

THE SABBATH RECORDER.

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

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

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

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

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

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

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

"When I can trust my all with God,
In trials fearful hour,
Bow all resigned beneath his rod,
And bless his saving power,
A joy springs up amid distress
A fountain in the wilderness.
'0 to be brought to Jesus' feet
Though trials fix me there,
Would be a privilege most sweet
For he will hear my prayer.
Though sighs and tears its language be
The Lord is nigh to answer me.

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

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

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

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

extent of the record that has come down to us, which give the Gospels their power. The epistles of the New Testament represent the same fact. They were but ordinary letters, passing between men as individuals, or between men and groups of believers. There is no evidence that the writers of those letters expected them to be more than temporary, and local. But the Gospels could not die, and the Epistles had the elements of permanent immortality, because they dealt with fundamental principles. One example will be enough. The constant questions which assailed Christ, were these: "Are you the Messiah?" "Will you now establish His kingdom?" "What is the nature of that kingdom?" "Can we be first in that kingdom, as your followers and helpers?" etc., etc. To all these questions He gave only brief answers, and left the leaven of truth and fact to work its way. THE RECORDER insists upon greater attention being paid to fundamental principles because of what the New Testament is, of what the whole Bible is. Principles are germs of power. They are points out from which all permanent development must come. To attempt building without a foundation of fundamental principles, is folly, uselessness, defeat. In politics and in religion, in science and in common life, nothing of value is gained until fundamental principles are recognized and men come into accord with them. Inventors and experimenters in the field of mechanics, wander among failures until they come into accord with fundamental principles. That moment brings success. What we plead for, is the application of these great facts to every question of individual duty, and of denominational methods and life. While imperfect knowledge and imperfect methods have certain value in pointing the way toward something better, he who stops short of the fundamental principle, the great obligation, and the permanent demands of truth, stops short of what God requires. Better spend a lifetime in seeking the bed rock of fundamental truth, and leave the results of your search for others to profit by, than to make a large number of ephemeral and imperfect endeavors, each of which has in itself the certainty of failure because it does not recognize the underlying principles and obligations which truth involves.

God Presides It must be remembered that the **Over History** results which are now at hand, and those which may yet appear, as the history of any question is traced, are never accidental. Final results in the history of men, or in the application of theories are never fortuitous. God, over-ruling cause and effect, is present, always, in history. Nothing comes by chance. Each result is a link in the chain, and each result becomes a cause, so that from first to last the value of theories, practices, and ideas must be tested, before wise and safe conclusions can be reached. Emphasize this thought if you would appreciate how imperative are the events which Christ calls "fruits." History is another name for God's decisions. Permitting human choices within given limits, and over-ruling human choices and human imperfections beyond these limits, he writes down all final results in history, as his decisions. What men call the "logic of events," and the "irrepressible conflicts" in history, are the gradual fulfillment of divine purposes. One most important element in the divine purposes is the instruction of men. If it were possible for us to measure the

divine purposes, we might say that God's desire to teach men the largest lessons concerning truth and duty, is quite equal to his desire to save men from sin. No one can understand God's presence among men, and His estimate of the Sabbath, unless he rises to this higher conception of history and its verdicts. He must be able to see how the great truth which the Sabbath involves has been slowly unfolding and illustrating the divine purposes, in spite of the imperfect views and short-sighted logic of men. Rising to this higher conception of what the history of the Sabbath question means and teaches, he will be prepared to reach wise conclusions and permanent standing ground from which to judge concerning future Sabbath reform.

A Death Blow to the Meat Trust.

ON Jan. 30, the Supreme Court of the United States, without dissent, sustained the injunction against the Beef Trust, granted by Judge Grosscup of Chicago, last spring. This decision has been waited for, with much interest, by all the country. While decisions from the higher courts, usually affect but few persons, directly, this touches the whole people, as individuals. The individual farmer who seeks a market for his animals, the individual trader in animals, the individual dealer in meats, and, more than all else, the individual consumer of food, throughout the land, are all touched by this decision. While the direct effect may not appear in cheaper meats, at once, the final results must accomplish this result, and much more. There has been sufficient evidence for a long time that the plans of the Beef Trust have forced the price of meat, and of many other articles of diet, steadily upward. The increased cost of living which has resulted from this increase in prices has been so universal, that there must be double interest in the decision of which we are now speaking. Although the Beef Trust may attempt to evade this decision, in one way and another, it is apparent that the government has gained a definite victory in the struggle, backed by President Roosevelt, for a better control of great corporations, by the government. This decision recognizes a principle which has not always appeared in judicial opinions—namely, that any statute which involves interests that are national, must be interpreted in a practical way, and the spirit and purpose of the statute must be recognized in all decisions concerning it. It has been too common, in similar cases, to avoid justice through technicalities and through narrow interpretations of the letter of the statute, which have really perverted the spirit and intent of the law. The following extract from the decision under consideration, states this principle clearly: "Commerce among the States is not a technical legal conception, but a practical one, drawn from the course of business. When cattle are sent for sale from a place, in one State, with the expectation that they will end their transit, after purchase, in another, and when in effect they do so, with only the interruption necessary to find a purchaser at the stockyards, and when this is a typical, constantly recurring course, the current thus existing is a current of commerce among the States, and the purchase of the cattle is a part and incident of such commerce." That statement is so full of common sense and plain justice that it will be welcomed by the people with commendations and rejoicing.

In the Larger Field. THIS decision reaches much farther than the Beef Trust interests, although those are great. It opens the way for the successful consideration of the larger question of government interference and control, under the General Inter-state Commerce Act. The decision is also opportune, since various phases of the question of government control are certain to engage public attention more and more and demand action on the part of Congress, in the immediate future. Equally opportune is a decision just announced to reopen the question of the Northern Securities case. In both these decisions there appears a definite crystallization of public opinion, through the experience of the last few years. It is clearly useless to expect the destruction of great corporations and of competition in business; neither can the spirit which prompts great combinations be destroyed. There are elements of both good and evil in present tendencies, and the important point to be gained is the proper regulation and subordination of combined interests, to individual interests, and to the highest good of all the people. The tendencies of these times, illustrate what appears in history everywhere, but what appears more clearly in modern governments like ours. No legislation is effective, in a country like ours, which does not crystallize prevailing public sentiment, of the better type, and the fundamental principles of justice and righteousness. God lives, and in the long run,—the long run is actually much shorter than it often seems to us—real justice is attained. In proportion as considerations rise toward national magnitude, as this question of trusts and combinations has, done, the more intense must the feeling be, at certain stages. Great wisdom is demanded lest action in favor of the right be rash and ill-considered; but the general results of history unite to support our larger faith in the triumph of right, and in the over-ruling providence of God, in the affairs of men and nations, even those affairs which we deem commonplace. The settlement of the great question of slavery, in the United States, and in European countries, illustrated the gradual development of just views, and the triumph of right. That question involved the natural rights of men, as men. In a less direct manner, perhaps, but not less actually, do the questions now at the front involve the same rights; and if one believes in God and the eternal power of truth and justice, he must believe that every God-given right will, sooner or later, find vindication and, as near as may be, complete application. The question of Mormonism as it now appears in the Smoot trial involves certain phases of the same principles. The question of Sunday legislation, and the results thereof, have direct association with the natural rights of men, as individuals, and along the line of religious faith. Whatever varying and shifting of the current of progress may appear from time to time, whatever delays and complications, there is no reason to lose faith in the over-ruling providence of God, in the eternal power of truth and righteousness, and in their victory. Poor Russia, torn by revolt and punished by her enemies, is moving toward the solution of the same great problem. However intricate a problem may be at any time, and however dark the future may appear at any stage, he who grasps the larger truths touching man's place in the universe, will still rest in confidence, be-

having with old Sojourner Truth, that "God is not yet dead."

The American Bible Society.

THE eighty-eighth annual report of the American Bible Society, covering the year 1904, is at hand. It is full as to details of the work of the society, and its wants. In it, and by a circular letter, under date of Jan. 27, the society appeals to the churches for greater financial aid in pushing its work. The total number of Bibles issued by the society for the year 1904 amounted to 1,770,891 copies. During the eighty-eight years of its existence the society has issued seventy-four million, four hundred and forty-one thousand, six hundred and seventy-four copies. It now issues the Bible in English, Bohemian, Croatian, Danish, Dutch, Finnish, French, German, Bulgarian, Greek, Latin, Hebrew, (Testament and Psalms) Hungarian, Icelandic, Italian, Polish, Spanish, Welsh, Armenian, Syriac, etc. Our readers have known the Bible Society and its work so long, that it is sufficient thus to call attention to its work, its needs, and the value of the Word of God thus circulated.

The Religious Education Association.

WE have already announced the Annual Meeting of this Association at Boston, Feb. 12 to 16. An elaborate program has been prepared, able speakers will give the various addresses, and take part in the discussions. The prominent themes for addresses are as follows: "How Can We Bring the Individual into Conscious Relation with God?" "The Place of Formal Instruction in Religious and Moral Education," "How Can We Develop in the Individual a Social Conscience?" "How Can We Quicken in the Individual a Sense of National and Universal Brotherhood?" These themes will be presented in the forenoon sessions of the Association, while other portions of the day and evening will be given up to "Department Work." The work of the Association includes a large number of departments, like the following: Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools, Secondary Public Schools, Private Schools, Teacher Training, Christian Associations, Young People Societies, The Home, Libraries, The Press, Correspondence Instruction, Summer Assemblies, Religious Art and Music, etc. The Chairman of the Boston Committee of Arrangements is Albert E. Winship, Litt. D., 29-A Beacon Street, and the Secretary is Frederick H. Means, 719 Tremont Temple. The work of this Association is enlarging, and the results which have already appeared, not only justify the organization of the Association, but give promise of much more of good, than has already appeared.

SUMMARY OF NEWS.

The foreign commerce of Santo Domingo, to which public attention has been called by recent events, amounts to between eight and nine million dollars per annum—according to a statement just prepared by the Department of Commerce and Labor through its Bureau of Statistics, of which about one-half is conducted with the United States. The imports amount to about three million dollars per annum and the exports are between five and six million dollars. The imports of 1901, the latest available year, as shown by the Statesman's Year Book, amounted to \$2,986,921 in American currency, and the ex-

ports in that year, \$5,224,023. In 1900 the imports were \$3,233,000 and the exports \$5,006,000. Of the imports of 1901, about 47 per cent was from the United States and of the exports a little more than 54 per cent was sent to the United States. Sugar forms the largest item of this commerce.

On the editorial page we have spoken of the decision of the Supreme Court, touching the Reef Trust, and of its general bearing upon the larger question of governmental control of great business interests. At a meeting in Philadelphia, during the last week, President Roosevelt, being a guest, spoke with clearness touching the general question of such legislation. There is increasing evidence that public thought is being clarified along this line, and that the large business interests of the country are likely to welcome wise legislation by Congress. The words of President Roosevelt were wisely conservative, but they indicated clearly and strongly that he designs to bring a steady pressure to bear in favor of wise supervision by the national government. It is evident that the great combinations in business are growing weary of the present situation. The masses of the people, throughout the nation, will find increasing interest in all this larger question of government supervision.

Further details concerning the fight in and about Moukden, in Manchuria, indicate that what was first reported as a Russian victory proves to have been exactly the opposite. Had we not become familiar with larger battles, the engagement which took place early last week would have been considered unusually great. The losses are supposed to amount to eight or ten thousand men on the part of the Russians, and five thousand on the part of the Japanese. After five days of fighting the general situation was not essentially changed.

While the trouble connected with the strikes in Russia, is temporarily checked at St. Petersburg, as a whole, it seems to have grown worse at other points. This is especially true of the situation in Poland. In Warsaw there have been repeated collisions and many deaths. Whatever may come in Warsaw, or elsewhere, as immediate results, evidences are that unrest and disturbances of a revolutionary nature will continue to increase.

Early last week, a story of intense suffering on the part of shipwrecked sailors came to hand. Thirteen survivors from the wrecked steam dredge, Texas, were brought in by the steamship Etruria. The Texas foundered in a heavy gale, 280 miles northeast of the Azores. The captain and twelve men got away in a boat. The rest of the crew of thirty-three men were drowned. The captain's boat drifted for thirteen days, when it was picked up by the barkentine, Mercedes. The men were transferred to the steamship Zenas, bound for London. The survivors were on the point of attempting to eat the dead bodies of their comrades when they were rescued.

There is a local struggle going on in Mt. Vernon, N. Y., concerning mails on Sunday. The place has a population of twenty-five thousand or more, and no mails are allowed to be sent out on Sunday. It is said that thousands of business men have signed petitions asking that the Postoffice Department will receive and send out mails on Sunday, as is done at other places.

It is reported that political influences in the

state of Pennsylvania are likely to push aside all legislation touching the liquor question, or the modification of the Sunday law of that state, during the coming season. The forces for and against, on both these questions, have been making an active canvass, but the "machine" at Harrisburg, it is said, has decided that any form of legislation touching these questions will be "bad politics," and that therefore nothing shall be done. The political atmosphere may change before the season closes, and unexpected developments are possible.

A party of business men from Chicago, miners and prospectors, were attacked by the Yaqui Indians in the mountains of Mexico, near Sonora, a few days since, and several of the party were murdered. Details of the affair now at hand are comparatively meager. It is reported that the bodies of the men who were slain, were recovered. The Yaqui Indians are a savage tribe and have been brought but slightly under the influence of civilization.

A sad accident occurred near Hornellsville, N. Y., on Feb. 1. A sleighing party made up of women from the Universalist church of that city, was struck by a passing train on the Pittsburgh, Shawmut and Northern Railroad, about seven o'clock in the evening. Seven were killed outright and six were seriously injured.

