

THE SABBATH RECORDER.

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PHTYSICIAN AND SURGEON.

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.

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

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.

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

"KNOWN OF HIM." "Known of Him" who knoweth all— Him who notes the sparrow's fall; This for me is all in all For confidence.

"Known of Him" who loveth all— All who stand and all who fall; This for me is all in all In hope's suspense.

"Known of Him" when loved ones fail, And my failures they bewail; This is my strong coat of mail, My recompense.

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

"Known of Him" be all my plea As I cross life's troubled sea, Star and Pilot he will be When I go hence.

NEVER before has the writer been more impressed with the fact concerning the Sabbath and Sunday question, that the average man, be he minister, lawyer, or business man, who attempts to write or speak 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



been thrown, indiscriminately, into a huge excavation, centuries ago. This was evidently done during the later history of Egypt, under the Greeks. The statues discovered will aid much in determining Egyptian chronology. As far as appears at this time, the facts revealed by this find, will sustain the conclusion that Egyptian history is many centuries older than has been supposed. But more important than mere chronology is the revelation that comes from the sands concerning the social and religious life of that ancient nation. The religious system of the Egyptians was remarkable for its extent, for variety of conceptions, for the number of objects worshipped, and the great number of deities. The supreme importance of all these discoveries lies in the bearing they may have upon the religious history of that nation, not the least important feature of which is the points of agreement and of opposition between the religion of Egypt and Judaism. With each new find, yielded by the sands of the desert, a new meaning is added to the statement that Moses was familiar with all the learning of the Egyptians.

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 REV. J. H. Dawson, returning from his late visit in the United States, reports in the *Christian World*, of London, some impressions concerning the American people. First among their impressions he declares that "The American people care a good deal more about culture than we do. I do not like to make the admission. I would much rather think the contrary, but I can only speak of things as I found them." Mr. Dawson supports this statement by the fact that he found so many books, magazines, and other literature in all the American homes, which he visited, and in many of them, "admirable libraries." He also says that the American magazine is superior to the English magazine, and that it has a wider circulation among the people. Lecture courses of a high order were also noted by Mr. Dawson as an evidence of the culture of the American people. The simplicity and friendliness of the American people impressed Mr. Dawson favorably. The absence of sharp social distinctions, and the general good behavior and wide information of the average person, he commended. Mr. Dawson seems surprised that "the Democratic principle works out in many curious ways." He found illustrations of this in the character of the homes, the arrangement of streets, buildings, and of ornamental parks in our cities. He was much impressed by the law-abiding character of the people and the general good order. In contrast with this he speaks of the seclusion, the fencing-in of grounds and public places in England. The writer can appreciate this, remembering several efforts to pass through or enter into what seemed to be public grounds, but which were wholly forbidden by signs or watchmen, especially in London. Mr. Dawson's words will be gratifying to Americans, but it is well to warn them, that above all these features which are commendable, and which are in strong contrast with similar features of the Old World, there is still abundant opportunity for adding to the general culture of American people those highest and best elements which come only from moral and religious development. While the democratic atmosphere of America favors such culture as Mr. Dawson notes, and

also the development of individual character, in a high degree, we must not lose sight of the fact that, without those permanent elements of morality and religion upon which all real culture and genuine manhood rest, and by which they are produced, less important features, however desirable, will fail. What Americans need, first of all and always, is a growing appreciation of real manhood, of true nobility, of real purity, and of the fact that the only abiding principles, institutions, or results, come from manhood, in the best sense of that term," and that the cultured Christian is the highest type of man.

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 THE Bishop of Scranton, Pa., Rev. M. J. Hoban, preached in that city on the 5th of February, upon child labor, at St. Peter's Cathedral. His sermon created no little comment because he announced, without reservation, that working boys should be permitted to play at athletic games on Sunday. The Bishop made his argument by recounting the hardships which the boys of that community, working in the mills and mines, day and night, are subjected to on all other days than Sunday. In view of these hardships, he severely criticises those persons who protest against allowing the boys to engage in "harmless recreation" on Sunday. Among other things, he said, "I say, let them play base-ball or foot-ball or any other kind of ball to their heart's content. The good Lord will be pleased to see them do it, I aver, provided they are good boys." Such announcement by the Bishop has double meaning in Pennsylvania, where, at this time, the Sunday question is at the front in so many forms. It is further reported of this plain-speaking Bishop that, on the afternoon of the same day, he called a meeting of the representatives of the "Catholic Societies" of the city, to inaugurate a campaign against Social Vice. In addressing these Societies, on that occasion, the Bishop named two hotels, in the center of the city of Scranton, and declared them "as being pitfalls for young girls, and advised that they be remonstrated against at the coming session of the License Court." All this shows that the Bishop of Scranton is not a man who is blind to the interests of the city, nor one who fears to speak plainly concerning what he deems to be right. Such men always have a place in a world like ours.

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 SUNDAY LAW HEARING AT HARRISBURG, PA.

The Philadelphia *Ledger* under date of Feb. 14th says, "One of the most notable legislative committee meetings held at the Capitol in recent years was that of the Judiciary General Committee of the Senate, which sat this afternoon listening to arguments for and against legalizing the sale of certain articles on Sunday. So great was the interest that the entire floor of the Senate, the aisles and the galleries were crowded during the session of the committee. Many men prominent on one or other side of the question were present to defend their interests."  
 "The bill before the committee makes it lawful to sell drugs, medicines, soda and mineral waters and other harmless non-intoxicating drinks, bread, oysters, cakes, pastry, ice, ice-cream, candy, milk, fruit, cigars and tobacco, to prepare, print and sell newspapers on Sunday."  
 The Corresponding Secretary of the Ameri-

can Sabbath Tract Society took part in that hearing. In substance he said:

I appear in behalf of the Seventh-day Baptists of Pennsylvania, and of religious liberty for all men. The first plea for Seventh-day Baptists, before the legislature of Pennsylvania, was made on Thursday, January 2, 1794. A committee of Seventh-day Baptists then presented the following petition. They said:

"That agreeable to the dictates of their own consciences, they have set apart and keep the seventh day as their Sabbath, and by existing laws are subjected to severe penalties for working on the first day of the week (Sunday), which they conceive to be contrary to the constitution of this commonwealth, they therefore pray that so much of the 'act for the suppression of vice and immorality,' etc., as imposes a penalty on them for working on the first day of the week, may be repealed."

Under the domination of James McLenne, a Scotch-Irish Presbyterian, who was a member of the Committee, in 1794, this petition was denied. Mr. McLenne's plea against the Seventh-day Baptists was that they were "Romanists in disguise," who plotted against the interests of the commonwealth. Ignorance and prejudice could not go farther than Mr. McLenne went. The people who prayed thus for their rights were the same people who, a few years before, September, 1777, after the battle of Brandywine, gave up one of their large public buildings for a hospital, where they received and cared for several hundred American soldiers. As the long winter of 1777-78 dragged by, they nursed wounded men back to life, and buried those who died, in their church cemetery at Ephrata. A few years before this, 1774-5, a Seventh-day Baptist, Samuel Ward of Rhode Island presided over the Continental Congress, sitting as a Committee of the Whole, and recommended that George Washington be appointed as Commander-in-Chief of the forces of the American Revolution. A little later, George Washington sent to a Seventh-day Baptist scholar of Pennsylvania to secure the translation of the Declaration of Independence for transmission to foreign countries, and copies of that Declaration were printed on a Seventh-day Baptist printing press, to go forth into the world. Such were the people whose rights were ignored in 1794, under the leadership of McLenne. They were patriotic, highly moral, devoutly religious, conscientious and brave. The unjust legislation of 1794 destroyed their churches in eastern Pennsylvania, and drove most of them to other states. From that time to this, their successors, English speaking or German, have maintained the same high standard of patriotism and character. I am honored to represent such people and to lift my voice against every form of evil, social or political, against graft and dishonesty, against impurity and the liquor traffic, against political corruption, and not least of all, against that system of church and state which the constitution of the United States so sharply condemns, and of which the *Sunday law of 1794 is a remnant*. Therefore do I ask that not only the amendments contained in the bill under consideration be passed, but that the long delayed justice which religious freedom demands for the people I represent, and for all others as well, be now granted by the repeal of the law of 1794.

I favor the bill because that which it proposes is not wrong, and is nominally a crime only be-

cause the law of 1794, by arbitrary enactment, changes wholesome actions into crimes, at a specified hour, and declares that they cease to be criminal, after the lapse of twenty-four hours. It is not within the province of any legislature thus to create crime. Good government, good morals, and the interests of religion are all injured by such false definitions of crime, which contravene the fundamental principles of justice. The law of 1794 cannot be enforced, except in such a way as to persecute those whose financial and political pull does not enable them to escape arrest, while all larger interests go untouched. It can persecute poor "apple women" in Philadelphia, or Seventh-day Baptist farmers in their country homes, but it is powerless before the Pennsylvania Railroad, the Carnegie Steel Works, or the Baldwin Locomotive Works.

I support the amendment because the law of 1794, is primarily an act of religious legislation, which contradicts the Constitution of the United States, and the third section of the ninth article of the Constitution of Pennsylvania, which says:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent. No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship."

I favor the proposed amendment, and ask for the repeal of the antiquated law on the ground of religious liberty for Seventh-day Baptists, and for all others. The friends of Sunday and the law of 1794, are loud in their assertions that the Bible and the Law of God do not designate any specific day as the Sabbath, and that each man may choose whatever day he will. On that ground they disregard the Seventh-day. They are illogical and self-condemning in insisting that the law of Pennsylvania shall do more for Sunday than, as they declare, God's law does for any day; that this legislature shall continue an enactment which makes every person in the commonwealth a criminal who does not remain idle for a specific twenty-four hours, because that period is so unlike all other hours in the week, that not to remain idle then, is to be immoral. In place of such unjust and un-American legislation I beg to suggest the following outline of a protective, rather than a compulsory, law:

"Be it enacted, That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed."

Turning to those who opposed the amendment, Dr. Lewis said: Brethren, has the minority no rights in the state of Pennsylvania? But for the opposition which our Christian brethren of this state have made, the Seventh-day Baptists would have secured full religious liberty, under the law of Pennsylvania, long ago. I appeal to you whether this is Christian and just, and whether because you are in the majority you may thus discard the rights of the minority. God and the constitution of the United States do not disregard them. Were it

of any use, I would appeal to you in the name of Christianity to cease your opposition to us, because we are few. If there is a Baptist among you, I ask him what of the Baptist's doctrine of religious liberty? You have taken the sword in defense of Sunday, against the fundamental teachings of Christ, Lord of the Sabbath, and you are being slain by the sword. You plead for universal idleness on Sunday, and every saloon and brothel in the state rejoices when such idleness is made compulsory.

Gentlemen of the Committee, since this is 1905 instead of 1794, I trust that your report upon these amendments will indicate such advancement in the matter of religious freedom and just legislation, as will secure the repeal of the obsolete enactment of 1794, and the introduction of legislation more just and more in accordance with eternal righteousness. We do not ask for mere toleration, but for God-given rights, which the Constitution of the United States, and of the state of Pennsylvania, demand for us.

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 SUMMARY OF NEWS.

A strong difference of opinion between the President and the Senate has appeared during the week, in the matter of treaties with foreign nations. It is said that many senators are angry because the President has acted with too great independence in negotiating treaties. The real point of difference seems to be whether the word "agreement" or the word "treaty" shall be used at a certain point in the documents under consideration. We think that the difference is exaggerated and will not be serious as to its results, nor long continued. The matter of admitting new states in the union is not yet settled in Congress, and final action has not taken place during the week, on other questions.

