

THE SABBATH RECORDER.

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The Sabbath Recorder.

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

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NOR AGE NOR DEATH.

A. H. L.
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?

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-

Rev. F. H. Decker, pastor of the Sunday Observance Congregational Church in Westerly, R. I., has been writing upon the question of church attendance, by men, in The Homiletic Review. He asserts that men do not generally attend either the mid-week, or the Sunday evening services. A significant, but accurate, description of the situation is made by Mr. Decker in the following sentences:

"Is it true that there is a falling off in the attendance of men upon the services of the Protestant church? No doubt such is the case with the Sunday evening and mid-week services, but I do not think that it is always true of the Sunday morning service. Toward the second Sunday service, the Protestant churches will have to take the attitude of the Roman Catholic Church, now that the conception of the Sabbath of that church has come to be practiced by Protestants generally. No doubt this change in the idea of Sunday has affected church attendance; it has made it impossible for most Protestant churches to maintain more than a mere shadow of the second service. And the pastor who is seeking to connect the second service with the more liberal Sabbath is engaged in a most depressing and fruitless effort, from which he would better turn aside as quickly as possible. For he will find that his attempt to induce his people to attend the second service will only result in making them less inclined to attend the first service."

Mr. Decker gives various reasons why men do not attend church, in addition to the changed opinions concerning Sunday and its observance. In closing, he declares that we are near a great renewal of interest in the church, because it is entering upon a larger mission, both as to its teachings and its work. He prophesies that



scientiousness and in the development of a larger spiritual conception, in both faith and practice. A marked weakness which has already become destructive in connection with Sunday observance, has come with, what are called, broader views of the question, and, as Mr. Decker plainly shows, these views however simple they may seem when compared with former views, have resulted in definite changes as to practice. The warning here suggested ought to be taken up by every pastor, that by wise teaching, he may guard his people against such results as are coming to Protestant churches in the matter of Sunday observance.

**Hindrances  
Conquered**

THE worth of hindrances is little understood. Hindrance and difficulty are part of the Divine plan Turned to Helps for our good, and for God's glory. When the doctrine of Evolution was first announced, many people feared that the Bible and Truth would suffer because of it. Now men see that Evolution is God's method in creation, and their belief in it gives larger and better views of Him, and firmer foundation for faith, than they could have without it. What was at first feared as a danger, has become a blessing. This illustrates an universal truth. All that we call hindrance has a definite mission in securing success. Real success is in ourselves, and its highest expression is found in the development of strength, faith, and hope, which incite to endeavor and lead to accomplishment. Something of this larger conception of the mission of hindrances must take possession of us before we are worth much to the world, or attain much which is of value to ourselves. We must first learn that a hindrance is not a thing because of which we may stop, nor is it something of which to complain. The overcoming of hindrances is the road to success, and the means of our higher development. This is as true in things spiritual as in things material or intellectual. The ministry of hindrances, for our good, is among the highest of earthly ministries. Hindrances challenge us to overcome them. What we need is the consciousness that with God's help we can overcome them and make them contribute to our highest good.

**Temptation is  
a Call to  
Victory.**

THE average definition of temptation is too low. We usually think of it as something evil, and all-powerful. We are likely to shrink from temptation, as Christian, in Bunyan's "Pilgrim's Progress," feared the lions which appeared in the way. When at last he faced them, they were held back by chains, which he could not see until he faced the lions. Such are all temptations. The promise that no one shall be tempted above that he is able to bear, is God's answer to the fear which assails us when temptations appear. Temptations are not simply hindrances. They are a challenge; and God has wisely ordained that the fighting element in every soul should awaken and rise with new strength, when challenged. As temptation is a challenge to battle, doubt is a challenge to investigation. Much that is best in our search after truth, is finally revealed, because, with limited knowledge, we are assailed by doubt. It is not too much to say, that both temptation and doubt yield good. They are sources of strength. They open the pathway to wisdom.

THERE is a marble yard near Granite for Monuments. where this is written. We pass it frequently; for sake of the lessons it teaches. A few weeks ago, there had just been unloaded at the yard a huge granite block, rough, irregular, with no beauty, and, as it was then, of no utility unless it could have been put, with a score of like pieces, in a stone fence. Slowly that block is undergoing change. Its irregularities are disappearing. It is assuming the form of a massive cube. By and by, the patient stone cutter will chisel some name upon it, some symbol of hope, some suggestion of immortality. It will be polished, beautified, and made a permanent monument, to stand as an expression of love, and an embodiment of riches. It will be a record of virtues, and a memento of affection. All this it will become, because those who have sought it, and wrought it into beauty, have fought every inch of the way. The granite has opposed them. The heart of the stone has defied them. At first, those rough corners laughed at the chisels which assailed it, and made derision over the light blows of the mallet. But the stone cutter knew his power. A thousand chisels were spoiled, as the work went on, but each was sent back to the refining fire that it might return with renewed edge, to continue the battle against the opposition of the granite. The workman grew weary, and sometimes his blows were slow and weak, but the love which sought the monument for affection's sake, held out a reward, the daily wage of the workman, and the final purchase-price to the dealer. The whole story is the story of love struggling for some permanent expression, some enduring monument. Nothing less than opposing granite was fit for such a monument. Wood could have been carved with one-thousandth part of the labor which the granite required. Clay could have been molded into a monument, in a few hours. Iron could have been melted and shaped; but all these would have been too ephemeral for love, too transitory for permanent work. The wood would have decayed. The clay would have crumbled. The iron would have rusted away. The granite will remain because of the opposing elements in it, because of the hindrances it placed in the pathway, when love sought a monument, and labor agreed to make it.—You see the lesson. Of the many applications, we note this. Divine love seeks to carve out from our lives, enduring treasures for itself. Therefore, do hindrances come. For that cause, difficulties arise. For that reason, God must be patient, and we must struggle on, even though we are weary with what seems fruitless efforts. Granite alone makes enduring monuments. Hindrances help us toward heaven.

**The Clay May  
Become  
Beautiful.**

WE have just said that clay cannot take the place of granite; but it has its uses, and may be beautified. Taken from the bank, pulverized, molded by the careful touches of the artist, it has taken the first step toward becoming a thing of beauty. But it must be fashioned with great exactness, and when molded, it must go into the thrice-heated furnace, until its elements are fused into new strength, and chemical changes take place, by which the clay is no longer earthy. When the fire has done its work, that which was fashioned with care becomes fit ornament for museum or parlor. It is no longer a lump of clay, shapeless and unbeauteous. It stands to represent

some Grecian or Egyptian vase, in which the beauty of the centuries is enshrined. Perhaps it would have been easier, could the clay tell its story, to remain in the quiet and darkness of the hillside, untouched by the grinding machine, unmolded on the wheel, and unburnt; but that would have been ease from the lowest standpoint, the ease of comparative ugliness and nothingness. The glory of the vase, which, being beautiful, beautifies and gives pleasure, and the glory of our attainments through trial and suffering, are alike. Seen from the lowest standpoint, souls may prefer to lie in the darkness and worthlessness of earthly life, rather than submit to the fashioning and firing and the polishing, which sorrow, trial, and suffering bring to them. But it is a law of God's universe that no fingers can mold to beauty, like the fingers of trial and suffering, and none can purify like the hands of sorrow. Someone has said that the beauty of the face of the Madonna, is "the beauty of pain;" but who thinks of the pain when they look on that face? An ancient Hebrew prophet used clay as an illustration of our place in the universe, and taught that we are the clay, and God is the potter who shapes us as He will, fashioning with love, firing in tenderness, that we may be to Him, and to the world, things of beauty. Of all the lives earth has known, that of Christ best illustrates the strengthening, beautifying, and glorifying of the soul through opposition, suffering, sorrow, death. With Him, as with every child of His, death was the doorway to glory. Who would turn away from that door, or shrink from the means by which the soul is fashioned into fitness, that it may enter there?

**The Simplest  
is Often the  
Greatest.**

OUR readers are familiar with the story of a preacher who delivered a series of lectures against infidelity for the sake of an intelligent man in his congregation, who was a doubter. These lectures marshaled arguments against infidelity, in an able manner, and they were delivered with great earnestness. Not long after, the man for whom they were especially meant, declared himself converted, and asked membership in the church. The preacher was greatly pleased, and, on a proper occasion, he asked the candidate, "Which of my discourses removed your doubt?" To his great disappointment and chagrin the man replied, your sermons and lectures did not influence me. As I was coming from the church one night, a poor woman stumbled on the steps, and I reached out my hand to assist her. She thanked me, and with a look in which genuine interest was expressed, said, "Do you love Jesus Christ?" I went home to think, and as a result of that woman's question, and my thinking, I now believe. This incident does not give evidence against able sermons and learned lectures. It does emphasize the value of every-day Christian life, on every occasion. It usually happens that the common occasions of life are the more important, and simpler lessons have greatest results. Few men are ever convinced of any truth, by disputation, and very few by logical argument. On the other hand, no doubting one is proof against the influence of simple genuine faith. We all appreciate more fully than can be demonstrated by analysis, the influence of life upon life. There is a power in the touch which souls make upon other souls, greater than words can command or argument produce. The truth

which this story conveys, and the lesson it teaches, as the Germans say, lie in the open hand. Be yourself a genuine believer, and let the power of Divine love, translated by your life, appear in the simpler things and common experiences of each day. Doubts melt before such lives, doubts which disputation is likely to increase.

ON Feb. 5, one year ago, diplomatic relations between Russia and Japan were broken. Our readers recall the swift procession of events thereafter. Japan struck sharp blows before Russia was ready or aware. Port Arthur was assailed. Korea was invaded. The victory at Yalu River followed quickly. Manchuria was crossed and Port Arthur was invested. The victory of Liaoyang hastened, and the mighty armies grappled with each other in the Shaker River. Port Arthur has fallen, and only the rigors of winter have delayed final results between the great armies facing each other in Manchuria. Probably no year in history has seen the beginning and advancement of events of deeper interest to the world, or of greater magnitude, as affecting the two nations directly involved. With the coming of the last few weeks, the new developments by way of incipient revolutions, throughout Russia, have added complications and enlarged interest, so that the second year of the war opens with an intensity equal to that of its beginning, though in somewhat different form. No one may prophesy immediate results, but this is clear; the Russia of past years cannot continue. Japan will never again be what she has been. Slowly and actually, if not rapidly and in form, the political, if not the geographical map of the world is undergoing permanent changes. Since we believe in the overruling of Divine wisdom, we believe that out of this cyclonic progress of the great struggle, although it is attended with terrible evils, permanent good will come. In another column will be found an outlined diary of the progress of the war. It will be of value for future reference.

**"THE GARDEN HYMN."**

Several communications concerning this old hymn have come to hand since our last issue. David E. Rice, Salemville, Pa.; Mrs. Mary Lu Ames, DeRuyter, N. Y.; W. G. Phillips, Cuba, Ill.; Ellery H. Burdick, Milton, Wis.; H. H. Whitford, Brookfield, N. Y.; T. S. Barber, Waterbury, Conn.; and A. S. Babcock, of Rockville, R. I., have written concerning it. In most cases there is nothing in this correspondence which was not published last week. The copy submitted by Mr. Babcock contains more stanzas than are in the other copies. He finds the hymn in an old Baptist hymn book published in 1837 by J. Manchester, Pawtucket, R. I., and also in a book entitled, "Select Hymns," published in 1842 in New London. The music he reports may be found in the "American Vocalist," published in 1849 in Boston. Mr. Babcock expresses the opinion that "the hymn is probably more than a hundred years old." The copy submitted by Mr. Babcock contains ten stanzas: We give the 6th, 7th, 8th and 10th, which, added to those published last week, give a full view of the hymn.

We feel that heaven is now begun,  
It issues from the shining throne  
Of Jesus Christ on high.

It comes in floods we can't contain,  
We drink, and drink, and drink again,  
And yet for more we cry.

But when we come to reign above,  
And all surround a throne of love,  
We'll drink a full supply,  
Jesus will lead his armies through  
To living fountains where they flow,  
Which never will run dry.

There we shall reign and shout and sing,  
And make the heavenly regions ring—  
When all the saints get home,  
Come on, come on, my brethren dear,  
Soon shall we meet together there,  
For Jesus bids us come.

Then on that peaceful happy shore  
We'll sing and shout, our sufferings o'er,  
In sweet redeeming love;  
We'll shout and praise our conquering King  
Who died himself that he might bring  
Us rebels home to God.

We have given more than usual space to this old hymn, with the special purpose of calling the attention of our readers to the value of singing in connection with religious services.

**SUMMARY OF NEWS.**

It is said that there are about two thousand Japanese in and around the city of New York. Two hundred of these have professed Christianity. There are twenty students in Columbia University who are Japanese, and eleven in Union Theological Seminary. There are many Japanese in other schools, so that the proportion of these foreigners who are seeking intellectual culture is much greater than that of other foreign races. The number of Japanese, who are becoming traders of prominence, is steadily increasing. There are twenty stores and offices in New York which represent large concerns in Japan. It is also said that the few who are temporarily filling the place of cooks or butlers, and are in similar forms of business, are discontented; being ambitious to reach a higher place. In this fact may be found valuable suggestions concerning the success of the Japanese at home, and in their great struggle with Russia. It is another illustration of the power of "the man behind the gun."

Arrangements for the use of electricity on the New York Central Railroad have been going forward in a quiet manner for some time. It is now announced that, within three years, electricity only will be used in the city of New York and within a radius of at least forty miles on the Central Railroad. Senator Depew, who speaks with authority, declares that this is but the first step toward the use of electricity on Transcontinental Lines. He is quoted as saying: "This is the age of electricity, and we have yet to discover a limit to the wonders of which that energy is capable. It seems only yesterday that we marvelled at the electrically driven street car—it was about in 1888—yet today we are preparing for the electric railroads which will run from the Atlantic to the Pacific. Seventy-five years ago the steam locomotive had not by any means firmly established its claim to serious consideration as a factor in heavy traffic; yet its dirge is being sounded today by the hammers which are building the paths for the new motive power." The successful application of electricity in all cases where tunnels exist, will

be hailed as a special boon by the traveling public.