The Czar of Russia granted audience to the working men of Petersburg Feb. 1. He chided them for allowing themselves to be "misled into a movement imperilling the internal order of Russia and aiding the foreign foe, and for attempting to demand by force what he otherwise would be willing to do voluntarily." Some general promises were made, and also the announcement that the imperial family had made a gift of twenty-five thousand dollars to aid the families of those who were killed on Jan. 27. Taken in connection with all that has passed, the Czar's words seem more like meaningless talk than a promise of genuine reform. Every day adds emphasis to the fact that, while not a bad man at heart, the Czar is a cipher in the government of Russia.

It was announced on Feb. 1 that Prince Sviatopolk-Mirsky had retired from the office of Prime Minister. The way which his retirement was announced amounts to a condemnation by the Czar. It appears that his leaning toward the people, and his tendency to favor their interests, have brought him condemnation by the Bureaucracy that controls Russia and its Czar.

For some weeks past, vigorous efforts have been going forward in the city of Philadelphia to break up an outrageous system of "White Slavery," which has gained great power in that city. Probably no city in the union is more seriously infected with social vice, in its worst form, than Philadelphia. There is reason to hope that the present campaign will be more successful than similar efforts have been, in former years, in breaking up this most infamous and shameful stain on the city and on our modern civilization.

One point in the trial of Judge Swaine, before the United States Senate, refers to alleged dishonesty on his part in charging "ten dollars a day for reasonable expenses" while doing duty as circuit judge, when his actual expenses were much less than that. It is said that sixty or more judges will be summoned to testify in the case, as to their own practices and the interpretation of the law, which they make concerning that provision.

While the Russians claim that there was no large amount of firing upon the people, during the late demonstrations in St. Petersburg, they still report that on Feb. 3 there were two hundred and eight wounded people yet in the hospitals of St. Petersburg.

The opening days of February broke all records for the winter as to cold. On Feb. 2 the thermometer was fifty-three degrees below zero in Montana; forty-five degrees below in South Dakota; forty degrees below in Manitoba; twenty-six below in Minnesota; thirty below in Wisconsin; twenty-five in Iowa; twenty-five in Nebraska; twenty-two in Illinois; fourteen in Missouri; and two in Detroit, Mich. The cold reached Florida during the last days of January, and it is now estimated that at least five hundred thousand boxes of oranges were frozen. It is thought that the trees were not seriously injured, and that next year's crop will not be affected. Pineapples in southern Florida were injured, and vegetables were entirely cut down, at various places.

TRACT SOCIETY.

Treasurer's Receipts for January, 1905.

Contributions, General Fund:

Table listing contributions from various individuals and churches, including Mr. and Mrs. C. H. Threlkeld, S. E. Brand, L. F. Skaggs, H. M. Skaggs, Mrs. Perry Potter, Mrs. Wm. W. Kingsbury, N. P. Nelson, L. R. VanHorn, Emma C. Witter, Mrs. Hattie Richmond, Booth Bond, A. C. Burdick, A. M. Clarke, Mrs. Sardinia Stearns, Alfred Collins, A Lone Sabbath Keeper, Mrs. C. D. Potter, Lloyd Bond, J. A. and S. A. Millikin, Mrs. M. V. Barber, Mrs. Luella C. Worden, John D. Wolfe, Mrs. Abby Berry, Woman's Board, Churches, Albion, Walworth, First Hopkinton, Second Brookfield, Rockville, Andover, First Brookfield, North Loup, Plainfield, Dodge Center, Marlboro, Adams Center, Farina, Second Alfred, Friendship, New York City, Chicago, Farina, New Auburn, Hornellsville, First Alfred, Independence, Scott, Garwin, Aggressive Sabbath Reform, S. I. Lee, Fouke.

Table listing names and amounts, including T. H. Wise, A. H. Lewis, Mrs. C. H. Burdick, Sue Saunders, Nathan Kelly, Henry Kelly, A Lone Sabbath Keeper, Charles T. Fisher, J. H. Coon, E. D. Richmond, S. C. Maxson, Wm. M. Stillman, Isaac N. Loofboro, Dr. S. E. Ayars, C. Swenson, D. F. Greene, A Friend, Mrs. D. E. Coon, Mrs. D. H. Davis, Lucinda Babcock, Mrs. D. E. Babcock, Linotype Account, W. H. Ernst, A. Stillman, Interest on Bank Balance, George Greenman, Maria L. Potter, Sarah C. L. Burdick, Ellen L. Greenman, Paul Palmer, Am. Sab. Tract Soc. Fund, Memorial Fund, D. C. Burdick, Geo. H. Babcock, Sarah P. Potter, Nancy M. Frank, Sarah E. Saunders, Mary A. Burdick, I. H. York, Mary S. Stillman, Mary Saunders, Sarah A. Saunders, Publishing House Receipts.

Table listing names and amounts, including Mrs. D. E. Babcock, W. H. Ernst, A. Stillman, George Greenman, Maria L. Potter, Sarah C. L. Burdick, Ellen L. Greenman, Paul Palmer, Am. Sab. Tract Soc. Fund, Memorial Fund, D. C. Burdick, Geo. H. Babcock, Sarah P. Potter, Nancy M. Frank, Sarah E. Saunders, Mary A. Burdick, I. H. York, Mary S. Stillman, Mary Saunders, Sarah A. Saunders, Publishing House Receipts.

E. & O. E. F. J. HUBBARD, Treas. PLAINFIELD, N. J., Feb. 1, 1905.

THREE WORDS OF STRENGTH. There are three lessons I would write. Three words, as with a burning pen, In tracings of eternal light, Upon the hearts of men.

Have Hope. Though clouds environ round, And gladness hides her face in scorn, Put off the shadow from thy brow: No night but hath its morn.

Have Faith. Where'er thy bark is driven— The calm's disport, the tempest's mirth— Know this: God rules the hosts of Heaven, The inhabitants of earth.

Have Love. Not love alone for one, But man, as man, thy brother call; And scatter, like a circling sun, Thy charities on all.

Good cheer is half of good courage. Character is the only true culture. Borrowed trouble always comes to abide. When a man has fame he does not know it. The cynic gets his opinions before the mirror. A little cant can spoil a whole lot of consecration. "How are you making out in writing for the magazines?" "Just holding my own. They send me back as much as I send them."

Home News.

WALWORTH, Wis.—Our "Week of Prayer" was observed in the second week of the month, by holding a series of gospel meetings. At the annual church and society meeting, action was taken favoring a series of meetings by pastor and people. Evangelists are rather scarce. Pastors and people must be more self-reliant and faithful in special work. The people came because of their interest in the work itself, and all were benefited by the service. The pastor thus got more chance to declare the gospel truth, and since that is the chief business of a pastor, he could hardly expect anything less than increase of faith and encouragement in the good work.

Some kind friends decided that the pastor and family could stand a "pounding," which he did very quietly, as he was too surprised and too slow of speech to venture even the utterance of due gratitude for the kindness shown. The house was well filled and a good social time was enjoyed.

Our high school has a change of principal, the third week of this month. Principal F. J. Sowth was called to Clinton, and Prof. J. A. Hart, a man of much efficient experience and learning, takes his place here. We have a good class of students doing thorough work.

Our Sabbath School, instead of simply taking the collection asked for by the Sabbath-School Board, voted \$5 for its first quarterly offering to that work. Our regular weekly appointments are well sustained, comparing with past time. We always need more spiritual force and true consecration.

The town is not so bad a theme With wealth so based on milk and cream, But taxes go at city pace And men do wear a solemn face.

With lighting power we are so bright The moon is nearly out of sight, Yet our electric force don't say Just where all vices hide from day.

Our company of firemen brave Will do their best the town to save: With their new engine they apply A stream of water toward the sky.

Some now do help the town build up Who once had dealt a dangerous cup. 'Tis well to have a sober name Tho' some may play a skulking game.

And now we have a printing press, Can advertise all change of dress. We know our neighbors—city way, Can read about them every day.

Behold, not all things now are new. Of old things, yet there are a few. When each and all have saved a soul, The town will reach its highest goal.

Jan. 25, 1905. NILE, N. Y.—Dr. A. C. Davis, Jr., visited us last fall and gave our young people an inspiring address, which is bearing fruit in better work in the Christian Endeavor Society. On Sabbath morning, Dec. 17, Bro. Starr A. Burdick spoke to us, as a representative of the denominational Board of Systematic Benevolence. I believe that his work, together with the pastor's sermon on tithing, and the supplemental work of distributing the pledge cards, will encourage this church to double its offerings for Missionary, Tract and Educational work.

A large audience gathered at the church on the night of Dec. 26, to listen to the cantata, "Christmas at Grandpa's," prepared by the Sabbath-school. About thirty of the children and young people appeared on the program. Several members of the school have told me that it was the best entertainment that they have ever heard at Nile.

Our Sabbath-School re-elected Percy L. Clarke to serve as Superintendent for the year 1905. He is assisted by an able company of officers and teachers, who are seeking to promote the highest interest of the school. The members of the classes are responding favorably both by their attendance and preparation of the lessons. Last Sabbath I noticed that all but six of our congregation remained after the preaching service, to the Sabbath-School. It is gratifying to the pastor that nearly all of the congregation usually stay to the Sabbath-School.

The Semi-Annual Convention of the churches of the Western Association meets with us March 10-12. We anticipate a pleasant and profitable meeting.

At our annual church meeting it was voted that we choose two brethren at the Sabbath service on January 21, to serve as deacons. The service at that time was introduced with remarks by the pastor on the duties, the qualifications, and the call of deacons. This was followed by a season of silent prayer, and prayers by the deacons present and by the pastor, after which Milton J. Jordan and Percy L. Clarke were chosen deacons. The examination and ordination services are to be held in connection with the semi-annual convention.

Two families from Little Genesee and one from DeRuyter have recently moved into our society. If there are other families contemplating a change of residence and wish to buy or rent farms in New York State, we will be pleased to put them in communication with parties living near Nile who wish to sell or rent. We are anxious that these farms be secured by Sabbath-keepers. The Friendship paper stated last week that if sufficient water is obtained in the wells that are being put down, a milk condensing plant will probably be established there. This will financially help our people.

WILLARD D. BURDICK.

Jan. 3, 1905.

SILENCE.

When an idle tale is told you Of someone that's gone astray, Of someone who was respected That now treads the downward way, Do not judge, or tell the story, Let your ears hear not a sound, But as Jesus did when with us, Write in silence on the ground.

Every story when repeated, Like a rolling snowball grows, Everyone just adds a letter, Friends may pass it on to foes. It was bad enough when started, Now it scarcely has a bound, Better all were deaf to scandal; Write in silence on the ground.

If you find a man has fallen, Gently, take him by the hand, Brush the earth stains from his garments, Do not stop to reprimand; Close your eyes upon his error, Other men may drag him down, Seal your lips when others question, Write in silence on the ground.

—The Watchman.

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. 30.)

4th. That their attachment to their native country and its excellent Constitution made them forget their former sufferings, and hope for better times, and put themselves and the vast territory they had acquired under the allegiance of the Crown of England, upon express conditions that all their natural, civil, and religious rights and privileges should be secured to them and their heirs forever.

This security was solemnly granted and confirmed accordingly in their respective charters with all the "liberties and immunities of free and natural subjects within any of the dominions of the then King of England, etc., his heirs or successors, to all intents, constructions, and purposes whatsoever, as if they or every of them had been born within the Realm of England," and these privileges have been since confirmed by several acts of Parliament.

5th. That the charter of this colony doth in the strongest manner possible, grant unto the inhabitants thereof, all those rights and privileges, with complete jurisdiction, within the territory they had purchased, an entire exemption from all "services, duties, fines, forfeitures, claims and demands whatsoever, except the fifth part of all Ore of Gold and silver found in the colony, which is reserved in lieu of all their duties.

6th. That the act of the British Parliament, claiming a right to make laws binding upon the colonies in all cases whatsoever, is inconsistent with the natural, constitutional, and charter rights and privileges of the inhabitants of this colony.

7th. That the acts of Parliament forbidding us to transport our wool by water from one town to another, or prohibiting the working up the iron or other raw materials which the country affords, are arbitrary oppressive, and inconsistent with our natural and charter rights.

8th. That all acts of Parliament for raising a revenue in America are a notorious violation of the liberties and immunities granted by charter to the inhabitants of this colony, and have a tendency to deprive them of the liberties, which, as freemen and subjects, they have a right to, by Magna Charter and the Bill of Rights, and also to deprive them of the fruit of their own labor and the produce of their own lands; and make the present colonists and all their property, slaves to the people, or rather, to the ministry, of Great Britain.

9th. That the granting of salaries to the Governors and Judges in the colonies; the enlarging of the jurisdiction of the court of Admiralty; the appointment of the Board of Commissioners; the increase of the Custom House Officers; the arbitrary power given to those officers to break any man's house (was considered by law as a sacred retirement from all force and violence until now,) and to forcibly enter his bed chamber, break open his desk and trunks; and offer all kinds of insult to his family; the introducing fleets and armies to supply those officers and enforce a submission

to every act of oppression, are inconsistent with every idea of liberty; and will certainly, if not immediately checked establish Arbitrary Power and Slavery in America, with all their fatal consequences.

10th. That the act of Parliament entitled an "Act for the better preserving His Majesty's Dock-yards," etc., is a flagrant violation of all our natural and constitutional rights; for by this act any man in America may be seized and carried to any part of Britain, there to be tried upon a pretense of his being concerned in burning a Boat, Vessel, or any materials for building, or any Naval Stores, etc., and being deprived of a trial by his Peers in the vicinity, and subjected to a foreign jurisdiction, under the direction of those who neither know nor regard him; tho' innocent, he is sure to be entirely ruined.

11th. That the act allowing the East India Company to export Tea to America, subject to a duty payable here, and the actual sending the Tea into the colonies by the Company, are manifest attempts to enforce the revenue acts, and undoubtedly designed to make a precedent for establishing Taxes and Monopolies in America, in order that a General Tax upon all the necessaries of life, and on all our lands, may take place; and Monopolies of all valuable branches of Commerce may be established in this country. We will therefor, neither buy, sell, nor receive as a gift, any dutied Tea, but shall consider all persons concerned in introducing dutied Tea into this Town as enemies to their country.