Affairs in Russia continue to attract attention, although no striking results have appeared, during the week. In Polish Russia the disturbance has been more marked, and toward the close of the week, new and serious features of the strike appeared in St. Petersburg. Meanwhile, it is reported that the Czar favors reform and is contemplating some movements in that direction. That he has been unable to break away from the control of the Bureaucracy in the past, does not prophesy that he will be successful in initiating new movements, even should he much desire to do so. Considerable activity has appeared during the latter part of the week between the armies in Manchuria, but no decisive action has taken place. It is reported that the Japanese are likely to secure a large number of vessels from the harbor of Port Arthur, which will be raised and refitted for use.

President Roosevelt made two notable speeches in New York, during the past week, one on Lincoln's birthday, before the Lincoln Club, the other before the Hungarian Club, on the east side of New York. In both cases his remarks were pertinent and characteristically strong. They were greatly enjoyed by all who heard them. We have spoken in an editorial note of his discussion of the Race Problem, on Lincoln's birthday.

A marked case of surgical treatment occurred at the Williamsburg Hospital on Feb. 12. E. L. Pape was thrown from a street car and suffered a dislocation of the spine at the sixth cervical vertebra. He was conscious, but paralyzed as to all muscular action, and the ability to speak, and appeared to be painless. The phy-

sicians attached heavy weights to the patient's shoulders and feet, and by means of pulleys passed over the head and foot of the bedstead, gradually worked the dislocated vertebra into place. The sense of feeling returned, and Mr. Pape was able to talk; his recovery is expected.

As to weather, the last week has made the supreme record for intense cold, over a wide area of the United States. Storms have attended the cold weather; all public traffic has been greatly interfered with; much suffering and loss have ensued, and the intense cold reached the farthest point southward which it has yet attained. February, 1905, will stand as the highest representative of winter.

The Naval Academy in Annapolis, Maryland, has taken severe measures against pupils, midshipmen, who are in attendance at the Academy. Midshipman Weller of New York has been dismissed, and an order has been issued that "any further use of tobacco by others than members of the first class will be met with immediate dismissal from the institution." The rules of the national government concerning the use of tobacco by those pupils who are training for naval service, forms one of the strongest arguments against the narcotic.

Dr. William R. Harper of Chicago University is seriously ill, and a surgical operation for chronic intestinal trouble is likely to take place at an early day. Great anxiety is felt concerning the result. The doctor was operated upon for appendicitis last year.

The battle against social vice in Philadelphia has been pushed during the week past. It is creating great interest in both religious and political circles.

The English Parliament was opened on Feb. 14, King Edward making the opening speech from the throne. The King dealt with various national and foreign themes, with ability and vigor.

General Lew Wallace, author of "Ben Hur," died at his home in Crawfordsville, Ind., on Feb. 15. Although a prominent man in military affairs for many years, and the author of several other books, General Wallace is known to the world through "Ben Hur" more widely than most authors are known. He was a native of Brookville, Ind., born in 1827, a son of Gov. David W. Wallace. His military career began with the Mexican War; he became prominent in the Civil War, rising from the position of a Colonel of the Eleventh Indiana to the position of Brigadier General, and in 1862 to that of Major General. He was Governor of New Mexico from 1878 to 1881, and Minister to Turkey from 1881 to 1885. His literary work in later life has given him a high place among authors, but, as we have already said, "Ben Hur" is his abiding monument.

The Convention of the Religious Education Society at Boston has been a prominent feature of the last week. Its work has been too extensive and important to admit of any detailed notice in this place. We have commended the work of the Society frequently.

Interest in Dominican affairs continues. On Feb. 16, President Roosevelt sent the Dominican protocol to the Senate, with a message concerning its adoption. In the message he made careful discussion of the relation of this treaty with the Island of San Domingo to the Monroe Doctrine.



Jay Cooke, who was formerly known as the world's greatest financier, died at Ogontz near Philadelphia, on Feb. 16. He was eighty-three years old. He began life as a grocer in Sandusky, Ohio, and became one of the prominent financial characters and factors in the business world.

Among the deaths of the week is that of Rev. Dr. H. A. Shaffler, which occurred Feb. 16, at Cleveland, Ohio. He was born in Constantinople, Turkey, in 1837. Much of his life was spent in connection with the missionary work of the American Board. He was well known in religious and Bible School circles in the United States.

Among the remarkable features of the last few months has been the wheat market in Chicago. During the past week, "May wheat," under the pressure of speculation, reached the unexampled price of \$1.21 a bushel.

Bills with reference to the Raines-Law hotels in the city of New York, and other features of the liquor question, have been at the front, during the past week, in Albany. Out of all the agitation we sincerely hope that something in favor of temperance will be accomplished, before the legislature closes. There, as elsewhere, political interests touching the great political parties, or various localities, are a controlling feature in all such efforts.

The first statue of a woman to have a place in the Hall of Statuary in the National Capital at Washington, was unveiled on Feb. 17. It is an heroic figure of the late Frances E. Willard, whom the world knew, as the head of the Woman's Christian Temperance Union. The statue is placed there by act of the legislature of Illinois. It is a worthy recognition of the value of Miss Willard's work, her nobility and purity of character, and a just tribute to womanhood.

The latest news from Russia, at the end of the week, is another unfolding of horror, which surpasses all previous ones. On Friday, Feb. 17, Grand Duke Sergius, uncle and brother-in-law of the Czar, was assassinated at Moscow, while driving in a public square. The carriage, and the body of the Duke were literally blown into pieces. The details are too revolting for repetition. Sergius was held to be the worst enemy of the people, and the greatest power for evil in his influence over the Czar, of any man in Russia. It had been known for some time that the Duke was condemned to death by the revolutionists. He had been living at the Royal Palace, the Kremlin, for some time, for better protection than could be secured at his own home. His wife had been warned not to ride in the same carriage with him. She is a woman much beloved by the people.

According to the later reports Sergius was going to his private bath at his old official residence. The vehicle in which he rode was a plain, shabby closed carriage, such as would not be likely to attract attention. It was followed by detectives in a couple of cabs. The grand duke was driven rapidly, and was half way across the square between the great bell tower and the Nicholas Gate when the bomb was thrown beneath his carriage. The only witnesses of the assassination were a couple of policemen. It appears to be uncertain whether the assassins were in a sleigh, or were hiding in the tunnel beneath the Nicholas Tower.

The world is shocked by the terrible tragedy. While it is condemned it was not unexpected. The past few months have fed on horrors, in

the leading cities of Russia, aside from the successive defeats in the war with Japan.

The present period of assassination began last year:

June 16—General Bobrikoff, Governor General of Finland, was fatally shot at Helsingfors by a Finn. July 17—The Vice Governor of Elizabetpol was assassinated. July 23—M. Plehve, Minister of the Interior, was slain in St. Petersburg by a bomb. August 1—Lieutenant General Boguslavsky, chief administrator of a district in the Caucasus, was murdered. November 5—General Teherrkoff, Governor of Warsaw, was the target for three rifle shots. They missed him, but killed a gendarme who was standing near.—January 19—A charge of case shot fired from a saluting battery at the Czar, during the ceremony of blessing the waters of the Neva. February 6—Soininen Solsalon, Procurator General of Finland, was shot and killed in his office at Helsingfors. February 17—Grand Duke Sergius slain by a bomb in the Kremlin, Moscow.

The situation grows worse day by day, but it is too early to know how much the death of Sergius will do toward making it either worse or better. Members of the Royal Family are hiding away from the people, and an increasing Reign of Terror rules the hour. Assassination must be condemned, but that it abounds in Russia is no wonder, and that it will continue until the rights of the people are respected more than now, no one can doubt.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Feb. 12, 1905, at 2.15 p. m., President J. Frank Hubbard in the chair.

Members present, J. F. Hubbard, D. E. Titsworth, A. H. Lewis, F. J. Hubbard, J. D. Spicer, G. B. Shaw, Esle F. Randolph, Corliss F. Randolph, H. N. Jordan, Asa F. Randolph, J. A. Hubbard, J. M. Titsworth, Mrs. G. H. Babcock, A. L. Titsworth, and Business Manager John Hiscox.

Visitors, Iseus F. Randolph, Mrs. Geo. N. Burdick, Mrs. Chas. H. Stanton.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported having sent out of the first edition of new tracts about 24,000 packages at an expense of about \$750.00.

The Treasurer presented statement of receipts and disbursements since the last meeting.

Correspondence was received from Secretary O. U. Whitford, from Rev. J. T. Davis reporting for the month of January, from Rev. L. C. Randolph relating to Dr. Lewis' going to Alfred for a time. On motion the latter was referred to the Advisory Committee.

In pursuance of correspondence from the Recording Secretary of the Woman's Board and Mrs. M. G. Townsend it was voted to appropriate \$160.00 toward salary and one third of the traveling expenses, in the employment of Mrs. M. G. Townsend during 1905, provided the Woman's Board make a similar appropriation. The question of the Corresponding Secretary's representing us the coming week before the legislature of Pennsylvania at Harrisburg, was referred to the Advisory Committee.

After a statement from the Business Manager in regard to the pressure of work at the Publishing House, and prospects of profitable business in the future, it was voted that the Supervisory Committee be authorized to instal another linotype in the plant, at as early a day as possible.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

The Business Office.

Somehow the Business Manager, when it gets about this time of the year, has a sort of "itch-in" to say a few words in the columns of THE RECORDER.

Probably you'll say that here comes another call for money, and that these calls come pretty frequent. Why isn't the Business Manager satisfied with what he has to work with, without reaching out after more?

You're right. We're going to have another Linotype. And by-and-by we'll wonder where the money is coming from to pay for it. Right again.

But we need it in our business, if we are to do the denomination's work in the way it should be done—the quickest and the most economical way. We have tried to get along with one machine, and succeeded pretty well until the copy came in for *Helping Hand* and Conference minutes, when we were completely swamped.

What we hope to do is so to increase our capacity so that we can handle these quarterly and yearly jobs on time, and in between spells keep comfortably busy on weekly and monthly jobs. Such a plan would work profitably to the Publishing House and give much better satisfaction to our patrons.

What we want is money due the Publishing House, and we would like to get it as soon as possible. This refers to RECORDER subscriptions, and subscriptions of all kinds. Don't hesitate, or you're lost. Just remit at once, and help along a good cause.

The Publishing House has just paid the Plainfield Postoffice nearly \$250 for postage on 25,000 tracts. These cost one cent a package to mail. It is suggested elsewhere in this issue that it would be possible to send out tracts in the form of a paper, at a postage rate of one cent a pound instead of one cent for every two ounces. We dislike to dispel this illusion, but know that the Post Office department would never give such a publication the pound rate. *The Outlook* secured it, and *The Sabbath of Christ* did it after a long struggle, but that was before Mr. Madden was the power in Washington headquarters. Now, it would be well-nigh impossible to secure the pound rates for such a paper, and existing papers would need to exercise great care or this privilege, now enjoyed by them, would be taken from them. It looks well on paper, but in reality it won't do.

It is said that large numbers of quail in Eastern Nevada are dying of appendicitis, caused by eating grapes. For a long time these birds have been working great injury to the vineyards in that section.

South Carolina has a successful tea farm at Summerville. It is owned by Dr. Charles A. Shepard, and for twelve years has produced tea of the highest quality, equaling in flavor the best grown in China.

EDUCATION BOARD MEETING.

The regular meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., Feb. 9, 1905, at 4.30 P. M. Present, E. M. Tomlinson, Pres.; A. B. Kenyon, A. E. Main, J. B. Clarke, Stephen Burdick, E. E. Hamilton, W. C. Whitford.

Prayer was offered by Stephen Burdick. W. C. Whitford was chosen secretary *pro tem.*

Corresponding Secretary, Dr. Main, presented a letter from Dr. A. H. Lewis, asking for a picture of the working members of the Board for publication in the SABBATH RECORDER. The matter was referred to the President and Treasurer with power.

The Treasurer presented his quarterly report which was adopted as follows:

EDUCATION SOCIETY.