The past week has been one of storm, throughout the United States. Rain, sleet, and snow, the latter being abundant in most places, brought great discomfort, at the opening of the week. The Middle West and the Atlantic Coast, at a point far beyond the usual line, southward, were swept by storm, excessive cold, and great discomfort. The situation was repeated, from day to day, and the week closed with the situation still serious in many places. Communication by way of telephone and telegraph was much impeded, and all business interests suffered accordingly. Difficulty and loss, because of ice, on the Northern Atlantic Coast, from Newfoundland southward, has been much greater than for many years past. Nantucket Sound, Vineyard Sound, and Narragansett Bay were filled with ice and practically closed. Up to the middle of February, at least, the record for winter weather will be unusually severe.

The situation in Russia has not changed in any essential feature, during the week. The revolt in Poland has gained strength. Martial Law has been proclaimed in various sections. There have been many collisions between the police and the people, and many deaths at the hands of the police. Business is much interfered with, and no little suffering has resulted for want of food and other comforts. The extreme cold weather has prevented much activity between the armies in Manchuria, although desultory fighting has continued during the week. There have been rumors that incipient revolution at home would compel Russia to take some steps toward securing peace. The inquiry concerning the North Sea affair goes forward before the Commission in Paris. On Feb. 6, the Prosecutor General of Finland, Soisalon Soininen, was killed. The murderer was captured, and it was found that the officer was killed for political reasons. All these things intensify the fear that a "Reign of Terror" may appear. A new strike has appeared at St. Petersburg.

A prominent feature of interest in Congress, during the week, has been the discussion of the Statehood Bill. It has passed the Senate, in a modified form. Oklahoma and Indian Territory, by this bill, are admitted as one state, and New Mexico as another. Arizona is left out. It is said that the bill, as thus formulated, is likely to pass the House of Representatives, although at the present writing, that result does not seem certain. One feature of the bill is much to be commended, viz., a provision that the sale of intoxicating liquors in Oklahoma and Indian Territory is forbidden for a period of twenty-one years.

The ocean steamer, Damara, of the Furness line, was lost on the rocks thirty miles east of Halifax, on Feb. 8. Part of the ship's crew, eighteen in number, reached Point Pleasant in one of the life boats, and later, it was reported that another life boat, after a terrible struggle, had also reached safety with the rest of the crew and a few passengers.

That crime does not go wholly undetected has been shown by an incident, during the week. The United States Treasury officers, in the city of New York, discovered that a bond for ten thousand dollars, which was stolen from the Manhattan Savings Institution in 1879, has just been thrown upon the market. It was traced to one Dr. Wilcoxon, who was arrested. Accord-



ing to his story, he received the bond from others, in good faith.

On Feb. 9, the formal counting of the electoral votes was made at a joint session of the Senate and House of Representatives, in Washington. The announcement was that Roosevelt and Fairbanks had received 336 electoral votes, and Parker and Davis, 140.

A bill enlarging the power of the National Government to determine rates upon railroads has passed the House of Representatives. Probably it will not be considered at any length by the Senate, at the present session of Congress. The bill has been somewhat hastily pushed through the House, and will need further consideration. Nevertheless, the passage of such a bill is a step in the right direction, and because of its passage, practical legislation in that direction will be hastened.

The growing demand for india rubber for use in manufacturing in the United States is illustrated by some figures just presented by the Department of Commerce and Labor through its Bureau of Statistics. They show that the value of india rubber imported into the United States has grown from 10 million dollars in 1884 to 44 millions in 1904, and that the total value of india rubber imports in the period 1884-1904 is, in round terms, about 440 millions of dollars. This increase in the value of rubber imported is due in part, however, to an advance in price, the average value per pound of the imports of crude rubber (including gutta-percha) having been in 1884, 43 cents, and in 1904, 70 cents. The total quantity of rubber imported in a crude state in 1884 was 26,672,563 pounds, and in 1904, 61,889,758 pounds.

## Home News.

LITTLE GENESSE, N. Y.—The general condition of affairs in the church and community, at Little Genesee, continues much the same. The regular services of the church are fairly well attended, with some indications of a growing interest. The Week of Prayer, Jan. 1-8, was observed, when the topics suggested by The Evangelical Alliance, were followed, and to those who were permitted to attend, it was a season of both pleasure and profit. An effort is being made to hold services on Sunday evenings, in the hope that some additional good may follow. At the reorganization of the Sabbath School, Elder J. L. Hull was chosen Superintendent; Mrs. Florence Hull, Assistant; Miss Anna Crandall, Secretary; Carl Crandall, Treasurer; Deacon O. E. Burdick, Chorister; Mrs. Alice Prindle, Assistant; Miss Nettie Wells, Organist; and Miss Flora Slade, Assistant. An effort is being made to establish a Home Department, which is giving some promise of success.

The recent election of officers for the Christian Endeavor Society resulted in the choice of Earl Crandall, President; Charles Slade, Vice-President; Flora Slade, Secretary; Miss Lu Langworthy, Corresponding Secretary; Mrs. Amy Crandall, Treasurer; Flora Slade and Laura Sanford, Junior Superintendents. On the evening of Dec. 28th Bro. Theo. G. Davis of Alfred, gave his lecture on China, with illustration, which was very interesting and entertaining. On the evening after the Sabbath, Jan. 14th, a Missionary Concert, under the direction of the Missionary Committee of the C. E. Society was given, consisting of songs and recitations, by some of the boys and girls; a brief Bi-

ography of Mr. and Mrs. Waring of Shanghai, China, who died quite suddenly of typhus fever in Aug., 1903, leaving three little orphan children, read by the pastor; an instrumental duet; a vocal duet by young ladies, and songs by a quartet of gentlemen. The sum of \$10 was realized, which is to be appropriated toward the education of the oldest of the three children mentioned in the biography above referred to. On Sabbath, Jan. 28th, we are expecting Brother Witter to preach, at our morning service, and in the evening to give us his illustrated lecture on his recent trip to the Holy Land.

We are also interested in the "Financial Problem" our people are trying to solve, and in "Aggressive Sabbath Reform" as recently proposed by our Tract Board. The pastor preached on tithing, Jan. 14th, to a very attentive and interested audience. He has also sought to commend and interest the people in the efforts of our "Board of Systematic Benevolence," and has hopes that the matter is receiving favorable consideration. Some have already adopted the plan. One of the leading men in the church, recently said publicly, that he had "modified his views upon this subject a good deal in the last three years," and the same man has earnestly urged the adoption of the plan proposed by the Board. What is needed is to patiently, kindly and persistently keep the matter before the people, and in time the plan proposed, or a better one, if such there may be, will be adopted.

The social element in our society is not altogether overlooked. Sometime in Oct. the C. E. Society had a very pleasant sociable at the home of Brother Marcellus Burdick, at which time the president of the Young People's Board was present and gave us a stirring address on Christian Endeavor work. On the evening of Jan. 19th the Ladies' Benevolent Society gave a "Birthday sociable and entertainment" at the home of the president, Mrs. E. C. Wells, when the handsome little sum of \$44.24 was raised toward repapering the church.

The pastor and his wife have not been forgotten. On election day (Nov. 8) a goodly number of the elderly and middle aged people of the society called at the parsonage, furnished the dinner, and made the day one of joy and good cheer, especially to the occupants of the parsonage. Before they went away, Brother George Case, in behalf of the company, presented to the pastor and his wife, a dozen silver-plated fruit knives, as a slight token of regard. Jan. 21st being the pastor's birthday, and the fact becoming known to a few of the Christian Endeavorers some twenty-four of the middle-aged and young people called, to help him "remember his first birthday in Little Genesee." A very pleasant evening was spent, and crowned with wishes for many more returns of the anniversary. The winter thus far has been mild and pleasant. December gave us a few mornings with below-zero temperature, the maximum being 18 degrees. January has been, to the present date (25) even more moderate, this morning being the first below zero record, (2 degrees) for the month. Sleighting is fine with about ten or twelve inches of snow. Health good. Business lively. S. H. P.

Jan. 25, 1905.

BATTLE CREEK, MICH.—Interest in our work in this city is steadily growing. The growth is not rapid. It takes time to overcome prejudices, and correct misapprehensions, and people

who have, for any cause, given up one connection or fellowship do not wish to form another until they are satisfied that they know what it is and how much it means to become identified with it. On Friday evening, the 27th, the first regular prayer meeting of the church was held at the home of Deacon F. B. Hunt. Fourteen were present, and a most precious season was enjoyed. These meetings are to be continued at the homes of the members. On Sabbath afternoon the hall in the Peterson Block (not Carpenter) was well filled, fifty or more being present. Dr. Platts preached on Christian character, from the text, "By the grace of God I am what I am." After the service a Sabbath School was organized by the election of Bro. E. P. Dexter, Superintendent, and Miss Georgia Hunt, Secretary and Treasurer. We are to take up the study of the gospel by John. We now begin to feel that we are getting well in line with the work of a Seventh-day Baptist church. We need the sympathies and prayers of all the brotherhood. On Sunday evening Dr. Platts again preached at the hall, on the Average Man, from the text: "The Common People Heard Him Gladly." The meeting was not as large as on Sabbath, but all who were present were greatly helped and encouraged. These Sunday evening meetings are to be continued. L. A. P.

SCOTT, N. Y.—As there has been no news in THE RECORDER from Scott for some weeks, I send a few lines, though the news may not be so satisfactory as we could wish. We have been having good sleighing, for all purposes, since about the fifteenth of November, not snow enough to be burdensome, in the roads or out, with mercury running from ten below zero, to twenty-five above. Elder W. H. Ernst is serving us as pastor, but expects to leave in April and go to his home in the West. Our congregation is growing smaller by deaths, removals, and other causes. We have not been rearing many young people, in the last fifteen or twenty years, and most of those in our families, when they come to maturity and are able to command full wages, find the prices paid by shops in the country, by farmers, so they go into the shops, both men and women. Some farmers have paid prices for labor to compete with the shop prices until they have reached the brink of financial ruin, so they conclude to work what land they can, with the help they can secure reasonably, and let the rest go. We have a surplus of land in this township, not that we have more land than we had fifty years ago, but less inhabitants, by about five hundred, and hence the surplus land. We want a few families of good Seventh-day Baptists to move here, having a goodly number of children to supply the places of those who go out from us, by death, and in other ways. We can furnish good farms for several families, at reasonable figures, for sale or rent, or on any terms to get the land cultivated. Some of our old people are on the sick list, such as Dolphin D. Burdick, Wilbur H. Maxson, Lewis S. Hazard, and E. H. P. Potter, who has been confined to his bed since last September. E. H. P. P.

JACKSON CENTRE, OHIO.—Our evangelistic meetings closed last First-day evening, having run about three weeks. Last Sabbath sixteen offered for baptism and church membership. Two united on testimony, and one by letter. The

meetings, under the direction of Brother Seager, have been, from the very start, full of interest, and the attendance has been excellent. The practical sermons of the evangelist and his impressive singing have been productive of much good. We have been pleased to hear new voices in testimony, and also some who have again taken up the work for the Master.

I am very much interested in the vital and much-needed work which the Tract Society purposes to undertake. That work needs to run on two lines. One, outward. Call to those who are ignorant of the Sabbath, scattering and sowing the seeds of truth, enlightening the understanding and quickening the conscience. The other line should be inward, a call to our own people to keep a better conscience as to Sabbath-breaking, or rather, to follow conscience in a better observance of the Sabbath. Our churches ought to be central stations for the spreading of Sabbath truth, but the fact is, that seldom, if ever, do they receive additions from that source. I hope to find time soon to more fully express myself on this all important topic.

Our Sabbath-school reorganized for the year, with the following officers: Dr. L. M. Babcock, superintendent; J. D. Jones, vice-superintendent; J. D. Jones, chorister; Norma Jones, organist; Miss Bell Davis, secretary; P. R. Simpson, treasurer. We are now to have Teachers' Meetings. J. G. B.

ADAMS CENTRE, N. Y.—THE RECORDER has no knowledge of the "Study Club" at Adams Centre, except what is suggested by the programs which appear in the Jefferson County Journal each week. From what these programs indicate we judge that the Study Club is an organization which merits commendation, one from which young people in other places can gain valuable suggestions. Here is the notice from the Journal of Jan. 24:

Last Thursday evening the Study Club met with Mrs. F. C. Bailey. The program was: Lesson, Mrs. Anna Green; International Law, G. W. Davis. On next Monday evening the club will meet with Mrs. C. N. Green. The program will be: Lesson, 1658-1740, Mrs. Bailey; Paper, German Life in Town and Country, Miss Cagwin; Music; German Customs, Mrs. Anna Green; Current Topics.

Can some friend in Adams Centre tell our readers something more about the Study Club. Surely such a program for an evening each week, is so far ahead of "whist," or "dancing" that there is no chance for comparison.

NORTH LOUP, NEB.—As there has been nothing in the Home News Department from North Loup, for some time, it might be interesting to some, to hear from this locality. From a material point of view, the people here have been greatly blessed with a large harvest, the past year. Enormous quantities of field corn and popcorn have been shipped from this place, and much is still being handled daily, and will be for weeks to come.

From a spiritual view point, I know of no church where there is manifested a greater degree of true piety than here. It would be hard to find a church, in any denomination, where a larger percentage of the church members attend the weekly prayer meeting, and they come for service. These meetings are held for one hour and a quarter, and the time is always filled. The pastor invariably has to close the meeting while

others are ready to take part. The young people's societies are doing excellent work. The Junior Society, under the efficient direction of its superintendent, is by far the best I ever saw. The pastor can write thus, somewhat boastfully now, because he can do it without seeming to reflect credit, in any degree, on himself for this favorable condition of the church, as he has been here but a short time, and he is glad to say that this condition was here when he arrived. "Other men labored, and we have entered into their labors." Our anxiety and prayer is, that the standard may not be lowered, but raised even higher. This cannot be done unless the leaders are passive, under the directing of the Holy Spirit, and such passivity generally expresses itself in the most intense activity.

The pastor's family are comfortably located in the parsonage, and are enjoying their work. The people are so good and considerate that one could not feel otherwise than very much at home.

The first "annual dinner," in the history of this society, held the 22nd inst., was a pronounced success, and was greatly enjoyed by the large number present. Two public halls, situated near together, were secured for the purpose, at a nominal expense, one for entertainment and visiting, the other as the dining room. These made ample provision for comfort, in every way, and for the children to have a royal good time without converting the house, solemnly dedicated to the worship of God, into a place of merriment and feasting. At the annual church meeting the pastor was very much surprised at a very hearty vote to increase his salary one hundred dollars. The church also voted to pay fifty dollars to the Missionary Society, by virtue of which the pastor and his wife are to become life members of that Society.

