... 600 00 Also for work of L. D. Seager from Nov. 10, 1904 to Dec. 31, 1904.... 83 34

Correspondence was received concerning the church at Battle Creek, Mich., recently organized by Rev. L. A. Platts. The Milton (Wis.) church has granted Bro. Platts leave of absence for three months to labor with the people in Battle Creek, and a certain part of the expense has been guaranteed.

Upon motion, it was voted to appropriate to the Battle Creek Church at the rate of \$25 per month for three months services of Dr. L. A. Platts as missionary pastor.

The President, Wm. L. Clarke, was appointed chairman of Missionary Committee of the General Conference for 1905.

C. A. Burdick, L. F. Randolph and W. L. Burdick were appointed a committee to work with the program committee of the General Conference.

The matter of procuring a group picture of the members of the Board as has been requested was left with the Corresponding Secretary with

The Corresponding Secretary reported: Ser- But, ah, the wage so dear to have, the little lips that mons and addresses, 24; communications, 780; reports sent out, 37. He visited our churches in New Jersey and the church at Berlin, N. Y., and assisted in revival meetings at Shiloh, N. J.

In the Central Association he has visited the churches at West Edmeston, Leonardsville, Verona and Adams Centre, N. Y. Bro. L. D. Seager has visited Stone Fort and Crab Orchard, Ill., and has held meetings at Stokes and Jackson Centre, Ohio, where eighteen are reported as ready for baptism, and the meetings

A. S. BABCOCK, Rec. Sec. WM. L. CLARKE, President.

### GOD'S PRESENCE.

Once when the skies were sunny and bright, And the wooded hills were green and fair, And the song of birds and murm'ring streams, And fragrance of flowers freighted the air, I stood on the hillside and looked and listened The scene grew even more wondrously fair, My soul was filled with a nameless joy, Lo. God was there!

The skies were clouded and dark one day, And the hills were all bleak and bare, Gone with the birds and all the flowers, Silent the streams, cold and chill was the air; I stood in the valley lone, weary, and sad, When a sudden light shone, and all my care Was gone, and my soul was filled with peace, For God was there!

-The Christian Advocate.

### Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

A SONG OF TOIL.

I take the little kiss she gives me when I go forth at

I take the little farewell wish upon the breezes borne; I take her little arms' caress and in the morning light Go out in the world of toil, the battle for the right.

> Ring, anvils, with your clangor! Burn, forges, fierce and far! The night shall bring the world of home. Where love and goodness are!

I lean to little lips she lifts to my rough lips of love I read the mother-hope that shines in eyes that gleam

I hear the roaring city call, and unto it 1 go Light-hearted for the stress, because a child heart loves

> Swing, hammers, with your clatter! Whirl, wheels, and shaft and beam! The light of love shall guide me home From out of this shroud of steam!

take the little rose she holds and pin it on my breast, I take the tender memory of her word that cheered and

face the urgent purpose of the labor that is mine. Filled with her trust and patience, her youth and faith divine.

> Plunge, cities, with your thunder Of traffic-shout and roar! I take the task and do the deed, While she waits at the door!

I take the task. I face the toil, I deem it sweet to be Bound to the labor that is love for love's fine liberty; From morning unto eventide, remembering her I go, Under bending wheel that glides forever to and fro.

> Sing, mills, your clattering chorus, Down where the millions sweat! I bare my arms and give my strength And joy in what I get!

give and take, and give again, and unto dark am bent Beneath the burden of the task for which sweet life is

The hearts that ring, the arms that cling, when I unlatch the gate!

> Clang with your mighty revel! Roar, cities, with your strife! And God be praised for strength to toil For wage of love and life! -Selected.

# CHURCH SOCIABLES.

. Are you chairman of the Entertainment Committee or have you been in times past? Are you not willing to tell some of the others, who are working along these same lines, what you have done? Then, perhaps, they will have something to tell you, and you can form a sort of mutual benefit society.

Without doubt, many who have wrestled long and faithfully with this subject, could give us valuable suggestions. We have had some descriptions of church sociables that have been very helpful, and we would be glad to give place to others.

The Seventh-Day Baptist Social, that is described on this page, is, to us at least, a new departure, but one that would be interesting and profitable. Many of us would like to see it tried in our own societies.

Who will be ready to help these hard-working social committees and by aiding them, help to interest many others.

### ALCOHOL AND CONSUMPTION.

cause, treatment and nourishment. He denied the statement made by Dr. Wiley, that "alcohol tards 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 bring 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 too. No one "got" them all, unless it was the world over.

There will be departments of art, science, literature, education, religion, hygiene, domestic economy, sports, plant and animal life and training and experience. She is a college, ample, "Of what church is Charles Sayre pasgraduate and has studied in Germany. She has tor?" "How long has he been there?" Who 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 musky 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—

### -Missionary Tidings. A SEVENTH-DAY BAPTIST SOCIAL.

That men may glorify His name!

church social to arrange a short program of in your brother in Christ, to be able to tell

entertainment for the next regular meeting. Dr. Knopf spoke recently at a public meeting Now there had been socials—and socials. in New York, concerning tuberculosis, its Most, if not all of them, with orders of exercises good, enjoyable and instructive. Musical and literary ability had responded to add interis food," "On the contrary," he said, "it re- est 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 goodnatured 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.

> you might suspect, and by some of the wise ones. 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 exis 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 11:2-5.

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. lishment as one nation; fifth, their national re-You pray that he may be blessed of God tem- pentance and their acceptance of the Messiah The members of the committee were anxious, porally and spiritually. If you are in touch under the New Covenant; sixth, their everlastpuzzled, perplexed. It was the committee that with the lives and interests of your natural ing inheritance in the New Heavens and New had been appointed by the president of the brother, so should you be sufficiently interested Earth.

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

"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

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 proves 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 hely 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, Some hard thinking was done, harder than but is wholly unauthorized by the Sacred Word.

The covenant that God made with Abraham as recorded in Genesis 17:8, was repeated to broad nature that will appeal to women the pastor, who is supposed to know about all there 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.

> The ancient prophets predict the following This outward state of affairs is, by no means 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 reestablishment 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-estab-

> > The first three of these prophecies have had

a literal fulfilment. The others are in the fu- the coming and reign of the Messiah, he says: Covenant—under conditions entirely different ture, but as to their fulfilment, "We have a more "And it shall come to pass in that day that the from any in their previous history. God said by sure word of prophecy." I shall note only a Lord shall set his hand again the second time Jeremiah: "Behold, the days come that I will few of the many passages which point out the to recover the remnant of his people from Assy- make a new covenant with the house of Israel future of Israel, and will give them as nearly as ria and from Egypt and from Pathros and from and the house of Judah. I will put my law in 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 assemble the outcasts of Israel and gather towithout 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 rem-

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nant of my flock out of all countries whither I have driven them and will bring them again to as one mourneth for his only son, and shall be their folds. Behold, the days come, saith the in bitterness for him, as one that is in bitterness Lord, that I will raise unto David a righteous for his firstborn."—Zech. 12:10. There has Branch, and a king shall reign and prosper, and never yet been such a national repentance of the in his days shall Judah be saved and Israel shall awell safely; and this is the name whereby he that "a fountain has been opened in the house shall be called, The Lord our Righteousness." of David for sin and uncleanness," but only a "Behold, the days come, saith the Lord, that they shall no more say, the Lord liveth that God's promise is sure, and the song that they 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." Zion: for great is the Holy One of Israel in the Jer. 23: 5-8. The next is from many proph- midst of thee."—Isa. 12: 1, 6. ecies 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 vour idols will I cleanse vou. 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.