12th. That it is the duty of every man in America who loves God, his King or his country, to oppose by all proper measures every attempt upon the liberties of his country, and particularly the importation of Tea subject to a Duty, and to exert himself to the utmost to obtain a redress of the grievances the colonies now groan under.

13th. That the inhabitants of this town ever have been, and now are, loyal and dutiful subjects to their Sovereign; that they have a most affectionate regard for their brethren in Britain and Ireland; that in all the wars in America, they have, when the Government has been constitutionally applied to by the Crown, granted all the aid in their power, and frequently more than was expected; that they are still ready, when called upon in a constitutional way, to grant such aid and assistance to the Crown as the necessity of the case may require, and their ability will admit; but though we are ready to sacrifice our lives and fortunes for the true honor and interest of our Sovereign and the good of our mother country, we cannot give up our liberties to any person upon earth; they are dearer to us than our lives. We do therefore solemnly resolve and determine that we will heartily unite with the other Towns in this and all our sister colonies, and exert our whole force and influence in support of the just rights and privileges of the American Colonies.

14th. That the Moderator and Joshua Babcock, Esqr., Mr. James Rhodes, Mr. George Sheffield, Maj. James Babcock or the major part of them, be a committee for this Town to correspond with all other committees appointed by any Town in this or the other colonies; and the committee is directed to give the closest attention to everything which concerns the liberties of America; and if any Tea subject to a supply those officers and enforce a submission (To be continued.)

Missions.

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

FROM THE FIELDS.

GARWIN, IOWA.

Evangelist L. D. Seager has closed his labors at Jackson Centre, Ohio, and is at this writing at Garwin laboring with pastor D. C. Lippincott in a series of meetings. The pastor has been praying and working to prepare the way for Bro. Seager, and we confidently expect the Lord will greatly bless the evangelistic work in our church at Garwin and pour out on the people a great blessing.

BATTLE CREEK, MICH.

The Rev. L. A. Platts, D. D., pastor of the Milton Church, Milton, Wis., has gone to Battle Creek to labor with our little church lately organized there, as missionary pastor for three months. The Milton Church has very kindly and generously given their pastor a leave of absence to labor in Battle Creek. This shows the deep interest that church has in the special work. The Missionary Board are greatly interested in the prosperity of the work there and will give to it their prayers and substantial aid.

HAMMOND, LA.

Pastor A. P. Ashurst reports that at his writing our church with four other churches in the town in union, were observing the week of prayer. He preached the opening sermon at one of the Methodist churches. The services go from one church to another. They are devoutly praying the presence and power of the Holy Spirit in a union revival effort. The attendance and interest were good at the first meeting. He trusts to be able to report a good work of grace resulting from these meetings.

BOAZ, MO.

Missionary pastor L. F. Skaggs of Delaware Church writes the regular appointments of the church have been kept up excepting once during the quarter when they had a blizzard. The attendance to the service has been very good, especially that of the First-day people which has been better than it has been for over a year. One of our families has moved out of the parish which will reduce the attendance of our people to the Sabbath services. At Bro. Skaggs' writing they were having their first cold wave in Missouri.

RIVERSIDE, CAL.

The Rev. J. T. Davis in his report for the past quarter writes that he spent the most of his time in Riverside, with an occasional trip to Los Angeles. But little has been done outside of the church and congregation. Quite a good interest here. Expects soon to visit our people at Temecula. Reports a very pleasant visit from Mr. Whitford Maxson of Adams Center, N. Y., who gave a very helpful talk upon Re-adjustment, and Pledge Card System of the Board of Systematic Benevolence. Bro. Davis is hoping to get the Pacific Coast Seventh-day Baptist Association to do its proportionate part at least in pledge for funds for our various lines of work as a people.

WELTON, IOWA.

Pastor Geo. W. Burdick reports that sickness in three of their families has interfered somewhat with the attendance at the services of the church. The sick are recovering and they are

hoping no others will be afflicted. The people quite generally have entered into the systematic giving plan which will result in quite an increase in aggregate contributions for our work as a people. Mrs. M. G. Townsend spent about one week with us in visiting each family and speaking evenings. The last evening she gave a Gospel temperance sermon to a fair audience. One of our families has moved from Calamus to Cedar Rapids, Ia., which makes a great difference with the interest of our cause at Calamus. He thinks the interest at Cedar Rapids and Marion will justify a visit by him soon as there are quite a number of Sabbath-keepers there that should be visited.

ROCK RIVER, WIS.

Missionary pastor O. S. Mills writes that the past quarter the weather has been more favorable and the congregations usually larger than a year ago. They have continued the monthly collection for the Missionary Society which with some other contributions amounted to \$15 for 1904. The church has recently built a woodhouse and secured a good supply of wood which fact with changes in the church seats and the placing of our new stoves nearer the front of the church make it possible to warm the church on cold, stormy days. The Christian Endeavor Society is raising money to buy a new organ, as the old one is worn out and of little value. He is thankful to note an increase of the people in the spirit of sacrifice and devotion, and prays that this may continue till every member is thoroughly imbued with the spirit of Christ.

SHANGHAI, CHINA.

WEST GATE, SHANGHAI, Dec. 30, 1904.

DEAR MR. WHITFORD:

For a month or more I have had it in mind to write you something on the subject of Birthdays, but as this is the busy time of year, it is hard to get about anything except the regular daily tasks. Very likely it is known to you that the Chinese make a great deal of decennial birthday anniversaries. This year the Empress Dowager is seventy years old, and there were elaborate celebrations of her birthday, Nov. 18, not only in the Capital, but all over the Empire. Foreign residents in the Shanghai Settlements were quite generally surprised to see to what an extent the native shop-keepers decorated their places of business in honor of the occasion. Many of the decorations were of foreign style, a recent innovation which is only one of many evidences that China is at last stirring in her long sleep, if not on the point of really awakening.

The churches quite generally held meetings on that day, not so much in honor of the woman as for prayer for her and "for all who are in authority," and to show to objectors that Christians are really loyal subjects, a fact their enemies often deny. In some official documents in the past "the people" and "the converts" have been spoken of as distinct classes.

We had a service in our chapel, in the native city, thinking that we would get a larger attendance there than at Catherine's Bridge, and we were not disappointed, the room being fuller than I ever saw it before. The people were very orderly and seemed interested, too. Two days later our boy, Burdet, became five years old and he and Anna celebrated, by beginning attendance at the kindergarten connect-

ed with Miss Jewell's private school. As it is two and a half miles away, of course they go in a rickshaw.

Mr. Davis is ten years younger than the Empress Dowager, so his birthday, the day after Thanksgiving, was a great event, too. Some of the members of our church had been making plans for a long time, and the celebration was, I think, worthy of the occasion. We had a service in the chapel of the school, participated in by Mr. Dzau, Mr. Tong and Dr. Davis. After this, photographs were taken of all present, in two groups, one of men, and one of women. Still later there was a feast of Chinese macaroni furnished by Mrs. Tseu, the Kwe' Yung who has often been mentioned in letters from China, for many years. The macaroni is emblematic in longevity, and is much used on birthdays, but being in long strings it is not easy to manipulate with chop sticks.

Several of the old-school girls gave Dr. Davis a fine fur, suitable for lining an overcoat, and he was also the recipient of several pairs of silk scrolls, reciting some of his virtues. Some of the photographs have been sent you, I think, and I presume Manager Hiscob would be glad to have some cuts made for THE RECORDER.

This letter, brief as it is, would not be complete without some mention of our Christmas exercises. This year we had a tree for the Chinese, which we have not done before, for several years, and a Santa Claus, which we had never had before. This part was taken very well indeed by one of the school boys and was a part of the program arranged by the Chinese themselves. They had read of Santa Claus, and some of them had seen him at other Christmas celebrations.

We are still full of lively anticipations of the Christmas box. J. W. CROFOOT.

TREASURER'S REPORT.

For the Quarter Ending December 31, 1904.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury October 1, 1904	\$ 216 56
Cash received in October	823 19
Cash received in November	471 12
Cash received in December	1,013 94
	\$2,524 81

CR.

O. U. Whitford, balance salary and expenses, quarter ending Sept. 30	\$169 97
O. U. Whitford, advanced on quarter ending Dec. 31	130 00—\$ 299 97
G. H. Fitz Randolph, salary and expenses, quarter ending Sept. 30	182 50
George Seeley, quarter ending Sept. 30	37 50
R. S. Wilson, balance salary quarter ending Sept. 30	\$ 65 00
R. S. Wilson, advance on quarter ending Dec. 31	25 00— 90 00
Labor with churches	75 00
Hickernell and Blystone, Pa.	50 00
Westerly, R. I.	12 50
Niantic, R. I.	12 50
Hebron, Pa.	8 33
Hebron Centre, Pa.	12 50
Hartsville, N. Y.	18 75
Hornellsville, N. Y.	6 25
Portville, N. Y.	18 75
Cumberland, N. C.	6 25
Welton, Iowa	18 75
Cartwright, Wis.	16 66
Garwin, Iowa	25 00
Boulder, Colorado	37 50
Rock River, Wis.	12 50
Delaware, Mo.	6 25
Little Prairie, Mo.	6 25
Sarah G. Davis, balance of traveling expenses,	

Shanghai and Alfred, N. Y.	21 10
Mrs. M. G. Townsend, salary and traveling expenses	39 99
American Sabbath Tract Society—Pulpit November and December, and postage	72 60
Interest	30 25
Loans	500 00
Cash in treasury December 31, 1904	919 60
	\$2,524 81

E. and O. E.

GEO. H. UTTER, Treasurer.

TO PRIMARY SABBATH-SCHOOL TEACHERS.

MRS. WALTER L. GREENE.

No one can hope to be successful in any line of work without a thorough training for that work, and the more important a work is the greater preparation does it require on the part of the worker.

The one who aims to teach divine truth to little children has surely undertaken a work of wonderful importance. The child soul is tender and easily influenced for good or ill. It has within it great possibilities which may be dwarfed or turned into the wrong channels by unskilful or ignorant handling.

The child in the primary class is at the foundation period, where the first stones of character formation are being laid. If the foundation is not built with greatest care the whole structure may be undermined, the whole spiritual nature wrecked.

The Sabbath-school teacher may have a wonderful influence over her pupils, and the teacher who is full of love for God and for His little ones and is consecrated to her work, will strive to make her influence helpful and ennobling. She will seek for all the inspiration and knowledge she can find that she may be able to give the best to the little lives in her charge. Her greatest source of strength and wisdom must come from the Great Teacher, but it is God's will that she should do her part. She must put herself in training for efficient service. In our day of abundant literature on child study, teacher's training, and methods of teaching, this is a comparatively easy matter, and no teacher who is called to the work need lack for training if she has the necessary consecration and application.

The primary teacher who is seeking to qualify herself for better service will find the following books very helpful: Seven Laws of Teaching, by Gregory; Practical Primary Plans, by Israel P. Black; Point of Contact in Teaching, by Patterson DuBois; The Primary Teacher, by Martha Van Marter; The Sunday-School Teacher, by Prof. H. M. Hamill; and Teachers and Teaching, by H. C. Trumbull.

Since the Sabbath-school lessons for the first half of the year are taken from the book of St. John, the following books would be of great service to the teacher in lesson preparation: St. John, in Cambridge Bible Series; St. John, by I Marcus Dods, in the Expositor's Bible; and Edersheim's Life of Christ. The Bible Story, by Bennett and Adeney; and Foster's Story of the Bible, would also prove valuable aids. The last five books have been referred to frequently in the Primary Department of the *Helping Hand*. Dods' St. John, and the Cambridge Bible specially ought to be in the hands of all teachers in preparing the lessons of the first half of the year.

Send in your subscriptions!

Woman's Work.

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

POEM.

RECITED AT THE W. C. T. U. CONVENTION.

"Did they finish the fight that day
When the Liberty Bell was rung?
Did they silence the noise of war
When Liberty's triumph was sung?
Was Freedom made Sovereign indeed,
When the old Bell pealed to the world
That the reign of Oppression was done,
And the banner of freedom unfurled?"

A battle has waged since the world was new.
A battle is on! God calleth for you!

"There is woe in our broad, brave land,
Though we shout for victories won;
Wide trenches are heaped with our dead,
Though our banners flash in the sun:
For the light came not to a close
When the Bell flung its news afar,
O'er all our huzzahs and acclaim,
Still echo the horrors of war.

This battle has waged since the world was new.
This battle is God's! God calleth for you!

"Wherever the adder of drink
Stings body and soul to the death,
Wherever the fumes of the cup
Mix woe with man's God-given breath,—
There charges the foe, and there fall
Our dearest, our best and our brave.
Finished not was the fight that day,
For America harbors the slave;
The slave of the death-dealing still,
The slave of the drunkard's wild woe.
America's danger today
Emboldens America's foe.

"Then strike for the battle is God's!
Strike deep as you cherish your own!
In the name of our God smite the foe,
Till Liberty taketh her throne!"

—The Union Signal.

W. C. T. U. CONVENTION.

The thirty-first annual convention of the National W. C. T. U. was held in Philadelphia Nov. 28 to Dec. 4, 1904. A large number of the delegates arrived in time to spend "Temperance Sunday" in the Quaker City and many of the pulpits of that city were filled by the White Ribboners. There were about five hundred delegates present at the Convention, who represented not only the W. C. T. U., but the Y's and L. T. L., younger workers along the same line.

The W. C. T. U. has more than three hundred thousand members, of every Christian denomination and from almost every part of the world. Representatives were present from India, Japan and Spain as well as from almost every state in the Union.

Monday was given over to conferences and committee meetings and final preparation for the work of the convention. One custom of this organization is noticeable and worthy of imitation, and that is the promptness of all its movements. Exactly at half past nine on Tuesday morning, the president, Mrs. Lillian M. N. Stevens, called the assembly to order and after the usual opening exercises, delivered her annual address, (Mrs. Stevens has been president of the Union for thirty-one years and received a re-election at this convention.)