North Loup is a good place to live in, and if any Sabbath-keepers are thinking of moving to a new location, it might be to their interest to investigate concerning this place. Good land can be bought here for forty dollars to forty-five dollars per acre. A good church, a high school, modern up-to-date stores, a good bank, a beautiful and fertile country, with excellent society and a high moral and religious standard, are conditions not to be found in many localities where land is so cheap. How much better that our people move to such a locality than to scatter out into isolated places where they become "lone Sabbath-keepers," and, in the great majority of cases, the young people, if not the parents, of such families are soon lost to us. We have plenty of room here for many more Sabbath-keeping families. I wish to make a personal request, through THE RECORDER, to every Seventh-day Baptist within a radius of seventy-five miles of North Loup, to send me his address. I also wish the address of every non-resident member of the North Loup church. M. B. KELLY.

LEONARDSVILLE, N. Y.—From the Brookfield Courier, Feb. 8, 1905, we learn that "Gospel meetings conducted by Rev. Clayton A. Burdick of Westerly, R. I., have been in progress since last week Tuesday, at Leonardsville, N. Y." The Courier says, "Mr. Burdick has gained in power as a speaker since he was previously here. The sermons which he delivers every night are broad-minded, up-lifting and impressive, and cannot fail to accomplish the results most desired."

## Sacred Time.

Continued from Page 76, Jan. 30.

The day had to be taken as the standard for time, for the evening and the morning being always exactly of a length from point to point which was unchangeable.

The Jewish year now begins with the month Tisri, which answers to our "September," and ends with Elul, which answer to "August."

Why the commencement of the year should have been established on the first day of January in the place of Tisri, or September, we are unable to say or even conjecture. Perhaps it was out of hatred to the Jews, but as God had not specified a particular day on which to begin to count the age of the world in years, some potentate somewhere, perhaps it was Ugo Buoncompagni, or Pope Gregory VIII, as he was a great mathematician and the author of the Gregorian Calendar, A. D., 1585. Be that as it may, the months are not even in length of time in days, or in number of months, as there were formerly thirteen. The poet, when he sings of the yearly division into months, begins thus:

"Thirty days hath September,

April, June and November,

All the rest have thirty one,

Except the month of February alone,

Which to itself claimeth just eight and a score,

On every leap year we give it one more."

Chronologically we approach the Christian era or New Testament times, having from the "beginning" endeavored to state the facts as they occurred in the creation of days, weeks, and years by their all-wise creator, and also his divisions and commands as to their future use.

As to the months; they were well known (though varied) by many nations in Old Testament time, and their use in determining given points in time, yet they were not revealed to Moses for record, as were the darkness and light, being divided, making an evening and a morning, but when combined constituting a day. We have secured, we think, sufficient "Bible" evidence enough to show that the days, weeks, and years, as God arranged them, in their order, at the creation, have been daily, weekly, and yearly, duplicated, down through the ages, from the creation, to the coming of the Saviour.

So far we have not made the discovery of any change whatever in the regular order of time and we now step over an apparent line between the Old and New Testament, taking with us everything that God has done and sanctioned, relating to the subject we have in hand.

When God said, "Let us make man," the invitation, we believe, was extended to his son, our blessed Redeemer, who was present and took an interesting part in everything "that was made."

It seems proper, before entering the New Testament, that we should connect Old Testament time with the New, inasmuch as our Blessed Saviour is to be referred to and the evidence connecting him with the past should be set forth to establish his power as being supreme on earth.

"And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go."

To be Continued.



# Missions.

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

As we scan our churches and congregations, and become more acquainted with them, we are made very anxious when we see so many of our young men leaving the Sabbath for business and worldly considerations. Perhaps this occurs more in our Eastern than in our Western churches. In the East it is business, business, and a young man feels he must get into some business for a livelihood, and for a life work. We have not as many industrial enterprises as we ought to have as a people in which our young men could find employment. Our young men as a rule have not the means or capital to engage in business enterprises of their own. It takes more capital now than it used to take to carry on successfully a business, and in this day of sharp competition, one must make or sell a superior article to command trade and make business a success. Could not our young men in various places among us combine the means they have and their energy, and make business enterprises of their own: a Seventh-day Baptist business enterprise, which will not conflict with Sabbath-keeping, and will furnish employment for Seventh-day Baptist young people. We for one, would like to see some of our wide awake, capable and energetic young men try it. Again, why could not and should not our middle aged and more aged men, who have means, start such enterprises among us; or help young men who have training and ability for business, to start and carry on such enterprises. They would be a blessing to the young men and to our cause as a people. We would like to see these middle aged and older men try it.

BUT there is another view to this question. We just admire and feel like taking off our hat to the Seventh-day Baptist young man, staunch in principle and strong in the faith, who says and means it: "I will keep the Sabbath let what will come, and business must come to the Sabbath, and not the Sabbath to the business." Thank God, we have such young and younger men among us, and they are not a few, but we wish we had more young men of that grace and grit. There is a success that is infinitely higher and more important than business or worldly success. In view of time and eternity it is a great deal better to get on toward God than to get on in the world and in it get away from God. No one can get on toward God and be disobedient to His holy commands. Disobedience to God, the All loving Father, is the road that leads to spiritual decay and death. We have in our mind some young men who were our associates in our young manhood days; we went to the prayer meeting together, and they used to take part in the meeting, but they thought they could not keep the Sabbath and get on in the world, so left it for business and employment, and they soon lost their religion, became wanderers from God, and some of them became skeptic and infidelic in their views of the Bible, Jesus Christ and of salvation. We have not the least doubt that in their cases, the leaving of the Sabbath for worldly considerations was the start to their religious and spiritual decay. We are more and more convinced that in the home life, church life, and social life, that our young people should be more thoroughly grounded and rooted in the truth as it is in Christ Jesus, and

Sabbath truth is a part of it; that they shall become staunch in and loyal to principle, and have an unswerving purpose to be right and stand right with God.

BUT there are some of our young men who say we cannot keep the Sabbath and succeed in business. Now, we do not believe any such thing. Why? Because we have too many evidences among us that disprove it. We know one who started as a young married man in a clothing and gents' furnishing store in a town where he was the only Seventh-day Baptist family, entirely envied by First-day people, and he has succeeded in his business; store shut up every Sabbath; kept open on Sunday, the family loyal to the Sabbath, and he respected for his Sabbath principle and loyalty thereto, and as a citizen and an upright business man in his town. We know of another man who started his business life as an architect in a large city, and is successful, and is a loyal, staunch Seventh-day Baptist in his faith and practice. We know a family in which were three brothers. Two of the brothers went into a neighboring city and into business and left the Sabbath, because they thought they could not succeed in it, carry on successfully their business, and keep the Sabbath. The other brother would not forsake the Sabbath for any consideration, but would stay in his own community where he could have and enjoy Sabbath privileges, and do the best he could. Not many years thereafter he could buy out his brothers several times over. One may say it was in the man to succeed better than his brothers. We think otherwise. We believe a righteous God in fulfillment to his promise blessed him in his loyalty to the Sabbath and to His law. The business world cares very little what day of the week one keeps for the Sabbath. It asks: "Can you do what we want to have done, and a little better than others, if so, we want you to do it." "Have you a superior article to sell than the other fellow; if you have, we want it." The world looks to what we are, what we can do, and what we have it wants and will have, not to our religious beliefs or the day we keep. When our young men consider a business they wish to follow, and the relation of Sabbath keeping to it, they should first consult God and his promises to the course they should pursue, and in connection therewith the experience and evidence of good, loyal men. The Psalmist David testified: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37: 25. Also the 34th verse: "Wait on the Lord and keep his way and he shall exalt thee to inherit the land." Read Ps. 1: 1-3, the condition and the promise. The promise and assurance in Is. 18: 13, and 14, should lead every Seventh-day Baptist young man to consider: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

### TRANSFORMING A TOWN.

Here is a letter quite out of the ordinary. It comes from Rev. Asa Zadel Hall, pastor of the

church at Saguache, Colo., and shows what faith and pluck, with God's blessing, can accomplish: For several years the Home Mission Society has been pouring money into Saguache with little apparent result. This has been regarded as an unfruitful field. When I came here last September I was told I could do nothing with Saguache. "The people are too conservative," "the town is too wicked," "there is too much organized opposition." These were some of the encouraging remarks I heard then. The trustees had arranged to close the church and rent the parsonage. The Lord's plans were different. Rev. C. Richard Betts, the State missionary evangelist, has been with us for a four weeks' meeting. During his stay the town received a great shaking up. Non-church-going people flocked to our services. The meetings became the much talked of affairs of the town. Without sensationalism or the use of any clap-trap methods the meetings swept in 60 souls who expressed a desire to live the Christian life. Of this number more than half definitely decided for Christ and through individual work many others will follow. When the meetings were about half over we built a baptistery in the church; Dr. Betts and I handling the shovel and saw along with the others who assisted the carpenters. I have been holding this appointment with that at Center, a town 25 miles south. Now the Saguache people wish me to give them all my time, and are raising the requisite funds. One week ago we organized a Christian Endeavor Society, and 32 are enrolled. I have a young men's Bible class with ten enrolled at the start. I think the prospects are bright for Saguache freeing herself from outside help during the year.—*The Baptist Home Mission Monthly.*

### PROGRESS IN MEXICO.

The Baptist work in San Luis has had a checkered history. At one time a prosperous mission, it has suffered much from frequent change of pastors and from having had no settled abode till the recent purchase of property by the Home Mission Society. From these and other causes we found a group of only fourteen, including five American workers in the mission, at the first preaching service. Owing to the scarcity of pastors Sr. Cavazos was obliged to go at once to another field, leaving us in a fanatical city with scant knowledge of the language.

Few things looked hopeful at the beginning. We lived in one room and tried not to be cheated beyond reason by some masons who were making necessary repairs; the fleas nearly gave us a fever till we got partially inoculated; and at the services there were even a bit fewer to hear the American's Spanish. But we set our teeth and held on. The lady missionaries from the Woman's Society worked faithfully. Numbers and interest began to grow slowly. As we became better acquainted with the people and language we got hold of one here and another there. A spirit of personal work, which characterized the church in days past, began to show itself. As a result the Mexican part of the congregation has doubled in these first eight months, and better still there is a spirit and determination to go forward. The progress, to be sure, is small. Past times have seen larger numbers than gather at this rebuilding in another part of the city and on almost new foundations. We hope, however, that when again established the church may be free from the vicissitudes which have marked its past.

We have a vigorous Young People's Union, which the Mexicans support heartily. Two of our small number are students for the ministry: Clemente Rodriguez, who went to Torreon for his first term a year ago, and Genaro Ruiz, who is studying with me, preparing to go next year. Both are bright boys. The spirit of the city is strongly even fanatically, against the gospel. Progress must be slow and difficult, but progress there will be if the present spirit of the congregation continues. From the interest shown by several of the young people I am hoping that before long we may be rejoiced and strengthened by conversions.—*The Baptist Home Mission Monthly.*

### TREASURER'S REPORT.

For the Month of January, 1905.

Geo. H. UTTER, Treasurer.

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in Treasury, January 1, 1905	\$ 919 66
Woman's Executive Board:	
Boys' School	\$ 30 00
Home Missions	2 50
General Fund	51 97
Collectors by L. D. Seager:	
Bethel, Ill.	\$ 2 50
Stone Fort, Ill.	14 00
L. Irene Van Horn, Boulder, Col.	1 50
Memorial Board:	
Income of Missionary Society Fund	\$ 3 70
50 per cent. income from D. C. Burdick farm	166 47
C. E. Crandall, Chicago, Ill.	5 00
Booth Bond, Aberdeen, W. Va.	2 50
Mrs. L. A. Davis, Westfield, Pa.	75
Mrs. Perry Potter, Andover, N. Y.	50
Mrs. Hattie Richmond, Kiester, Minn.	11 00
Mrs. Sarah A. Davis, Lynn, Kansas	1 00
Emma C. Witter, Wausau, Wis.	50
O. D. Sherman, Richburg, N. Y.	3 00
S. C. Maxson, Syracuse, N. Y.	5 00
A Sabbath-Keeper, Ocala, Fla.	1 00
Income from Permanent Fund	88 75
Andred J. Greene, Adams Center, N. Y.	10 00
J. A. and S. A. Millikin, Butler, Okla.	5 00
Mrs. M. E. F. Wood, Tom's River, N. J.	5 00
Dr. Palmberg	10 00
A. C. Burdick, Alfred, N. Y.	5 00
Mrs. D. R. Coon, Aturdale, Wis.	5 00
Mrs. M. V. Barber, Almond, N. Y.	50
Luella C. Worden, Providence, R. I.	2 00
Collected on field by G. H. F. Randolph	7 00
Sabbath Schools:	
Scott, N. Y.	1 19
Westerly, R. I.	3 27
West Edmeston, N. Y.	75
Farina, Ill.	18 00
Churches:	
Ashaway, R. I.	71 72
Leonardsville, N. Y.	5 50
Andover, N. Y.	5 12
North Loup, Neb.	9 50
Dodge Center, Minn.	5 00
Plainfield, N. J.	20 80
Rock River, Wis.	3 00
Adams Center, N. Y.	7 83
Farina, Ill.	4 28
Alfred Station, N. Y.	19 56
New York, N. Y.	12 62
Brookfield, N. Y.	6 40
Chicago, Ill.	15 00
Salemville, Pa.	2 00
New Auburn, Minn.	8 00
Second Verona, N. Y.	1 00
Cumberland, N. C.	8 50
Pulpit subscriptions	24 15
Collected at Jackson Center, Ohio	27 00
Subscriptions for Debt:	
C. F. Randolph, Ashaway, R. I.	\$ 10 00
S. R. Wheeler, Bridgeton, N. J.	5 00
Church at Ashaway, R. I.	110 50
Henry Thorngate, N. W. Babcock, J. B. Williams, H. A. Chase, H. E. Davis, North Loup, Neb.	25 00

Church at North Loup, Neb.	25 00
L. D. Seager, Farina, Ill.	10 00
Wm. L. Burdick, Ashaway, R. I.	10 00
Mrs. C. D. Potter, Belmont, N. Y.	30 00
"A Friend"	100 00
Church at New York City	20 00
C. C. Chipman, New York City	25 00
E. K. Burdick, Nortonville, Kansas	50 00
E. M. Glaspey, Nortonville, Kansas	10 00
Mrs. Hannah Maxson, Nortonville, Kansas	10 00
Alfred Collins, Westerly, R. I.	5 00
O. D. Greene, Adams Center, N. Y.	50 00
D. J. Clarke, Milton, Wisconsin	10 00
	505 50
	\$2,945 49

CR.