the valley of dry bones, he says: "Behold, thus he said: "They shall fall by the edge of the saith the Lord, I will take the children of Israel from among the heathen whither they have tions; and Jerusalem shall be trodden down by gone, and I will gather them on every side, and bring-them unto their own land upon the moun-filled.—Luke 21: 24. This implies that the time 21: 3. tains of Israel, and one king shall be over them of the Gentiles will be fulfilled, and then shall all; and they shall dwell in the land that I gave take place what our Lord said when he told the unto Jacob my servant, wherein your fathers people of Jerusalem: "Behold, your house is have dwelt; and they shall dwell therein, even left unto you desolate. For I say unto you ye they and their children forever, and my servant shall not see me until ye shall say, Blessed is he David shall be their prince forever."—Ezek. that cometh in the name of the Lord."—Matt. 37..2I-25.

These passages are evidently an unfulfilled prophecy. The return of a portion of the people other tribes) from the Babylonish captivity, was 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 which these wonderful promises shall be fully realized. After a most graphic description of

Hamath and from the islands of the sea. he shall set an ensign for the nations and shall gether 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 particular, ly 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. small portion of the Jews have found it. But 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. 

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 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 late 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 sword, and shall be led away captive into all nathe Gentiles until the time of the Gentiles is ful-23:38,39. That time is in the future, but is due to Israel.

The testimony of the Apostle Paul is more of Judah (with possibly some members of the explicit. He says: "God hath not cast off his people whom he foreknew. For I would not, rather the earnest of their complete fulfilment. 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. the prophet Isaiah predicts a second return, in 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 promising, but he won't work."

Cush and from Elam and from Shinar and from 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 vail, 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 fupeople of Israel as is here described. It is true, , ture. 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

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 Jesus (Joshua, Savior), "for he shall save his new heavens and the new earth, which I will people from their sins."—Matt. 2:21. The 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 and shall be called the Son of the Highest and all flesh come to worship before me, saith the the Lord God shall give unto him the throne of Lord."—Isa. 66:22, 23. But Peter tells us that his father David, and he shall reign over the "Nevertheless, according to his promise, we look house of Jacob forever, and of his kingdom for new heavens and a new earth, wherein there shall be no end."—Luke 1: 30-33. Pi- 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. Again, after giving that wonderful vision of foretold the captivity and dispersion of Israel, He says, further: "And I heard a great voice out of heaven saying, Behold, the tabernac'e 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.

> 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

AGGRESSIVE SABBATH REFORM. FROM REV. WAYLAND D. WILCOX.

My tardiness in replying to your recent letter, requesting an expression of my opinion concerning aggressive Sabbath reform work, not at all due to lack of interest in. or favor for such work, but wholly due to pressure of other duties. To one who has been through the struggle which comes with conviction, and conversion to the Sabbath truth, aggressive work in Sabbath reform seems of the greatest importance, and apathy, disinterestedness or halfheartedness concerning this most vital and fundamental principle most deplorable. Count on me for fullest sympathy and support.

516 MONROE ST., CHICAGO, ILL., Jan. 11, 1905.

FROM REV. F. F. JOHNSON.

In reply to your letter, I would say that I am deeply interested in the movement of the Tract Society for aggressive work in Sabbath reform. I can write from personal knowledge only of southern Illinois. The cause here has lost much for want of more aggressive work. The interest is dying out in many places, and if something is not done very soon it will die out entirely. I would recommend that some live man be employed to work all of the time here, and I believe that our little church at Stone Fort will help liberally in such work. I have, as you know, been trying for several years to keep up an interest in the cause by distributing our literature, but we need more help.

STONE FORT, ILL., Jan. 9, 1905.

FROM REV. WILLARD D. BURDICK. I am pleased that the American Sabbath Tract Society has declared for "aggressive Sabbath reform work," and that pastors and people are expressing themselves as in hearty sympathy with the movement. More than one of our people have been burdened during these later years because of the indifference manifested by Seventh-day Baptists as to the proclamation of Sabbath truth, and because of the increasing desecration of the Sabbath by our own people. This movement appears to be the result of an increasing conviction that we have a peculiar mission among Protestants, and that in the performance of this work, we shall be better able to hold our people faithful to God and His Sabbath. Inactivity in Sabbath reform work in part has resulted from the manifest indifference and lack of conscience among Sunday people concerning Sabbath truth and also from the greatness of the task set before us, together with the cost of that work, in laborers and money, and the persecution that follows reform work. But it is ours to do this work, and God in His own good time, will give the increase. If in our day only a few choice souls are led into greater light and usefulness by the acceptance of Sabbath truth, our greatest efforts will not have failed. But aggressive Sabbath reform work will in its reflex influence pay us for all that we can put into it. If with our knowledge of God's holy Sabbath we fear to approach others and make known the truth, or if we hesitate to endanger the good-fellowship that exists between them and us by talking about this unpopular subject, of if we are too lazy, or indifferent, or worldly minded to stand for God's truth, we can but expect that our children will be more indifferent it is said "all were led to the Sabbath by The and worldly minded than we are; that our Outlook." Elder Reuben Newton, a Baptist churches will languish and die; and that the mis- minister, was one of the constituent members, in failing to proclaim the truth, of which God

sion of this people who have stood for centuries far in the lead of other Protestant denominations, will at last dismally fail, and the remnant of our people will look on while God raises up another people who will believe and live His word, teach His truth, and make history. Sabbath reform work, in the right spirit, means long life and increasing usefulness to us as a denomination. It means a re-study of the Sabbath question by our people. It means better Sabbath keeping and a deeper spiritual experience. It means all these, and much more.

Where is the money coming from? If our people awaken to the importance of our mission, tist. and the cry is passed along the line, "Aggressive Sabbath reform work for the glory of God, the good of this Sabbathless age, and the preservation of Seventh-day Baptists," we shall. find it easier to carry on this great work than we have been finding it to keep the denominational machinery running. Where your heart is there will your treasure be also. The privilege of being a Seventh-day Baptist

was never more highly prized than just now, when I realize the responsibility that rests upon us as a people. My sphere of usefulness in this aggressive work will be in large part with the people I serve as pastor. I hope to lead in thought and action as I ought. During the past year our Sabbath-school has studied the supplemental lessons so carefully and excellently prepared by Dr. Main. I am now planning to take up the study of the lessons prepared for 1905, at the hour of the Sabbath preaching service, spending one Sabbath a month, if need be, in this study. Such a Bible study illuminated by quotations from the Helping Hand and other writings, together with a discussion of practical questions arising from the study and frequent reference to the mission of Seventh-day Baptists will, I believe, do us good. As we enter heartily into this proposed Sabbath reform work let us take advantage of the study of these lessons that are given us out of the richness of the research and thought and experience of Dr. Main.

Yours for a better understanding of God's truths and a more faithful teaching of them.

NILE, N. Y., Jan. 11, 1905.