In her annual address, she spoke of the national reform movements with which the Union had been connected during the last five years.

"Protection has been extended to the Pacific islands against opium and rum; liquor selling

prohibited in the Immigrant Stations; liquor selling prohibited in the Capitol Building; the enactment of scientific temperance laws by Virginia and Georgia, the law prohibiting the sale of liquor in post exchange or canteen; an appropriation of \$1,500,000 for library, reading, lunch and amusement rooms and gymnasias for military posts and stations; an order from the United States War Department abolishing the system of licensed or legalized prostitution, which had heretofore existed in the Philippines; the retirement of Brigham Roberts of Utah from the United States Congress; the searching investigation regarding the fitness of 'Apostle' Smoot to be a United States lawmaker."

Mrs. Stevens called attention to the fact that much has been said of late concerning the army canteen. The public has been led to think that the change was not satisfactory and that the law that brought about its close was about to be repealed. Not all of the million and a half dollars appropriated by Congress for the reading and rest-rooms has yet been used, and it is yet too early to decide definitely that the experiment has been either a success or a failure.

"The claim that desertions and disease have increased since the Anti-Canteen Law went into effect is shown to be without sound basis, and the assertion that the liquor manufacturers and liquor sellers are in favor of the law is absurd and untrue, as everyone must know who reads the papers published by the liquor trade. This trade is always opposed to every form of legislation which tends in any degree to curtail or prevent the free and open sale of all forms of intoxicating liquors, and it makes no exception in regard to the canteen, but is avowedly opposed to the anti-canteen law and gives its sympathy and help to those who are advocating its repeal."

She recommends a prohibitory law in regard to the sale of liquor, namely, a law that shall prohibit the sale of liquor within three or four miles of an army post.

At the last National Convention, *The Union Signal* and *The Monthly Crusader* were purchased by the National W. C. T. U., thereby incurring a heavy debt for the Union. By much work and skillful management, the debt has been somewhat reduced during the year. At the Convention just held, the debt was entirely raised and the publishers will take up their work for the coming year, entirely relieved of the burden of debt. *The Crusader* has made a great gain in its subscription list during the last year and both papers are on a much better paying basis than they were a year ago. When the transfer was made, one of the first things done, was to exclude from their columns all advertisements of medicines containing alcohol, and all business schemes about which there could be any question. Of course this meant a loss at the time of several thousand dollars, but the moral tone of the papers was greatly improved.

By an act of Congress in 1864, each state was asked to send statutes of two of her most illustrious citizens to be placed in Statuary Hall, Washington. The legislature of Illinois has responded to this invitation by selecting Miss Frances E. Willard as the subject of one of the statues and has appropriated a sum of money for the purpose. This statue is nearly completed and will soon be placed in position at Washington.

The departments of Peace, Purity, Temperance Instruction and others were discussed at more or less length in this report.

The corresponding secretary stated in her report, that sixty-four state and territorial unions were included in the national organization. Thirty-six states reported a gain in membership. Northern California has held the first anti-alcohol congress ever held in this country. Colorado has re-opened its Rescue Home, after it had been closed for a year. In the seventeen years of its existence, this home has sheltered over one thousand girls. Delaware bought and opened a rest room for soldiers at Delaware City, near Forts Dupont and Delaware, and formed a union among the soldier boys. Florida has organized a large union at Key West and has done a great work there among the soldiers, sailors and fishermen. Money has been raised for drinking water fountains, much legislative work for temperance accomplished, thousands of temperance leaflets distributed and in many ways the work of temperance advanced, 309 new unions have been organized, 10,257 new W. and Y. members secured and 2201 L. T. L. added to the membership list during the past year. Over three thousand dollars has been spent during the year for purposes of organization.

The treasurer reported a great gain in the payment of dues in the last year. Ohio shows the greatest gain in membership, Illinois and Pennsylvania have gained over a thousand members each, while several other states have had a large increase in membership. \$58,215 has been received during the year from all sources, of which \$16,475 was from dues. There remains a balance in the treasury at the present time, including the balance from last year of over three thousand dollars.

Reports of organizers show a vast amount of work accomplished. Dr. French, president of the Philadelphia Co. Union stated that the city has three hospitals, all conducted by women, where alcohol is not used.

Miss Elizabeth Gordon brought to the convention the greetings of forty girls, who are now studying in the International Institute at Madrid. The Institute was founded by the late Mrs. Alice Gordon Gulick, president of the W. C. T. U. in Spain.

"The International Institute is the white ribbon lighthouse for Spain. The graduates of this institute are now teaching 3,000 young people in twenty-six provinces of Spain, disseminating the high ideals of the young womanhood of America—personal abstinence and a white life for two."

Miss Dunhill of India told of the terrible degradation in that country, of the girls who were married almost before they could walk, to men fifty or sixty years older than themselves; of the great traffic in opium; of the twenty-four breweries where liquor is manufactured and half of it bought by the government for the white troops; of the tobacco used there bearing the American stamp; of the dishonor brought by the English and American merchants, till the Hindoo thinks of Christianity and drunkenness as one and the same thing. As a contrast to this dark picture, she further said that a Rescue Home had been opened for aged women and a home for British soldiers. The employment of women as bar-maids in Calcutta and Rangoon has been prohibited, largely through the instrumentality of the W. C. T. U. Scien-

tific temperance instruction has been introduced in the schools.

In view of the fact that one of the large department stores of Philadelphia had recently obtained a wholesale liquor license and sold bottled wines to its customers through the grocery department, a resolution was at this time presented and adopted whereby the members of the convention and their friends pledged themselves to withhold their patronage from stores where intoxicating liquors are sold.

The trustees of the Frances E. Willard National Temperance Hospital of Chicago reported through Mrs. Inglehart. She stated that the new hospital would be ready for occupancy in a very short time. Enough money has been contributed to complete and furnish the hospital, which will of course be non-alcoholic in its practice.

Rev. Anna H. Shaw, representing the American Woman's Suffrage Association, said "One word I have to say for my association: The splendid sympathy which has come to us during this last year from your society has been one of the most encouraging things we have had in our whole organized work. Only the other day I received a letter from one of my state presidents in which she said: 'Next week our executive board is to meet the executive board of the Woman's Christian Temperance Union of this state, and we are to plan together how to utilize our services and our time in doing the best work for suffrage in this state.' That is just what I want—the combined effort of your department and of our association to economize our time and our money and our strength in doing the work in the different states. I ask for your co-operation and I am very sure you may always depend upon mine."

On Wednesday evening, the programme was furnished by the presidents of those states that had gained at least five hundred members during the year. Ohio reported a gain of 2012, Illinois 1255, Pennsylvania 1033, Indiana 618, Nebraska 705, Kansas 609, New York 606, Maine 500, Southern California (exact figures not given). Each report told of much work done, all of which would come under the one head, Progress.

Thursday was given over in part, at least, to department reports. Dr. Louise Purington of Mass., said:

"There is conspicuous advance on legislative lines; in the enactment of laws against food adulteration; for the inspection of meat, milk, butter, cereals and other life staples. So universal and so thorough is the process in the adulteration of foods that the only safeguard for milk, butter and cream, is to own your cow! for honey, to have your own bees, and in general, to eat the simplest things. Coffee, tea, chocolate, are adulterated; whisky and wines also. Dr. Wiley, head chemist of the Agricultural Department at Washington, is arousing the resentment of the liquor dealers by his findings on this line. Great quantities have been thrown into the sea and history is making for temperance of which many of us are very little aware."

In the Department of Non-Alcoholic Medication, Texas, Indiana, New York, Ohio, and West Washington were mentioned as the states doing the best work during the year. This department has forty-four state superintendents. Non-alcoholic editions of state papers have been published, the subject has found place on many

state institute programs and one hundred and twenty-nine physicians in Southern California have consented to give non-alcoholic practice a fair trial.

For the Department of Scientific Temperance Instruction, Mrs. Mary H. Hunt reported that scientific temperance instruction was now a compulsory study for twenty-two million children in this country, every state in the Union now being covered by this law.

"At the St. Louis Exposition, without effort to secure them, fine exhibits of school work in temperance physiology from all grades of schools were a part of the exhibit of the regular school work of the most of the states. These exhibits not only show the educational progress of this nation in intelligent sobriety, but helped the representatives of Sweden, Germany and France and other countries sent here to learn how the temperance physiology is taught. The progress noted compared with conditions of a dozen years ago warrants the conclusion that the hour is ripe for concentrating this anti-alcohol sentiment on the question of license or no license in states where that question is submitted to the people."

The Sunday-school Department was represented by Mrs. Irvine, who said that temperance Sunday had been more widely observed this year than ever before. The setting apart of the last Sunday in November for the consideration of the subject of temperance originated in England and the movement has spread to this country. It is observed by the preaching of temperance sermons in the churches and the studying of temperance lessons in the Sunday-schools on that day. Through the influence of this department, many schools have had talks by specialists on the subject of temperance at this time instead of conducting the lesson in the usual way. Over seventeen hundred temperance books have been placed in Sunday-school libraries and seventeen schools have secured temperance reference libraries.

The Department of School Savings Banks was represented by Mrs. S. L. Oberholtzer. This line of work has spread rapidly since it was first introduced. It aims to teach economy among school children by urging them to save the pennies usually spent for candy or soda water. Through this training of the children some of the parents have also learned a wiser use of money. Savings are now collected in 1530 public schools in the United States and from these savings, two million dollars have been deposited to the credit of these boys and girls. Many are interested in the subject, but know little of the method of procedure and for the enlightenment of such, one hundred thousand leaflets on the subject have been distributed during the year.

Mrs. Carman reported on Medal Contests that they had been the means of adding \$18,000 to local and state treasuries during the year. New officials are being added to cope with the increased work and the interest in these contests is spreading.

Miss Greenwood, who had charge of the devotional exercises throughout the convention, said of evangelistic work:

"Our aim is not to teach Protestantism or Catholicism; nor to unite church and state and plunge into the difficulties of England or France, but to make religious and moral instruction one of the prime factors in our system of popular education. To teach every child

the basic principles of the great religious truths which are supported by Protestant and Catholic, Jew and Gentile, and by all creeds—as God's Sovereignty—the immortality of the Soul—the Brotherhood of Man—the fact of Sin, and its Consequences—the Ten Commandments—Sermon on the Mount—Golden Rule—Lessons of Psalm and Proverb."

Another line of work in this department is the holding of evangelistic institutes.

The Kindergarten, the Press and the Loyal Temperance Legion were reported by the superintendents of these departments.

Thursday evening was the occasion of the Children's Demonstration in the Academy of Music under direction of local leaders and was most enjoyable.

Of the Work Among Colored People, Mrs. Thurman said the year had shown great activity in educational and reformatory lines. She spoke of the good work done by the colored women of Columbus, where temperance had made itself felt in politics in that city and the negro vote had carried local option in the Fourth Ward.

Concerning the Work Among Railroad Men, Mrs. Graham said:

"Hundreds of meetings have been held in engine houses, railway shops, etc.; thousands of bouquets, text cards, Bibles, books and literature of various kinds have been distributed; many pledges have been taken and conversions reported."

The work in Reformatories, among Lumbermen, the Departments of Mercy, Purity, Peace, and Arbitration and Purity in Art and Literature were ably reported by those in charge of the several departments.

Mrs. Thatcher spoke of the Work Among Soldiers and Sailors as follows:

This department has had a wonderful year of blessed work. More "boys" have been reached, more literature, comfort bags, etc., have been distributed, and more new state superintendents have wheeled into line than in any other one year of its history.

Mrs. Mary D. Tomlinson of Plainfield, N. J., superintendent of Social Meetings and Red Letter Days, gave the consensus of opinion of the other superintendents when she said that her department is the one to advance the interests of all other departments.

"Departmental work may be made the topic for discussion at any social meeting, choosing the specific subject that will awaken interest in the various communities, and arouse the women to active service. We have endeavored to promote sociability, overcome prejudice, dispense our literature, increase membership, and gain honorary members for the union. Receptions have been given to our honored president and vice-presidents-at-large, to public school teachers, boards of education, Sunday-school teachers and pastors and church people have been invited to join the unions in holding Good Citizenship meetings on some of the Red Letter Days."

This is, by no means, intended for a complete report of this convention, but mention has been made of work that seemed to us to be of universal interest. This was one of the largest conventions ever held by the W. C. T. U. The reports were encouraging and indications point to more advanced work in the future.

We are indebted to the *Union Signal* for the full report of the proceedings of the convention

from which we have prepared this condensed account. The quoted passages are also from the same paper.

SAY SOMETHING GOOD.

Pick out the folks you like the least and watch 'em for a while;
They never waste a kindly word, they never waste a smile;
They criticize their fellow men at every chance they get,
They never found a human just to suit their fancy yet.
From them I guess you'd learn some things, if they were pointed out—
Some things what every one of us should know a lot about,
When some one "knocks" a brother, pass around the loving cup—
Say something good about him if you have to make it up.

It's safe to say that every man God made holds trace of good
That he would fain exhibit to his fellows if he could:
The kindly deeds in many a soul are hibernating there,
Awaiting the encouragement of other souls that dare
To show the best that's in them; and a universal move
Would start the whole world running in a hopeful, helpful groove.
Say something sweet to paralyze the "knocker" on the spot—
Speak kindly of his victim if you know the man or not.

The eyes that peek and peer to find the worst a brother holds,
The tongue that speaks in bitterness, that frets and fumes and scolds;
The hands that bruise the fallen, though their strength was made to raise
The weaklings, who have stumbled at the parting of the ways—
All these should be forgiven, for they "know not what they do;"
Their hindrance makes a greater work for wiser ones like you,
So, when they scourge a wretched one who's drained sin's bitter cup,
Say something good about him if you have to make it up.