TREASURER'S REPORT.  
Second Quarter—50th Year, November 1, 1904, to February 1, 1905.

I. REVENUE AND EXPENDITURE.

DR.	
Balance on hand November 1, 1904	\$ 651 86
Interest on Bonds and Mortgages:	
Alfred University	16 50
Mrs. S. D. Burdick	3 00
Otho P. Fairfield	60 00
I. M. Langworthy	90 00
Daniel Lewis	61 50
Mayfield Heights Realty Company	90 00
M. L. B. Merrill	30 15
Fred W. Mundt	75 00
Charles R. Voorhees	9 00
Edith B. Wheaton	15 00
Langford Whitford	6 90
James A. Witter, Administrator	15 00—
Interest on Note:	
Alfred University	60 00
Interest on Certificates of Deposit:	
University Bank	12 00
Interest on Theological Endowment Notes:	
First Alfred Church, for W. H.	
Crandall	5 00
S. G. Crandall	5 00
James W. Hoard	5 00
George W. Post	4 00
Mary E. Rich	5 00
Silas S. Thomas	5 00
A. W. Vars	4 00—
Contributions for Theological Seminary:	
(a) Southwestern Association	7 00
(b) From Churches:	
First Alfred, N. Y.	1 55
Adams Centre, N. Y.	3 50
First Brookfield, N. Y.	3 05
First Hopkinton, Ashaway,	
R. I.	27 95
Milton Junction, Wis., for	
Mabel West	1 00
Anna West	25
Geo. G. Crandall	7 00
A. S. Maxson	10 00—18 25
Pawcatuck, Westerly, R. I.	6 70
West Edmeston Sabbath	
School	1 40—62 40
(c) From Individuals:	
Eliza A. Stillman, E. Boston, Mass.	7 50
B. F. Titsworth, Redlands, Cal.	7 50—15 00—
Contribution for Salem College:	
Esle F. Randolph, Part Life Membership	10 00
Total	\$1,322 41

CR.

Alfred University:	
General Fund	\$300 00
Theological Seminary	350 00—
Salem College	10 00
University Bank:	
Rent of Safety Deposit Boxes	4 00
W. C. Belcher Land Mortgage Company:	
Accrued Interest on Mortgages	8 50
Salary of Treasurer	25 00

Total \$1,322 41

CR.

ALFRED, N. Y., February 1, 1905.

Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE,  
E. E. HAMILTON,  
*Auditors.*

It was voted that six hundred dollars (\$600) be paid to the treasurer of Alfred University, \$300 for Alfred Theological Seminary, and \$300 for the General Fund of the University.

It was voted that the Treasurer be instructed in future reports to separate the unproductive items from the others in the statement of the condition of the Endowment.

Adjourned.

E. M. TOMLINSON, *President.*  
W. C. WHITFORD, *Secretary, pro tem.*

EDUCATION AND THE EDUCATION SOCIETY.

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:

Balance in Bank, February 1, 1905 ..... 624 91

Total ..... \$1,322 41

II. PRINCIPAL.

DR.

Balance on hand November 1, 1904	\$ 21 03
Payment on Mortgage:	
Langford Whitford	100 00
Payments on Theological Endowment Notes:	
First Alfred Church, for W. C.	
Whitford	12 50
George W. Post	10 00—
Certificates of Deposit, University Bank	1,800 00

Total ..... \$1,943 53

CR.

Invested in Bonds and Mortgages:

W. C. Belcher Land Mortgage Company,	
Sam Phillips	500 00
S. D. Seddon	700 00—1,200 00
Invested in Note:	
Alfred University	700 00
Invested in Stock:	
Alfred Mutual Loan Association	34 00
Balance in Bank, February 1, 1905	9 53

Total ..... \$1,943 53

III. ADDITIONS TO ENDOWMENT.

For Theological Seminary:

Paul P. Lyon, Note	\$100 00
Alonzo Stillman, note of C. L. Clarke, J. H. Norwood, and J. G. Stevens	100 00—
	\$ 200 00

IV. CONDITION OF ENDOWMENT.

Bonds and Mortgages	\$30,800 00
Stock	4,335 90
Notes Receivable	4,475 00
Theological Endowment Notes	6,412 50
Old Endowment Notes	10,944 43
Pledges	237 50
Cash	9 53

Total ..... \$57,214 86

Respectfully submitted,  
A. B. KENYON, *Treasurer.*

ALFRED, N. Y., February 1, 1905.

Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE,  
E. E. HAMILTON,  
*Auditors.*

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EDUCATION AND THE EDUCATION SOCIETY.

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:

MILTON COLLEGE.

The formation of an oratorical association among the students for the purpose of holding contests in declamation and the delivery of orations has been a stimulus to excellent work in these directions.

As a reward of diligence and merit, and as a stimulus to a higher standard we grant scholarships of one year to the students having the

highest average gradings in all their studies in the Freshmen and Sophomore classes, known as the Sophomore and Junior scholarships respectively.

In the department of music, a marked advancement, truly an epoch, has been made by the addition to the faculty of Miss Alberta Crandall, who has by her able instruction and leadership brought the work in pianoforte playing to a superior standard and has created the Milton College orchestra. We expect to have her sister, Miss Ellen Crandall, associated with the school of music next year, which we confidently believe will be the greatest that this department has ever known.

The work with students in natural science has been taken up by Prof. A. R. Crandall, who began his labors Jan. 1st last, and whose work with his students has been inspiring to a marked degree. The work in all directions is going forward in a gratifying manner and we hope that with the help of the new building another year will show a great increase, both in the number of students and in the extent of work accomplished.

We have secured Miss Agnes Babcock, B. A., of Leonardsville, N. Y., a lady of culture and experience, by training well fitted especially to do the work in English.

Many as are the needs of Milton College, there is no one so imperative as that of a new building for the Library and for lecture rooms and laboratories for the classes in science. The present room is wholly inadequate for the library and for those making use of the books. Our main building has not sufficient rooms for the accommodation of classes, some of which have to be placed in the chapel and in the President's office. The removal of the science classes and the library to a separate building will help solve many problems which are now a continual source of perplexity. Proper laboratories and equipment for the classes in chemistry, physics, geology, and biology, followed by increased endowment to augment the teaching force, constitute the most important addition that can be made to the institution. It is one that must be made if our courses of study in science are to meet the demands of the present age. We must have the new building and at once.

When the building is completed we shall at once need a sufficient endowment to pay the salaries of two new professors; one absolutely demanded in order that the departments of chemistry and physics may be carried on in the new building without detriment to other departments, and another in the departments of history and political science, to relieve the President and enable him to offer more advanced work in English and Philosophy which the extreme demands upon his time and attention now render difficult or impossible.

We have opened this year with about the same number of students as last year, which was 138. We have six in the senior class.

The conditions are: continued improvement in the matter and manner of our work, better teaching, better equipment, better results all the time.

The needs are chiefly: the new building, for which we must have about \$10,000 more than we have really pledged; endowment for two new chairs, which will require at least \$30,000.

Continued.



## MISSION WORK IN CHINA.

## Missionaries, Native Teachers and Students in the Boarding School.



This is a picture of some of our Chinese friends in Shanghai, who came together to celebrate Rev. D. H. Davis' sixtieth birthday, which is considered by the Chinese as a very important occasion. The larger number of them are Christians and members of the Seventh-day Baptist Church in Shanghai.

You will recognize Mr. Davis and Mr. Crofoot in the center of the group. The man at Mr. Crofoot's right is Mr. Dzau, son of Dzau, Tsung, Lau, who visited this country with Dr. Carpenter so many years ago. Mr. Dzau has been personal teacher for the missionaries, and teacher in the Girls' Boarding School for a num-

ber of years. At his right is Mr. Toong, head teacher in the Boys' Boarding school. The young men are most of the students from the Boarding school.

## Missions.

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

## MISSIONARY HYMN.

A cry as of pain,  
Again and again,  
Is borne o'er the deserts and wide spreading main;  
A cry from the lands that in darkness are lying,  
A cry from the hearts that in sorrow are sighing.  
It comes unto me;  
It comes unto thee;  
O what, O what shall the answer be?

O, hark to the call;  
It comes unto all.  
Whom Jesus hath rescued from sin's deadly thrall;  
Come over and help us; in bondage we languish;  
Come over and help us; we die in our anguish.  
It comes unto me;

It comes unto thee;  
O what, O what shall the answer be?

It comes to the soul  
That Christ hath made whole,  
The heart that is longing His name to extol.  
It comes with a chorus of pitiful wailing,  
It comes with a plea which is strong and prevailing;  
"For Christ's sake" to me;  
"For Christ's sake" to thee;  
O what, O what shall the answer be?

—Sara Geraldina Stock.

## GREETINGS FROM CHINA.

To the Board of Managers of Seventh-day Baptist Missionary Society:

Rev. D. H. Davis, D. D., has been in China for twenty-five years; within these years he has established the Boys' and Girls' Schools, and a Hospital also. He is very diligent and earnest

in the service of evangelization, and in leading us from evil to truth, and causing us to obtain the hope of blessing in heaven. It is true we cannot return these favors, but we are very grateful.

Many thanks for our belief are due not only to Dr. Davis' kindness to us, but also to the grace of your Missionary Society. Now we beg you will accept as a token of our regard, the two photographs of men and women accompanying this letter. They were taken on the birthday of Dr. Davis, when he was sixty years of age.

We send our Christian greetings to all the Society. We all wish you peace.

THE SEVENTH-DAY BAPTIST CHURCH OF SHANGHAI.

## MISSION WORK IN CHINA.

## Women Missionaries, Bible Women, and Boarding School Present and Former Pupils.



In this group, at the right, is Miss Susie Burdick, Dr. Palmborg in the center, and Mrs. Crofoot at the left, little Anna Crofoot sitting on the ground at the right. The row of little girls in front are from the Boarding school, also the back row, while most of the center row of young women are former pupils in the school, and some of them are now teachers. In the front

row of women, the one with the smallest child is Mrs. Toong. The second at the left from her was for some years Dr. Swinney's helper in the Dispensary. The little child with the hood is a granddaughter of Le Erlow. Her mother, Kwa Iung, stands just back of her. The second at the left in this row is Lucy Daung, the Bible woman, and the first one baptized and received

into the church after Mr. and Mrs. Davis arrived in China. The one at the extreme left in this row lived in their family about eight years. She became a Christian and learned to read the gospel of Matthew after she was fifty years old. The church members who are living at Lieu-oo were not in Shanghai at the time this picture was taken.

It was reported in the papers that the Rev. C. A. Burdick, pastor of the Pawcatuck Seventh-day Baptist Church had gone into New York State on a missionary trip. That was a mistake. He went to Leonardville, N. Y., to assist Pastor I. L. Cottrell of the First Brookfield (N. Y.) Church, in a revival effort. At this writing he has been there two weeks. The meetings were growing in interest, but grip was so prevalent in the village and surrounding community that it affected the attendance a good deal. We trust the attendance is better and look for a gracious outpouring of the Holy Spirit upon the people.

EVANGELIST L. D. Seager reports from Garwin, Iowa, that the weather was very severe and little could be done in the meetings, yet they

were working away, hoping that the temperature would fall and the attendance and interest would increase. When he left Jackson Centre, Ohio, he reports the result of the meetings, that twenty asked for membership in the church; two by experience, one by letter, and seventeen by baptism. There were many more who took one stand or another. We are hoping and praying for a good work of grace at Garwin.