FROM REV. JAMES GAMBLE, PH. D. Editor SABBATH RECORDER:

In response to your request I am glad to put myself upon the record as in hearty sympathy with the proposed Aggressive Sabbath Reform movement of our Tract Society. How could I feel otherwise? How can any Seventh-day Baptist? I am among those who have always regretted the seeming necessity which suspended the publication of The Outlook.

Recently I have been going over the chronological list of Seventh-day Baptist Churches, in order of organization, and find it instructive and suggestive. The number of organizations, given by decades, is as follows: Churches organized—1850-59, 18; 1860-69, 16; 1870-79, 30; 1880-89, 35; 1890-99, 15.

The high water mark was reached in the aggressive days of The Outlook. I have just read a clipping from THE RECORDER of Nov. 25, 1901, with reference to the organization of the Cumberland Seventh-day Baptist Church in 1887 by Dr. A. E. Main, Missionary Secretary at that time. Of the six constituent members

and was the first pastor of the church. In 1901 the number of Sabbath keepers there had grown to twenty-nine. This is but one example of the work of The Outlook—the fruit of aggressive Sabbath reform efforts.

So important and fruitful was that movement, that it has added a fourth period to our denominational history in the United States—a new center of denominational life and growth. These and many other kindred facts, it seems to me, speak for themselves; and no comment is needed to give them emphasis to every lover of the Bible Sabbath—to every loyal Seventh-day Bap-

As often said, opportunity is the measure of responsibility. The inviting field before us is vocal with the call of duty which comes to us not only as a denomination, but as individuals. And the response to opportunity is not solely a matter of duty toward others, but a means of life to ourselves. The man who was freezing saved his own life by seeking to recover another man more frozen than himself.

There is a joy in winning others to the truth that puts new life into any church and any individual. May God grant to us and to all our churches the fullness of this joy and of this life. ALFRED, N. Y., Jan. 16, 1905.

FROM REV. CHARLES A. BURDICK.

On the subject of Aggressive Sabbath Reform. I wish to say this: It seems to me that there can be no question as to the duty of our people to vindicate and to propagate the truth concerning God's Sabbath. And why should it not be regarded a privilege to have the means and the opportunity to honor God in honoring His Sabbath? Since we stand before the world as the natural vindicators of the Bible Sabbath and as we have in our Sabbath Tract Society the especially organized agency for spreading abroad the knowledge of the true Sabbath, it seems to me that it would be disloyalty to God and to his Sabbath, if we fail to use that agency to the fullest extent practicable, and consistent with duty to other religious truths. Especially so, since the public mind is coming to be in an attitude to listen to what we have to offer in the present agitation of the general subject of Sabbath observance.

Although much has been said and written on this matter I fear that our people generally are not yet awake to the importance and the duty of pushing Sabbath truth. And I fear that pastors are not up to the full measure of their duty to keep the people posted in matters of Sabbath reform, and to try to arouse them to a sense of their duty to carry on this work.

FARINA, ILL., Jan. 10, 1905.

FROM REV. M. B. KELLY.

In response to your letter of inquiry, I certainly think it is high time that more Aggressive Sabbath Reform Work should be begun, not only by the Tract Society but also by all of our churches. If we fail to do this, the failure will create one of two impressions; either that we consider the advancement of our cause as hopeless, and have therefore given up in despair, or, that we have come to regard the observance of the Sabbath as of so little importance that we have ceased to agitate the matter. Should either of these impressions become general, it will be destructive in its reflex action upon ourselves, to say nothing of our great sin has made us the conservators. I think our only. All of these depend, largely, upon a forward hope is in unremittingly agitating the truth committed to us; not in a combative spirit, but "speaking the truth in love." If it is unnecessary for us to do this, it follows that there is no longer a reason why we should exist as a distinctive denomination.

For the advancement of God's truth I am your fellow-laborer.

NORTH LOUP, NEB., Jan. 12, 1905.

JANUARY 30, 1905.

FROM REV. A. T. C. BOND.

I am in hearty accord with the Tract Board in its plan to do Aggressive Sabbath Reform Work. We hear it repeated from every quarter, that we, as a people, stand for the Sabbath. I fear that statement too nearly comprehends the whole truth. If we are only standing for the Sabbath it is about time to move forward.

If a truth is worth holding, it is worth publishing. God revealed himself in a special manner to the Hebrews, not for their own sake, but for the sake of the world. In them all mankind was to be blessed. It is always true that added light brings added responsibility. Truth is for all men, and if a people are favored with the knowledge of a vital truth of Christianity, they are in duty bound to bear that light to others. If they fail, the condemnation will be the greater because they knew the truth but kept it. Of course it is our chief business to save men. They must be converted to Christ: but that means a Sabbath keeping Christ. This suggests a starting point for Sabbath reform work on the part of pastors and evangelists. We seek, in the New Testament, Christ's interpretation of the Old Testament. Would it not magnify the Sabbath to emphasize Christ's attitude toward it?

I believe much may be accomplished by sending out literature as proposed by the Tract Board. This may not be very fruitful in making converts to the Sabbath at once; but we make a mistake if we measure our growth solely by the number of individuals who accept the Sabbath and join us. We stand for a distinct truth. If the world is being brought a little nearer to the acceptance of that truth, or if it is receiving a better knowledge of the importance of that truth, then our being is not in vain. It is well to keep the claims of the Sabbath before those who are agitating the question. Through the agitation of Sunday legislation are revealed conflicting claims regarding the ground for Sunday keeping. Here are openings for the entrance of Sabbath truth. It is ours to see that the truth is present, in some form. The printed page has a persistent and familiar way about it which is likely to get for itself a hearing. Our own people need the vitalizing reflex influence of a more aggressive Sabbath reform movement.

Alfred, N. Y., Jan. 15, 1905.

FROM REV. LEWIS F. RANDOLPH. Although my acknowledgment of the receipt

of your esteemed favor of Dec. 22 may seem delayed, yet it is a privilege to reply.

All loyal Seventh-day Baptists will hail with joy any and all influences tending toward a widening and a holy observance of the Sabbath; not as a tidal wave, dashing and receding, but a deep, undercurrent not dependent on a surface action. THE RECORDER is not only tending towards, but is already in the deep undercurrent. This aggressive movement is not only a sign of life, but of love to God, a promise of good to cur fellows, and of our own spiritual growth.

movement, "touching shoulder to shoulder," to unfurl the banner of the cross we love. I have often soliloguized thus: "Do Seventh-day Baptists, as a body, keep the Sabbath holy? Does the world know, by the time when we transact some of our business, whether we care when the Sabbath begins or ends?" If we were more conscientiously careful to keep the Sabbath holy, would it not be in the line of an aggressive movement? There is no question whatever that if Seventh-day Baptists would keep the Sabbath holy, in both letter and spirit, according to Isa. 58:13, that they would "ride upon the high places of the earth." If the first-day-keeping people, and the no-day observers, could see the spirit of an holy observance of the Sabbath in our people, with the accompanying church-going attendance at Sabbath-school, presence and help at evening service, etc., would there not be a just reason for them to say "how these people love God and His Sabbath?" In some communities, at least, there would be honest inquiry as to the cause of this happy state of affairs, and consequent application for membership with those who thus honor God. Some professed Sabbath keepers need to be labeled, if the casual observer is to know what nominal Seventh-day Baptists profess, in regard to the Sabbath. Seventh-day Baptist merchants and shop owners do themselves and the Sabbath cause credit when they advertise: "closed at sundown Sixth-day evening." These. Dear Brother Lewis, are some of my thoughts in regard to "Aggressive Work."