—Baltimore American.

SYSTEMATIC STUDY OF THE BIBLE.

I have noticed several suggestions lately in THE RECORDER about more systematic Sabbath-school lessons, in the future. I am much in favor of such study along all lines of Bible Doctrine, by which we can get the whole, in connection, without any skips and jumps from one subject to another. I hope our Sabbath-school Board will be able to begin such work at once. I think that all the Sabbath-schools in our denomination would adopt such a system of study, especially on such questions as the Sabbath, baptism, and all other important doctrines.

Yours for reformed methods,
W. L. WILLSON,
Sabbath-school Superintendent,
ATTALLA, ALA., Jan. 23, 1905.

No soul was ever saved by a scheme of salvation.

The crudest truth is better than the most cultured lie.

Trickery in the pulpit does not make truth in the pews.

It is not hard to believe in the total depravity of the rest of the race.

If you are looking for a chance to love, you are always finding love itself.

Scientific Time.

Continued from Page 76, Jan. 30.

"And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath I commanded that the gates should be shut and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day." (Neh. 13: 19.)

The above quotations from Nehemiah clearly indicate that the Sabbath commenced at the time when it began to grow dark, or as the evening approached. The gates were then to be shut, and were not to be opened to allow any burden to be brought in on the Sabbath day; thus strictly conforming to the Sabbath day which God made at the creation.

Believing as we do, that the manifold works of God have all been made in wisdom and by him declared to be good; that they cannot be changed by man in point of time, as to days, weeks, and years; although they have been attacked at times, and efforts made to accomplish changes.

The day being constituted of darkness and light, still remains as at the beginning. The week of seven days holds its sway, and the year comes around with perfect exactness; yet improvements on all of these have been sought; they remain to-day the same as when God had finished the "heavens and the earth and all the host of them." These, we think, will "stand fast." They vindicate God's power to create, and his ability to adjust them to each other.

The first time years is mentioned in the Bible, is in a conversation between God and Abram. God said to Abram that "thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Exo. 15: 13).

The unscientific portions of time to which we alluded in our commencement, are those of months, which appear to be mainly of man's calculation.

The lesser light which God created to rule the night, in accompanying the earth in its yearly circuit around the sun, and its ever changing position, was well calculated to attract attention, and from a very early day was believed to exercise a most marvelous power over certain things on the earth. It was first called moon in Deut. 33: 14.

From what can be discovered (by our largest and most powerful telescopes) our astronomers assure us that the moon appears to be not at all fitted to render any such tremendous powers as has been, and still is by some, accredited to her.

One thing we must give the moon due credit for, and that is, for producing all the eclipses on herself, averaging about twenty-six a month, occasioned by her tardy movements, also on the sun by her getting in the way and stopping off the sun's light. It used to be said that the moon was coming nearer, at the rate of about four feet a year, but now we are advised that she has changed and is going away and leaving us at a rate of two feet a year. We feel sorry to have her leave us.

The phases of the moon were used by the Hebrews to designate the time of many of their feasts, and offerings for their sacrifices, but to so divide moon-made months as to make them tally with the sun for a year, they found it to be an impossibility.

To be Continued.

AGGRESSIVE SABBATH REFORM.

FROM REV. F. O. BURDICK.

In a communication from you of Dec. 30, 1904, I am asked for an expression of my personal opinion "concerning the value and importance of more aggressive work in Sabbath reform." Personally I most heartily sanction the movement, and behind it all, I have to say, individually, "churchly" and denominationally, let there be a united push. My opinion is, inasmuch as you have asked me to express it, "wholly untrammelled," that as a people we have had much "agitation" and too little doing on the part, at least of the rank and file. I haven't a word of fault to find with our Boards. They have done, no doubt, all they have been able to do with a depleted treasury. But I have felt, in the past, that as a people, we have gone up to our quarterly and yearly meetings to agitate, and have gone home to forget. As preachers we have gone to our pulpits to agitate, and have left them content; and as laymen we wake up to the idea of agitation on the Sabbath, and go to sleep during the week. I would not say agitate less, but do more.

In looking over the responses from our brethren in the ministry, recently published in the SABBATH RECORDER, I have eagerly traced the lines for the "How to do it." Pardon me if I say, after all, in the majority of instances, I have reached the bottom line still wondering, is it all agitation? We all welcome the move you suggest most heartily, but after all that, we don't do it. I understand that what you want is a suggestion of plans for doing. Our failure to get ahead numerically, and the tremendous loss consequent from leaving the Sabbath, are among the weighty questions staring us in the face, the solution of which we, as a denomination, have got to arise and grapple. Nor ought the solution to be theoretical, but practical. Let us cease theorizing, agitate no less, but plan and execute. It is said that the reason why our neighbors, the Adventists, out-strip us numerically is because they give more liberally. I am inclined to think the secret lies in the fact, largely, that they do, while we are faint-hearted. I am aware of the fact that money enables people to do much that cannot be done without it. Now I can imagine you are asking, "Well, brother, what would you do?" To be specific, then, among other things, and as soon as possible, as a means of stopping the tide of Sabbath desertion in the neighborhood of our weak churches, especially in the cities and larger towns, I would organize Industrial Missions, not in Africa, but in America. As I look at it, that is the solution to the problem, and the sooner we commence doing, the better. I am not sure but that such a mission ought to precede the organization of a church, where such organization is contemplated. Centralize them; hedge about, and hold together these centralized points by such missions, making it possible for Sabbath-keepers to live and keep the Sabbath. Those more fortunately situated for keeping the Sabbath ought to be willing to make some sacrifices for those less fortunately situated, and if this sacrifice calls for money, for the Truth's sake it should be given.

Another thing I would do: establish, wherever we have a church, especially in towns and cities, a depository to be under the direction of a Sabbath Literature Bureau well organized, in which shall be kept for distribution all of our Sabbath literature. I am of the opinion that

we can call the attention of the public to Sabbath truth in no better or more effectual way. It would be money well spent if one were paid for a few hours each day, or at least each week, to take charge of such depository, seeing to it, that the tracts and periodicals are carefully and economically distributed, that railroad stations, hotels and public reading rooms are supplied. This will do more towards awakening interest on the Sabbath question than a pastor can do by his preaching, or his entire church membership can do by discussing the question. It should be the duty of the Secretary or the officer having in charge such depository to keep in close touch with the Secretary of the Sabbath Tract Society, and, among other things, to furnish him a list of names to whom he would like to have sent Sabbath literature direct from the Tract Office; or, if thought best, arrange to have such literature sent to him (the local Secretary) in bulk, and from him mailed to each one on the list. The list of tracts should not be large, but well selected, and each should be followed up from time to time with other leaflets. These tracts should be brief and pointed, hammer blows, if you please, often, and hard. Such matter should not be printed, better be type written, or a close imitation. The literature should be graded and closely linked with the subject matter that has preceded, making reference on all leaflets, in a foot note, to the "Sabbath Literature Bureau" depository, where more extended articles and periodicals may be found. Why these leaflets should not be printed, and why they should be graded, is too apparent to need comment. In this way, in a short time, a community could be honey-combed with our Sabbath literature, and at the least possible expense. Such a plan will bring the Sabbath question silently but surely to the attention of the people, and in a way not to provoke discussions and ill feelings. Supposing the Secretary of such a bureau does get a little salary. It will be money well spent, bringing in large returns in the end, and will be an inducement to him to follow up his work, constantly revising his list, and keeping tab on the people thus enlightened. I would like to see such a bureau established here, in the city of Boulder. Possibly a table could be placed in the public library. I would like to say much more by way of developing and putting into operation such a plan, but I must forbear.

Can such literature be furnished by the Tract Society? Each of the circular letters sent have been read to our church. A canvass of the society will be made for pledges.

BOULDER, COL., Jan. 12, 1905.

[The Tract Society will furnish literature for all such depositories. Many of the points suggested by Dr. Burdick have been before the Board. The great need is local interest on the part of the people.—Ed.]

FROM T. J. VANHORN.

MY DEAR DOCTOR LEWIS:

Had I shared your generous estimate of the value of my opinion on the proposed "more aggressive work in Sabbath reform by the Tract Society," there might have been an earlier response to your request. But if the expression of opinion from me can give added momentum to the forward movement, I gladly give it. It has been with keen pleasure that I have noticed the signs of renewed activity in all departments of our work. Under conditions of 20th cen-

tury enterprise there must be more aggressiveness, or none. You may depend on me for any assistance lying in my power. My confidence in our Tract Board would lead me to a hearty co-operation in their plan even though I might fail to see its importance as they see it. One hopeful sign in our work is the growing disposition to yield individual preferences and judgments to those whose position gives them a more comprehensive view of the field and its needs. Our personal conclusions must be determined by our point of view. A pastor's observations would naturally lead him to desire the form of aggressiveness that pushes from the center, outward. Effective Sabbath reform must proceed from a life made new by the Holy Spirit. The organic life of individual churches must know the power of Him who said, "All authority hath been given to me in heaven and in earth." More and more I work and pray that individual lives and local churches may be moved upon by this power. I heartily approve of the plan of the Committee on the Distribution of Literature, as set forth in their circular of Nov. 28. Yet of more importance is the work of the churches in sending out living witnesses to testify to the blessed practicability of being loyal to God, in all respects. Churches must be the centers from which shall radiate men and women whose trustful and loving loyalty to God, in Sabbath keeping, shall be at once an example and a rebuke to the world rife with restlessness, disobedience, and anarchy. From these centers must go forth young men and women who are so endowed with the Holy Spirit, and technical training, if need be, as to dispel the sentiment Satan has sown broadcast that it is impossible to succeed and obey God in all respects. It may be that the world has not got beyond the need of new examples of the truth, that to die for the sake of Jesus Christ, is, after all, the highest success. Yet the most of us may have to be content with the lower honor of living for Him. Thus while we enthusiastically second the effort of the Tract Society in tract distribution, we will keep in mind the more important work of multiplying the living witnesses who shall testify by unswerving obedience, to a practical faith in God's promises. Isa. 58: 13, 14.

I am persuaded that this we ought to do and not leave the other undone.

ALBION, WIS., Jan. 16, 1905.

FROM REV. O. S. MILLS.

Your favor was duly received. In reply, I would say, Yes, I am heartily in favor of more aggressive work by our Tract Society, and I greatly wish my church were able to pay me a salary that would support my family and make it possible for me to give largely to this work. I have keenly felt, for years, that Seventh-day Baptists generally are too reticent in respect to the Sabbath, both pastors and laymen. Every loyal Seventh-day Baptist ought to be, in a sense, a colporteur. Every soul led to Christ by a Seventh-day Baptist should be instructed, thoroughly, concerning the Sabbath and proper baptism. We need some brief tracts suited to such work. I believe our student evangelists should use these tracts freely, and yet wisely. I greatly desire, and have some hope, that our people will speedily rise to a much higher appreciation of our mission in the world. Then they will better support the efforts of our Boards, and also, do better personal work. Our cause deserves our best efforts.

MILTON JUNCTION, WIS., Jan. 24, 1905.

Young People's Work.

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

A NEW KIND OF TRACTS WANTED.

One of the most pleasant evenings spent on a recent lecture trip was with the little church of First Verona. The fierce January wind was blowing a gale over that flat country which borders on the Erie canal; but two families drove nine miles to attend the lecture. They come regularly to church that distance, too; stay to Sabbath School and drive home before dinner. A speaker who could not be animated and happy before a congregation like that, ought to be given up as a hopeless case. It is not the easiest thing in the world to keep the Sabbath when your numbers are few; but the Christians who do hard things develop hardy moral constitutions and strong spiritual sinews. It was a First-day man who told me that this little church was the chief social influence for good throughout the community.

After the lecture, the people staid and visited. Wasn't that good? They did not act as if they were in a great hurry to get away from each other. It was a kind of family reunion, such as I used to see once a week out in Chicago. Good thing, that church fellowship, the cheerful, homelike assembly room, the dining room where the different families can break bread together.

But what has all this to do with a new tract? Well, I wanted to get the setting of this suggestion before your minds first, that it might make an impression on your minds similar to that it made on mine.

"I have a neighbor who has been investigating the Sabbath question. He is convinced that the Seventh day is the Sabbath, and he is a fine, conscientious man. But he says it would be very inconvenient for him to change. Haven't we any tracts giving the experiences of lay members, business men, etc., in keeping the Sabbath under difficulties, and the success and blessing which came to them?"

Why not have a series of brief biographical testimonies on this point from Post and Chipman and Ingham and Crandall and the Randolph-Davises of West Virginia, and all the rest of our sturdy host? Let some one tell the story of the decision of George H. Babcock and Charles Potter, what it seemed to cost at the time, and the ultimate reward. Let Prentice relate his experience in a dental college, Miss Middaugh hers at Boston, and the young medical student how she got a standing of eleven on a standard of ten, after cutting out all Sabbath-day lectures. Then, after these have been published in the Young People's Department—unless Dr. Lewis gets his hand on them first—let them be printed in little slips to be handed out or enclosed in a letter, as anyone may have need.

We have many heroes and heroines among us who are sacrificing to keep the Sabbath, doing it gladly, proudly, reverently. And there is a mass of wonderful experiences the reading of which would put iron into the blood and courage into the heart.

It need not be confined to the laymen either. The experience of Daland and Ashurst and Peterson would be intensely interesting too. Sit right down now while you think of it, live the story over again—with us.

MOUNTAIN OF BEATITUDES.

(HORNS OF HATTIN.)

If you start from Tiberias and follow the well beaten road leading to Cana, when you have come up onto the high table land that lies between the hills that skirt the western shore of the Sea of Galilee and those lying to the east of Cana, you will come to one of the most interesting points to be found in all that section of country.

This point is what the Arabs call Karn Hattin. It is situated about six miles from Tiberias and about the same distance from Cana.

It is the traditional "Mountain of the Beatitudes," where our Lord delivered the sermon on the Mount, found in Matt. 5; 6; and 7. This was the most powerful sermon that ever fell upon the ears of man.