O. U. Whitford, balance on Salary, etc., quarter ending Dec. 31, 1904	\$ 151 89
G. H. Fitz Randolph, salary and expenses, quarter ending Dec. 31, 1904	170 65
George Seeley, salary, quarter ending Dec. 31, 1904	37 50
R. S. Wilson, balance on salary, quarter ending, Dec. 31, 1904	65 00
D. H. Davis, salary six months, ending June 30, 1905	500 00
J. W. Crofoot, salary six months, ending June 30, 1905	500 00
Rosa W. Palmberg, salary six months, ending June 30, 1905	300 00
G. Velthuysen, salary six months ending June 30, 1905	150 00
F. J. Bakker, salary six months ending June 30, 1905	110 00
Churches:	
First Westerly, quarter ending Dec. 31, 1904	50 00
Second Westerly, Niantic, quarter ending Dec. 31, 1904	12 50
Hebron Center, Pa., quarter ending Nov. 1, 1904	12 50
Richburg, N. Y., six months, ending Dec. 31, 1904	37 50
Hartsville, N. Y., quarter ending Dec. 31, 1904	12 50
Portville, N. Y., quarter ending Dec. 31, 1904	18 75
Cumberland, N. C., quarter ending Dec. 31, 1904	6 25
Welton, Iowa, quarter ending Dec. 31, 1904	18 75
Boulder, Col., quarter ending Dec. 31, 1904	37 50
Rock River, Wis., quarter ending Dec. 31, 1904	12 50
Stokes, Ohio, quarter ending Dec. 31, 1904	25 00
Delaware, Mo., quarter ending Dec. 31, 1904	6 25
Little Prairie, Mo., quarter ending Dec. 31, 1904	6 25
Hammond, La., quarter ending Dec. 31, 1904	50 00
L. D. Seager, salary and traveling expenses M. G. Townsend, salary and traveling expenses in December, 1904	169 00
Pulpits in January	16 66
O. D. Sherman, postage, etc., on Pulpit	34 16
Interest	3 00
Loan	54 07
Cash in treasury, Feb. 1, 1905	300 00
	77 31
	\$2,945 49

E. and O. E.  
Geo. H. UTTER, Treasurer.

### REBUKING THE INDOLENT.

Two darkies lay sprawled on the levee on a hot day. Moses drew a long sigh and said, "Heey-a-h-h! Ah wish Ah had a hund'd water-melions." Tom's eyes lighted dimly. "Hum-y-a-h! Dat would suttenly be fine. An' ef yo' had a hund'ed watermelions would yo' gib me fifty?" "No, Ah woudn't gib yo' no fifty water-melions." "Would yo' gib me twenty-five?" "No, Ah woudn't gib yo' no twenty-five." "Seems to me yous powahful stingy, Mose. Wouldn't yo—wouldn't yo gib me one?" "No, Ah woudn't gib yo' one. Look a hyah niggah, are you' so good-fer-nuffin lazy dat yo' cain't wish fo' yo' own watermelions?"

### CHRONOLOGY OF FIRST YEAR OF RUSSIAN WAR.

1904.  
February 5—Japanese and Russian representatives at St. Petersburg and Tokio given their passports.  
February 7—Japanese seize Masanpho, Korea, as a troop base.  
February 8-9—Variag and Korietz destroyed in Chemulpho harbor, and Togo attacks Port Arthur fleet.  
February 10—Tsar declares war. Japanese occupy Seoul.  
February 11—Japan declares war. The United States announces neutrality.  
February 12—Sinking of the Russian mineboat Yenesel; 96 lives lost.  
March 1—Kamimura's squadron bombards Vladivostok.  
March 27—Kuropatkin reaches Mukden. Japanese take Chongu.  
May 1—Kuroki crosses the Yalu, driving back Sassulitch.  
May 4—Japanese take Fengwangcheng.  
May 5—Japanese land at Pitsewo and begin to invest Port Arthur.  
May 11—Russians evacuate Dalny, destroying the town.  
May 26-27—Battles of Nanshan Hill and Kinchow; loss, 5,130.  
May 30—Japanese occupy Fort Dalny.  
June 14-15—Oku defeats Stackelberg at Vafangow; loss, 11,000.  
June 17—Battle of Motien Pass; Russians driven back.  
June 18—Japanese take Kinsan Heights.  
June 30-31—Battle of Haicheng; loss, 5,700.  
July 17—Russian cruisers seize neutral vessels in the Red Sea.  
July 25—Russian forces driven out of Newchwang.  
July 31—Kuroki wins the Yangze Pass; General Count Keller killed.  
August 10—Sorties from Port Arthur harbor. Russian fleet dispersed and in part destroyed. Vice Admiral Withoft killed.  
August 14—Kamimura defeats Vladivostok squadron; Rurik sunk.  
August 17—Stoessel refuses to surrender Port Arthur.  
August 30-September 4—Japanese, under Oyama, defeat Kuropatkin at Liaoyang; 365,000 men engaged; loss, 35,000.  
September 11—Baltic fleet sails from Cronstadt under Rojestvensky.  
October 8-18—Kuroki defeats Kuropatkin at Shakhe River. Total casualties 61,679, with 23,000 killed.  
October 20—Armies go into winter quarters in and before Mukden.  
October 25—Kuropatkin replaces Alexieff in supreme command.  
October 22—"The Doggerbank outrage." Two British fishermen killed.  
November 30—Japanese take 203-Metre Hill by storm, losing 12,000.  
December 30—Japanese capture Uurlangshan fort.  
January 2—Stoessel surrenders Port Arthur to Nogi.

### HAPPINESS.

True happiness had no localities, No tones provincial, no peculiar garb. Where duty went she went, with justice went, And went with meekness, charity, and love. Where'er a tear was dried, a wounded heart Bound up, a bruised spirit with the dew Of sympathy anointed, or a pang Of honest suffering soothed, or injury Repeated oft, as oft by love forgiven; Where'er an evil passion was subdued, Or virtue's feeble embers fanned; where'er A sin was heartily abjured, and left; Where'er a pious act was done, or breathed A pious prayer, or wished a pious wish; There was a high and holy place, a spot Of sacred light, a most religious fane, Where happiness, descending, sat and smiled.

If you are interested in the Home News in THE RECORDER help the department along by sending in matter relating to your home church or society. It will always find a place in these columns. Others will be just as glad to hear from your church as you are to hear from other churches.



## Woman's Work.

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

### A FUNERAL HYMN.

M. E. H. EVERETT.

O blessed day, the scripture saith  
Beyond the day of birth,  
The day that yieldeth up to death  
All, all of mortal birth.  
Well may the freeborn soul rejoice  
When heaven takes back its own,  
To see His face and hear His voice  
Who sitteth on the throne.

We gather here to mourn our loss,  
But bless Thee in our pain,  
That they who choose to bear Thy cross  
Shall serve Thee not in vain;  
Hope riseth like the morning star  
To show the way He went,  
And we who worship from afar,  
Are in Thy will content.

ROULETT, PA.

### MARY F. BAILEY.

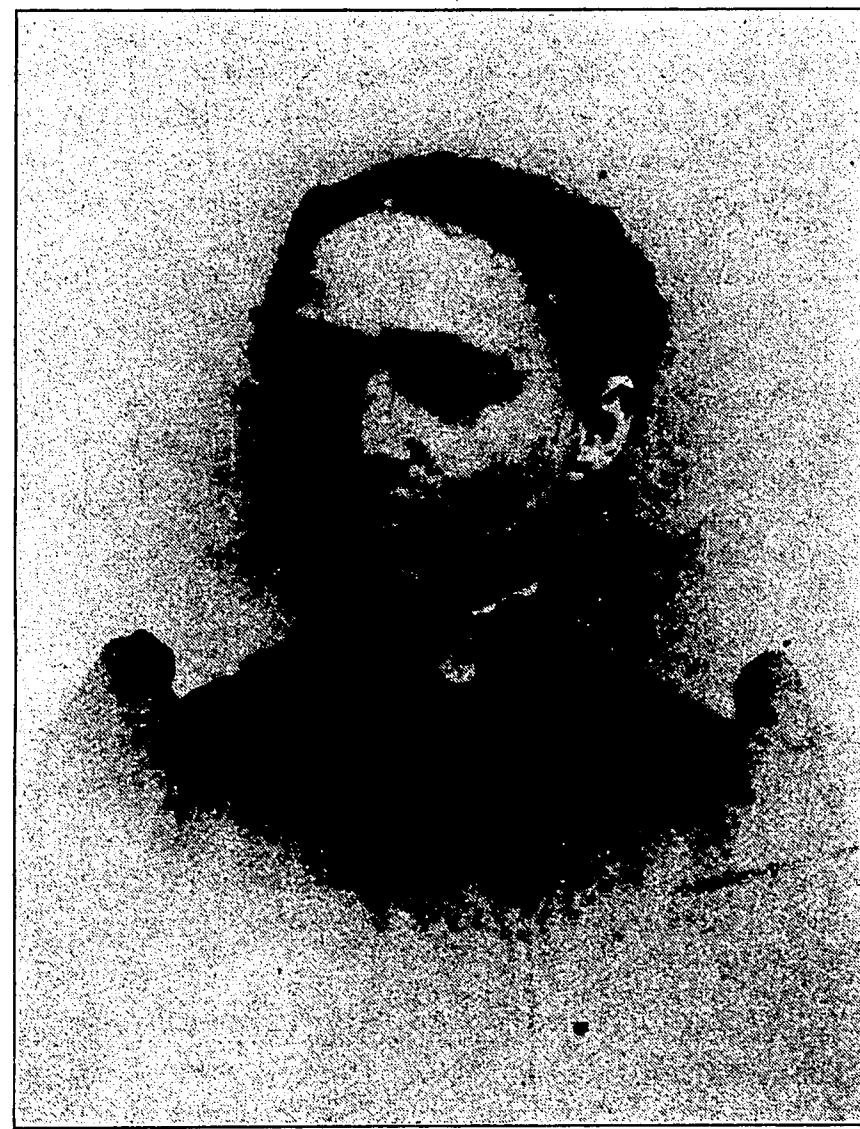
[THE RECORDER is under obligations to Mrs. S. J. Clark and Mrs. J. W. Morton of Milton for facts and suggestions embodied in the following sketch.]

Most of the valuable lessons we learn come from the past. Men theorize concerning the future, but what has been, teaches them what ought to be. History is a combination of biographies. Individual lives embody the richest lessons for other lives. Such lessons have personality. They come to us with force and inspiration of individual presence. The attainments that individuals have made are actual things, not theories about things. In these, and many similar facts is seen the value of biographies and character sketches. As we learn to appreciate such sketches, their value increases, and we draw from those who have lived, the best lessons for our own guidance and inspiration. To reread and reconsider the story of helpful lives is a mark of wisdom.

Mary F. Bailey, daughter of Rev. James and Tacy Hubbard Bailey, was born in DeRuyter, N. Y., July 10, 1846. She passed to the Better Life, from the home of her brother, Dr. E. S. Bailey, in Chicago, Ill., June 23, 1893. When Mary was seven years of age, her father became pastor of the Seventh-day Baptist Church in Plainfield, N. J. In the schools of that city, at Alfred University, and in Oberlin College, she received a liberal education. She was naturally scholarly, keen to perceive, logical in thought, and capable in execution. Hence she became a successful teacher, at Milton College, and elsewhere. Of her work, one has said, "As a teacher Miss Bailey was exact, painstaking, and faithful to a great degree." She possessed that quality which not only touches other lives, but enters them as an actual force, an intellectual stimulus, and a spiritual power. These qualities in Miss Bailey were ennobled by sanctified Christian womanhood, making her life eminently helpful and useful. At the time of her death, her pastor wrote, "There is always some single word which will describe the character of every person better than any other. With Mary it was *helpfulness*. In early life she had an ambition to be a physician, because she thought in that profession she could best serve humanity. But she had not the physical robustness to warrant such an undertaking. She was continually seeking opportunities to do good and did it unostentatiously. Everywhere was she known as a friend of the needy."

Miss Bailey had a strong grasp and a large view of denominational questions connected with the Seventh-day Baptists, among whom her ancestors had been prominent figures, for several generations. One can well believe that this was part of her inheritance from the past. As a result, she was interested in all those local organizations connected with church and social life, that have a bearing on Christian and denominational life. It is said of her work at Milton, Wis., "She organized the little folks of our church society into an organization called the Busy Bees. She also organized the Society of King's Daughters of Milton, and was the chief advisor of the younger members. She will be missed in the Benevolent Society, where she was especially helpful in turning the thoughts of the members to the great work of missions, at home and abroad. She was an active member of the W. C. T. U.; indeed, it is impossible to think of any line of Christian work which did not receive her support."

This element of natural leadership in Miss Bailey was strengthened by discipline and cul-



ture, by quickness of perception and an ability to interpret, not only the finer shades of thought and feeling of individuals, but those larger purposes and aims that make the lives of individuals and the work of organizations permanent as to value.

In the larger field of denominational interests Miss Bailey bore a strong hand. Women who were associated with her say, "When the Woman's Board was organized in 1884, she became one of its officers, and in 1886 was made its Corresponding Secretary, being largely instrumental in arousing the women of the denomination to their individual responsibility in this work."

In connection with that work Miss Bailey made careful study of the larger field of woman's work, and of similar boards in other denominations, thus bringing strength, and enriching the spirit and methods of our Board. At the time of her death, one wrote, "Those who attended the Conference at Shiloh will not forget her address, loaded with facts backed by a mighty feeling of their importance, and how it moved the hearts of all. Her words do follow her." Another said of her, "She was far-seeing, and her zeal for the need she saw sometimes

led her into aggressive measures not appreciated by others who could not understand how unselfish were her motives, nor how devoted she was to the work in hand." In this respect, Miss Bailey shared the qualities and experiences of all far-seeing ones, and of those who insist upon larger plans and more radical reforms, than the masses grasp or comprehend. But it is an honor rather than a misfortune, sometimes to be unappreciated and misunderstood.