ONE of the unfavorable things in evangelistic work by our evangelists, is that when they have labored in some of the pastorless churches, there is no pastor there to follow up the work, to encourage, direct, strengthen and make enduring and permanent the results of the precious work of grace. Because of this, much of the good

results are lost. As we view the home fields we greatly need laborers. On the Southern Illinois field, where Evangelist Seager labored, there is need to-day, right away, of a missionary pastor for two small churches, who would find a good field also for general missionary work in the surrounding communities. A good General Missionary could find fields out on the frontier, ripe and ready for a harvest, and add to our cause, if we could find the man and have the money. We are on the outlook for laborers. Can we have the means to employ them when found? We are looking with hope that the system of raising funds, which the denominational Board of Systematic Benevolence is putting before our people will be so universally adopted and thoroughly put into operation that plenty of funds will come into our treasuries,



so our mission work can be extended, and other lines of denominational effort. If any of our churches have not adopted it and pushed it, why not? We trust the pastors are looking after it and are leading their churches in this needed financial effort and method of raising funds.

In a communication from our mission at Ayan Maim, Gold Coast, West Africa, the Brethren Ammokoos, Joseph, the aged pastor, and his sons, Ebenezer and James, make again an earnest appeal for laborers to come to that field. If we are very anxious for a gracious revival and a more extended missionary work on the home fields, why should we not, they think, be as anxious for the prosperity of the Gold Coast mission organized by our esteemed representative, the Rev. Dr. Daland. If we are laboring in the home land with fervor and earnestness for men to be reconciled with God, why not care for the Gold Coast mission, and work for the salvation of the Fantees. They feel that we are neglecting them in Ayan Maim because they are blacks. If we shall desert the Gold Coast Mission they think holy angels will weep, cherubim and seraphim will mourn, and the Most High will be grieved. We assure our Fantee brethren of the Gold Coast Mission, that we as a people in our missionary efforts and in our Christian love and fellowship have no regard for color. We are no respecter of persons. Our hearts go out for all men, black or white, bond or free, poor or rich, with a Christ-like love for the salvation of all men, and will pray for it, and will do for it so far as God gives us the means to do. Eld. Joseph Ammokoos is the pastor of our little church at Ayan Maim, and his son Ebenezer is his assistant. The Missionary Society gives it financial aid every year. Who, like Peter Velthuysen will offer to go as missionaries to that field?

#### HOW SOME CHINESE CHRISTIANS GIVE.

At the annual meeting of the London Missionary Society, Rev. R. Wardlaw Thompson, secretary, referred to the evidence of appreciation of the work of the society among the native peoples themselves, clearly shown by the fact that nearly \$150,000 was given by them during the year in one form or another.

They contributed \$23,705 to medical missions, and two sums in that amount have an interesting story. Chinese gentlemen in Hongkong, appreciating the services of the medical mission, contributed upward of \$5,000 for the erection of a maternity hospital, which they have handed over to the society to be managed by those terrible missionaries who are said to have done such mischief in China all through these years! They contributed that sum, and now they are paying the salary of the lady medical missionary who is presiding over the hospital. And then, far away in Hunan, in that anti-Christian, anti-foreign province, which God has so wonderfully opened to us, in the farthest of our stations, Heng Chow, the people of the place contributed \$1,350 toward the erection of the mission hospital.—*Missionary Review of the World.*

At every period of life, in all seasons of the year, and from the tropics to the poles, in every climate and country, the temperature of the human body in health is the same to a degree—that is, 98 of Fahrenheit.

## Woman's Work.

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

### MISSION WORK IN CHINA.

The February number of *Woman's Work for Women* (Presbyterian) is a China number, and to us to whom foreign missions has come to mean China, contains much that is of interest to us. The Boxer Movement, so full of calamity, has proved to be almost a blessing in disguise. A wider interest is manifested in the Christian religion, and the Chinese are more ready than formerly to accept new ideas.

"Two foremost facts mark the opportunity in China at the present hour: one fact, the ferment of ideas, old literary landmarks swept away and Western books and methods rushing in; the other fact is a new approachableness on the part of educated and high-class people towards missionaries as representatives of Western learning."

Most encouraging is such a statement as this: "Old, conservative China has begun to move in more ways than one. Never, in the forty and more years that missionaries have labored in Tchengchow have the people been so willing to listen to the gospel as now. We never had such meetings, four and five hundred present on some Sabbaths; at times, eighty women out to prayer-meeting at one place. It is not only the poor people either, but, now, the wealthiest people in the city come and are friendly in every way."

One missionary who notes the change in the statue of women in China in the last four years, says, "There has not been a communion service in the Theodore Cuyler Church, Canton, in two years, when one or more women have not been received. In the early mission days, it would seem that few women came into the church."

Hospital work is active. A new hospital has been built at Wei Hein, where they have a Bible woman who devotes her whole time teaching the patients and preaching Christ at the dispensary clinics. Over four thousand girls and women have come under her teaching during the last year. Another Bible woman follows up the patients after they leave the hospital and by her teachings, fosters and strengthens the seed already sown. One hundred thousand patients were treated in the Presbyterian hospitals in China during the last year, and many have in this way for the first time heard of the religion of Christ. Not all or even a large number become Christians. In one hospital where over eleven hundred cases were treated, it is said, "a few became interested in the Gospel." In another place all the hospital staff are Christians and a gospel training class has been organized. So it is, "some seed falls on good ground and some seed falls on stony ground."

One medical missionary describes a common mode of hospital treatment among the Chinese: "The patients live in Chinese rooms and have the brick bed with the fire under it and do their cooking in their own rooms. Each patient must bring some relative to care for her; she also brings her food and fuel. This gives them confidence in us, and they feel quite at home with their own things about them, and their is no complaining of food or service. It would seem an unsatisfactory arrangement at home, but this is China and it works very well. Of course, serious cases and major operations must be taken care of in our foreign rooms, and the patients must consent to our ways of nursing."

### IN HONOR OF MRS. DAVIS.

All the women of the Plainfield church had the opportunity to meet Mrs. Davis in a social way, at a tea given by her sister, Mrs. W. H. Rogers. Following a social hour, Mrs. Davis spoke informally and answered many questions concerning our work in China. She had with her many objects of interest and some fine specimens of the work done by the girls. The two pictures of the men and the women taken separately, according to Chinese ideas of propriety, to which Mr. Crofoot has referred in a recent letter, were closely studied. All esteemed it a great privilege to be able to meet Mrs. Davis in this way, and to hear more of our Chinese Mission and the people.

### WOMEN OF HUNAN PROVINCE.

W. H. LINGLE.

Since my return to the United States, people have asked me more questions about the women of China than about the men. In no part of the world do we find more womanly women than the Chinese. From the lowest to the highest, they are modest to the extreme. I have never seen even a beggar woman immodest. The standard of virtue for women is as high in China as in any country of the world.

While women of all parts of the Empire are more or less alike, there are differences. I believe I could recognize a Cantonese in any part of China. She has features peculiarly her own and dresses her hair in a certain style. The majority of Cantonese women have natural feet that makes them conspicuous wherever seen. The women of Soochow are supposed to be the most beautiful in the Empire, but I have seen just as beautiful women in Hunan as live anywhere in the Flowery Kingdom. Judged by the Chinese standard of beauty I am sure that some Hunanese women have no superiors, for they doubtless have as small feet as can be found within four seas. When Mrs. Lingle first went with me into Hunan, in 1895, the people thronged to see her, and I thought they would be fascinated by her face, but they did not look at her face; they wanted to see her feet. Little-footed women have compensations for their suffering. They cannot bear great burdens nor labor in rice fields. Men are more respectful to them. Women with large feet have also their compensations. They are stronger, and able to bear burdens.

In Siangtan there are more women who can read than in any other part of China of which I know. As yet none belong to the church there, though many have attended services and a few have become inquirers. A goodly number of the Christians at Lin-Wu and Kia-Hwoa in southern Hunan are women. Some were charter members of our churches there. One of the most remarkable I have known was old Mrs. Li who, more than ten years ago, rented her house to us for a place of worship for the first body of organized Christians in the province. For doing this, she suffered a great deal of persecution, but she endured all for Jesus' sake. Her faith never wavered under the severest test. Whatever came, she always said: "Thank our Heavenly Father." So accustomed was she to using that expression that when I last parted with her and told her that I did not know whether we would ever meet again, she promptly said: "Thank the Heavenly Father."

Another remarkable Hunan Christian woman is Kwei-Nu. She was converted and baptized

before she was married. The man to whom she had been betrothed when a little girl, was a heathen and opium smoker and did not claim her till she was past the usual age in China. She did not want to marry him at all but being a Chinese girl, could not do otherwise. After marriage she refused to live with her husband till he should be cured of using opium. To help her, I paid the fee to have him cured, and paid his board at our hospital in Lienchow. But he was a fraud and never gave up opium. He deceived the doctor, his wife and me. She had a very hard time until the miserable man disappeared and was reported dead. The young widow was obliged to marry again, against her will, and her second husband was no better than the first. He died and left her with a little girl. She wrote to us last winter that she wished to come to us. But though we made arrangements for her to go to Chenchow, her people compelled her to marry another poor heathen man. It makes me almost regret that we came to America, when I think we might have saved her from this, and made a useful Christian worker of her, for she has tried to be faithful to her Master, wherever she has been placed.

The women of Hunan, as in all idolatrous countries, keep idolatry alive. If the Church is to be established there, they must be won for Christ. Near our mission compound in Siangtan there is a temple called Sz-Mien-Fuh (Four-faced Buddha.) On certain feast days people throng the temple to worship. I have seen them trample upon one another in their attempts to kneel before the idol. The place is a little way out from the city, yet women and children hobble out there on their little feet to worship a graven image. We ought to have a place near our compound where they might come and worship the living God. As yet, we have no decent chapel in Hunan Mission.—*Woman's Work for Women.*

### REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session at the home of Mrs. J. B. Morton, Milton, Wis., February 7, at 2.30 P. M.

Members present: Mrs. Morton, Mrs. Daland, Mrs. Platts, Mrs. Babcock. Visitor: Mrs. Mary Burdick. The other members of the Board were detained at home on account of sickness.

In the absence of the president, Mrs. Clarke, Mrs. Morton presided.

The meeting opened with Scripture reading. Mrs. Daland offered prayer.

The minutes of last meeting were read and approved.

The Treasurer's report was presented and adopted.

Receipts for January amounted to \$213.90. Mrs. Daland reported for the Corresponding Secretary, Mrs. Van Horn, a communication received from Secretary Whitford of the Missionary Board.

Mrs. Platts read letters from Mrs. Mabel C. Sayre of Alfred, N. Y., and Mrs. Henrietta Maxson, Plainfield, N. J., also an interesting account by Mrs. Belle Titsworth, of Alfred, of the doings of the Woman's Evangelical Society of that place.

Mrs. Platts was instructed to ask Mrs. Titsworth to prepare the same, and send to the editor of *Woman's Page*, for publication.

The beneficiary of the Mary F. Bailey

Scholarship sent a note of thanks and appreciation for the use of the scholarship.

Moved and carried, that Mrs. Dr. Post of Chicago be invited to write a paper to be read at the Board's hour of the coming Conference; subject, The effect of Systematic Benevolence as Defined by the Committee, on the work of the Woman's Board.

Voted, To ask Mrs. H. M. Maxson, editor of the *Woman's Page* of THE RECORDER, to prepare a paper to be read at the same hour, she to choose her own subject. Both papers are to be limited to fifteen minutes.

Board adjourned.

Mrs. S. J. CLARKE,  
President.

Mrs. J. H. BABCOCK,  
Recording Secretary.

### IN MEMORY.

When, on Sabbath morning, Dec. 24, 1904, our beloved sister, Mary Russel Chesebro departed this life, we felt that she had left the cold of a rugged winter morning for the light and warmth of her heavenly home. With the loss of so many near friends and the inability to read or write much, owing to failing health and eyesight, the ties which bound her to earth grew less, and it might be said the golden bowl was broken and the silver cord loosed as the desire failed, and she waited cheerfully and trustingly for the summons, "Child come home."