This mountain, or ridge, comes from the northeast into a plain from which it rises 500 feet, and is 1,135 feet above the sea level. It is a double-topped mountain, and it is from its two horns, or elevations, that it derives its name "Horns of Hattin."

The southern horn is the highest. It was from the top of this horn that the picture was taken, from which the accompanying cut was made. The three whose portraits are here seen are E. B. Saunders, L. C. Randolph and E. A. Witter, who were upon this most interesting and sacred spot April 7th, 1904.



Between the two peaks of this hill there is a deep natural amphitheatre, several hundred feet across, sufficient, we should think, to give quite comfortable seating for 30,000 people.

Upon the southern horn of this mountain Christ could have well sat with his disciples around him, while the multitude, gathered upon the level land about, could readily hear the teachings that were there given. Stretching away to the north and east were to be seen the plain of Magdalia and the sea of Galilee. "To the south Tabor rose in full view, a rounded elevation standing apart from other hills."

Beyond to the west were the mountains of Nazareth. "On the north were the hills of Ajash, beyond which towered the snowy Hermon in crystal grandeur." At his feet lay the lovely plains and fertile valleys of Galilee, green with their verdure, and beautiful with wild flowers.

On the summit of a not distant hill to the north, stood the gray picturesque village of Safed, "A city set on a hill could not be hid." This evidently furnished to our Saviour his illustration.

Around the base of the mountain upon which he sat, without doubt, could be seen lilies of the field and great numbers of bright colored flowers stretching away as far as the eye could see them, and toward these he would naturally stretch out his hand as he said, "Consider the lilies of the field, how they grow; they toil not,

neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." With deep emotion we stood in this sacred spot and tried to picture to our minds the scene as he "Who spake as never man spake" delivered that wonderful sermon. We were very loath to leave so sacred a spot, but when all others were gone we were reminded that we too must hasten, that we be not left alone on the plain, in a strange and unfriendly land.

It was on the plain at the base of this hill that Saladin defeated the Franks on the 3rd and 4th of July, 1187, and gave the death-blow to the Latin or Christian power in Palestine.

As we swept the horizon with the eye, and took in the last look at the sea of Galilee, we felt a sense of sadness as we realized that the glory of this land, as it was promised to the children of Israel, and in no small measure was for a time possessed, had passed away, and we silently prayed that it might, in due time, be restored under the light and teachings of him who was rejected of men.—Good Tidings.

TITHING.

DEAR BROTHER RANDOLPH:

Yes, I believe in tithing—believe in it with all my heart. It is certainly the Scriptural idea and there is a great joy connected with it. During the Salem Conference in 1903, the tithing idea got a hold of me and I have never been able to shake it off. The more I shake the harder it clings. I came home from Salem and began talking it to my Endeavorers. Some of them began to tithe. Then I began preaching it from the pulpit. Have preached several times during the past year on this subject. Some of the families began tithing. It seems to be contagious. Those who did not tithe have materially increased their offerings. Besides the usual expenses, I wish you could see the handsome parsonage which the church has provided. Six rooms down stairs and six upstairs, and just as comfortable as it can be. They had obstacles to meet—it was very hard to get carpenters and masons, but I believe the people are proud of their parsonage and I know I am proud of the people.

The joy of tithing cannot be told. It is a sweet thought to think that, whether in the practice of medicine or in church work, the Lord is a partner with me, or rather, I am a partner with the Lord. I believe that any man can take the Lord into partnership with him and that the Lord will sweeten his life, prosper him and use him in His vineyard. The Lord needs our money. Try tithing, my brother, you who may read this, and you will never regret it.

Yours very truly,

A. C. DAVIS, JR.

Will preach on tithing again next Sabbath.
WEST EDMESTON, N. Y., Jan. 26, 1905.

ROCKVILLE Y. P. S. C. E.

A year and a half ago the Rockville Y. P. S. C. E. thought best to adjourn their meetings for a time, as so many of its members could not attend the meetings, some being away from home temporarily and only four or five in attendance, and two of those having charge of the Juniors. But in November last we came together again with renewed courage and had the pleasure of receiving thirteen new members, eleven of whom were baptized and joined the church, the week before, and ten of the number coming from the Junior Society. All are interested and

willing workers and all faithful in attendance at the church prayer meeting and active there, which is a great help and encouragement to the pastor. Another source of encouragement to him is in seeing his young people interested in studying the Bible and giving expression to its value and their need of its teachings and help, in their testimonies. The Christian Endeavor Society has received a fresh impetus and trust that some good may be done through their efforts the coming year. We have only eight in our Junior Society; at present, but they are all interested and eager to learn. Two of the little girls, aged nine years, were among the number who were converted and united with the church, and their little testimonies are always given in the prayer meeting.

At our last business meeting of the Christian Endeavor, Harold Crandall was elected president, with a good corps of workers as his assistants. We have only words of cheer to all Endeavorers for the new year, trusting that the close of the year will see great advancement made in all lines of our work. For it is to the young people that all eyes are turning to carry on the battle for Christ and righteousness. While so many of the older ones are dropping by the wayside, the new recruits need to be thoroughly equipped for the work that will fall to them in the years to come.

"And as there come
Fresh opportunities for service, see
Thou use each one for God, giving to Him
Glory in word and deed. So doing all
As in His sight, when this days course is run
Thou mayest hand its records unto Him
Without misgiving, rendering Him account,
As faithful and good steward."

ROCKVILLE, R. I., Jan. 21.

E. H. Mc L., Cor Sec.

BEST TO BE TRUE.

Dear pussy, I love you, an' I see your true friend,
'Cause I saved you a whippin' today,
When cook missed her custard, and everyone said
It was puss that had stole it away.

You know you are naughty sometimes, pussy dear,
So in course you got blamed, an—all that!
An' cook took a stick, an' she clared she would beat
The thief out that mizzable cat!

But I—didn't feel comfort down in my heart,
So I saved you the whippin', you see,
'Cause I went to mother, an' telled her I spect
She'd better tell cook to whip me;

'Cause the custard was stole by a bad little girl
Who felt dreyfey sorry with shame,
An' it wouldn't be fair to whip pussy, in course,
When that bad little girl was to blame!

"Was it my little girlie?" my dear mother said;
I felt dreyfey scared, but I nodded my head,
And then mother said, "Go find nurse, for I guess
There's some custard to wash off a little girl's dress."

Well, then, course they knew it was I, an' not you,
Who stole all the custard an' then ran away;
But it's best to be true in the things that we do,
An' that's how I sayed you a spankin' today.

—Selected.

A man's ascent among the living counts for more than his descent from the dead.

The first step toward curing a crooked world will be to straighten your own glasses.

Religion has nothing at all to do with life when it has not something to do with all life.

It is no use praying that all the world may have the bread of life when your own life has about as much nourishment in it as a brickbat.

Children's Page.

MY GRANDMA.

My grandma sits in a rocking-chair,
By the window, in the sun;
She wears a soft little lacy cap,
And a big white apron over her lap,
And there's always room for a little girl there
That's tired of frolic and fun.

My grandma has always a pocket full
Of peppermint drops and cakes;
And she knows such pretty songs that she sings,
And stories about—oh, lots of things.
And sometimes she lets me wind the wool,
For the stockings and things she makes.

She told me a queer thing the other day,
And she says it's really true—
My grandma had soft red cheeks one time,
And hair that was just as black as mine;
And she could run and tumble and play,
And all the things I can do!

I wish I had known my grandma then;
How very nice it would be
If grandma were little and played with me,
Dressing our dollies and going to tea
And swinging, and watching the bantle hen,
And climbing the cherry-tree!

But when we were too tired out to play,
And the sandman crept along,
What should I do for my grandma's lap,
And her songs to drowsy me into a nap?
I'm glad my grandma is old and gray,
While I'm just little and young!

—The Youth's Companion.

WHAT UNCLE TOM DID.

The cat hole must be closed, for Tim, the dear, loving old pussy, was dead, and strange cats of every size and description came in unchallenged and roamed about the furnace room, sometimes venturing even into the hall, now that no large, dignified Tim was there to defend his premises.

The cat hole, you must know, was a round opening made in the latticework under the piazza. It was near the small cellar window that was opened wide enough for Tim to slip through, and thus gain the shelter of his home when he was scared or hungry. Yes, the cat hole must be closed, so said grandpa; and eight-year-old Helen's brown eyes brimmed over with tears at the announcement.

The little girl was spending the winter with her grandparents while her father and mother were abroad, and she had learned to pity the homeless cats who skulked around the grounds trying to find shelter from the cold winds. Indeed, she knew several of the unwelcome visitors by sight, and she had carefully written down the sad list on her own little tablet:

I big Maltese kittle,
I gray and white puss,
I old yellow cat,
I thin tiger cat.

O, how warm and cozy the living room looked this November day, while little wandering snowflakes were blown against the windows and the bare boughs tossed to and fro! It was Uncle Tom, jolly Uncle Tom, down for his college vacation, who came in to find his little niece curled up in the window seat and looking so pathetic that he exclaimed:

"Why, girlie, tell me what is the matter? Thankgiving just passed, and every day bringing Christmas nearer—I certainly cannot see why you should be mournful."

"O, but, Uncle Tom," cried Helen, "it's just this. You see, I'm thinking and thinking about

those poor cats that can't get into the cat hole any more. I know four of them pretty well. They haven't any homes, I'm sure. See," handing him the list; think of it, Uncle Tom, no home," and with a pathetic hiccough, "p'raps no friends—they'll certainly freeze."

Uncle Tom, usually the most cheerful and hopeful of uncles, only shook his head soberly, and soon after left the room.

Presently from the basement sounded a steady hammering and pounding, interspersed with a merry whistle very like Uncle Tom's. Half an hour later Helen was summoned down to inspect the work. Before her astonished eyes appeared something that resembled a roughly built doll house. It was really too large, strong boxes lying upon their sides, nailed one upon the other, and divided, each into two sections. Across the lower front of each compartment boards were fastened securely, and the boxes were filled with dry leaves, making deep, warm nests.

"Oh, what is it, Uncle Tom? what is it for?" cried Helen, breathlessly. Uncle Tom did not reply, but, dipping a little brush into India ink, he printed in fine large letters on the front of the quaint little house:

THE PURRINGTON—CAT APARTMENTS.

"Isn't that plain enough for even an uneducated barn cat to read?" he said, and Helen's only answer was a delightful giggle.

"It's a beautiful home, Uncle Tom," she smiled; "any cat must think so; but where shall we put it?"

"I've the very place decided upon," replied her uncle. "By one of the basement windows behind the steps, where it will be well sheltered from the wind."

Late that same day the cook reported that an old yellow cat had discovered the house, peered in curiously, inspected the whole place, and finally decided to occupy the lower right-hand room. As the days went by there was no doubt that Purrington Flats were a complete success, ever well patronized. At almost any hour might be seen the whisk of a gray or striped tail disappearing in one of the openings, or from another an inquisitive maltese head peering out to see what was going on in the world.

And each week letters written in Helen's prim little vertical hand went speeding to college, for as the little maid said:

"I do s'pose Uncle Tom must be just anxious to hear all about those funny Purrington Cat Apartments."—*Sunday School Times.*

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 some time 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.

The price will be advanced upon publication.

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CORLISS F. RANDOLPH,
185 North Ninth Street,
NEWARK, N. J.

A LIFE MOTIVE.

What is your motive in life? Every life finds its chief inspiration somewhere. Perhaps it is to succeed? But what do you mean by success? Is it to gather together dollar after dollar; to stand in a conspicuous place in the social circle; to achieve some great result in invention, in commercial life, in art, in letters, in politics, in the professions; to develop the mind so that all the learning of the ancients will be in your possession; to indulge in the pleasures of the world-life or is it so to live that by the unhindered utterance of the highest instincts and impulses of your heart, you shall make some permanent contribution toward the uplifting of men? The interpretation of life depends altogether upon the motive that inspires it. As men and women who purpose in our hearts to serve God we should place ourselves under the mystic spell of the highest motives, and then enter upon the execution of these motives with courage and joy and in the strength of God.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—face it: it's God's gift.
—*Epworth Herald.*

RESOLUTIONS OF RESPECT.

ROSE HUGHES.

WHEREAS, The great Father of us all has, in His wisdom, removed from us and from our Society Sister Rose Hughes,

Resolved, That in her death our Society has suffered the loss of a faithful member and co-worker.

Resolved, That these resolutions be spread upon the minutes of our Society, a copy be sent to her bereaved family, and a copy to the SABBATH RECORDER for publication.

"God never does nor suffers to be done
But that which we would do if we could see
The end of all events as well as He."

In behalf of the Woman's Benevolent Society,
CLARA MAY BABCOCK,
BERTHA SUTTON,
ROSA MCWHORTER,
Committee.

JACKSON CENTER, OHIO, Feb. 1, 1905.

MARRIAGES.

SNYDER—BURDICK.—At the home of the bride's parents, near Alfred, N. Y., Dec. 20, 1904, by Pastor L. C. Randolph, Edwin E. Snyder, of Andover, N. Y., and Bertha O. Burdick, of Alfred.

EVERTS—MAXSON.—At the home of the bride's parents in Utica, N. Y., Dec. 28, 1904, by Rev. L. C. Randolph, Seymour B. Everts of Cuba, N. Y., and Harriette Ivaloo Maxson of Utica.

DEATHS.

BUMPUS.—In Farmington, Ill., Jan. 18, 1905, Mr. Irvin Bumpus, aged 83 years and 19 days.