Our mission work in China was greatly aided by Miss Bailey in private as well as in public. It is well known that this influence had much to do with Dr. Palmborg's decision to take up medical work in China. Miss Bailey also took deep interest in the school work there. THE RECORDER has learned that Miss Susie Burdick, while in college at Wellesley, went to Plainfield, N. J., by appointment, to consult with Miss Bailey before she made her decision to enter the work in China, and that her final decision to undertake school work there was largely due to that consultation. If the history of these three lives, Mary Bailey, Susie Burdick, and Rosa Palmborg, could be written one hundred years hence, when China shall have been resurrected and regenerated, it would show, as we cannot comprehend, how individual influences combine, grow strong and abide for the uplifting and blessing of the world.

In the writing and publishing of a book by David Cartwright, on the "Habits of Wild Animals," Miss Bailey evinced more than ordinary literary ability and skill. Mr. Cartwright, a keen observer and successful hunter, told his observations and experiences to Miss Bailey. She wrought them into a book, valuable from the standpoint of science, attractive to both younger and older readers, and eminently suggestive of the true relation which men and animals sustain to each other, in a world like ours. Reports, and occasional papers from Miss Bailey's pen, showed her literary ability in no less a degree, though in less permanent form.

Mary was an only daughter. The golden wedding of her parents was celebrated at Milton, Wis., on Oct. 14, 1890. Her father was then blind, and her mother was feeble, so that Mary was the center and light of the home. She put aside all other duties, for their sake and service. Only a few months after the golden wedding,—on March 26, 1891, at family worship, while reading from the Bible, Mrs. Bailey was stricken with paralysis. She lingered a few days and passed into the Blessed Life, on April 2. When her casket was borne away from the home, her husband said, "Good bye, dear, I am coming soon." Mary continued to be hands and eyes for her father until the last day of July, 1892, when he slipped away from earthly bonds and physical blindness, to join the mother in the Heavenly light. Mary waited a year, her physical strength gradually failing from increasing disease, until the door opened for her to join the home circle above. It will be well indeed, for her sisters, and all others who read these lines, to learn anew the lessons which such lives as hers teach, and to gain new inspiration thus, to work on for the world's uplifting. Miss Bailey, the capable, energetic and insistent woman, a type of those who "bring things to pass," wrought well in the larger fields of the world's work; and Mary, the faithful daughter, wrought lovingly for those who gave her birth and name, until they passed from the ministry of her hands

to the welcoming hands of the Angels, a welcome not long denied to her. So do the workers pass on, yet leaving some unfinished work, that each generation, and each individual, may bear a part in doing, and share a part in the triumph of that which is done, "In His name."

### THE CHRISTMAS BOX SENT.

MY DEAR MRS. WEST:

Mr. Greene and I packed the box early last week and sent it to the dock for shipment on Friday last. The vessel was to sail early this week, but so far we have heard nothing in regard to it, that is, we have not received a bill for the shipping, but shall expect to soon. Donations in money to the amount of nine dollars (\$9.00) were received for this expense and others. So far the expenses have amounted to \$2.35, leaving a balance of \$6.65, which we expect will cover the cost of shipping.

The donations for the box were quite generous, especially from the smaller societies and lone Sabbath-keepers. We hope that everything was packed properly, and that the box will reach our Missionaries in China in good season. Will you inform THE RECORDER that the box has been sent, if it seems best?

Sincerely yours,

MAUD T. GREENE.

[Through a misunderstanding this letter has just reached us.—M.]

### ENTERED INTO LIFE.

As our aged sister, Mrs. Eunice A. Davis, a faithful and honored member of the Shiloh Woman's Christian Temperance Union, has found release from this earth life and a blessed entrance into the life beyond; we as members of this society wish to express our appreciation of her loyalty to the society and the cause which it represents. When the spirit of the W. C. T. U. movement was first felt in our village, and we were called upon to decide where we would stand, and what we would do, she, though already laid aside from the active duties of life by the infirmities of age, was among the first to realize that here was a quiet place where even the aged and infirm could work for the cause of truth and righteousness and she with three of her daughters, Mrs. Ellis Davis, Mrs. Ruth Hummel and Mrs. Hiram Davis, have long been staunch supporters of the work.

Born in 1806 she had nearly reached the century mark. Her membership has been an honor to our society and may her memory be an inspiration to faithfulness and perseverance.

MRS. J. B. HOFFMAN,  
MRS. HUTH GILLESPIE,  
MRS. BELLE BOWDEN,  
MISS JULIA DAVIS,

Committee.

SHILOH, N. J., Jan. 21, 1905.

### AGGRESSIVE SABBATH REFORM.

FROM A. C. DAVIS, JR.

You ask if I am in favor of the Aggressive Sabbath Reform Work. Yes, indeed, I am heartily in favor of it. To my mind there are just three points concerning it:

1. It is what we ought to do.
2. It is what we can do.
3. It is what we must do.

Push ahead, dear Brother, we are with you in it.

WEST EDMESTON, N. Y., Jan. 26, 1905.

FROM REV. HORACE STILLMAN.

I have been invited by you to give my views in reference to the necessity for more aggressive work by our Board, that is organized for the avowed purpose of bringing to the world the demands of God's Holy Sabbath, and in every way

to promote its interest among ourselves as well as others. I will say, to begin with, that I wish to have no views but what are based on the sure Word of the Lord. I am fully convinced that any effort that we may put forth, unless we are a holy and consecrated people, possessed of God's Spirit, will avail us nothing, and will only bring a holy cause into greater reproach among those who know that we are its avowed representatives. I am fully in accord with what you have said in reference to preaching the demands of God's Holy Sabbath early, and all the way through, in our evangelistic efforts for the salvation of men. You will find my views more fully expressed under the heading of "From Pastor to Evangelist" in the SABBATH RECORDER of May 15, 1899. It is in the line of defence of the Sabbath where one pastor has always stood in all "union" effort, in evangelistic work.

One of the greatest hindrances to the acceptance of the Sabbath by others, is our own indifference to its claims upon us. We profess to keep that immutable law which was written by the Lord on tables of stone, at Sinai, in every precept. Some of our oldest churches have copies of that law written on two tables, and hung over their pulpits, as the declaration of their faith and practice. We call ourselves Seventh-day Baptists, but we are, not Seventh-day Baptists, or anything but negatives, unless God's law is written by His Spirit on the tables of our hearts. Unless we love His law in the inner man, we are not His obedient children. The child, who from love of the parent, desires to know and do His will is the same loving child, though for want of knowledge of the wishes of the parent, he sometimes fails in the outward expression of that love; but no loving child who knows the will of his parent, will feign obedience when he purposes disobedience. One of the precepts of God's law forbids us to steal; but we should be even more culpable if we encouraged another person in theft for sake of our own gain, than if we were alone in the outward transgression; and it would have a much worse effect upon others.

We profess to keep holy God's Sabbath according to His commandment, but how do we stand before the Holy One who blessed and sanctified and bade us remember it, to keep it holy. If we pharisaically take the attitude of outward compliance to that law, but for the sake of our own fancied pecuniary advantage, have our worldly business go on every day in the week, and pay others for the open transgressions?

What does the world, that knows our profession, think of such Sabbath-keepers and Sabbath-keeping? Do we have any such men in any of our churches or societies who assume to do business for God, and does God bless such a combination of professed workers in bringing men into harmony with His law?

Our Saviour gave us His Word and example, in doing certain things on the Sabbath, such as would be prompted by our love to God and the interests of His cause, and by love and compassion for His creatures. Such work of necessity, founded on love and mercy, is not "our work," which we are forbidden to do, but God's work, of which he approves, and which our Saviour did, and encouraged. But our Saviour tells us plainly that we cannot serve God and mammon. If we put the riches of this world against obedience to God's requirements,

we sell out our heavenly inheritance and become bond servants of the world. Many people acknowledge the Scriptural teaching concerning the Sabbath, but say, "I shall starve if I keep it;" or, "my business must go on," or, "I cannot compete with other men." What a reflection to cast upon the Creator of the heavens and the earth; upon Him in whom we live, move, and have our being, that He has called us to the sacred observance of His holy day, to starve us, in the act of keeping it holy.

David said, after many years of observation, "I have been young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." Jesus said of the needful things of this life, "your Heavenly Father knoweth that ye have need of all of these things, but seek ye first the kingdom of God and His righteousness, and all of these things shall be added unto you." Satan came to Jesus, in a time of hunger, after his fast of forty days in the wilderness, to challenge his Divinity by requesting him to prove himself to be the Son of God by turning stones into bread. But Jesus responded, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan comes to many, today to tempt them to disobey God in obtaining food, or in amassing riches, but happy would they be if they always kept in mind that we can only have the higher life by doing all that He has bidden us to do, in the spirit of love, and that treasures laid up in heaven are infinitely more important than earthly riches; for as the Saviour has said, "where the treasure is there will the heart be also."

I have other things in process of preparation, concerning the Scriptural way of consecrating our means to God's service, and of the reforms that are needful; but the only remedy for them all is to return unto the Lord and he will have mercy upon us and to our God for he will abundantly pardon.

ASHAWAY, R. I., Jan. 29, 1905.

### DECLINE IN CARD PLAYING.

The *Saturday Evening Post* thinks that cards are going through much the same experience as drink. Time was, it says, when drink and cards were under the ban chiefly because they were thought wicked. But in spite of this widespread belief and crusades based upon it and prosecuted fervently, drink and cards grew in favor. Then came the commercial attack on drink. As soon as scores of the larger employers and hundreds of smaller ones began to weed out the drinkers the drinking habit began to decline—and will continue to decline.

The new attack upon cards is intellectual. Influential people who are intellectual, or are striving to be, or are striving to appear to be, are frowning upon cards as "an absurd waste of time," as childish and wearisome and fit only for the empty-headed. As there is obvious sense in this criticism, and as public opinion is what the leaders make it, the card-playing mania which had possession of the women and the men a few years ago is abating with gratifying speed. It is a silly way to pass any part of an at best brief life.

The person who does something in this busy world of ours, is the one to make progress. What was sufficient yesterday is found wanting to-day.



## Children's Page.

### A GOOD OLD TEACHER.

A funny old professor kept a school for little boys, And he'd romp with them in playtime, and he wouldn't mind their noise; While in his little school-room, with its head against the wall, Was a bed of such proportions it was big enough for all.

"It's for tired little pupils," he explained; "for you will find How very wrong indeed it is to force a budding mind, Whenever one grows sleepy and he can't hold up his head, I make him lay his primer down and send him off to bed!"

"And sometimes it will happen on a warm and pleasant day, When the little birds upon the trees go tooral-looral lay; When wide-awake and studious it's difficult to keep, One by one they'll get a nodding till the whole school is asleep!"

"Then, before they're all in dreamland and their funny snores begin, I close the shutters softly so the sunlight can't come in; After which I put the school-books in order on the shelf, And, with nothing else to do, I take a little nap myself!"

—Christian Register.

### WHAT TEDDY AND GORDON SAW IN THE LANE.

"I really don't know which you would better take," said Papa Porter. "They are both bright little chaps—but I think Gordon is the brighter. His teacher says so."

"They are both good-tempered little fellows and have been taught to look after themselves," said Mama Porter. "But," she said with a sigh, "Gordon never will wash behind his ears if you don't watch him."

"I can take only one," said Uncle Ralph, "and I want that one to be the boy who has the sharpest powers of observation, because he will be the one who would get most good out of the trip."

"I'm sure I don't know which you'd better take," said Mama Porter, doubtfully. She was a good housekeeper and a better mother, but she was very far from sure that she knew just what Uncle Ralph meant by his "powers of observation."

Uncle Ralph's eyes twinkled. "I'll soon find out," he said. "Call the boys in. I have a test to put to them."

Teddy and Gordon, aged eleven and twelve, respectively, were thereupon summoned from the carriage-house loft, where they were having a glorious game of Indian ambush. Uncle Ralph looked at them approvingly. They were really very nice little chaps to have for nephews, both of them.

"I wonder," he said, "which pair of eyes are the sharper—your blue ones, Gordon, or your gray ones, Teddy?"

Ted and Gordon maintained a prudent silence. That was always the best way with Uncle Ralph, unless you knew exactly what he was driving at. "In order to find out," went on Uncle Ralph, "I am going to take both of you through the lane behind the barn. You will walk through it and not say one word. Then you will each write me a composition describing what you saw in the lane. And to the boy who writes

the composition which pleases me most I shall award a prize."

Teddy and Gordon instantly grew excited. Only, Teddy did not feel very hopeful—teacher always said that Gordon's compositions were so much better than his. But he resolved to try his very best.

They had their walk through the lane and then the boys were despatched to separate rooms to write their compositions. After tea they brought them to Uncle Ralph. Papa and Mama Porter were likewise on hand to hear them read.

"Mine is short," said Gordon, looking with some surprise at the sheet of foolscap which Teddy handed in. "It was pretty hard to write much about the lane. I didn't see hardly anything to write about."

Uncle Ralph put on his specs and read Gordon's first.

"There is a very beautiful lane behind our barn," Gordon had written. "It is all arched over with trees, and I love to walk there, because it is always shady and cool and pleasant. Teddy and I go through it every night and morning when we take the cows to pasture and bring them home. I think I like the morning walk best, but the evening is pleasant, too. Uncle Ralph and Ted and I walked through it to-day, but there was not much to see, only trees and ferns and flowers. The wild roses are in blossom at one end. I love wild roses. And we saw a rabbit; it ran across the road right before us. This is all I saw in the lane. But I enjoyed my walk through it very much."

"Humph!" said Uncle Ralph. Then he took up Ted's. Ted was feeling blue. He knew that his composition, although longer, was not so well-written and expressed as Gordon's, and teacher had always assured him that quality was much more important than quantity. He never could begin or end gracefully and his sentences were short and "wouldn't hang together somehow," as he complained.

"There are fourteen wild cherry trees in the lane," Ted's composition began, abruptly. "There are three birches, eight maples, two willows, one beach and one mountain ash. There are no cherries this year. The frost killed them in June. There are no beechnuts, either. There is a robin's nest in the beech tree. There are six kinds of ferns in the lane. The curly kind smell nice. They fade quick, though, and the stiff green ones don't. They have seeds on the under side of their leaves. There is a lot of rice lilies growing in the grass at the far end. We call them rice lilies, but teacher says they are wild orkids. They are cream color. They smell awful sweet. I saw three bluebirds. One was sitting on the fence. One was flying. One was hopping on the ground. He had a worm in his mouth. One of the birch trees has a strip of bark torn off it all round. The inside is an awful pretty golden brown color and shiny. There is a yellow-hammer's nest in the gatepost. There are three eggs in it. There is a dead bough on one of the birches. It has turned yellow. I saw a rabbit. He came out of Abner Keech's spruce woods and went over into our clover field. He hopped. He was all gray and about as big as a cat. I saw two squirrels on the beech, and a ground squirrel on the fence. He was gray with brown stripes. The other squirrels were red. I saw a lot of feathers on the ground. I guess a hawk had killed a bird.