Норкінтон, R. I., Jan. 16, 1905.

### TO THE FRIENDS OF TEMPERANCE.

We are in the thick of the fight to secure a provision in the Statehood bill giving continued prohibition to Indian Territory. To this end we are pressing for the adoption of the amendment introduced by Senator Gallinger on January 9, granting continued prohibition for twenty-one years under federal jurisdiction. We want every friend of temperance reform, every one who believes that this Government should keep its treaty pledges with the Indians, to write at once a letter to each of the Senators from his state urging his active support of this Gallinger amendment, or if that should fail to pass, for the elimination of all reference to Indian Territory from the Statehood bill. Your co-operation is needed. Please immediately write or wire or both yourself, and also enlist the interest of other voters and have them do the same

> EDWIN C. DINWIDDIE, Legislative Sup't.

FAILURE.

By failures, disappointments, sore distressed; Oft bowed beneath a crushing weight of woe; By cares and trials manifold oppressed, Bewildered, wondering why it must be so, Still we find comfort in the knowledge sweet, God knows; we do not need to understand The path we follow; though our wayward feet May stumble, yet we feel His guiding hand.

He sees the wasted effort, feels the pain Throbbing in each sin-tortured, weary breast. No cry but He doth heed; no prayer is vain. Then let us be content; He knoweth best, And that which seems to our tear-blinded eyes But failure, may in some sweet moment bless, And we may wake to find, with glad surprise, That God has crowned our efforts with success! --The Advance.

# Children's Page.

GRANDMAMMA'S SEARCH.

Little Tommy was lost and he could not be found,. And his poor old grandmother went hunting around; She opened each door and she lifted each chair, And looked under the sofa, but Tom was not there: There was only the cat, snuggled up for a nap. With her head on the missing boy's warm winter cap.

She went to the closet where sweatmeats were kept, A closet to which little Tommy oft crept To look for an apple, a plum, or a pear; But, alas! little Tommy she could not see there; There were only the mice, 'mid the sweet things so

And they scattered and ran to their holes in a thrice.

She went to the well and she looked all around, For she feared he had fallen within and been drowned: And she lifted the lid with a terrified stare. But was glad when she saw little Tom was not there. There was only an ugly old toad to be seen, With his great goggle eyes and his back all so green.

She went to the yard where the chickens were fed, To see if he'd taken it into his head To climb the high fence—boys go everywhere— But no trace of Tom could grandmother find there: Naught could she see, searching time and again But the gabbling old geese and the clucking old hen.

She went to the pig pen, but who would suppose Such a place would be sought by a boy with a nose? Yet when a child's lost folks look everywhere, But the pig pen all searched, little Tom was not there. There was only the sow, with her litter of nine. And the wee little things seemed to feel very fine.

She went to the garret, she went to the cellar, But no trace could be found of the lost little fellow She turned up the lid of the tea-table square. But nothing was seen of the little boy there. There was only old Tray, all curled up in a heap, As it seemed, much enjoying his afternoon sleep.

Then poor old grandmother began to complain That she never would see her dear Tommy again: When who should rush in but big Brother Ned! "Why," said he, "don't you look for the boy in his

Then up to his room they at once did repair, And turned back the curtain-and Tommy was there!

# DISCOVERING PRINCESSES

"Promise me one thing, and I'll give it to you," said Uncle Roswell.

"What?" hesitated Jack.

"That you will perform a deed of chivalry every day this week."

"Oh, but you can't now, Uncle Roswell!" said Jack. "There aren't any princesses in distress or dragons to slay, and I haven't a charger or a sign of armor and spurs."

"There are plenty of people in distress; and, although they may not look it, some are, nevertheless, princesses in disguise," said the uncle. "You can tell them by their manner. Hunt for these; and, if you are successful, you will be much more clever than Sir Thomas Malory's knights. You have not only to rescue your princesses, you have to discover them."

Tack walked away with the set expression about his mouth which meant that he would do or die. For some time he had longed for Mallory's tales of knighthood; and, although Uncle Roswell was always generous, especially where books were concerned, he usually had some original way for Jack to earn them, which even the boy confessed made them more worth while.

The end of the week came, and, just as Uncle Roswell had decided that his nephew had failed this time, he heard voices outside his door. "Lean on me, grandpa," Jack was saying. "Lean

hard when you step on your bad foot. It doesn't on her red handkerchief. So then I saw that I hurt me any. Lean hard's you can."

"You're a sight better than a cane, youngster," a thin old voice replied. "How did you come to think of it?"

"I'm discovering princesses, and you're my seventh," Jack said with a laugh, and the grandfather laughed too at what he supposed was one of those jokes of the young people which are so hard for the old to understand.

"Come in!" said Uncle Roswell, a few minutes later. "I overheard one grateful princess's thanks."

"Will that count?" said Jack eagerly. "Of course grandpa isn't a speck like a princess; but I needed one more feat for today, and so I thought he would do. You noticed he had the right manners."

"It is very much to a young knight's credit, said the uncle, "to rescue a princess in the disguise of an old man, and especially one whose distress you have seen every day of your life and grown accustomed to. Now relate to me the tales of your other six quests."

"There was Miss Bell, the very first day," began Jack, setting himself in his favorite easychair. "I knew her for a princess the very first second I saw her. I had never noticed before, but she has golden hair and white hands and is 'full fair and stately.' At least she is when she walks, and I saw her walking first and recognized her as one. When she ran, she wasn't so much so; for her face turned very red and her arms flopped. But she had to run because she was in distress, so of course it was all right. It was a cow she ran from-Frances Basett's, you know. She's usually quiet as can be, but I guess Miss Bell's running made her lively, and she thought it was a game."

shaking with amusement

hunting them up to rescue.

"But that's only two," suggested the uncle.

"Another was the fruit woman." went on lack. "She was very much disguised, of course; but she was in such terrible distress that I helped out, never thinking, and from the way she spoke afterward I saw that she was a real princess."

"In these days," said the uncle, "when there are no castle windows to lean out of, and when cloth of gold is seldom seen, we have to judge by the heart and manners."

"That's what I thought," said Jack quickly. ed to have a princess's heart. You see she had "she didn't speak good grammar, but she seemjust piled a lot of fruit—apples and oranges and pears and grapes—on her show stand, when down came the awning on her and the fruit, and all you could see"—Jack chuckled at the remembrance—"were some kicking feet and a few muddy oranges."

"And then you pranced up on your creamwhite steed, with lance set," put in Uncle Ros-

"I pranced up," said Jack, "frowning awfully at some jeering knaves, pulled off the awning, helped up the princess—my, but she was a sight, all mud and her hair frousled!—and helped gather the spilled fruit. 'You be a gentleman,' she said; 'and all the saints bless you; and your manners is those of a prince of my country.' And she gave me an orange, after wiping the mud off

had performed my feat for that day."

"And the other quests, sweet knight?" said

"In the others I'm not always sure that I discovered the princess, because they weren't all women, but they all had the right manners."

"That doesn't matter if they were in distress," said the uncle, "and gave you hearty thanks."

"One was a yellow cat," said Jack, "with a tin tied to her tail."