The church and its work were always of interest to her and the visits of her pastors were for years an event to be looked forward to with glad expectancy.

She planned a fruit social, writing a poem for that occasion. During the first week in December, we met in the pleasant home where she and her daughter-in-law resided and there enjoyed a feast of fruits in connection with our society dinner. After the business hour, in response to her request, her pastor gave a bright talk on the fruits of the Bible, and her poem was read by a friend. She seemed to enjoy it all to a remarkable degree for one so feeble. To many of us this was our last meeting with her.

The church has lost one who could always be depended upon to render financial aid for any worthy cause and the Woman's Missionary Aid Society, a faithful and devoted member. Trusting in the same God and following the same Saviour, may we emulate her example in love and devotion.

In behalf of the Woman's Missionary Aid Society.

CAROLINE B. BROWN,  
ESLIE L. ROGERS,  
E. SOPHIA SAUNDERS,  
Committee.

BROOKFIELD, N. Y.

### THE EMPRESS DOWAGER MAKES A DONATION.

The Dowager Empress of China has given 10,000 taels, or \$14,000, to the establishment of a medical college in Peking. It is a large institution, founded and sustained by the combined effort of the London Mission, the American Board, and the Presbyterian Board, and is to cost \$50,000. It is hoped that the example of the empress will be followed by Chinamen of rank and wealth. It may show a great change in mind in the empress that she indorses and supports a missionary enterprise. Medical missions are proving the means of conciliating and opening the way to many minds and hearts.—*Missionary Review of the World.*

The wild tribes of the Caucasus, a range of lofty mountains in Russia, teach their children the use of the dagger as soon as the youngsters are able to walk. They are first taught to stab the water without making a splash.

Pay your subscriptions now.

## Sacred Time.

Continued from Page 101, Feb. 13.

"Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it; that the people may drink. And Moses did so in the sight of the Elders of Israel" (Exo. 17:4, 5, 6.)

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ" (1 Cor. 10:1-4.)

On entering the New Testament, St. Matthew informs us that "Jesus went on the Sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath-day" (Matt. 12:1, 2.) Jesus refers them to what David did when he was *aff* hungered, and they that were with him (Matt. 12:3-8.)

The Pharisees were in the wrong; there was a law that permitted the disciples to do as they did, and it reads as follows:

"When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn," (Deut. 23:24.)

Herein we observe that the seventh or Sabbath day of the week was brought to the attention of Jesus, and his disciples were charged with breaking a Sabbath law, but unjustly, as they could pluck ears with the hand, but not to use a sickle.

In closing this discussion Jesus said to the Pharisees, "But if ye had known what this meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the 'guiltless.'" And closed by saying, "For the Son of man is Lord even of the Sabbath-day," (Matt. 12:8.) Although Jesus did not refer to this law in the case of his disciples plucking the ears of corn, but only to the example of David and others, yet he wished to have the Pharisees understand that his disciples were guiltless, and further that he was the "Lord of the Sabbath day." This statement could not have referred to any other Sabbath but the *original Seventh day*, that God "blessed and hallowed," at the close of the first week of creation.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre," (Matt. 28:1.) This text shows that the Sabbath had come near to, if not, the end, and when the *dawn* toward the first day of the *week* began to appear, then came the two Marys to see the sepulchre." Here are four very important parts of speech, *'sabbath,' 'dawn,' 'first day,'* and *'week.'* All these were constituted in the first seven days of creation, and have been in duplication ever since.

"And he was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years and was bowed together, and could in no wise lift up herself, and when Jesus saw

To be continued.



## AGGRESSIVE SABBATH REFORM.

FROM REV. E. H. SOCWELL.

You ask for a free expression of my thought, wholly untrammelled, respecting aggressive Sabbath reform work, and I will try and give you that for which you ask, as briefly as the question will allow. I am deeply interested in the work of Sabbath reform, and, as you already know, have been interested in it for many years. The importance of this work cannot easily be over-estimated. To be Sabbathless means to be Godless. The overwhelming tide of no-Sabbathism is sweeping over Christendom and threatening the overthrow of the church, and of Christianity itself. There is no way by which this tidal wave of no-Sabbathism can be arrested but by presenting to the bewildered world the Sabbath of Jehovah and inviting people into its sacred rest. Therefore, aggressive Sabbath reform work is vital, not only to our own existence, as a people, but to the existence of Christianity as well. The consideration of the question involves far more than the simple statement of its importance.

First. I am deeply impressed that the aggressive work, of which you speak, must begin within our own denomination. It will do little good for us to talk Sabbath and send out Sabbath literature if we ourselves are not devoted Sabbath observers. It is perhaps true that none of us are as careful observers of the Sabbath as we should be, and it is lamentably true that a large number of our people are guilty of flagrant violation of the Sabbath, for which our denomination is held responsible, by the world at large, and by the Lord of the Sabbath. It is not a pleasant task to refer to these things but I feel impressed that our common interests demand it. A large number of our people violate the Sabbath and compromise their influence by going to the postoffice upon the Sabbath, for their mail. Some of our people have accepted the position of postmaster and are busy during the sacred hours of the Sabbath, stamping letters and handing out mail. Others employ a deputy upon the Sabbath, which is simply another way of doing the work oneself. Many of our people take milk to the factory or creamery, upon the Sabbath, while others hire it taken, which is no better. Some of our people operate factories upon the Sabbath, and others share the profits of business which is operated upon the Sabbath by a partner or employee. Some of our people are found at seaside resorts or picnics, or ball games, or Fourth of July celebrations, upon the Sabbath. People may say all that can be said in defense of these practices, but the fact still remains that each of them is at variance with the Bible idea of Sabbath observance, and that those who practice thus, bring disgrace upon our denomination, and upon the Sabbath.

Until our people are more devoted to God's Sabbath, and observe it with more love and devotion, we shall continue to be crippled as we stand before legislative bodies and sub-committees, in the interest of the Sabbath; and as we send forth the printed page to win men to the truth.

Second. Other reforms are needed among us, before we can hope to be successful in reforming others. It is difficult to understand how any person can keep holy God's Sabbath and be deeply interested in its sanctity and in its triumph, after having spent the previous part of the week, or any part of it, in such amuse-

ments as card-playing, dancing or theatre going, or in participating in modern "society events." It is difficult to see how a denomination that must bear the shame of having within it such "abominations in high places" can have power with God in aggressive Sabbath reform work. We can have no hope of lifting those outside of ourselves to a higher plane of Sabbath observance and spiritual life than that which we ourselves occupy. I am really burdened with the deep conviction that, first of all, those of our people who practice such things must purge the heart, the home, and the church of these cancerous evils before we may expect great things of God in the line of work of which you speak, and while this is true of every home and church in our denomination, it is especially true of those where our various denominational Boards are located. It is not true that we, as a people, sadly need a gracious baptism of the Holy Spirit; not emotion, but a deep and permanent consecration to God and to truth, that will cause us to give up everything foreign to the love of Christ, and to cling to Him and to Him alone. Do we not need to tarry at Jerusalem until we are endued with power from on high, that will purge us from Sabbath violation, and from every deadening, debasing influence, and enable us to say with honest pride to those outside of ourselves, "come with us and we will do you good."

Third. In our aggressive work we must depend, in part, upon the printed page. Very much good has been accomplished in the past by means of our Sabbath tracts, and there is opportunity for a still greater work in the future. I am fully convinced, however, that certain changes might be made in our tract publication which would be greatly beneficial. (a) Combine in each tract what is commonly called "evangelism," with the Sabbath question. It is to be regretted that a separation between practical Christianity and Sabbath observance has been made by our people. This separation has been made by our preaching, by our writings, and by dividing our operations between our Missionary and our Tract Societies. These two branches of labor are inseparably connected, and by separating them, we have injured each of them, far more than we may ever know. As a rule, our evangelists have preached a gospel without any Sabbath, and our tracts have tried to enforce the Sabbath without Christian piety, and both Christian piety and the Sabbath have suffered. Let us try the experiment of combining the two, in our tracts, as they are combined in the Bible. Very effective tracts could be written upon such topics as "are you wholly Christ's," "The complete Gospel," "Christ our example," "Do you love Jesus," "The spirit of the Master," etc., in which evangelism and Sabbath observance could be nicely combined. These are some of the themes upon which I have based sermons that have been very kindly received by those outside of our denomination, and I am satisfied that they could be made the basis of tracts which would be useful. It is not enough to give the world simply the historical Sabbath, as we are largely doing at present; humanity needs to know the Christianity of the Sabbath, as well. (b) In the preparation of our tracts we shall be more effective, if a variety of authors be represented, than if all our tracts are the work of a single author. This phase of the work could be enlarged upon

but we will not take the space at present. But as important and effective as is the printed page, yet it cannot be depended upon as the only agent in aggressive Sabbath reform work any more than in the pastoral work of the parish. There must be the consecrated, loving labor of the living teacher, and this leads us to say:

Fourth. We must depend largely upon preaching and house to house labor in our work. Put evangelism and Sabbath observance in the same sermon and preach them with tenderness, with love and with the warmth of a true Christian heart. Bring Jesus and the Sabbath, hand in hand, into the family talk and let them together fill our own hearts with overflowing love. There are times, when to preach a stated discourse upon the Sabbath question might be unwise, and it is always unwise to preach such a sermon in a cold, logical manner, simply for the sake of convincing the audience; the object is to win the audience. Circumstances must govern in the matter of preaching Sabbath truth, but if a series of evangelistic meetings are to be held, the Sabbath truth should be woven into the various discourses just as is faith, repentance, love, forgiveness, etc., and shown to be just as essential to true spiritual life. If this has been faithfully performed, there will usually be no need to single out the Sabbath question as a theme for special discourses. This plan has been tried and has met with very favorable success.

It is lamentably true that Sabbath truth has not been given the place in our evangelistic work that it should have had. This has resulted in the loss of many golden opportunities that have come to our people, it has caused people outside of our own denomination to think that we do not regard Sabbath observance as an essential part of Christianity, and has caused many of our own young people to place a low estimate upon the importance of Sabbath observance. When some of our earlier evangelists have reached mature age, they have regretted, that in their evangelistic labors, they remained so nearly silent respecting Sabbath truth, when they have enjoyed such excellent opportunities to teach the people the whole truth. This fact would suggest that men of mature mind and settled convictions be employed as evangelists, a thought that has impressed me for many years.

It is to be greatly regretted that Sabbath reform work has been almost as unpopular with many of our own people, as with those outside of ourselves, and this has been a great menace to the progress of Sabbath truth. Many instances could be cited where our own people have criticised our ministers for presenting the claims of the Sabbath when First-day people were present, and sometimes our people have apologized to First-day people, at the close of such services, and expressed their disapproval of such a course. Only a few years ago we heard one of our evangelistic workers say, "I would no sooner drag the Sabbath question into every sermon than I would chicken stealing." It is not our purpose to bring Sabbath truth into every discourse, but if I was preaching in a community where "chicken stealing" was as much the prevailing sin, as Sabbath violation is in our country, I should certainly have a great deal to say about "chicken stealing." It is my honest conviction that to know the Sabbath truth and remain silent about it, when profess-

## Children's Page.

## OUR CHARLEY CAT.

There is a cat in Brooklyn town,  
A cat of pedigree,  
Who does the funniest kind of things,  
Runs up and down a tree.

Sometimes at night he's out too late,  
The doors are all locked tight,  
Then up the woodbine vine he climbs  
And walks along so light

The roof above the front door porch,  
And then he jumps with care  
Upon the low, broad window sills,  
To see how he shall fare.

He taps upon the window pane  
And gently says, meow!  
Which means, when you cat language know,  
Please let me in, right now.

When he gets in what do you think  
This funny cat will do?  
Gets in the bed with Fred and Jack,  
Snugs down between the two!