I saw a broken robin's egg. I guess a crow had taken it. There is a bush at one end with fourteen roses on it. This is all I saw in the lane."

"From a literary standpoint," said Uncle Ralph, folding up Ted's composition, "there is no doubt that you have yet much to learn in the gentle art of expression, Theodore. Considered as a composition Gordon's is much better written and 'orchids' is not spelt with a 'k,' Theodore. But you will remember that I did not say the best composition, but the composition that pleased me most. Ted's pleases me most because it shows that he can use his eyes to more purpose than you can, Gordon. You saw almost nothing in the lane. Ted saw a great deal. Hence, Ted goes with me to Montreal next week. He will there have a chance to see a good many things."

Ted drew a long breath. He looked a little doubtfully at Gordon. But Gordon was not a bit jealous or sulky. He would dearly have loved to go to Montreal, but since he couldn't the next best thing was to have Ted go.

"But I'm going to learn to use my eyes, too," he told Ted, when they talked it over in the carriage-house loft. "I never thought about it before. It's surprising how much you can see when you look."—The Churchman.

### ALFRED THEOLOGICAL SEMINARY.

In college chapel, under the auspices of the Seminary, the Rev. E. A. Witter of Salem, W. Va., recently addressed an interested audience of one hundred and twenty people, on Palestine and its Lessons. It was an illustrated lecture, most of the views having been taken by himself; and some of the pictures were very beautiful. History and geography were not overlooked, but the address as a whole was pervaded by the speaker's well-known religious fervor. Mr. Witter was a delegate to the great World's Sunday-school Convention in Jerusalem; and the singing of a few Convention hymns, the words and music being thrown upon the screen, was a pleasant feature of the occasion. Mr. Witter very kindly gave one-half of the proceeds of the lecture to the Seminary; and the money has been spent for books.

In the place of one of our usual Tuesday evening prayer meetings, Mr. Witter addressed the members of the Seminary, speaking of the importance to a pastor of tact, patience, sincerity, and of seriousness blended with hope and cheerfulness. He also spoke of the great need of more pastors in West Virginia. The address; the fervent prayers of Prof. Gamble, President Davis, and Pastor Randolph to the Lord of the harvest for more laborers and for the Divine blessing to rest upon Brother Witter in all his labors; and the service of song, made the meeting one of deep interest.

The Circulating Library has received several recent valuable additions; and the books are being called for; and money is needed to pay postage on books sent out and for a few other expenses.

A. E. MAIN.

ALFRED, N. Y., Feb., 1905.

RECORER agents and subscribers are requested to remit any subscription due the Publishing House. Funds are urgently needed just at present.

## Young People's Work.

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

Is it rainy, little flower?  
Be glad of rain.  
Too much sun would wither thee,  
'Twill shine again.  
The clouds are very dark, 'tis true,  
But just behind them shines the blue.

Art thou weary, tender heart?  
Be glad of pain.  
In sorrow sweetest things will grow  
Like flowers in rain.  
God watches; thou shalt have the sun,  
When clouds their perfect work have done.

### THE VITAL POINT.

A celebrated lawyer, in writing of his own career in a magazine article of recent date, disclaims any particular genius except the will and desire to get at "the vital point" of a case. He says that in choosing his partners, and even his clerks and office boys, he has always looked simply to this—do they find the main point, and stick to it? If so, they are valuable; otherwise they are worthless.

He illustrates this by telling the story of a new clerk whom he had instructed as to an important telephone message. A very prominent man was to call up the lawyer, about eleven in the morning, for a special and important conference. The clerk was told to get the great man on the wire at eleven and report to his employer, and the latter then dismissed the matter from his mind.

At noon, however, the lawyer remembered that his client had not been heard from. He summoned the clerk and asked about it.

"I tried it again and again, sir; but the wire was busy," said the clerk.

"Why didn't you keep at the telephone till you got him?" asked the lawyer.

"Why, I was busy with other things you wanted done, and didn't think I ought to give more time to the telephone, as it seemed so hopeless."

The lawyer looked at him. "That telephone was the most important duty you have had in a month. You should have perceived that. Your desk can wait, but a big man's open hours don't wait. If you couldn't get the telephone you should have told me, and I could have sent a messenger. There was one single vital point for you this morning, and you were too dull to see it and hitch to it. Now, I regret to say, after your week is done, I shall have to seek for a surer man to put at your desk."

The clerk could not complain. He had missed the main point, and his employer was right in condemning him. It was not a lack of knowledge, either, but a lack of thought that made him a failure that day. To see the vital point is a faculty that can be cultivated and that repays cultivation richly.

When we think about our work, when we are interested in it honestly and thoroughly, we learn the main points without trouble. It is the clerk who neglects his work, who thinks more of his salary than of his duties, that fails to grasp the central facts of it, and so is of little use in important things. When we are keenly eager about anything we are seldom confused as to the essential points of it.—*Advocate and Guardian.*

### FROM BROTHER DAWES.

With the exception of Theology, there is no study I like more than Law. When I found

## Education.

### EDUCATION AND THE EDUCATION SOCIETY.

that I was opposed by Sunday-keeping ministers in our mission field in Africa, I told my school boys that as my fellow-ministers were opposed to my teaching God's law, I was going to the United States to study medicine and law, and after I had finished my course I would return and teach God's law. Of the two subjects selected, I think law was the one God desired me to study, that I might be better prepared to advocate His law among the transgressors. I perceive this to be so because I have a burning desire for that study.

Hooker says, "Of law there can be no less acknowledged than that her seat is the bosom of God, and her voice the harmony of the world."

I am cherishing a lively hope that after I shall have finished this branch of learning, I shall be better able to defend the laws of God, which transgressors have disregarded.

### BROOKFIELD ITEMS.

Two of the practical results following the revival at Brookfield have been an awakening of interest in providing wholesome social life for the young people, to take the place of the things which we would gladly see given up; another result was the formation of a Young Men's Baraca Bible Class. We quote from Pastor H. L. Cottrell:

"On the night of Jan. 28 a game social was held at Mr. Camenga's. We arranged for seventeen games, then got some cards from the printing office, wrote the names of these games on each card, tied a pencil to each, and called them score cards. At the social each one kept account of the games he won, and prizes were given for the highest and lowest numbers. We also wrote out several proverbs, putting the first part of the proverb on one slip and the second part on another slip. When the company got ready for supper, we gave the first part of the proverbs to the boys, and the last part to the girls; in this way they found their partners. After refreshments, while they were eating popcorn, Mr. Miller read some funny things and Rev. Mr. Colgrave told some stories. While those present were looking over their score cards to see who had won the prizes, they were sent all over the house to hunt for peanuts, which they did with alacrity and delight. In due time, the prizes were awarded, and the company adjourned. The Baraca Class organized last Sabbath, with the following officers: President, Albert Rogers; vice-president, Clarence Beebe; secretary, Clarke Todd; assistant secretary, Elbert Crumb; treasurer, Lawrence Spooner; teacher, Herbert Cottrell.

### GOT THE PAULS MIXED.

Paul du Chaillu, the one time African explorer, performed a good Samaritan act one night in assisting along the street a very intoxicated stranger. The man told him where his home was, and after considerable difficulty Du Chaillu got him to his door. The bibulous one was very grateful and wanted to know his helper's name. As the explorer did not particularly care to give his name in full he merely replied that it was Paul. "So it's h-hic-Paul, ish it?" hic-coughed the man, and then, after some moments of apparent thought, inquired solicitously, "Shay, ole man, did y'ever get any—hic—any ansher to those lo-long letters y' wrote to th' Ephesians?"

Send in your subscriptions!

It is the desire and purpose of the Education Society to endeavor to increase the interest of our denomination in the cause of education; to raise educational standards and ideals higher and higher; and to be helpful to all of our schools, in every possible way. One part of our plan was to publish in THE RECORDER an article made up largely of material furnished by the heads of the schools in written communications sent to the Secretary:

ALFRED UNIVERSITY.

Replying to your letter of recent date requesting information regarding the opening of Alfred University for the year 1904-5, it gives me pleasure to state the following:

First. The annual report of the treasurer for the last year showed a net increase in the endowment of the University for the past year of \$3,500. Furthermore, the will of the late Prof. Ida F. Kenyon bequeathes to Alfred University the residue of her estate, from which it is expected the University will realize over \$9,000.

Second. During the summer vacation, repairs and improvements were made on the campus and buildings, the most conspicuous of which was the equipment of two additional large lecture rooms, which have become imperative on account of the increased number and size of our college classes. These rooms are furnished with forty oak chairs, each, of the best modern design for college use and also other necessary college furniture. Another important improvement is the enlargement and redecoration of the Gothic chapel and its appropriate furnishing for the meetings of the Young Men's Christian Association and of the Sunday keeping students and teachers.

Third. Aside from the purchases made of new books for the library, some eight hundred volumes have been added, gifts by Chas. P. Rogers, Esq., of New York from the library of his father, the late Prof. L. C. Rogers, D. D., by the late Mrs. D. E. Maxson of Alfred from the library of her husband, the late Prof. Darwin E. Maxson, D. D., the Hon. Geo. H. Utter, of Westerly, R. I., from the library of his father, the late Geo. B. Utter, D. D., and by Herbert G. Whipple, Esq., of New York, beside many other smaller gifts. In all, the library now numbers 17,000 volumes and 10,000 unbound volumes and pamphlets.

Fourth. The attendance for the current year, is very gratifying in all departments of the University. The total registration has already reached over 275. Eliminating all duplicates, it is over 250. The gain in the Freshman class is twelve and one-half per cent. over last year.

Fifth. But few changes have been made in the faculty since last year. Mr. Paul E. Tisworth, Ph. B., has become instructor in the Modern Languages in the place of Miss Catherine Crocker, and Miss Edith C. Putnam, A. B., is preceptress and instructor in English, in the place of Miss Julia Russell. The professors and instructors in all departments, number 26, and all are working hard and conscientiously. The faculty, I think, is the strongest ever brought together at the University. The excellent work of the Theological Seminary is particularly gratifying to me, and will be of great interest to the readers of THE RECORDER.



Sixth. A new movement has been inaugurated for supervising the social life of the University. A committee of three members has been elected by the faculty, with whom the President is associated as an ex-officio member, to be known as the Social Committee. It is the duty of this committee to associate with themselves two students, one from the Senior class and one from the Junior class. This committee is to advise with the students in regard to social functions, to take over-sight of the social relations between students and to supervise the arrangements for the rooming and boarding of students, all with a view to obtaining the best social and ethical results in the university life of the students. The students have signified their willingness to co-operate with this committee, and it is believed that this arrangement will greatly aid in the solution of many problems that are constantly arising with an increasing student body.

Seventh. The pressing need for the University is increased endowments. A new library building would be a great blessing, but teachers must be paid. They should be paid better than they can be at present. More full paid scholarships, endowed professorships, and additions to the general endowments are imperative. Fifty thousand dollars should be added at once to meet pressing demands. The trustees are making strenuous efforts to raise that amount during the present year.

In conclusion, I beg to assure you of the pleasure which it gives me to know that you have taken up the work of the Secretaryship of the Education Society. I am sure you will be able to accomplish great good for all our educational institutions.

In all your arduous work, you have my warmest sympathy, and earnest prayers.

To be continued.

#### A SEVENTH-DAY BAPTIST ORPHAN-AGE.

H. D. CLARKE.

Having placed quite a number of orphans in Sabbath-keeping homes I have become deeply interested in the proposition to establish an orphanage of our own, as Seventh-day Baptists. I have no "axe to grind" in favoring the proposition, at least financially, as my present position is on a larger scale than any orphanage we could establish would furnish in a long time. There are some things that cause me to favor such a project, a few of which I will mention here.

It is the greatest of all work in the Master's name to rescue children from evil environments, or from poverty, and furnish them with the comforts of a home, and the education and moral training which will fit such to take a respectable place in society. Our consciences should not allow us to avoid the responsibility of giving parental care to some child, or children, and of guiding them in right ways. If we have none of our own, then our responsibility seems all the greater. If we have successfully reared our own, and still have a place for others, and are in need of the companionship of childhood, we are still needed in this world to take a child for this purpose, health and means making it possible. "I cannot take such responsibilities," says a friend, shrinking from any trouble in the care of a child. "Will responsibility be any less while the door of your home is closed against some child whom you might save, but who is thrust back to the terrible condition in which we find

children, as far as you are concerned?" Responsibility is never discharged by ignoring it; and there are many of our own children, who will grow up selfish and disregarding of other rights, unless their parents take some other child to divide the attentions and affections of the home. To this, most people will agree, and say, "Take them into your home if you have a place there for them." An orphanage will give all the people an opportunity of discharging these obligations and of saving more than the homes offered to the children, could take among our people.

Again, we are losing many of our boys and girls every year, from the denomination, and this would help fill up the gap. It is not proselyting, but the salvation of many who, except for us, might eternally be ruined. With all that is done by the great benevolences in the world, there are countless numbers not reached. Many a saved child grows up to bless the people who befriended it in youth. Can you reach with the truth, many men who think so strongly of the Methodist or Baptist people who have provided them with the opportunities to become men? What of the numbers whom we as a people might save to manhood and womanhood? What of the future sowing of the seeds of truth from those who would be taught in our institution?

"But we need the money for other purposes; our Boards and Colleges are suffering from lack of funds." Yes, that is one so-called objection. But is it an objection? Let others discuss that after considering it from all standpoints.

Where should an orphanage be situated? Near one of our colleges, probably Milton. In a community where there will be a good society in which children may grow up. Who should be in charge of it? Some one who has great love for children. Some one well qualified to govern and otherwise manage children and nurses and teachers and oversee all the details of such an institution. But this comes from experience. However, men and women can be found with fitness for appointment who can rapidly grow into the work. How would it do for the Education Society, or, perhaps better yet, the Woman's Board to have the management of the orphanage? The inmates should be provided with work, hence a farm is needed for boys, a workshop also, and suitable employment for girls, out of school and play hours.