"Golden hair again," murmured Uncle Ros-

"She purred her thanks for my unfastening the tin. And there was a clerk in the store who I heard saying she was too busy to get a drink of water, so I brought her one. She looked like a common person till then, but the water seemed to change her to a shiny-eyed princess. There was blind Tom, feeling all round for the penny he had been given and dropped and I found it for him, and because it didn't seem a very big feat I gave him another; and oh, yes, the Miller baby was crying for the ball it had dropped and I picked it up. Do those count? I'm not sure but what the Miller baby is a boy, and all he could do was to smile his

"Of course they count," said Uncle Roswell "I dub thee knight, Sir Jack; and here is the book. Remember to continue your quests; for, if you turn a deaf ear to cries of distress, you may find that the book has mysteriously disappeared."—The Churchman

For some years I have been convinced that and lead the reading, by turns, in regular order. good work.

The English church, with its sagacity in training children, emphasizes the reading, in every public service, of the important parts of the Bible, and among these special emphasis is laid upon the ten commandments. Now, while I am not an advocate of ritualism, I do believe that the reading of the Decalogue should form a part of our Sabbath worship. If the pastor can wisely and briefly expound and enforce The Law of God he is an able Seventh-day Baptist minister and can meet the indifference and no-lawism of

Brethren, I have been trying this way and am convinced it is God's way.

DERUYTER, N. Y., Jan. 4, 1905.

# Scientific Time.

Isaiah further states that. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." The prophet must have fully understood the importance of the fourth commandment, as he selects it

for special observation and comment, and for observance special blessings were promised to all people.

toward the east, shall be shut on the six work-

ing days; but on the Sabbath it shall be opened,

and in the day of the new moon it shall be

opened, and the prince shall enter by the way

of the porch of that gate without, and shall

stand by the post of the gate, and the priests

shall prepare his burnt offering, and his peace

offerings, and he shall worship at the threshold

of the gate; then he shall go forth but the

gate shall not be shut until the evening."

closing of this eastern gate of the temple on the

six working days, and opening it on the Sab-

bath, that this Sabbath here spoken of was the

weekly Sabbath, in regular rotation from the

Sabbath that God established at the close of

creation, and numbered it the seventh day, and

named it His "holy Sabbath." They also show

that there was some kind of temple service which

took place at this gate on the day of the "new

moon" when this gate was to be opened. This

was not the weekly Sabhath, but a monthly ser-

vice occurring at every new moon. It is also

shown here that this gate which was to be kept

shut on the "six working days" and opened for

the new moon service, was to be "shut again

at evening," thus conforming to God's arrange-

ment, that every day should begin and close at

In the ninth chapter of the book of Nehemiah

we have a very succinct account of God's deal-

ings with the children of Israel, from the time

they left Egypt, until about one hundred and

ten years after their captivity, which also gives

the latest canonical records to the time of

Christ. Nehemiah says: "Thou camest down

also upon Mount Sinai and spakest with them

from heaven, and gavest them right judgments

and true laws, good statutes and commandments.

And madest known unto them thy holy Sab-

bath and commandest them precepts, statutes,

and laws, by the hand of Moses thy servant."

To be Continued

the dawn of darkness or light.

These quotations make it clear that by the

(Ezek. 46:3.)

As for transaction of business on the Sabbath, the prophet Jeremiah tells the people of Jerusalem that the Sabbath is hallowed and speaks on this wise: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers" (Jer. 17: 21-22.) In regard to the temple worship the prophet Ezekiel has this to say: "Thus saith the Lord God: The gate of the inner court, that looketh

### PRACTICAL THOUGHTS.

L. R. SWINNEY.

"And what did you do?" asked the uncle, more Bible reading, especially in the Old Testament, should engage our time in the public wor-"Oh. I holfered, and the cow stopped to look ship. This was God's way in the ancient Heat me; and by then Miss Bell had got into the brew convocations and is just as much so in road, and she thanked me in words just like the modern Jewish synagogue. Indeed the presreal princesses used. I'd told her I was out ent synagogue service consists largely of this Scripture reading in which all take part and in which the young men stand at the reader's desk In exactly this way did Jesus, in his own village synagogue at Nazareth, when he "stood up to read" the weekly portion. The early Christians in their Sabbath meetings did just as the Jews did in the synagogue, and divided the Scriptures into fifty-two parts so that the whole might be read through every year, and every man, woman and child become personally familiar with God's Holy Word. This systematic reading magnified The Word, impressed it upon the memory, and made them Bible Christians ready for every

the present time, in the only true way.

(Neh. 9:13, 14.)

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

JANUARY 30, 1905.

Revival meetings, sermons, illustrated by anecdotes of travel and calcium light views. in the church, Alfred, Jan. 27, 28 and 29.

The Christian religion is so vital and practical, when fairly presented, it appeals to every man and woman who loves morality, progress, harmony and happiness.

Pastor Randolph has just come home from Brookfield where, in a fifteen day meeting, over fifty quietly enlisted under the banner of Christ. Many of these were young men, one of them the principal of the public school. There was little excitement, but people were thoughtful and earnest.

It is to such meetings that you are now earnestly invited. Give God a chance. No expressions will be taken such as to embarrass anyone. Just give this tremendously important case a candid hearing.

The splendid \$200 stereopticon just purchased is dedicated to the service of this community. Pastor Randolph has already 200 slides illustrating the life of Christ, travel in Palestine, temperance, etc., and more will soon be on the way. An orchestra will lead the singing.

You will be met at the door by courteous ushers, admission is always free, and you are always welcome. If you can't come early, come late. If you don't want a front seat, we will try to give you a back one. If you are too tired to change your clothes, come as you are. Only

Sermon, Friday night, "Is thy heart right?" (without stereopticon.)

Lecture, Seventh-day night, "Two Months Amidst Mohammedanism, Christianity's Great Rival." Views will be thrown on the canvas at the close, illustrating the lecture.

Sunday night: "Enlisting under the b'ood stained Banner of the Cross." Illustrated by a few scenes from the life of Christ.

# THE MEETINGS.

The union evangelistic meetings were brought to a close Sunday evening, says the Brookfield Courier of Jan. 18, and the grand results of the labors of Mr. Randolph and the local pastors were shown when about sixty arose near the close of the service to signify that they had given themselves to God. While he had given many other profound and telling sermons, Mr. Randolph's address of Sunday evening was especially impressive and full of intense feeling which lifted the large congregation to a high spiritual plane. The good that has been done here is not to be computed. Mr. Randolph's lectures and the temperance address in which he dealt with local conditions in a most intelligent manner, will likewise tell for good in the days to come. He left here Monday for Adams where he was to lecture before leaving for his home in Alfred. En route he wrote the following parting words to his Brookfield friends, which we are pleased to publish: Dear Friends:

It was an inspiring sight last night to see over fifty young people, who have taken a stand for Christ within the past two weeks, I seem to see the picture yet while my journey is taking me farther away.

I would earnestly urge all the young people to offer themselves for baptism and church membership at once, even although the full con- they are members of some First-day church,

summation may not be reached for some time from which they did not wish to break away. "Whatsoever He saith unto you, do." Turn the precious living water into pipes which will conserve it and utilize it before it is wasted and lost. Don't neglect your Bible reading, prayer. the services of the church and the service of to 'ive a Christian life. Keep with Christ, cultivate instant obedience to His will, and you shall live victoriously:

The nature and associations of your amusements are very important. Be watchful, Keep on the safe side. The tendencies which lead toward relaxation of earnestness are subtle and they do their work almost before one realizes it. The great protection against temptation is to fill the mind with interests which are wholesome and uplifting. Join the M. I. A. and be an enthusiastic worker in this as well as in the directly religious organizations. Take hold heartily in its social gatherings. Crowd out the things which are—to say the least—doubtful with the things which are splendidly worth

Men and women of Brookfield, link yourselves, arm in arm, with your young people. Invite them to your homes. Have a loving watchcare over their lives.