And in the morning, when we call  
The boys, to school to go,  
There's Fred, and Jack, and Charley Cat,  
All sleeping in a row.

I'm sure you'd say, "He is too cute";  
If you could see him so,  
His head is just as black as coal,  
His bosom white as snow!

And when to school the boys run off,  
He seems to say: "Be good!"  
Wish I could go to school with you,  
I'd like it if I could!

—The Christian Work and Evangelist.

## THE GOOD FAIRY AND THE SQUIRRELS.

Once upon a time in the same forest where the little Bears and the Muskrat family lived, there also lived the Squirrel family. Now the Squirrels were about the same size as the Muskrats, but they were much prettier. Then, too, Mr. Squirrel could climb up a tree and jump from limb to limb while Mr. Muskrat couldn't; but Mr. Muskrat could dive under the water while Mr. Squirrel couldn't. So you see that even if they were about the same size and lived in the same forest, they acted very differently. Mr. Squirrel built his house way up in the top of a tall tree and Mr. Muskrat, you remember, built his way down in a damp hole in the ground. Mr. Squirrel made his home of leaves and twigs and it was very large for his size because Mr. Squirrel knew that it would be very cold in the winter and that he couldn't fly South as the birds did, so he built his home large that he might crawl under the leaves. Sometimes he found a hole in an old tree and through this doorway he carried sticks and leaves with which he made a very warm house inside the hollow trunk. There were four children in his family and Mr. and Mrs. Squirrel were very strict with them, for good mothers are usually quite strict with their children. They were very, very strict about one particular thing: the children must always beware of hunters. Whenever they heard anything approaching they must always run to the opposite side of the tree and peek around the trunk so that they might find out if it was a hunter without his seeing them. They must not bark at such times for the hunter would hear them and be able to find them by the sound; then he would shoot them with his gun. Their

parents made them go to the Squirrel school just as mama Bear made the little Bears go to the Bear school, and at the Squirrel school they learned many great lessons, and the greatest of these was that they must store away nuts in their houses for the winter. You see, every year when winter comes, the snow covers the ground and the nuts that have fallen from the trees are all covered up so that the Squirrels can't get at them, and they would die if they did not store away nuts beforehand. God provides nuts for them just before winter comes and the only thing the squirrels have to do is to pick them up and carry them to the hollow tree where they will serve as food for the winter. If God is good enough to make all the nuts grow for the squirrels, don't you think they ought to be willing to carry them to their houses? So this is what they learned at school. But one day what do you think happened? The little squirrels were gathering nuts to carry home, when two of them spied the same nut. It was a very, very large hickory nut, and that is the reason that they both wanted it. They barked and chattered and scolded until their brothers were afraid they were going to fight, and they did start fighting. Just think of it! a brother and sister fighting. Well, they bit each other so hard that one of them began to squeal so loudly that the nut over which they were fighting, burst open, and what do you think came out of it? No, it wasn't a big, white worm, but it was the good fairy. The Squirrels stopped fighting at once and the good fairy waved her hand and cried,

"My children! my children of the forest! why do you fight? And think of it: brother and sister, too!" and she again waved her little wand and the Squirrels turned to stone. (Not real, real stone; they just looked like stone because they couldn't move) and then the fairy said,

"Now you see what happens to my fighting children. I think I ought to leave both of you there forever so that Squirrels that come along could see you and remember what happened to you naughty animals." And she waved her little wand again and the Squirrels turned back to live Squirrels the way they were before. But the fairy made them promise that they wouldn't fight again. "Now," said the fairy, "whenever I hear of your fighting over such a little thing, or even fighting over anything, I will turn you both to stone at the top of a tree and leave you there forever." So she waved her little wand again and flew away. The Squirrels went home and forgot all that the good fairy had said and about a week afterwards what should the forest hear but a barking and barking. It was a real, true fight this time. Upon the very top of a tree were the same two Squirrels fighting over a nut which still hung on one of the branches and while they were fighting they shook the limb so hard that the nut fell down and it opened when it lit upon the ground and what do you think came out of it? Yes, it was the good fairy and she looked way up in the top of the tree and saw the Squirrels. She waved her little wand and the Squirrels turned to real stone, and if you can find the right tree in the forest you can still see them there. And when other Squirrels go by that tree they sit up and bark at the naughty brother and sister that fought with each other.—The Advance.

Don't fail to read the report of the last meeting of the Tract Society.

## A PRAYER FOR A MOTHER'S BIRTHDAY.

Lord Jesus, thou hast known  
A mother's love and tender care;  
And thou wilt hear, while for my own  
Mother most dear I make this birthday prayer.

Protect her life, I pray,  
Who gave the gift of life to me;  
And may she know, from day to day,  
The deepening glow of life that comes from thee.

As once upon her breast  
Fearless and well content I lay,  
So let her heart, on thee at rest,  
Feel tears depart and troubles fade away.

Her every wish fulfill;  
And even if thou must refuse  
In anything, let thy wise will  
A comfort bring such as kind mothers use.

Ah, hold her by the hand,  
As once her hand held mine,  
And though she may not understand  
Life's winding way, lead her in peace divine.

I cannot pay my debt.  
For all the love that she has given;  
But thou, love's Lord, will not forget  
Her due reward—bless her in earth and heaven!  
—Henry Van Dyke in *The Baptist Commonwealth*.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your life.—Joseph Parker.

Pictures speak louder than words.



## Young People's Work.

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

### A CHRISTIAN ENDEAVOR SABBATH LESSON.

Young people, take notice that your Board is hard at work on plans for improvement. The lesson which follows is the first installment of one of those plans. There will be three other special lessons during the year. The notes below are to help you prepare on the special Christian Endeavor Topic for this week:

#### REASONS FOR KEEPING THE SABBATH.

##### Our reasons are Biblical.

Omnipotent God created man, a complex organism with material body, mental powers, and a spiritual nature, a free moral agent that attains highest development only when obedient to the laws of his being—God's laws.

God in his infinite wisdom saw that man required physical and spiritual rest, and in infinite love he provided that this need might be satisfied, by blessing and sanctifying the seventh day and giving it to mankind to keep holy as the Sabbath day.

God's infinite resources, material and spiritual, are promised those who love him and keep his commandments.

Every man needs Sabbath rest. God gave the Sabbath to all men. Gen. 2: 2, 3, Ex. 20: 8-11, Mark 2: 28.

The Bible is a memorial and a sign. Ex. 20: 11, and 31: 17, Ezek. 20: 20.

The Bible shows no change in the Sabbath from the original Seventh day of the week.

God gave the law of the Sabbath and sought to have it enforced in Old Testament times. Ex. 16: 22-30; 20: 8-11, Neh. 13: 15-22, Isa. 58: 13, 14.

Christ and his apostles taught the perpetuity of the law. Matt. 5: 17-19, Rom. 3: 31, Jas. 2: 10.

Christ and his apostles kept the Sabbath. Luke 13: 10; 23: 56.

Christ foretold that the Sabbath would be kept long after his death. Matt. 24: 28.

It is our duty to keep God's laws. Eccl. 12: 13, 14, John 14: 15, 21-24, Jas. 2: 18.

To keep the Sabbath shows belief in the Bible. The Protestant world needs the lives and the teachings of Sabbath keepers. By keeping the Sabbath our highest interests are protected; God is honored; His word is magnified; and humanity is helped.

WILLARD D. BURDICK,

NILE, N. Y.

#### REASONS FOR KEEPING THE SABBATH.

1. In the second chapter of Genesis we have an account of the origin of the Sabbath. The marriage institution also dates from this period. And this ancient Scripture is a piece of the history of the whole race; and these institutions are therefore universal.

2. When Moses gave that wonderful summary of moral duties he put the Sabbath commandment in a central position and thus raised it to the level of the rest.

3. In Leviticalism and Prophetism the Sabbath is recognized as sustaining a vital relation to individual, social, economical and political well-being.

4. In the teaching of Jesus there is no hint that the Sabbath was to pass away, but with clearness and vigor he taught new methods of keeping it.

5. The apostle Paul taught not that the Sabbath is not to be observed, but that it is not to be kept from legalistic motives or for legalistic ends.

6. One is not to keep the Sabbath in order to be saved; but, being saved by grace, grateful for redemption, one is to seek to know and do the whole will of our heavenly Father.

7. Kept in this spirit, and after the manner of Jesus, Sabbath rest and worship comes to be one of the most spiritual and ethical of exercises.

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

#### WHY I KEEP THE SABBATH.

I am a Sabbath keeper because I am a Christian.

Man was created in the image of God. He fell, and God has been engaged ever since in trying to restore that likeness, by his self-revelation. His most perfect revelation was Christ. He who accepts Christ becomes a reconciled son of the Heavenly Father, and henceforth is growing again into the likeness in which he was created. Jesus was sinless, but he experienced spiritual growth. If we do the things which he did we shall advance in spiritual perfection.

One thing Jesus did was to keep the Sabbath. The Father had sanctified the Seventh day; had made the Sabbath for man, and Jesus the perfect man kept it.

I keep the Sabbath that I may be more like him. Not that I shall be made better by simply imitating him in externals. But the things he did are calculated to build up Christian character, and the observance of the externals aids the spirit. I want to keep the Sabbath God gave to man; which his ancient people were blessed in keeping, and which Jesus my Saviour kept. Could anything tempt me to leave my Saviour so far as to willfully profane the Sabbath or to try to substitute a day which God has not hallowed and which Jesus nowhere recognizes?

A. J. C. BOND.

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

#### QUESTION SPURS.

Prepared by Mrs. W. L. Greene, Alfred, N. Y.

1. Ex. 20: 8-10. On whose authority do we keep the Sabbath?

2. Ex. 31: 13, 16, 17. Of what was the Sabbath a sign?

3. Mark 1: 21, Luke 4: 16, 31. Did Jesus keep the Sabbath day?

4. Mark 6: 2, Luke 13: 10. Can we give other instances in which Jesus taught on the Sabbath?

5. Acts 16: 13; 17: 2; 18: 4. Did the apostles keep the Sabbath?

6. Acts 13: 42-44. Did the Gentile Christians observe the Sabbath?

7. Mark 2: 27, 28. For whom was the Sabbath made?

8. Isa. 58: 13, 14. What relation does Sabbath keeping sustain to spiritual life?

9. Ps. 118: 24. Why should we rejoice on the Sabbath?

10. Isa. 56: 2. How does God reward the Sabbath keeper?

Other references: Ex. 34: 21; Lev. 19: 3, 30; Deut. 5: 12-15. Ezek. 44: 24; Ex. 23: 12.

#### QUOTATIONS.

Selected by Mrs. H. C. Van Horn, Alfred, N. Y.

"Effective Sabbath reform must proceed from a life made new by the Holy Spirit."—T. J. VanHorn.

FEBRUARY 20, 1905.

out for themselves, and having finally decided to be true to the principles of their ancestors, have gained success in every way, in nearly all of the trades and professions. What others have accomplished you can accomplish for yourselves. We do want to say just here, that we believe agriculture offers better inducements to our young people, to-day, than ever before, the reasons for this opinion will have to be reserved for another time. Think it over, though.

Now probably you have had in mind all this time some friend who, having sacrificed the Sabbath, has seemingly prospered. True, but you do not know what that sacrifice of truth has cost him in a guilty conscience, for the latter such persons must have, since occasionally the inherent, true manhood arises, and they return to their Father's House, like the Prodigal son. In closing, my dear young friends, we want to leave with you that comforting thought, in these trying days, that if you will go over the church records, and select the names of those who have been true to duty, and another list of those who have sacrificed the Sabbath for that which seemed to them to be success, you will be surprised that, with very few exceptions, those who have stood by the Sabbath are the very ones who, not only are persons of noble character, respected in the communities in which they live, but who also have succeeded more times in gaining a competence. In the words of our Master, "Seek ye first the kingdom of God, (not just for policy, but because it is right) and all these other things shall be added unto you."