Mr. Bumpus was born in Jefferson County, N. Y., near the village of Adams. When about 16 years of age, with an older brother, he was converted and joined the Methodist Church. Three or four years later, they embraced the Sabbath and united with the Seventh-day Baptist Church in Adams Centre. In 1854, they came West, spending one year in Ohio, and in the following year they came on into Illinois, and settled on a farm two or three miles west of the city of Farmington, where they lived until 1883, when they moved into the city. Neither of the brothers ever married and an elder sister, also unmarried; kept house for them. The death of the older brother occurred December 30, 1891, the seventieth birthday of the younger man, the sister having died a few years previously. During the later years his home has been kept by the daughter of another sister, Mrs. Addis R. Bell, who has cared for him in his declining days with loving solicitude and tender care. One sister and three nephews and two nieces survive him. Soon after this family came to Illinois, the Seventh-day Baptist Church of Farmington was organized and they

were always among its most loyal supporters. By deaths and removals their numbers became so depleted that it was thought best not to try to keep up the organization and for a time it was extinct. In the summer of 1872 the late Eld. Hiram P. Burdick visited this country and reorganized the Farmington Church, in which the Bumpus brothers took a lively interest, and of which they were the chief supporters, often leading the services and expounding the Scriptures. Again removals, death, and some apostasy from the Sabbath faith have depleted the membership of the Farmington Church until only one faithful member remains, sister Surrilla Saunders, now nearly 90 years of age, living with a daughter at Middle Grove, five or six miles west of Farmington. Brother Bumpus was not willing that the Church should be reported as extinct so long as two members remained, and so for several years he has reported it to the Association and to the General Conference. The funeral was conducted by L. A. Platts of Milton, Wis., on Sabbath afternoon, Jan. 21, and the body was laid to rest with kindred dust in the little "Pleasant Hill Cemetery" some three miles southwest from the city of Farmington.

CRANDALL.—Elizabeth Lilly, daughter of Tubal and Nancy Lilly, was born in Deerfield, Oneida County, N. Y., March 3, 1828.

When quite young she experienced religion and became a member of the old Alfred church. On Nov. 19, 1846, she was married to Maxon Crandall, who survives her. They had six children, four sons and two daughters, just half of whom are living: Silas P., and Mrs. Florine Maxson of North Loup, and George W. Crandall, of Austin, Minn. The first four years of their married life they lived in the town of Almond, N. Y. They have since lived in Wisconsin nine years, in Minnesota twenty, where they were constituent members of the Trenton Seventh-day Baptist church, and Mr. Crandall was called to the office of deacon. The last twenty-five years they have lived in North Loup, and have been honored members of this church. Mrs. Crandall had been in poor health with Bright's disease for months, and about a week before her death she sank rapidly to the end, which came at 10 a. m., Jan. 26, 1905. Thus ended a quiet, hopeful, Christian life, and she passed from us in the triumphs of faith.

GLASPEY.—David E. Glaspey was born at Roadstown, N. J., Sept. 3, 1828, and died at Marlboro, N. J., Jan. 5, 1905, aged seventy-six years.

He was a faithful member of the Roadstown Baptist church, for many years, a practical, kind, conscientious Christian man. He was the youngest and last of a family of fourteen children. He leaves a widow, the daughter of the late Rev. David and Jane H. Tittsworth Clawson, a daughter, Mrs. Eber Davis, and several grandchildren, who mourn their loss. Funeral at the home of his son-in-law, Eber Davis. Burial in Roadstown Baptist Church Cemetery.

HUGHES.—Rosa A. Hughes, daughter of Jesse M. and Jimima Babcock, was born Jan. 7, 1863, and died Jan. 15, 1905, aged 42 years.

On November 3, 1881, she was united in marriage to Henry S. Hughes, and to this union were born eight children. Rosa was a devoted and affectionate wife, a loving mother and a kind sister. Those who knew her best, praised her most. She embraced Christ, and was baptized at the age of twelve years, by Elder S. H. Babcock and joined the Seventh-day Baptist church of which she has lived a faithful member. Funeral services were held at the Pleasant Hill church, sermon by her pastor, from the text, "Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil."

J. G. B.

PIERCE.—James Pierce was born in Alfred, N. Y., Dec. 26, 1817, and died in Edgerton, Wis., Jan. 18, 1905, aged 87 years and 23 days.

Brother Pierce was a pioneer in this country, coming from Alfred, N. Y., in 1838, by the way of the lakes, to Milwaukee, and walking from there to where Milton now stands. Uncle Joseph Goodrich came at the same time and built the first house in Milton, into which he placed a stock of dry goods and groceries, and gave them into the charge of Mr. Pierce to sell, while he returned to Alfred for his family. Mr. Goodrich returned the next year and found that Mr. Pierce had sold over four hundred dollars worth of goods. Mr. Pierce assisted in the laying out the first road, in the organization of the town of Milton, and in all that

kind of work, which falls to the lot of the first settlers of any new country. In September, 1840, Brother Pierce married Miss Olive Hall, who died in March, 1901. Three children were born to them, two boys and a girl. One boy died when about a year and a half old, and the daughter at the age of 14. One son still lives, and with one brother and many other relatives and friends mourn their loss. As near as we can now learn, Brother Pierce was converted to Christ before coming to this country. Some say he was a constituent member of the Milton Seventh-day Baptist church, which was organized in 1840. In April, 1846, his name heads a list of 43 members who were dismissed by the Milton church to form the Rock River church, and in November, 1875, he became a member of the Milton Junction church, and he died in its membership. He was a man of strong convictions, sterling Christian character, of sound judgment, one who was often sought for counsel, accurate in business, and one whom to know was a pleasure and a blessing.

G. J. C.

ROBINSON.—In Ashaway, R. I., Dec. 3, 1904, William A. Robinson, in the fifty-seventh year of his age.

Mr. Robinson was born in Westerly, R. I. During the last year of the Civil War he enlisted in the United States Army and served till the close of the war. He became a member of the First Seventh-day Baptist Church of Hopkinton, R. I., in 1873, and remained such till his death. He was a man well thought of by those who knew him. A wife, three daughters, and an aged mother remain to mourn his departure. Funeral services, under the auspices of the G. A. R., were held at his residence, Dec. 6, at which the Chaplain, Rev. Horace Stillman, and the pastor spoke. Interment took place at Oak Grove Cemetery.

W. L. B.

STILLMAN.—Hannah Thorngate Stillman was born in Persia, Cattaraugus County, N. Y., Feb. 13, 1827.

She was the third of a family of six children born to George and Matilda Blanchard Thorngate. When about 16 years old, she was baptized by Eld. Thomas E. Babcock, and became a member of the Persia Seventh-day Baptist church. A few years later she moved with her parents to Wisconsin, living awhile near Milwaukee, then in Johnstown, and later in Dohota, Waushara County. Aug. 25, 1860, she was married to Robert Stillman. In the spring of 1866 she, with her husband and stepson, moved to Farina, Ill., where they became members of the Seventh-day Baptist church at that place. Her husband died Oct. 26, 1878. Since that time Mrs. Stillman has lived with the exception of a year and a half in Michigan, in Farina, till last April, when on account of failing health her nephew, W. G. Wood, went after her, and gave her a home with himself and mother (her sister) Mrs. Marianne Rood of this place, till she passed to the home beyond, Nov. 18, 1904. She also leaves a brother, Deacon Henry Thorngate of this place. During her last sickness she often expressed a willingness to go and be with Him whom she loved and served.

M. B. K.

SHACKLETON.—At the home of her daughter, Mrs. Herbert Stone, Albion, Wis., Jan. 26, 1905, Mrs. Juliette Frances Burdick Shackleton.

She was one of eight children of Samuel and Mercy Crandall Burdick, born June 10, 1845, in Rockville, R. I. When nine years of age she moved to Greenmanville, Conn. Thence in 1866 she came to Albion, Wis., to live with her brothers. Marrying Mr. Geo. Shackleton, her home for twelve years was in Beloit, Wis., and in Lawrence, Mass. Her husband dying, she returned to Albion in 1879, where she has since lived. Careful and helpful in disposition, she won the esteem of all who knew her. She was tenderly cared for during her sickness by her daughter, Mrs. Stone, who with a son, Mark, of Beloit, Wis., are left to mourn the loss of a loving and faithful mother. Six brothers, two of whom, Samuel and Albert of Albion, survive her. The funeral was conducted by the writer on Sabbath afternoon, a large company of relatives and friends congregating at the home to pay the last loving tributes.

T. J. V.

TOMLINSON.—Mattie H., daughter of John R., and Martha Tomlinson, was born at Shiloh, N. J., Feb. 14, 1904, and died Jan. 21, 1905, aged eleven months and seven days.

Pastor Saunders being sick, the pastor of the Marlboro church officiated at the funeral, on Jan. 23. "Suffer little children to come unto me for of such is the kingdom of heaven."

S. E. W.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

FOURTH QUARTER.

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

LESSON VIII.—JESUS AT THE POOL OF BETHESDA.

For Sabbath-day, Feb. 18, 1905.

LESSON TEXT.—John 5: 1-15.

Golden Text.—"And a great multitude followed him, because they saw his miracles."—John 6: 2.

INTRODUCTION.

We are probably to understand that the events of our Lord's early Galilean ministry occurred between last week's lesson and this. Jesus visited Nazareth and was rejected by his fellow townsmen. He took up his residence at Capernaum, and called certain disciples to be his constant companions. He taught in the synagogue at Capernaum and cast out an evil spirit from a man that was possessed. He restored to health Peter's wife's mother and wrought many other miracles of healing.

Even from the start there was a considerable antagonism to Jesus on the part of the religious leaders of the nation. They listened to his teaching and watched his deeds in order that they might find something for which to accuse him. They were shocked that he should call a publican to be his disciple, and openly complained of his conduct when he ate with publicans and sinners.

The time of our present lesson is a little in doubt, but the weight of probability seems to point to the feast of the passover. Some writers think that there was no passover between that mentioned in 2: 13 and that in 6: 4. If that be true our Lord's active ministry would be only about two years and a quarter in length, and the whole Galilean ministry would have to be crowded into the space of a few months. The commonly accepted view is that our Lord's ministry extended over three years and three months.

TIME.—Probably at passover time (in early part of April) in the year 28. See above.

PLACE.—Jerusalem.

PERSONS.—Jesus and the impotent man; the "Jews."

OUTLINE:

1. Jesus Heals the Impotent Man. v. 1-9a.
2. The Jews Find Fault with Jesus. v. 9-15.

NOTES.

1. *After all these things.* This expression does not imply any close connection with what precedes. John is not trying to tell us all the events of Jesus' ministry, but is selecting such incidents as best serve his purpose. *A feast of the Jews.* As suggested in the introduction, this was probably passover. John mentions the feast in order to account for Jesus' presence in Jerusalem.

2. *Now there is in Jerusalem by the sheep gate a pool.* The sheep gate is mentioned by Nehemiah. Neh. 3: 1 and elsewhere. The location of this gate has not yet been identified, and there are still varying opinions as to the precise location of the pool. *Bethesda.* That

is, House of mercy. This is probably an allusion to the healing qualities of the water. Some of the best manuscripts read *Bethzatha*, House of the olive. *Having five porches.* Where people could wait shielded from the weather.

3. *A multitude of them that were sick, blind, halt, withered.* The word translated "sick" refers to any sort of weakness. The sick persons here mentioned are of three kinds,—blind, halt, withered. *Halt* means lame. The *withered* were those who had some member of the body paralyzed, dried up, and so useless. In King James' Version we have in this verse the phrase, "waiting for the moving of the water." This expression and all of the next verse is omitted by the Revised Versions. "To this omission agree all the recent editors of the Greek text, supported by most of the best manuscripts. It is not unlikely that this passage is an explanation which some owner of a manuscript wrote upon the margin, and which the next copyist inserted in the text. The troubling of the water evidently came from the renewed flowing of an intermittent spring. The coming of the angel was a popular superstition. If there really was a miracle of healing every time that the spring began to flow the cure that Jesus wrought at this time would not have attracted much attention.

5. *Who had thirty and eight years in his infirmity.* So long a time that it would be reasonable for one to think that his disease was incurable.

6. *Wouldst thou be made whole?* Our Saviour very often aroused faith by asking a question. Do you wish to be entirely sound?

7. *Sir, I have no man,* etc. He is practically hopeless. He realizes that even if he should will to be sound, there is no opportunity for him. He had no friend to wait by his side and watch for the proper time to cast him in. *While I am coming.* We are to infer that he could crawl; but this ability to move slowly was of no use, for there was always some one to get ahead of him. This man shared with the others the superstition that the first who entered the pool, and the first only,—after the bubbling up of the water, would be healed.

8. *Arise, take up thy bed, and walk.* After the man had expressed his entire helplessness Jesus gives him this wonderful command. Many so-called cures are only slight improvements. Jesus will have this man not only to be able to stand alone instead of lying prostrate, but also to have the strength to lift the pallet upon which he had lain, and further to walk about.

9. *And straightway the man was made whole.* His cure was immediate and complete. The words of Jesus inspired faith, and the man sprang up finding strength and vigor. He took up his pallet, and knew that his was no partial cure. *Now it was sabbath on that day.* This sentence serves to explain how trouble arose for Jesus on account of the miracle. It belongs properly with the following paragraph.

10. *So the Jews said unto him.* The "Jews" here mentioned are evidently some of the Pharisees who were on the lookout to find something in Jesus' conduct to which they could take exception. Compare the use of this word in ch. 1: 19, and the note on that verse in Lesson II. *It is not lawful for thee to take up thy bed.* The Pharisaic law of the Sabbath strictly forbade the carrying of any burden no matter how small. Compare Jer. 17: 21; Neh. 13: 15-21, and other passages. The man's bed was probably a thin pallet which when rolled up would make a comparatively small bundle.

11. *He that made me whole, the same said unto me.* It is evident that the man considered the fact that Jesus made him whole a sufficient justification for obeying any command that he might give. If one had the power to heal a man who had been paralyzed for thirty-eight years it is to be presumed that he would know what is right and what is wrong as regards the observance of the Sabbath. The power of God which he must possess for the healing would imply that he could not be in antagonism with

God, and so teaching real disobedience to God's commandments.