Remember, all of you, that this work is to go on and on. There are many in my memory with whom I wanted to have a long talk about Christ; but the limits of time and strength did not permit. The privilege which is denied me · Coon.—At the home of his son, near Boulder, Col., you have. Don't neglect it. Don't let your life slip away with the supremely important things unattended to.

God bless you. God bless you all. LESTER C. RANDOLPH. ONEIDA, N. Y., Jan. 16, 1905.

### SABBATH REFORM AND EVANGELISM AN INQUIRY.

In many cases should not the sermons upon the Sabbath question precede, or come very early in an evangelistic campaign? If it is a sin to break the fourth commandment, why not preach strongly against it until men are con victed? Perhaps more emphasis should be placed upon it as it is the most neglected. I believe more effort should be made to have this truth proclaimed in places where it has never been heard and that no evangelistic series of meetings should ever be conducted without Sabbath reform sermons. Even in our own churches there are always some who are not very well informed. It has sometimes been the case that the Holy Spirit has come in power to save after the Sabbath sermons. It was so at Hickernell, Pa. After Alva Davis' stirring sermon upon the subject of the Sabbath, there was a breaking away, and sinners were converted to God and His Sabbath. This is the only complete work, the Sabbath and the Gospel. What if it does drive some prejudiced people away? Were it not better to have a thinning of the audience than of the church afterward, because some who join have not had deep enough convictions about this vital truth? Often the largest crowds come out to hear the Sabbath sermons.

In personal work I have often found people who acknowledge that we are right. Sometimes

to come. Link yourselves with the work of A number have come to the Sabbath who do Christ. Take the Bible as your guide, and not belong to any church. In conversation and tract distribution we can frequently convince the unconverted of the Sabbath truth. One woman received a Sabbath tract, and laid it away until she had more time. Later she was ill, got out that tract, read it and was convinced; saying that your Master. It is an intensely practical thing if ever she became a Christian, that that was the kind she wanted to be. Some time after that she was converted while attending a series of meetings in one of our large churches, in a town where she happened to be visiting. She was glad and anxious to join, though she lived several hundreds of miles distant. The Law and the Gospel is the arrangement God has made. "By the law is the knowledge of sin." Why not more fully expound the law to those who do not understand it, then lead them to the Redeemer who will save every penitent one?

ANGELINE ABBEY.

# MARRIAGES.

Davison-Wilcox.-On Jan. 22, 1905, by Rev. S. D. Davis, at his residence near Jane Lew, W. Va. Mr. Dorsey Davison and Miss Ivy Maud Wilcox, -both of Harrison County, W. Va.

STEPHAN-DELAND-At the home of the bride's parents in Nortonville, Kan., on Jan. 4, 1905, by the Rev. Geo. W. Hills, Mr. Claude F. Stephan and Miss Rosa E. DeLand, all of Nortonville.

### DEATHS.

Dec. 27, 1904, E. Burrett Coon, of pneumonia, in the 55th year of his age.

The subject of this sketch was born on the third of June, 1850, in Rhode Island, and was the eldest son of Deacon Archibald Coon. Removing with his parents, when about five years of age, he resided for a time in Almond, and then in Independence, N. Y. When about fourteen years of age he removed with his father's family to New Auburn, Minn., where he lived for about twenty-three years, coming to Boulder. Col., in 1887, at which place and vicinity, he has lived most of the time for the past seventeen years. He was married to Emergene Babcock, daughter of Elder Hiram Babcock, about 1874. She preceded him in death, sixteen years. Of his immediate family there remains to mourn the loss of a father, two sons and two daughters. Funeral services were held at the Seventh-day Baptist Church, Boulder, Dec. 29, conducted by the pastor.

F. O. B. McGlanchlin-Cordelia Edwina, daughter of Edward and Elnora Hall, and wife of Charles McGlanchlin, was born near Newville, Wis., April 2, 1854, and died at ther home in Beloit, Wis., of pneumonia, Jan. 8, 1905.

Mrs. McGlanchlin received most of her education at the Milton schools. She was a teacher for several years in Wisconsin and in Iowa, and made many warm friends wherever she lived. In early girlhood she united with the Seventh-day Baptist Church at Rock River, Wis. She was the mother of seven children, all but one of whom survive her. A daughter, Edith, fourteen years of age, died one week before her mother was called. A little time before their death, mother and daughter visited Milton Junction, and enjoyed Sabbath services at that place, little thinking that it was the last opportunity that would be given, to bear testimony of their love for the church and faith in Christ. The daughter, Edith, who was partially blind, had been for the last two years, much of the time, in a school for the blind, at Janesville. Her noble life and helpful influence was so strong that when Edith was absent, a younger sister said, "How much easier it is to be good when Edith is at home." Though called away by death, the influence of this mother and daughter remain to bless all those who knew them.

A. H. S.

# 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 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 Jesus at the Feast of Tabernacles

John 7: 37-46
The Slavery of Sin ....John 8: 31-40
The Healing of the Man Born Blind John 9: 1-11 Mar. 25. Review.

LESSON VII.—THE SECOND MIRACLE AT CANA.

For Sabbath-day, Feb. 11, 1905.

LESSON TEXT.—John 4: 43-54.

Golden Text.—"The same works that I do bear witness of me, that the Father hath sent me."—John 5: 36.

### INTRODUCTION.

At first thought we wonder that Jesus did not spend some weeks or months in Samaria since so many believed on him there. We are probably to understand however that he needed to work where the people were familiar with the Old Testament scriptures in order that his teachings might take permanent root. He could not spend his earthly life in Samaria for the same reason that he could not carry on his ministry in Phœnicia, or Greece, or Italy. His mission was for all the world, but he must come first to the stock of Abraham because they were a people prepared for him by centuries of training. It is true that many Jews did not believe but there were some that believed and these carried the Gospel to the Gentiles of that age, and

The incident of our present lesson illustrates our Saviour's power over diseases and his readiness to help the afflicted. In the other Gospels there are recorded many more miracles of healing, than in the Fourth.

TIME.—A few days after last week's lesson. PLACE.—Cana of Galilee. (See Lesson IV). Persons.—Jesus; the nobleman, and his son. and his servants; the people of Galilee.

- OUTLINE:
- I. The Return to Galilee. v. 43-45. 2. The Request of the Nobleman. v. 46-49.
- 3. The Miracle at a Distance. v. 50-54.
- NOTES.