DR. AND MRS. HULETT.

ALLENTOWN, N. Y.

#### KINDLING FIRES.

The following is a portion of a letter written to Dr. A. C. Davis in response to a recent sermon preached by him upon "Kindling Fires," Acts 28: 2. The important truths contained herein merit our careful perusal.

"I have done considerable thinking about the sermon, or talk, as you called it, that you gave the last time we were down to church. I have thought a good deal about the kind of fuel each ought to bring to help make the fire warm all, both Christians and barbarians. And I have come to the conclusion that a good deal of kindling wood is needed to start a good, big fire when the wood is green and wet. By green wood I mean the "barbarians," or sinners and by wet or damp wood those who profess to be Christians, but whose ardor in the work of the Lord has become dampened, who have lost their zeal for the Lord's work, and as you said, need to return to their first love.

"Now it has been my experience for a number of years that one of the best ways to get our hearts warmed is to help carry some thing to build the fire, and some of the best kindling wood I have ever known is tracts on the subject of the Sabbath. Now, my dear brother, the world must have this Sabbath truth brought to their notice and how can they hear without a preacher, and how shall they preach except they be sent? It seems to me that if you could get the members of your church interested in sending out Sabbath tracts—sending them to strangers everywhere, writing a few lines to call their attention to the tract, etc., that there would soon be a bright fire in the hearts of the church members. Tracts are splendid preachers, and though some times people get almost offended at the tract, still the tract never answers any-

thing back except to say the same thing over again in just the same way. There are many, many people who have received the Sabbath light from the printed page and are now keeping God's Sabbath."

Dr. Davis adds:

"The tract system, however, is expensive—one cent a copy being required for postage, besides the cost of the tract. In a Christian Endeavor Sabbath paper we would have postal law advantages. The postage on sending six hundred tracts would be six dollars, while the cost of mailing six hundred copies of a Sabbath paper would be about ten cents. If we can get six hundred subscribers it will pay for itself and we can send as many samples as we have subscribers."

What do you think of the plan? Why not have a periodical published in pamphlet form suitable for handing out as a tract? We are familiar with a common use of tracts to "kindle fires;" but we could use them in this way to kindle fires for Christ and the Sabbath.

#### GOLD LEAF IS PACKED IN BIBLES.

"James," said the English gold manufacturer, "we are hout of Bibles. Go downtown and buy six dozen."

James in due course returned with the Bibles in a hand cart, says the Chicago Chronicle. They were taken from him by three men, their covers were torn off and the pages were trimmed with sharp knives down to a certain small size. Then these little reduced papers were sewed together into a multitude of small books.

The small books were distributed among the hands, and in them the firm's output of gold leaf was packed—between every two biblical leaves a leaf of gold.

"It seems irreverent, not to say sacrilegious, I know," said the head of the firm, "but we halways do so. We have done so for generations. Gold leaf is halways put on the market in little books made of Bibles.

"Why? I'll tell you why. Gold leaf must be packed between printed instead of plain pages, for the reason that it would slip out of plain pages, which are too smooth for it, whereas the indentations made by the types on the printed pages are just sufficient to hold the leaf in place firmly. That's why printed pages are used.

"We choose among all printed pages Bible ones, for the reason that the Bible is the best printed book a-going. The type is more evenly set and the printing is finer than in any other work, and we need the best typesetting and printing in our business, you know, for any roughness or unevenness is apt to tear the gold leaf.

"That's why all English gold leaf is packed in Bibles. It's a necessary thing to do; but all the same, I've often wondered that the churches 'ave never gotten after us gold leaf manufacturers for our irreverence."—Public Ledger.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the

Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed and the way is opened immediately for an attack upon the fortress.—Bishop Huntington.

Everything comes to the man that waits; but they are usually the things cast aside by the man that gets out and hustles.

## DEATHS.

MAXSON.—Charles Potter Maxson, son of John and Almira Tuttle Maxson, was born in the town of Brookfield, N. Y., Dec. 12, 1822, and died at his home in the village of Brookfield, Jan. 31, 1905, aged 82 years, 2 months and 19 days.

Mr. Maxson was one of a family of four boys, of whom two are still living. He spent the greater part of his life on the farm between Brookfield and West Edmeston, where he was known as a very industrious and hard-working man. On July 8, 1847, he was married to Roxana E. Hibbard, who died Aug. 22, 1872. Two children were born to bless this happy union: Mrs. Vandelia Swancott, who is now living in Utica, N. Y., and Mrs. Chas. Clarke, who lives on the farm between Brookfield and West Edmeston. On Aug. 14, 1873, he married his second wife, Mary M. Blanchard, who died Sept. 24, 1884. He married his third wife, Eliza Perry, Nov. 5, 1885, who still survives him. He moved to the village of Brookfield about 1870 and with the exception of a few years, when he resided at Verona, this village has ever since then been his home, and until about five years ago he has been a very active and hard-working man. During the last few years he has been subject to frequent paralytic shocks and heart disease, which with advancing age brought on his death. He was baptized and joined the church, Oct. 14, 1854, and always has lived an honest and upright life, very kind and hospitable to all of his neighbors and just in all of his dealings with his fellow-men.

H. L. C.

MARTIN.—Sarah Catherine Proper Martin was born in Berkshire County, Mass., Jan. 27, 1847, and died of pneumonia, at Andover, N. Y., Jan. 31, 1905.

She leaves six children, two brothers and two sisters. The family home has been in Alfred for the past nineteen years. She was a devoted mother and a kind neighbor, was a believer in the Bible and an attendant at church as long as health permitted. Funeral in the First Alfred Church, Feb. 3, conducted by the pastor.

L. C. R.

SWARTOUT.—At his home in the village of Albion, Feb. 3, 1905, John Swartout, in the 84th year of his age.

He was born in Albany, N. Y., July 18, 1822. On his twenty-first birthday he was married to Miss Eliza Ann Hungarford, at Alfred, N. Y. After living nearly forty years with his wife in the town of Albion, Wis., he returned with her to Wellsville, N. Y., the home of their son Charles, where she died. For eight months he served his country in the Civil War, when failing health compelled his retirement, with an honorable discharge. His second marriage took place in 1887, to Mrs. Ruth M. Morgan. She, and four children by his former wife, are left to mourn his loss. He confessed faith in Christ during the revival by Rev. M. B. Kelly, two years ago, and subsequently joined the church in Albion. He died in the triumphs of a victorious faith.

T. J. V.

STAPLETON.—Mrs. Melissa R. Stapleton, daughter of Benjamin and Eunice Sawyer, was born in Waterville, N. Y., March 6, 1841, and died at New Auburn, Wis., Feb. 1, 1905.

She was married July 3, 1857 to Phillip C. Stapleton, who died twenty-one years ago. She was the mother of six children, four sons and two daughters, one of whom died in 1874. The four sons, and Mrs. Rosa Williams, are still living. Sister Stapleton was converted to the Sabbath under the preaching of Eld. James Bailey, and became one of the constituent members of the Cartwright Seventh-day Baptist Church, of which she was a member at the time of her death. For the past seven years, she has been tenderly cared for by her daughter, Mrs. Rosa Williams. She passed into the future trusting her Saviour.

P. R. 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.

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

### LESSON X.—JESUS AT THE FEAST OF TABERNACLES.

For Sabbath-day, March 4, 1905.

LESSON TEXT.—John 7: 37-46.

Golden Text.—"Never man spake like this man."—John 7: 46.

#### INTRODUCTION.

The miracle of the Feeding of the Five Thousand was followed the next day by our Lord's discourse concerning the Bread of Life. This teaching marks the turning point in his popularity. He taught the people that he was himself that by which God drew near to men, and by which they must draw near to God. If they would have true life they must eat his flesh and drink his blood. "Many therefore of his disciples when they heard this, said, This is a hard saying; who can hear it?" Of course they did not completely understand what he meant, but that was not their difficulty. They were bitterly disappointed that Jesus was not come to set up an earthly temporal kingdom, and they resented the teaching that they should have to depend upon him for access to God. They perceived that he taught that citizenship in the kingdom of God which he was proclaiming involved personal allegiance to the meek Teacher, the man Jesus.

The Twelve, however, clung to Jesus with renewed devotion. Jesus did not cease to teach the people and to heal; but from this time on he gave increasing attention to the training of the Twelve. So far as apparent outward results were concerned our Lord's ministry was like that of John the Baptist, a failure. For the outward establishment of the kingdom of God with a great number of sincere believers he must look to the work of his disciples after his departure.

In the six months between last week's lesson and this we have many events recorded by the Synoptists, the most notable of which is the transfiguration of our Lord. Jesus spent much of this time outside of the limits of Palestine.

Our present lesson concerns another public offer on the part of Jesus of himself to the people for their acceptance. This time he is again in Jerusalem, the civil and religious capital of the nation.

In the early verses of the chapter from which our lesson is taken we are told that Jesus' brothers did not believe upon him as the Messiah. They were however anxious that he should do credit to himself as a teacher of the people, and urged him to go up to Jerusalem and attend the feast of tabernacles. Jesus declined to go with them, for he could not put himself forward in the way that they wished; but after they had gone he himself went up privately, and declared himself to the people.

TIME.—At the time of the feast of tabernacles, in October of the year 29.

PLACE.—Jerusalem: in the temple.

PERSONS.—Jesus and the multitudes; the chief priests and Pharisees and their officers.

OUTLINE:

1. Jesus Teaches the People. v. 37-39.
2. The People are Divided in Opinion. v. 40-44.
3. The Leaders are Disappointed. v. 45, 46.

NOTES.

37. *Now on the last day.* The feast of tabernacles, like passover, lasted for eight days: the first and the last days were considered especially sacred. On each of the seven days before the last, water was drawn from the pool of Siloam, and carried to the temple in a golden pitcher with great ceremony and there poured out to symbolize the obtaining of water from the rock during the journey of the Children of Israel in the wilderness. On the eighth day this ceremony did not occur. It is just at this time that Jesus seizes the opportune moment to offer spiritual drink to all who were athirst. It is more than probable that there were many who felt that something was lacking in the stately ceremonial, and who were longing for some spiritual refreshment for their souls. *If any man thirst.* Compare the beatitude, Matt. 5: 6, and Jesus' words to the woman of Samaria. *Let him come unto me and drink.* Jesus agrees to satisfy all the spiritual aspirations of man.

38. *From within him shall flow rivers of living water.* This precise expression is found nowhere in the Old Testament; but compare Isa. 58: 11 or the general tenor of Ezek. 47: 1-12, which speaks of the wonderful stream flowing from the temple. It is evident that our Lord means that the one who comes will not only be able to quench his own thirst, but will also be handing on his blessings to others.

39. *But this spake he of the Spirit.* Our author explains what Jesus meant by the words recorded in the preceding verse. "Rivers of blessing" flowed from the disciples when the Holy Spirit came upon them on the day of Pentecost after Jesus had risen from the dead. *For the Spirit was not yet given.* The word "given" is not in the original text, but some such word is needed in English in order that we may understand that the Evangelist does not mean that the Holy Spirit did not then exist, but rather that his presence and power was not yet manifest as it was to be. *Because Jesus was not yet glorified.* This is the reason why the Holy Spirit could not yet be manifest in his special power. Jesus' glorification was not accomplished till after his death, resurrection, and ascension.

40. *This is of a truth the prophet.* See Deut. 18: 18. Compare John 1: 21 and the note on that verse in Lesson II of this quarter.

41. *This is the Christ.* They were theoretically convinced that this was the expected Messiah. How could any man do such miracles, and teach with such confidence if he were not the Christ? *What, doth the Christ come out of Galilee?* Even if the weight of evidence pointed to the fact that this was the Christ, here was one item that seemed to them conclusive. One technical consideration they allowed to override all the positive testimony. And in this point they had misapprehended the evidence. Jesus seemed to them to be a Galilean.