12. *Who is the man?* The tone of this question is evidently contemptuous. They would imply that no man of any standing could give such a command.

13. *Knew and who it was.* He took up his bed and started before he thought to give thanks to God. *Sin no more.* These words imply that sin had been the cause of his infirmity. *Left a worse thing befall thee.* There is something far worse than thirty-eight years of physical infirmity.

14. *Jesus findeth him in the temple.* Perhaps the healed man had gone thither to give thanks to God. *Sin no more.* These words imply that sin had been the cause of his infirmity. *Left a worse thing befall thee.* There is something far worse than thirty-eight years of physical infirmity.

15. *And told the Jews that it was Jesus who had made him whole.* He doubtless did not realize their enmity toward Jesus. He could not imagine that any one would give his benefactor trouble on account of the good deed done on his behalf. They had asked who his benefactor was, and he was glad to inform any one who would like to know.

HE KNEW HIS LIMITATIONS.

A gentleman went into a restaurant where there were colored waiters and ordered a sandwich and a cup of coffee. It was one of the rules of the place, says the *Washington Star*, that the waiter should write the order on a slip of paper and put the price opposite. The check is then paid to the cashier at the desk. The gentleman tells the story:

When I had finished my meal I picked up the slip, and glancing at it, saw that the waiter had written, "Pie, five cents. Coffee, five cents."

I called to the waiter, "Hey, George! I didn't have any pie. I ate a sandwich." "Dat's all right, boss," he replied. "Pie an' san'wich is both de same price, an' I ain't so good on spelling san'wich."

IT WAS a very dismal day at the Bonds, until Craig Dennison came laughing in, and brightened up the whole house. And how do you suppose he made the change? By getting Clarence out of "the dumps." Clarence had a sore throat and felt very blue.

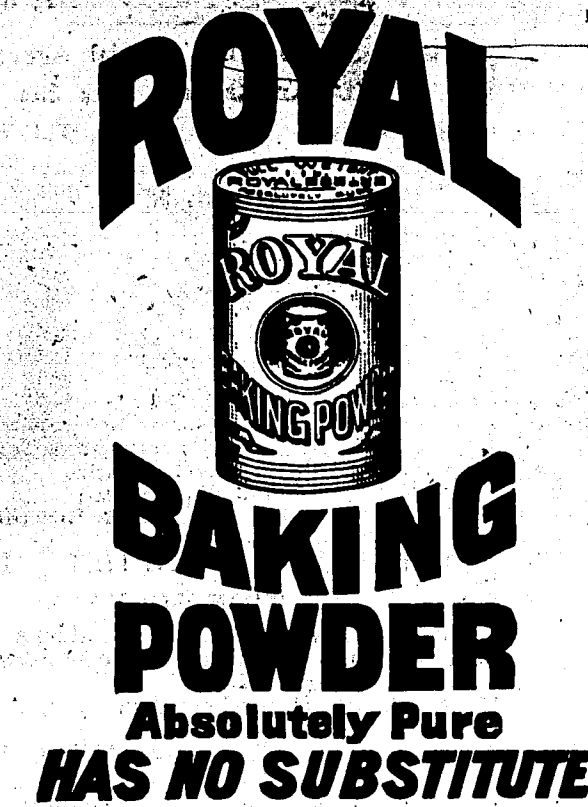
"Well," said, Craig, "you've one thing to be thankful for." Clarence couldn't think of one single thing, he said.

"Aren't you thankful you're not a giraffe?" asked Craig. "Thing how much more miserable you'd be with two yards of throat to be sore!"

Clarence had to laugh then, and that broke up the blues.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands.—*F. W. Robertson.*

A MATTER OF HEALTH



THAT OLD HYMN.

I see in the last RECORDER a call for the following verses, which I have copied from the Seventy-day Baptist Praise Book.

MRS. ABIGAIL JONES.

ADAMS CENTRE, N. Y., Jan. 26, 1905.

The Lord into his garden comes
The spices yield a rich perfume,
The lilies grow and thrive.
Refreshing showers of grace divine
From Jesus flow to every vine,
Which make the dead revive.

Oh that this dry and barren ground
In springs of water may abound,
A fruitful soil become.
The desert blossoms as the rose,
Where Jesus conquers all his foes
And makes his people one.

The glorious time is rolling on,
The gracious work is now begun,
My soul a witness is.
Oh taste and see the pardon free
For all mankind as well as me;
Who come to Christ, may live.

Amen, amen, my soul replies,
I'm bound to meet you in the skies
And claim my mansions there.
Now here's my heart and here's my hand,
To meet you in that heavenly land,
Where we shall part no more.

By the next mail, after the foregoing came, C. F. Cobb of Scott, N. Y., sent the text as above, copied from "The Carol," a singing book which our older readers will remember was compiled by Lucius Crandall, and published by the Seventh-day Baptist Publishing Society from No. 9 Spruce Street, New York, a number of years ago. Mr. Cobb also says that he finds in a book entitled "Salvation Songs" something nearly identical with the fifth stanza of the above, but the rest of the hymn quite different. The mail which brought Mr. Cobb's letter, brought one from E. H. P. Potter of Scott, in which he refers to the fact that the hymn appears in "The Carol" and states, as did Mr. Cobb also, that it is there called "Garden Hymn." Doubtless this is the hymn to which our correspondent referred, and to whose inquiry three different correspondents have so quickly replied.

Still further responses are at hand, one from Mrs. C. B. Hibbard of Brookfield, N. Y. She finds three stanzas of the hymn in a volume of "Revival Hymns" by A. B. Earle, published in Boston in 1874. Still later comes a letter from H. C. Burdick of Ashaway, who sends a copy

of the hymn with two stanzas more than those which are given above. Those stanzas are as follows. They are numbered 4 and 5 in the copy from Mr. Burdick:

The worst of sinners here may find
A Saviour pitiful and kind,
Who will them all receive; (Who will etc.)
None are too late who will repent;
Out of one sinner legions went;
Jesus did him relieve, (Jesus did him, etc.)

Come, brethren, ye who love the Lord,
And taste the sweetness of His word,
In Jesus' ways go on; (In Jesus ways go on.)
Our troubles and our trials here,
Will only make us richer there,
When we arrive at home. (When we etc.)

The following letter from Mr. Burdick will give additional interest in this hymn, because of his reference to Elder Charles M. Lewis, whom many of our readers will remember. Mrs. Hibbard also remarks that the book in her possession is one which Elder Lewis secured for use in revival meetings:

TO THE SABBATH RECORDER:

I enclose herewith a copy of the old hymn called for in THE RECORDER of Jan. 23, entitled "The Garden Hymn." It was published in the *American Vocalist* in 1869, though the hymn must be much older. I am unable to find the name of either the author of the words or music. This book was compiled by the Rev. D. H. Hansfield and contains many of the old hymns in common use now,—the survival of the fittest—besides a large variety of old hymns and tunes, many of them forgotten, or never known by the present generation. These were the "Psalms, Hymns, and Spiritual Songs" with which our forefathers admonished each other with grace, "singing and making melody in their hearts." These old hymns were usually sung spontaneously, without book or instrument, with spirit and reverence, and were a great factor in the "old fashioned revivals" of religion.

No one can ever know how much that successful pastor and evangelist, Charles M. Lewis, owed his success to his devoted wife, who possessed this spiritual gift, in a remarkable degree. More than once, when the listener was careless, and even a scoffer and resisted the message of the preacher, he was melted and subdued by the inspired singing of that spirit-filled woman. Such singing was as truly inspired as were the prayers and testimonies of the people.

The last verse of this old hymn, "Amen, amen, my soul replies" was a very common response to an earnest testimony or exhortation. This hymn was very common half a century ago, and thousands of hearts have been moved and uplifted as inspired singers have breathed into it the spirit of life. I love and appreciate the more modern and more cultivated music of our time, but I still have a warm place in my heart for the old time hymns:

H. C. BURDICK.

ASHAWAY, R. I., Jan. 30, 1905.

QUARTERLY MEETING AT ROCK RIVER, WIS.

The Quarterly Meeting of the Southern Wisconsin and Chicago churches was held, according to appointment, with the Rock River church, Jan. 20-22, 1905. The sleighing was fine and the weather fair, although the temperature was a little cold. Except on Sabbath morning, the congregations were small, and the absence of a majority of the pastors and leaders in the several churches, was keenly felt. However, the

program was carried out without a failure. Those who could not be present secured others to take their topics or to read their papers. All the sermons, papers, and addresses were interesting and helpful.

The Ministerial Conference held its session on First day P. M., when the following topics were well discussed.

1. Open doors for Seventh-day Baptists. Prof. E. B. Shaw led the discussion with an interesting address, and was followed by others.

2. Colportage an Important Part of our Evangelism. On this topic, Prof. W. D. Thomas read a well written paper, urging this work as a valuable means toward our highest success.

3. Evangelism by Our Young People. This topic was discussed in an interesting paper by Jesse Hutchins, which was requested for publication in the SABBATH RECORDER.

4. The Financial Problem. In a paper read by his son Harold, W. H. Ingham explained the system of weekly offerings, the plan of the Conference Board, and strongly urged its adoption by all.

O. S. MILLS, SECRETARY.

MILTON JUNCTION, WIS., Jan. 24, 1905.

He who will not pray for others cannot pray for himself.

No man gains anything until he is willing to love everything.

It will take more than gold-loving hearts to make the golden age.

What the church needs is not fortifying so much as filling with life.

You cannot cover sin by offering 3 per cent. of the spoils to the church.

Special Notices.

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

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

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOPBORG, Pastor, 206-W. 54th Street.

THE SABBATH RECORDER.

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PLAINFIELD, N. J., FEB. 13, 1905.

WHOLE No. 3,129.

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The Sabbath Recorder.

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It is earnestly hoped that every lover of true education within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.
The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

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Nor age nor death assail the soul,
Material forms give way,
Leaves fall, flowers fade, and
Raven hair pales into whiteness.

Eyes, erst far-seeing, cease to focus,
And ears that once were swift
To catch a low-breathed whisper
Responseless grow, though thunders clamor.

This earthly house, ephemeral,
Frail shelter for a passing day,
Dissolves. So let it be, for
Love Divine hath thus ordained.

Who groweth old, as earth
Counts age, but hastens toward
That "Better yet to be," of which
Our Elder Brother often spoke.

Our infancy, this life on earth,
Has more of prophecy and promise
Than of perfected deeds,
Or of complete fulfillment.

"And why all this," you ask?
That we, redeemed, may welcome
Find, with joy and blessedness,
In mansions, Spirit-built, Eternal.

When these await, rough path,
Bruised feet, and thorn-torn hands
Are Wisdom's messengers, sent
To bring us best of lessons.

Give thou full welcome, then,
To Time's advancing years
Nor shrink because your steps
Draw near to rest and sunset.

All years are God's. They run before
To open up the Golden Gates.
Rejoice that you are older grown,
And confident, await His welcome.

FEBRUARY, 1905.

THE treasurer, F. J. Hubbard, has just received a letter which carries so valuable a lesson and shows such genuine consecration, that we have asked his permission to publish it, without violating the proprieties of private correspondence. It reads thus:

Jan. 25, 1905.

F. J. HUBBARD:

Sir.—The request of the Committee on Finance is at hand. It may be all right for some, but for myself, as I am situated, I have nothing to pledge. Forty years ago, I pledged my all to the Giver of All I receive, as His Spirit directs. Enclosed receive an order for fifty dollars, for the objects named.

The italics are ours. There is more than bus-

iness in such a letter. It is a sermon equal to that historic one, which ran thus: "He that giveth to the poor lendeth to the Lord. If you like that security, down with your money. Amen." We have given the entire letter, minus place of writing and signature. Its brevity, simplicity, and practicalness present a complete model for other readers. In such a letter we see the ripened fruitage of those forty years of consecrated life and possessions to the Cause of Christ. It seems needless to say that the writer of the letter is a "lone Sabbath-keeper," one whose communion with God must take the place of association with those of "like precious faith." With such evidence before us, who shall say that isolation means estrangement from God, or the Sabbath?

Our infancy, this life on earth, Has more of prophecy and promise Than of perfected deeds, Or of complete fulfillment.

"And why all this," you ask? That we, redeemed, may welcome Find, with joy and blessedness, In mansions, Spirit-built, Eternal.

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While Seventh-day Baptist churches do not meet the problem of which Mr. Decker writes, directly, it does come to them in connection with the Sabbath-school, which is essentially "the second service" in our churches: Those who have watched the results cannot fail to see many advantages in holding the Sabbath-school services as a distinct and second service on Sabbath-day. There are some churches, in country places, where a second service may not be feasible, although we believe that a second service is often possible, and that the effort to hold such a service would be valuable in every respect; but in smaller cities, and in villages, we think there is a definite loss when the entire Sabbath service is held in the forenoon. We desire also to turn the minds of our readers toward the question as to how far the popular notion concerning Sunday, which Mr. Decker describes, has influenced or is likely to influence Seventh-day Baptists in regard to the second, or Sabbath-school service. Everyone knows that in so far as Sabbath observance, or Sunday observance, is held to be a matter of choice and convenience, that opinion will do much toward determining the attendance on all public religious services. In view of those facts which Mr. Decker asserts, that the common Protestant practice is now in accord with the Roman Catholic theories and practices concerning Sunday observance, there is abundant reason for warning, in connection with the observance of the Sabbath by Seventh-day Baptists. To throw aside narrow views, and purely formal observance, does not necessitate a lower conception of the value of the Sabbath or of its sacredness. On the other hand, both the value and sacredness of the Sabbath, as well as its deeper spiritual meaning, ought to be strengthened as we are removed from the extreme formalism which obtained among the Jews, and which once marked Sunday observance, and was embodied in the Sunday legislation of the early colonial times in the United States. It must be kept in mind that an enlarged view of any question ought not to be, and is not necessarily the source of looser views, or of disregard. All changes in thought and action, which result from larger views of truth, ought to result in an increase of con-

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