43. And after the two days. That is, the two days spent at Sychar. See v. 40. Into Galilee. As he intended. See v. 3.

44. For Jesus himself testified, that a prophet hath no honor in his own country. There has arisen a considerable difficulty in the interpretation of this verse in view of the various ways in which the expression "his own country" may be applied. Some think that Nazareth is meant, and that this verse explains why Jesus went to Cana rather than to Nazareth. Others think that Judea is his own country, where he was born and where he belonged by virtue of his kingly office, and that because of his unsuccessful ministry in Judea he now goes to Gililee. The more probable view is that Galilee is his own country. Referring back to the first three verses of this chapter we see that our Lord's ministry attracted many people in Judea (even if they were not permanent disciples). Returning to Galilee, our Lord would naturally expect that the proverb would hold good in his case, that a prophet has no honor at home. Jesus alludes to the same proverb upon the occasion of his latest visit to Nazareth of which we have law. It would be most natural for a father to record. See Matt. 13:57.

a prophet's not being honored in his own country was apparently not fulfilled in the case, of Jesus. The "things" here referred to are no doubt the signs (miracles) to which our evangelist alludes in chap. 2: 23. For they also went unto the feast. This remark of our author is for the benefit of those of his readers who might be unaware that the Galileans were also Jews and that many of them were strict in their attendance upon the prescribed feasts at Jeru-

46. He came therefore again unto Cana of Galilee. See Lesson IV. Nobleman. Literally, "kingly person." He was so called perhaps because he was of royal blood, but more likely because he held some high office, civil or military. We might translate, "king's officer." Probably he was connected with the court of Herod Antipas. Whose son was sick at Capernaum. We are probably to understand that he had come directly from the bedside of his son. -a distance of say twenty or twenty-five miles.

47. When he heard that Jesus was come, etc. Very likely he had heard reports of what Jesus had been doing in Jerusalem, and probably he had known of the former miracle at Cana. Besought him that he would come down. From Cana in the hill country to Capernaum which was below the level of the sea. He assumed naturally that Jesus could not heal his son unless he came where the boy was. For he was at the point of death. We are to understand that he was beyond the help of physicians.

48. Except ye see signs and wonders ye will in no wise believe. This is a general rebuke for this man as well as for others who believed in Jesus merely as a wonder-worker. The Samaritans had believed in Jesus as the Messiah upon the evidence of his teachings without seeing a miracle, and certainly the Jews ought to show a like readiness to believe him. We are not to understand that Jesus was reproving the nobleman for asking a miracle in this particular case; for the son could not be healed without a miracle. Neither was Jesus reproving the man for asking him to come down instead of asking for healing at a distance. This man like many others ignored the religious significance of Jesus' mighty deeds, and thus missed entirely their true import. That the Galileans regarded Jesus a mighty wonder-worker explains why they so readily received him, as we were told

49. Sir, come down ere my child die. The ardor of the nobleman is not dampened by our Lord's rebuke. Although he did not believe on Jesus as he should, he believed with great intensity that Jesus was able to help him.

50. Go thy way, thy son liveth. Our Saviour has compassion upon the distressed father, and immediately restores his son to health. There is no need of a journey to the distant city The man believeth the word that Jesus spake. However much he may have deserved the rebuke of v. 48, he now sincerely believes. He not only believes that Jesus has power to heal, but also believes that Jesus has already healed his son in spite of the distance. And he went his way. And thus shows that he believes that his son is healed. He no longer asks Jesus to come down. Contrast the action of the Shunamite, who is not however to be blamed for her lack of faith in the staff of Elisha as borne by Gehazi.

51. His servants met him. They had evidently been sent to tell him the good news. Saying that his son lived. Although they use the same word to describe the boy's convalescence that Jesus used in declaring the healing we are to understand that they recognized no miracle but saw only the happy outcome of what had been apparently a fatal illness.

52. So he inquired of them the hour. No that he did not believe the word of Jesus. The student of natural science who makes an experiment to verify a law of physics does not by making the test show any lack of belief in the ask when the favorable symptoms appeared even nothing at all."

45. Having seen all things that he did in if there was no particular importance to be at-Jerusalem. This explains why the saving about tached to the time. Yesterday at the seventh hour. That is, at one o'clock in the afternoon. Since the distance from Cana to Capernaum was not more than twenty-five miles many have wondered that the nobleman did not get home the same day. He may have had business that he must attend to, or he may have had an accident by the way. That the servants did not start for Cana upon the same afternoon that the boy began to improve is perhaps to be accounted for upon the assumption that at first sight the improvement seemed almost too good to be real.

> 53. So the father knew, etc. And thus received strong evidence in confirmation of his belief in Jesus' power. The cure was coincident with the words of Jesus; there could be no accident in this matter. And himself believed. Or better, And he himself believed. We are to understand that the nobleman and his household not only believed that Jesus could do miracles (our author would not have needed to mention that), but they had faith in him as the

> 54. This is again the second sign. The first was the changing the water into wine. This is the second Galilean miracle. He had performed a number of miracles in Iudea.

### EXTREMES.

A LITTLE girl not long ago. When the ground was chill and white with snow. Put on:

A tam-o'-shanter on her head. muff and a pair of mittens red. A muffler round her chin and throat. And down to her toes a big. long coat: • For the snow blew here and the snow blew there, And into her face and into her hair: But the little girl beneath the cap, And the muffler, mitten, muff, and wrap, Said: "I dress like this in a big snowstorm. For when it is cold I want to be warm."

This same little girl, on a summer day, When the flowers bloom and the fields are gay,

short white dress with little blue bows, With her fair pink cheeks like the fair pink rose, And her curls are tucked on her head with care, And her dimpled arms and her neck are bare; And the daisies nod in her daisy chain, And the roses droop for the want of rain; But this little girl with the ribbon bows, And twinkling eyes where the laughter grows, Says: "I dress like this, and a fan I hold, For when it is warm I want to be cold."

### LINCOLN'S PASSES

Lincoln's humor armed him effectually against the importunate persons with whom, as the head of the nation, he was . beset at all times.

During the Civil War a gentleman asked him for a pass through the Federal lines to Richmond.

"I should be happy to oblige you," said Lincoln, "if my passes were respected. But the fact is, within the last two years I have given passes to Richmond to a quarter of a million men, and not one has got

A LITTLE boy heard the church bell and saw the people hurrying along to church. He knelt down to pray, but knew no pray-He was heard to repeat the alphabet, and when asked why he said that, replied, "I don't know a prayer, but I thought I would give God the letters, and he could spell out the words."

A SMALL boy in the juvenile grammar class, being asked to compare the adjective "little," answered: "Little, small,



FOLKS IN RUTS.

Th' world is full o' ruts, my boy, some shaller an'

An' ev'ry rut is full o' folks, as high as they can heap. Each one that's grovellin' in th' ditch is growlin' at

An' wishin' he had got his chance before it was too

They lay it all on some one else or say 'twas just their

They never onct consider that 'twas caused by lack o' pluck. But here's th' word of one that's lived clean through

Th' Lord don't send no derricks 'round t' h'ist folks

Some folks has stayed in ruts until thy didn't like th'

Then scrambled bravely to th' road an' entered in th'

Sich ones has always found a hand held out for them

An' cling to till they'd lost the move peculiar to a But only them that helps themselves an' tries fer bet-

Will ever see th' helpin' hand t' which each climber

This here's the hard, plain, solemn facks, without no

Th' Lord don't send no derricks 'round t' h'ist folks out o' ruts.

-Baltimore American.