From such an institution any of our people, with proper character and means, could take a child if they wished one. There would not be children enough from Seventh-day Baptists to make much of a showing in an orphanage; this speaks well for the general prosperity of our people, but there are numberless ones outside, ready for loving care and discipline. Our purpose should be to rescue children irrespective of race, creed, or former religion, who, through no fault of their own, but through misfortune, or sin of their parents, are exposed to a life of pain and want and helplessness, that they may have a chance to grow up useful members of the community, and possibly come into the kingdom of God, instead of sinking into the depths of shame and degradation and becoming a menace to society. Could Seventh-day Baptists engage in purer, sweeter form of charity than this? This would be a monument more durable than shafts of marble; at the same time it is the solution of some of the problems of evangelization. It sets one all on fire with appreciation of such

work to think of the immense amount of power for good the rescued children stand for, and the influence for righteousness they might exert in the world; for they are "saved to serve."

I am enthusiastic still for foreign missions—so-called, and would that many times our present contributions, as a people, were given for that work; but the rescue of children of all nationalities is a grand foreign mission work. Last year the writer helped into new homes over one hundred and forty children, besides the annual visits to those placed previously. It has removed a vast amount of prejudice from him against foreigners. Some of the very sweetest and best children I have seen have been Italians, Swedes, Irish, Germans, French, Scotch, Welsh, and Hebrews. For beauty and intellect, Hebrews and Italians seem to take the lead. For ambition and a desire to succeed, from a worldly point of view, German and Irish wards take front rank. But from all nations we find them with great promise for the future, when properly governed and trained in the homes to which they go. A Seventh-day Baptist orphanage should help combat juvenile ignorance and suffering.

Foreigners coming to our shores, driven here by oppression and poverty, in many cases are obliged to part with their children that they may have the education and culture they could never give them. This necessity comes from the death of one or both parents, from desertion by the wage-earner, and from many other causes. These children have, as a rule, the makings of good citizens and quickly assimilate into our civilization. When taken under ten years of age, they are easily led to that religion which is found in the home. Some go astray and greatly discourage those foster parents who see only the one or two in their neighborhood, who prove unworthy. But after studying the homes of over four hundred of our wards, and replacing many, sometimes replacing a child three times, I am prepared to assert that fully two-thirds of the children removed from their foster parents, upon request, are not as much to blame as the foster parents. The lack of good government and patience and conscientiousness in the average home, is something frightful. Faults of orphans are magnified far above those of other children, and removals are requested for the most trivial causes. A word of love, a kiss, which so many never get, would save many children. A little punishment and firm, kind reproof, would save many more. Foreign missions on a grand scale could be prosecuted in a Seventh-day Baptist orphanage.

The writer at this moment thinks of sixteen bright and promising girls and boys he has helped into Sabbath-keeping homes in Iowa, Minnesota and Nebraska. Would there were a thousand. Some of these have already been baptized and united with the church. He has seen one leading the singing in the Christian Endeavor Society. Others he has seen take active part in the public entertainments of the Sabbath-schools. Without an exception these are very promising youths. Not all may turn out well but they have the opportunity. What a sight it would be to see a hundred such, in an orphanage of our own. There would be farmers and mechanics and preachers in such a company "saved to serve." There would be house-keepers and home makers among them, and future teachers honoring the truth they learned among us. Some would perhaps depart from the

faith, but yet defend us in legislative halls, in law, and in debate.

The writer gets letters from many states saying, "Mr. Clarke, I thank you for your kind help. I am going to try to be a Christian and remember your loving words." They know, some of them, that it was a "Seventh-day man" who placed them, and writes to them, and who sends them the *Sabbath Visitor* when he can do so. Will they study this truth when they come to years of greater understanding? On what a grand scale could Seventh-day Baptists lead many now despairing children, to think of our people as their benefactors, and almost saviors. Perhaps this is a vision. Perhaps there is no possibility of ever getting money enough for such an institution. Perhaps it would cripple other branches of our work, though we do not believe it. Perhaps ———. But it will do us good to think about it.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me." When? "Inasmuch ———."

#### OVERCOMING OPPOSITION.

It is said that when the stooping start for runners was first thought out it was intended to be a handicap to be used either as a punishment or as an obstacle to impede some particularly fleet runner. But the man upon whom it was placed very soon turned it from a handicap into an advantage, and it was not long before that which had been expected to be a serious handicap was being used voluntarily by those who were anxious to make quick starts. The effort to overcome the handicap had made the handicap itself an advantage.

It is not uncommon that chance acquaintances open new thoughts, and sometimes new fields. A successful business man, who is at the head of a large manufacturing industry not more than a thousand miles from Westerly, owes his start to a conversation with a man on a steam car. The present manufacturer was a young fellow, who carried on his face the evidence of quick wit and decision. Exactly how it came about no one seems to know, but somehow the young man entered the employ of the chance acquaintance. Out of that came a business which is known the world over. An opportunity had been seen and had been grasped.

There is in a nearby state a gentleman who is serving the people in a high office who, when a young man and on the threshold of what proved to be an active legislative career, was faced with the choice of opposing one high in authority or of doing what his conscience told him he ought not to do; and all that he would have been obliged to do would have been to keep still. He chose to follow what he believed to be right, and he was told that his career in public affairs was over. But he went along about his business, and has since then held numerous positions of trust to which he has been called by the people of his state; and sometimes he says to his intimates that the decision he made so many years ago was the decision that brought to him all that he has since attained.

It is said in the Book of Books that there

are conditions which come to mankind which, at the time, are grievous and difficult to be borne, but which, if borne in the right spirit, are afterwards seen to have been blessings in disguise. We speak of entertaining angels unaware, though many of us act as though we were willing to entertain them but we would just like to know when we do it. But grievous conditions will not work to our advantage unless we make the right use of them. Some defeats are the beginnings of great successes, simply because they make one more determined to win success than he was before. The failure awakens a determination which was not possessed previously. Just so with these opportunities which present themselves. If they are accepted and made a use of which turns them from burdens into disciplines, they are very sure to be for our welfare. Opposition is not to be counted an unmixed evil: It is only when we allow opposition to overcome us that it works us injury. Opposition overcome is the making of greater strength. The runner who mastered the stooping start instead of being mastered by it, is worthy of becoming the example of others in varying fields of effort.—*Westerly (R. I.) Sun.*

#### THE PACIFIC COAST.

S. W. MAXSON.

A recent visit to the Pacific Coast has afforded the writer an opportunity of meeting many resident Seventh-day Baptists and of learning something of the conditions, as affecting our denominational interests in that section of the country. It has occurred to me that a brief statement of the situation as I saw it may be of interest to our people in the East and this is my excuse for offering the following:

A brief survey of the field discloses the fact that there is quite a large number of earnest loyal Seventh-day Baptists, settled in different localities, from San Diego in the extreme southern part of California, up through that great state and in many places in the states of Oregon, Washington and Idaho. The greatest number found in any locality, are living in the pleasant city of Riverside, where there is a church organization owning a neat little house for worship, in which regular weekly services are held, Rev. J. T. Davis acting as pastor. Brother Davis, in addition to his duties here, takes a trip over this entire field once a year at least, making brief calls on our people in their several homes, encouraging and strengthening the brethren as best he can. There is also maintained in active operation an organization known as the Pacific Coast Association. The long distances separating the membership renders impossible a general meeting of any considerable number of the members of this body, but they are kept somewhat in touch with each other by the use of letters, as our missionary takes with him, when making his annual visits, a manuscript book in which is written by each member a sort of circular letter, addressed to all other members.

A perusal of some sixty of these letters convinces one that most of our people there are devoted Christians and Sabbatharians, and confirms the impression that this is a very promising field for active, aggressive work by our people, acting through our societies, and that a serious mistake will be made if this good opening is longer neglected. The only denominational

work now undertaken has already been outlined and when we recall the duties devolving upon Brother Davis as pastor at Riverside, the long distances traveled on his missionary tours, and the necessity devolving upon him of engaging in secular work in order to earn a living, this field appears to be sadly neglected. Certainly the hampered condition of our societies, owing to a lack of funds and of workers, is generally understood and must exonerate our leaders from any charge of wilful neglect. Perhaps it is not unreasonable to hope that as our people adopt the plan of Systematic Benevolence, it will result in so increasing available funds that the working force can be increased and the societies can safely enlarge their plans.

When that time comes one of the first fields to receive attention should be that of the Pacific Coast. At the very least, we ought to put on that field a man, strong in body and mind, who shall devote his entire time to the work. He should be paid a sufficient salary so that he need not, when asking for denominational contributions, place himself in a position to be accused of "working for his own sake." If tent work is ever resumed, the conditions here for such work are ideal. With a climate so favorable that tent meetings can be held every day in the year, with a nucleus of at least one Seventh-day Baptist family, in so many towns like San Pedro, Los Angeles, Latori, Fresno, Talent and Berkeley, with people who seem much readier to listen to and investigate new ideas, than the more conservative eastern man does, it would seem to be a good idea to equip and send out a tent, manned by some of our best speakers and singers, to labor for Christ and His Sabbath, in that part of His vineyard. With regular persistent effort, undertaken by bright, enthusiastic, Christian men and women, we could trust God to bless the work and crown it with success.

NORTONVILLE, KAN., Jan. 31, 1905.

Deliver us from the person satisfied with his lot. He's asleep.

#### DEATHS.

BABCOCK.—In Wells, Minn., January, —, 1905, of malignant jaundice, Inez, youngest daughter of Mr. and Mrs. DeForest Babcock, aged sixteen years.

REYNOLDS.—Calvin Dwight Reynolds was born in West Almond, N. Y., Feb. 14, 1847, and died in Alfred, Jan. 21, 1905, after an illness of one day.

At the age of sixteen, he came to be with William C. Burdick, entering his employment, and attending school for three years. He was a valued and trusted employe, and became interested in the business, carrying it on after the death of Mr. Burdick. He was married, Oct. 9, 1872, to Imogen Esther Fisk, who, with three children, survives him. He was a man of public spirit, business ability and honor, and his loss is keenly felt. He was of kindly, charitable disposition, and was devoted to his family. Although not a member of the church, he was a believer in the Bible, which he enjoyed reading, and the precepts of which he endeavored to exemplify. Simple services were held at the home, Jan. 24, conducted by the pastor and Dr. Gamble.

WILBER.—Matthew C. Wilber was born in Alfred, N. Y., Feb. 6, 1831, and died in Little Genesee, N. Y., Jan. 8, 1905.

With the exception of a few years, in the town of Andover, the greater part of his life was spent in Alfred. In the spring of 1879 he came to Little Genesee, where he has since lived. In early manhood he was married to Matilda Claire, whose death occurred last February. To them were born seven children, three of whom are still living. Funeral services, Jan. 10, 1905, conducted by the pastor, and sermon from Heb. 9: 27, 28.

S. H. B.



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

### LESSON IX.—THE MIRACLE OF THE LOAVES AND THE FISHES.

LESSON TEXT.—John 6: 1-14.

For Sabbath-day, Feb. 25, 1905.

Golden Text.—"I am the living bread which came down from heaven."—John 6: 51.

#### INTRODUCTION.

According to the usually accepted view our present lesson is just one year after that of last week. John is by no means intending to mention all of the important incidents of our Lord's ministry, but rather making a selection in order to carry out his general plan. He mentions very few of the miracles, but several times as in the present case, he recounts a miracle in order that the narrative may furnish a fitting introduction for the teaching by which it was followed.

The year that preceded our present lesson was one of great activity for our Master. He spent the year in Galilee, teaching the people and doing many miracles of healing. In this year the Twelve were called to be with him and to go forth as his messengers. To this year belongs that wonderful discourse, the Sermon on the Mount, and that collection of parables in regard to the Kingdom of which the first is the Parable of the Sower.

This year is one of increasing popularity for Jesus. We may say indeed that the Feeding of the Five Thousand marks the culmination of his popularity. It was in view of his teaching about the bread of life that many of his disciples left him. Crowds listened to his teachings after this time, but they were hardly as enthusiastic as they had been; for many had learned that his kingdom was to be a spiritual kingdom, and they were not willing to follow him.

The miracle of our lesson has the distinction of being the only one of our Lord's miracles (aside from those connected with his appearance after his death) that is recorded by all four of the Evangelists.

TIME.—At passover time in the year 29.

PLACE.—Near Bethsaida, on the northeastern shore of the Sea of Galilee. (Some say Bethsaida Julias).

PERSONS.—Jesus and his disciples; the multitudes.

#### OUTLINE:

1. Jesus is Sought by the Multitudes. v. 1-4.
2. Jesus Talks with his Disciples. v. 5-9.
3. Jesus Feeds the Five Thousand. v. 10-14.

#### NOTES.

1. *After these things.* An indefinite general reference to past events. *Jesus went away to the other side of the sea of Galilee.* The reference is not to a departure from Jerusalem (although that is the last place mentioned in the preceding chapter), but rather from the vicinity of Capernaum. It is evident from v. 22 that Jesus and his disciples crossed the lake in a

boat and did not walk around on the shore. This fact is plainly stated by Matthew and Mark. The Synoptist also tells us that they made this journey for the sake of rest and retirement. The disciples had been going about teaching and doing miracles of healing, and had just now returned to their Master. *Which is the sea of Tiberias.* Our author writing some sixty-five years after the event here recorded, gives the later name of the lake for the sake of clearness. The city of Tiberias on the southern shore of the lake was built about the year 20, and from this town the later name of the lake was taken.

2. *And a great multitude followed him.* The multitude went on foot along the northern shore of the lake. *Because they beheld the signs, etc.* Many went just that they might witness miracles; others desired healing for themselves or for their friends.

3. *And Jesus went up into the mountain.* From Mark's Gospel we would infer that the multitudes reached the spot before Jesus disembarked from the boat. But however that may be, we are to understand that first Jesus followed his original plan, and retired into the mountain for private intercourse with his disciples.

4. *Now the passover, the feast of the Jews, was at hand.* Here again we see that John is writing for the sake of those who are unfamiliar with Jewish customs, for he stops to tell what the passover is. At all the other passovers mentioned in the Gospels Jesus was celebrating the feast at Jerusalem. One year from this time Jesus was crucified. We may infer that our author mentions the passover to account for the great size of the multitude. The people had started to attend the feast and turned aside from their journey to see the great wonder-worker.