### THE WORLD'S ESTIMATE OF THE MINISTER.

Not long since a young ex-clergyman published ten good and sufficient reasons why he left the ministry and took to a business career. His best argument was that the men of the world do not take any minister of the gospel seriously: that they count him neither a man nor a woman, but put him into a class half way between—a sort of cross between a social earthly functionary and a heavenly fakir. He did not quarrel with his pay, but he did object to his rating. He wanted to be taken seriously and sized up honestly for whatever he might be worth. Why do the men of the world behave as they do toward Christian ministers? We need them. from below began singing Everybody knows that. No one would seriously suggest doing without them. Many men do not think it necessary to listen to them except at funerals and picnics. And they are willing to pay them a good sum for it if it is done politely and well. I know rich men who will go down into the drawer for a good thousand rather than suggested. let the preacher go to another parish; and yet they pay no heed to the preacher's exhortations. Speaking of inconsistencies and insincerities, the song went on. The judge had paused. He

can the average business man throw any stones made a quiet inquiry. A former member of a at the average preacher?

in your own image? Let what will be said on

mission so seriously that no man who met him

or heard him on his theme could ever take him

otherwise. When a minister throws himself in-

railroad manager puts into his business, then

will be something doing down to church and the

Teople will go to see what it is. But it will dis-

going to wilt and shoot over your head or your

cushioned pew is going to be about as comfort-

able a place as the firing line around Port Ar-

thur. Do you admire a wilted minister? Will

you pay big pew rent to have your bad heart

probed? Would you vote up the salary of the

preacher who came to you as Nathan did to

David and said, "Thou art the man! You're the

rich herder who stole the poor man's pet lamb

and butchered it for your own private picnic!"?

Not unless you had the grit to face about and

Now, the difference between the dead-in

earnest business man and the dead-in-earnest

minister of the gospel is the difference between

Nathan's job and David's. If it's money you

measure by, it means that the more in earnest

the one is, the more money he makes; but the

more in earnest the other, the less he is likely

minister towers above a great business man-

despises him because he does not do it.—Com-

"THE HOLY CITY."

bringing in of the prisoners quieted down, a

"Last night I lay a sleeping,

There came a dream so fair."

Last night! It had been for them all a night-

mare or a drunken stupor. The song was such

a contrast to the horrible fact that no one could

fail of a sudden shock at the thought the song

"I stood in old Jerusalem,

Beside the temple there."

World; but it is too good to go unread.)

tall in line with the leader.

mercial West.

famous opera company, known all over the Shall I tell you why the reckless, rustling man country, was awaiting trial for forgery. It was of the world doesn't, down in his honest heart. he who was singing in his cell. admire his minister? It is because he made him

Meantime the song went on, and every man himself. Would you admire anything you made in line showed emotion. One or two dropped on their knees, one boy at the end of the line. either side, the pulpit should be above the pew. after a desperate effort of self-control, leaned And the man in the pulpit should be shaped by a against the wall, buried his face against his master hand. He should take himself and his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. to his work with the whole soul and strength the Then one man protested.

> "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

turb the present day church. You know with-. It was impossible to proceed with the business out being told that if you are renting your proof the court, yet the judge gave no order to perty for immoral purposes, or making dishonstop the song. The police sergeant, after a surest dodges in your daily trade, or buying legisprised effort to keep the men in line, stepped lation, or tainting your character with any kind back and waited with the rest. The song moved of "graft," and your minister learns of it, one on to its climax: of two things must happen: That minister is

"Jerusalem! Jerusalem! Sing, for the night is o'er! Hosanna in the highest! Hosanna for evermore!"

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.

Few men are as happy as their neighbors think them, or as miserable as they believe themseles to be.

### Special Notices.

to make. But he makes character—great shin-The Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon at 3 o'clock, in ing white chunks of it. And that's why a great Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and miles above him. And that's where the busi-Seventh-day Baptists who may be stopping in the city ness man makes his error, when he asks his are invited to attend. preacher to do what he dare not do himself and

> 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 (We are not able to tell the name of the re-Sabbath in each month at 2 P. M., at the home of Dr. porter who first gave the following to The S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited. Thirty, men, red-eyed and dishevelled lined up

before a judge of the San Francisco police THE Seventh-day Baptist Church of Chicago holds court. It was the regular morning company of regular Sabbath services in the Le Moyne Building "drunks and disorderlies." Some were old and on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most corhardened, others hung their heads in shame. W. D. WILCOX, Pastor, Just as the momentary disorder attending the 516 W. Monroe St.

THE Seventh-day Baptist Church of Hornellsville, strange thing happened. A strong, clear voice 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 ELI FORSYTHE LOOFBORO, Pastor. 260 W. 54th Street.

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# The Sabbath Recorder.

The Holy City . . . . . . . . . . . . . . . . 79

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

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T ANIEL C. MAIN, M. D. PHYSICIAN AND SURGEON

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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.

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# Salem College...

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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 has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded apparatus, specimens, and curios o 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 Tid-ings," the "Salem Express," and the "Sab BATH 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,

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All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confi-

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of duty, some larger knowledge concerning

truth, an increasing fullness of restfulness and

peace, as the years go by. Perhaps it will an-

swer 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 un-

folding 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 corres-

pondent, or any one else, should say,-"there is

nothing more for me to attain in Christian life.'

WHOLE No. 3,128.

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 sublime, 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 staving.

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

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 says, "I read them, and have an to Trusting. 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 Whollythis 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 any one to say "I have not attained much; I cannot be answered fully by yes or no. No have little or no hope of attaining more." This, completion of attainments in spiritual life, can then, is our message to each reader. Rejoice in come to us, on earth. It is the glory of our what you have gained, be unceasingly thankful holy religion that "the best is yet to be," so far for every attainment in Divine things. Rest as spiritual attainments are concerned. This is day by day with increasing peacefulness, in the a blessed provision. On the other hand, there consciousness that you are striving to do the is a sense in which we should be satisfied with Master's will, and to reach the standard He puts the attainments of each day and year of this before you, but do not expect that the standard life. That satisfaction should come when we will cease to rise, as you continue to attain. Dihave done the best we can to attain the higher vine love raises the standard a little, as you reach plane of spiritual experience which God's Word toward it, that thus your heart may be inspired and the Holy Spirit place before us. We must and your whole being may be enthused with be careful in defining the word "satisfaction." new desire to attain still more. God's plan for To be satisfied when we have striven, and to His children is upward and onward, and upward be thankful that in such striving we have at- still. It is glorious to have attained. It is tained even a little of that which is higher and equally glorious to be filled with the hunger to better, like all earthly satisfaction, is only com- attain more, and with the faith that hunger will parative. It must always involve the idea that be met by the love of God and by Divine help, more to be attained awaits the coming of each which satisfies our hearts, guides our footsteps, new day, and the fulfillment of each new ex- and strengthens our faith, while we toil upward perience. We must, therefore, answer the ques- -I ought not to say "toil." It is not wise to tion by saying yes and no. Yes, in the sense look upon any duty, or work, or trial that may that the "manna of to-day is sufficient for the come to us in the pathway of right-doing as toil day" but that for to-morrow's need, new food or trouble. must be sought. The negative side of the an-"Tis joy, not duty, to speak His beauty." swer is: God has not designed that we should Even though The Recorder be find complete attainment in this life. He over The Value of charged with frequent repetitions rules every experience, even with the most de-Fundamental of this expression, we cannot fail voted of His followers so that there shall be to insist upon the value of always something more to reach for, some new opening

Principles. 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 It would be equally unfortunate and unjust for time consumed in His public ministry, nor the