5. *Whence are we to buy bread that these may eat?* According to Synoptists the disciples had proposed to send the people away before Jesus spoke of feeding them. We may be more sure of the main facts because of the differences in minor details. The Evangelist did not undertake to give every particular connected with the events which they relate. If we had the complete record we would doubtless be able to reconcile seeming discrepancies. This account is more vivid than the others in that two of the disciples are mentioned by name: Philip in this verse, and Andrew in v. 8. There has been much speculation as to why this question was particularly addressed to Philip. Perhaps because he was a good manager, and our Lord wished to give him the opportunity to display faith when all reckoning and contriving would be of no avail.

6. *To prove him.* Doubtless he should have remembered the changing of the water into wine when there was need. *For he himself knew.* Our Evangelist would have us understand that Jesus was not at a loss, and only succeeded in feeding the multitude after much consultation and planning.

7. *Two hundred shillings' worth of bread is not sufficient for them.* The translation "shilling" is much better than "penny" of King James' Version, for the *denarius* was a Greek coin worth about seventeen cents in our money, and in that age of the world possessing a purchasing power much greater than the same amount of silver to-day. Philip does not compute the cost of a regular meal for this multitude, but rather a scanty lunch; and then says that his estimate is not large enough. The parable of the laborers suggests that the *denarius* (shilling) was equivalent in value to a day's labor. See Matt. 20: 2.

8. *Andrew is as short-sighted as Philip and thinks only of material resources.*

9. *There is a lad here who hath five barley loaves, and two fishes.* It seems evident that through some mischance the disciples had altogether neglected to bring provision of their own, but Andrew has found a source of supply that would give a few men a taste. The Synoptists do not mention the lad, and speak of this provision as already in the possession of the disciples. *But what are these among so many?* Andrew is almost ashamed to mention such in-

adequate provision. The barley loaves here mentioned were the food of the poor.

10. *Jesus said, Make the people sit down.* Without waiting to explain his purpose, Jesus provides for the orderly serving of the food. *Now there was much grass in the place.* A good place for a picnic. Mark adds that the grass was green. *So the men sat down, in number about five thousand.* All the Evangelists mention the number of men, and all use the same Greek word for "men" (a word that cannot be properly translated *people* or *human beings*, as the word in the first line of this verse). Matthew adds, "beside women and children." If, however, this multitude was made up chiefly, as we have supposed, of those who were on their way to attend the feast at Jerusalem, there would be but few women and children.

11. *And having given thanks.* There is much speculation as to the precise moment of the multiplying of the bread. Our curiosity must go unsatisfied, and we do not know whether the increase could be seen or not. *As much as they would.* There was nothing scanty about this meal: no one need go hungry.

12. *And when they were filled.* The Synoptists use a stronger word. All the people had all that they wanted to eat. *Gather the broken pieces that remain over.* Even after all were filled, there were many pieces remaining. The reference is not to discarded fragments, but to whole pieces as broken by the hand of Jesus from the loaves. *That nothing be lost.* This bountiful miracle was not to encourage wastefulness.

13. *And filled twelve baskets.* There was more left than they had to begin with.

14. *This is of a truth the prophet that cometh into the world.* The Messiah was sometimes spoken of by the Jews as the Coming One. Compare the expression used by John the Baptist. These people recognized Jesus as the Messiah, although they did not understand clearly what was the character and work of the Messiah, and had very little comprehension of the nature of his kingdom. Their allusion to Jesus as "prophet" is probably in reference to Deut. 18: 14-19.

#### A GOOD RETORT.

Man is so prone to err that he should reflect a little before drawing attention to the mistakes of others. A professor who prided himself on his correct English heard his wife remark:

"I intended to tell Jane to bring a fresh bucket of water."

"You doubtless meant a bucket of fresh water," corrected the professor. "I wish you would pay some little attention to your rhetoric."

A few moments later he said:

"My dear, that picture would show to better advantage if you were to hang it over the clock."

"Ah," she replied, "you doubtless mean if I were to hang it above the clock. If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear."

And the learned professor became all-at once much interested in his book.—*Chicago Journal.*

The Publishing House has a few more copies of Y. P. S. C. E. Topic cards. Societies not having ordered will do well to send in their orders at once. The prices are as follows: 100 copies, \$1.50; 75 copies, \$1.15; 50 copies, \$1; 25 copies, 50 cents.

### A MATTER OF HEALTH



## 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 Feb. 6.)

duty should be imported into this Town, or anything else attempted injurious to liberty, the committee is directed and empowered to call a Town meeting forthwith, that such measures may be taken as the public safety may require.

15th. We highly applaud, and sincerely thank our brethren in the several sister colonies of America, particularly in Boston, Virginia, and Philadelphia, for their noble and virtuous stand in defense of the common liberties of America, and we return our thanks to the town of Newport for their patriotic resolutions to maintain the liberties of their country, and the prudent measure they have taken to have the other Towns in the colony to come into the same generous resolution.

*Voted,* That the proceeding of this Town Meeting be published in the *Newport Mercury*. In accordance with a desire expressed by Mr. Ward, in a communication to the town of Newport, a short time previous, the freemen of that patriotic community, had passed similar resolutions, all traces of which were lost in the destruction of the records a few years later, by British chivalry.

The interval which succeeded the vacation of the Governorship of the Colony, until Mr. Ward occupied a higher station, had now nearly expired. The ability which he displayed in the discharge of the various duties that had devolved upon him, indicated him as a proper person to represent the Colony in a far more important and delicate trust than had ever before been imposed upon him. At the next meeting of the Assembly, after the passage of the preceding resolutions by the town of Westerly, the following vote was passed: *Voted,* That the Hon. Stephen Hopkins and Hon. Samuel Ward, Esqrs., be, and they are hereby appointed by this Assembly to represent the people of this Colony in a General Congress of Representatives from the other Colonies, at such time and place as shall be agreed upon by the major part of the committee appointed, or to be appointed by the Colonies in general.

They were to consult and advise with the Representatives of the other colonies who should meet in such Congress upon a loyal and

dutiful petition and remonstrance, to be presented to His Majesty, as the united voice of his faithful subjects in America, setting forth the grievance they labor under, and praying his gracious interposition for their relief. Sixty pounds, lawful money, was allowed to each delegate to defray his expenses; an account of which was to be rendered to the Assembly upon their return.

To fulfill the new duties of the station to which he had been chosen by the unanimous voice of the Assembly, Mr. Ward, accompanied by Cudjo, his faithful colored domestic, left his home in the summer of 1774, for Philadelphia, where it had been agreed that the Congress should assemble. You, who are whirled along by the power of steam at the present day, to that beautiful city, can hardly realize the fatigue of a journey at that time to the same city on horseback. Suffice it to say, that after much toil and delay, he arrived, and was present at the opening of the "First Continental Congress." The Journal of that body, where Mr. Ward is first mentioned, says, Wednesday, Sept. 7th, 1774:

"The meeting was opened with prayer by the Rev. Mr. Duche." And the same day, "Voted, That the thanks of the Congress be given to Mr. Duche, by Mr. Cushing and Mr. Ward, for performing divine service, and for the excellent prayer which he composed, and delivered on the occasion." After a session of five or six weeks, most of which time was passed in secret-conclave, the Congress adjourned to meet again on the tenth day of the next May, and Mr. Ward returned joyfully to his home. The care of his motherless family had fallen upon his unmarried sisters, who came to reside at his house for that purpose, when he left for Philadelphia, and who remained there with great fidelity until death smote the shepherd and scattered the flock.

At a meeting of the General Assembly of the Colony, called for that purpose immediately after his return, the delegates made a report of the proceedings of the Congress, for which they received a vote of thanks.

In the spring of 1775, the Assembly of Rhode Island again met, and passed acts to raise men and money to assist their brethren of Massachusetts; the news of the battle of Lexington having swept over the land and thrilled in the hearts of the people of Rhode Island like an electric shock.

It has been a source of pride, that I have been able to present facts in this memoir, to show the alacrity with which the colony of Rhode Island took part in the first movements of resistance to the arbitrary laws of Great Britain. Indeed it took the initiative in some of the most important acts. The delegates to Congress were appointed before any others in the Colonies; an act was passed by the Assembly, making it a crime to furnish supplies to the British ships, or to pilot them through our waters; and the act of allegiance to the British Crown was repealed two months before the Declaration of Independence. But in every great work of progress hindrances appear, and difficulties multiply, which are only overcome by a determined perseverance, and a stern adherence to justice and truth. In this case an unexpected obstacle to the patriotic acts of the Assembly appeared in the chief executive officer of the Colony. The Governor of Rhode Island at that time was Mr. Joseph Wanton, of Newport, who

had a formidable idea of the power and invincibility of the British Government, and whose chief claims for immortality are that he was numbered among the executive officers in America, who were unfaithful to their trusts. He entered his feeble protest against the spirited acts of the General Assembly, but no attention was paid to it by the excited people, except to express their scorn and detestation of his act, or their derision of the boasted prowess and valor of the troops of his master. The Colonists were fully prepared to take the reins of government into their own hands and to go to even greater extremes in vindication of their rights.

(To be continued.)

#### A RARE OPPORTUNITY.

An excellent opening in Milton for a Seventh-day party who has some money to invest. For full particulars address

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### 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 LOOFBORO, Pastor, 260 W. 54th Street.

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.

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THE SABBATH RECORDER.

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PLAINFIELD, N. J., FEB. 20, 1905.

WHOLE No. 3,130.

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund... \$100,000.00 Amount needed, June 1, 1904... \$95,833.50 Rev. H. D. Clarke, Dodge Centre, Minn. Mrs. H. D. Clarke, New York City. W. J. Fitzpatrick, New York City. C. A. Gerlach, Amount needed to complete fund \$95,610.00

Spring Term Milton College.

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

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

Salem College.

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years.

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

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified.

It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to the 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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experience, such as the writer refers to. All this has direct application to the readers of THE RECORDER, and to the work they represent. The duty of Rediscovering Ourselves involves renewed efforts to help the religious world to rediscover itself, in relation to the question of the Sabbath, and that which is connected with it. Such narrowness of conception and such imperfect views, come from the fact that men do not see the extent of the question, nor take into account the fundamental principles which underlie it. Either the whole field of thought connected with the Sabbath and the Sunday, with sacred time or no sacred time, with public worship or no public worship, is trifling and unworthy of consideration, or the demand for a larger conception, for more accurate and extensive information, and for more intelligent discussions, is imperative. No small share of the discussion at Harrisburg was over such trifling issues as the permission of young people to go abroad in the public park, or to purchase ice cream, on Sunday. On the other hand, one of the most earnest speakers made reply to what had been said by the editor of THE RECORDER, thus: "We are dealing with a civil Sabbath only, therefore all that has been said of the religious issue, by the venerable Seventh-day Baptist on the other side of the question, has no bearing upon this discussion, and needs no answer." This glimpse of the hearing at Harrisburg is given, that the reader may be stimulated to a larger view of the issues involved, and, most of all, to a more careful study of the question, for himself.

"Known of Him!" Though dark the night, Lo, there gleams a future bright; He will flood my path with light When doubts are dense.

NEVER before has the writer been more impressed with the fact concerning the Sabbath and Sunday question does little more than reveal the amount of his ignorance. This impression is keen to-day, with the memory of the hearing before the Legislature of Pennsylvania, yesterday. The practical issues which have appeared in that state, and in others, showing the weakness of Sunday legislation, and the evils which have grown up around enforced idleness on that day, especially in large cities, are only too well understood. These evils are so plainly seen and so keenly felt that men are ready to discuss them, and seek relief from them; but the great mass of facts and causes which lie behind such results, and have produced them, are almost unknown to the men who attempt to discuss the question. Considering what preachers ought to know, they are more ignorant of the larger and more important features of the subject than lawyers and business men are. A question which has been before the public so long, and which occupies so important a place in the history of religion, and of Christianity, ought to be better understood by the representatives of Christianity. It is painful and pitiful to see how imperfectly men who take part in such discussions understand the larger features of the Sabbath question. If any one of our readers has doubted the value of historic investigation, and of the restudy of the question of Sabbath reform from the standpoint of the Bible and of history, his doubts would be removed by a little

fine example. Concerning local, political, and social corruption, the city of Philadelphia, at the present time, is another notable example of healthful agitation, although best results there, may be far distant. The same is true in the city of New York. There is also a higher and calmer tone in the discussion of other great moral, political, and social problems. Whatever the outcome concerning Senator Smoot's seat, the discussions touching polygamy and the associate questions of divorce and social impurity, are all tending in the right direction. The Race Problem, represented by the colored people of the United States, and localized in the southern states, is finding such consideration as indicates better things, although the attainment of these may come with seeming slowness. The address of President Roosevelt, on Lincoln's birthday, in New York, is a notable example of wise and weighty suggestions. Because of the natural indifference of men concerning questions of reform, until the situation becomes acute, it is cause for gratification and thanksgiving that agitation is compelled by the growth of evil, and that men who would otherwise remain indifferent, are forced to give thought and take action, because the best interests of society and state are endangered. It would not be amiss to say that the over-growth of evil is remedial, in that it compels attention, awakens opposition, and induces such action and consideration as are permanently reformatory. We think that not for many years has there been a greater demand for Purity, either already formulated, or in process of formulation, in all departments, than at the present time.

ALL history shows that the purification of society and the beginning and progress of reform, go forward by stages, under a great law of reaction against evil. When Shakespeare described ambition as overleaping itself and falling on the other side, he embodied an universal truth in human experience. Evil becomes over-confident as well as over-zealous, when left undisturbed, or when it gains apparent ascendancy. The growth of various forms of evil in the United States, has brought about a state of things in these immediate years that is working for good, according to this law of reaction. The proof of political corruption through bribery, direct and indirect, by business combinations, great political interests, and especially the interests of evil represented in the liquor traffic and social vice, has become so open and revolting that there are welcome signs of wholesome reaction. In the matter of political corruption, the improvement in Missouri is a

LAST Sabbath we listened to a sermon rich in suggestions relative to the choices of Moses. Loyalty to right and righteousness, and the wise choosing of that which is best, were clearly set forth. The picture was helpful, inspiring, comforting. It is some descent from the high ground of spiritual things, when we turn attention to the material treasures which Egypt is revealing, touching history, religion and other features of human experience, in the past; but it is not too much to speak of these as "the treasures of Egypt." People of to-day are not likely to realize how religious the people of Egypt were, long before the time when Egypt enters into history, as in the Old Testament. Among the later treasures to be unearthed by the spade, are several hundred stone statues of kings and priests, "with over a thousand bronze figures of Osiris." These have been found at Thebes, now known as Karnak, where they had