42. *Hath not the scripture said that the Christ cometh of the seed of David and from Bethlehem?* Compare 2 Sam. 7: 12 and following; Mic. 5: 2; Isa. 11: 1; Jer. 23: 5. That John adds nothing further to the effect that the people were mistaken in their impression that Jesus did not in his origin and the place of his birth fulfil these predictions of scripture led some to suppose that he was ignorant of these facts; but John is writing for those who were familiar with the other Gospels, and has no need to mention these facts so well known at that time. It is to be noted that the word "Christ" is used with the article (the Anointed One). It was not used as a proper name till after the time of the Gospels.

43. *So there arose a division.* A violent contention. It seems probable that some of the disputants were more anxious to defend their

views about Jesus than to accept him as Master.

44. *And some of them would have taken him.* That is, would have arrested him, and led him before the authorities. Humanly speaking, it was this dissension among the people that saved Jesus from arrest at this time.

45. *The officers therefore came to the chief priests and Pharisees.* These officers who were evidently the official servants of the Sanhedrin had been sent expressly to arrest Jesus. See v. 32. The chief priests and Pharisees were members of the Sanhedrin, and we are to understand that this supreme council of the Jews had officially ordered the arrest of Jesus. *Why did ye not bring him?* They were evidently waiting for the return of the officers with their prisoner, and expecting to begin an examination at once.

46. *Never man so spake.* This is their explanation and apology. That they should make this statement is in itself very remarkable. Constables sent to arrest a man do not ordinarily think for themselves about the propriety of the arrest, but leave that to their official superiors. We would have expected these men to say that there was a great dissension among the people about Jesus and that it was practically impossible to make the arrest. It would have been natural for them to make some similar excuse even if it were not the true reason of their failure. But they really had been inspired by the words of Jesus. It seemed the height of absurdity for anyone to arrest him or even to want to arrest him. So they came back and said, "Never man so spake." They did not say that the Sanhedrin ought to dismiss all action against Jesus; but we may safely infer that that was what they thought.

REV. E. B. SAUNDERS IMPROVING.  
 SHILOH, N. J., Feb. 14, 1905.

DEAR SABBATH RECORDER:

Since the Shiloh parsonage has been the recipient of so many kind messages from dear friends sympathizing with us in our affliction, so many of them saying, "We saw in the columns of THE RECORDER notice of your illness," and not being able to answer these kind letters at once, we wish to thank you. They were very timely comfort, knowing the love they bore. Mr. Saunders, after five weeks, is now able to sit up an hour or two a day. He has a very good appetite, sleeps well, and is able to see a few friends. Draining from the wound still continues; as strength increases we hope the drain will abate.

God has wonderfully answered our prayers; and the clouds which were so dark are clearing away, for which we praise His Holy name. MRS. E. B. SAUNDERS.

#### "JUST SO YOU AIN'T."

Two boys were pulling a sled up a hill. When they had reached the top the little boy was crying.

"What are you crying about now?" asked the big boy.

"You called me a know-nothin'," sobbed the little boy.

"Well, what do you care, just so you ain't? Come on, you feel all right now," said the big boy, putting his arm around the little fellow's neck as he spoke.

I passed on but the incident set me to thinking. How many of us spend a great deal of time and strength worrying over unpleasant things that people say or think about us. "Just so they ain't" true why need we bother about them? If they are true, let us, by God's help, try to make them false.—Mason Merritt.

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.)

At a meeting of the General Assembly, shortly after the Governor's protest, an act was passed which stripped him of his authority, and bestowed it upon Mr. Nicholas Cooke, a merchant of Providence, whose firm guidance carried us successfully through the trying scenes of the Revolution. Henry Ward, the Secretary of State, had, meanwhile, signed all the public documents after the protest of the unfaithful Governor, by order of the Assembly.

The Journal of Congress, to which we shall now be obliged frequently to refer, contains the notice of the arrival of Mr. Ward at the Congress of 1775, the second year of his appointment. It occurred during an interesting debate, but his return was so joyfully received that the debate was interrupted by his entrance. The entry is as follows: "May 15, 1775, During the debate, Samuel Ward, Esqr., one of the delegates from Rhode Island, appeared and produced his credentials, which being read, were approved, and are as follows: 'By the Honorable, the General Assembly of the English Colony of Rhode Island and Providence Plantations, in New England, America: To the Hon. Stephen Hopkins and Samuel Ward, Esqrs. greeting: Whereas, the General Assembly of the Colony aforesaid, have nominated and appointed you, the said Stephen Hopkins and Samuel Ward, to represent the people of this Colony, in a General Congress of the Representatives from this and other Colonies, to be holden in the city of Philadelphia, and there, in behalf of this Colony, to meet and join with the commissioners, or delegates from the other Colonies in consulting upon proper measures to obtain a repeal of the several acts of the British Parliament, for levying taxes upon his Majesty's subjects in America, without their consent, and upon proper measures to establish the rights and liberties of the Colonies, upon a just and solid foundation, agreeable to the instructions given you by the General Assembly. By virtue of an act of the General Assembly, I, Henry Ward, Esqr., Secretary of the said Colony, have hereunto set my hand, and affixed the seal of the said Colony, this seventh day of May,

A. D., 1775, and in the fifteenth year of the reign of his most sacred Majesty, George the Third, by the grace of God, King of Great Britain, etc. (Signed) Henry Ward."

Mr. Hopkins arrived and took his seat three days subsequently. The next day after the arrival of Mr. Hopkins, Congress resolved themselves into a committee of the whole, and Mr. Ward was called to preside, by Mr. John Hancock, the President. Behold now the farmer, whose education in the common schools was considered sufficient for the sphere in which he was expected to move, seated in a position which any man might well be proud to occupy. Let no young man hereafter despair, however obscure his origin, or humble his calling, honesty, industry and perseverance, will place him where his talents will find exercise. As sure as that water seeks and will find its true level, so sure will his untiring efforts, well directed, secure him the position he is qualified to honor and sustain. But let him not for a moment suppose that when he leaves the school-room his education is finished. We have proof that all the leisure hours of Samuel Ward, at Newport, while attending the sessions of the Assembly, and when seated in the Gubernatorial chair, were devoted to study. At Westerly, especially, the morning hours often struck before the light in his library was extinguished. His political enemies declared that in these nocturnal sittings he was maturing some dangerous plot against the colony; but his friends knew that he was striving for a deeper insight into those profound depths, from which emanate the sources of all power and wisdom.

Knowledge—not wealth—is power, and he knew it. He was preparing himself for future usefulness, with a prescience which at this day may be considered remarkable. He distinctly saw from the first, to what the odious laws of the British Parliament would lead, and silently and steadily girded himself for the conflict. He had been in possession of a large estate, which was being exhausted by his continual absence; by the improvidence of unthrifty servants and agents; a large, and necessarily expensive family, too young to render him any substantial assistance which were not fully repaid by the colony. But with him there was no wavering. He was well aware that the most successful man in the world is not he who can exhibit the greatest number of deeds, but he who seeks, finds, and embraces the most opportunities for benefiting his fellow-men; and to that end he was ready to sacrifice his wealth in sustaining those truths which were afterwards, solemnly declared to be self-evident. In addition to his duties as President of the Committee of the Whole, Mr. Ward served upon various other important committees, never refusing any duty, however laborious, which was presented for his acceptance. Owing to a serious physical difficulty, Gov. Hopkins was rendered unable to take any part upon the committees where a correspondence was required, consequently the whole of that official duty of the delegation fell upon Mr. Ward. But no complaint was ever heard from him because of this occasion of labor, except allusions to it in his letters to his family, in one of which he says, "I am almost worn out with attention to business. I am upon a Standing Committee of Claims, which meets every morning before Congress, and upon the Secret Committee, which meets almost every afternoon; and these, with a close attendance upon

Congress, and writing many letters, make my duty very hard, and I cannot get time to ride or take other exercise. But I hope the business will not be so pressing very long."

During the month of August, 1775, Congress had a recess of thirty days, in which Mr. Ward again visited his home. While there he attended a meeting of the General Assembly and the delegates conjointly made a report of the doing of the body of which they were members. In the month of September of this year, Congress re-assembled after the appointed recess had expired.

(To be continued.)

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

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A. D. 1789 to A. D. 1902

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### A PRAYER.

A. H. L.

Oh Father, teach me thy will  
That I may know  
All thou wouldst have me learn.  
Reveal thyself, thy truth, thy love,  
That I may see thee as  
Thou art toward those  
Who seek to be thine own.  
Grant of thy great strength  
That I may do thy will  
As far as thou shalt teach it.  
Give larger faith, oh Father,  
That, taught by thee, and led,  
All fear, and doubt, and faltering  
May be to me unknown.  
Thus do I pray, that I may  
Help to bring thy Kingdom in,  
On earth, and something add  
To aid my fellow men,  
Thy will to do,  
As angels do, above.

Feb. 22, 1905.

A PRIVATE letter from Albion, Wis., is at hand, in which are severest in the Sabral eters touching an increasing bath Question. interest in the study of the Bible, regarding the Sabbath. The Supplemental Sabbath School Lessons are being considered, and the writer says, "Many in our school are marking passages in their Bibles with red ink, so that the references can be quickly found. Some years ago, I marked my own Bible, outlining each letter with red ink so that I have a Red Letter Bible, showing the Sabbath passages, very much like the red letter Testaments, which show the words of Christ. I would not take a great deal for that Bible." The writer also adds the suggestion that if people could catch a view of the deeper spiritual meaning of the Sabbath, and of its relation to practical Christian living; and the development of spiritual life, there would be much greater interest in study concerning it, and in its observance.

That suggestion has a depth of meaning. In the series of twelve tracts published by the American Sabbath Tract Society, number one is entitled, "The Sabbath and Spiritual Christianity." This theme was placed first upon the list with the hope that the suggestions contained in that tract would lead to a much more careful and wide-spread study of the Sabbath question, from the standpoint of its spiritual importance, than our people have ever given. Pastors and people seem to have failed to appreciate the deep spiritual significance of the whole Sabbath question, and the direct effect of Sabbath observance or non-observance, on spiritual life. So far as we know, too little attention is paid to that phase of the Sabbath question, in either sermons or discussions. Because of this, and

of the deeper interests of the Sabbath question, THE RECORDER has urged that greater attention be given to the Supplemental Lessons now being issued in the *Helping Hand*. It is well known to every observer, that the success or failure of all efforts in special study, as well as in general teaching, upon religious matters, depend upon the pastor and a few of his immediate helpers. We are inclined to believe that the people, although generally busy and often overworked, are ready to respond, some of them at least, to any and every effort toward such study. Hence we chronicle these items of news from Albion, with the hope that other churches will be awakened to a new interest in the question, and in the value of the opportunity which is presented to them through the *Helping Hand*. It is sometimes said that ignorance concerning any question is the largest factor in preventing interest and in destroying enthusiasm concerning it. Probably that is true. Men certainly care little for that of which they know little, and the larger the field of information is, concerning any question, the more are men interested and strengthened by its study.

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A LETTER, "not for publication," tells how the writer once prayed, "Lord, help me that this neighborhood may be better because I have lived in it." So far as we can learn, that prayer wrought abundant fruits of righteousness, because the one thus praying was led to do efficient work in behalf of Bible study, in that neighborhood. It matters little what form one's efforts may assume, for God and righteousness, if they be prompted by such a prayer. The ways are many in which those who desire to serve the Master and the cause of truth, can thus do. If there be no other Christian in all the community in which you live, and you are a true child of God, with purpose strong to do His will, He will open doors for service. Examples are abundant wherein simple services, or, it may be, unusual services on the part of those who pray, as did this correspondent, have wrought permanently and abundantly for the blessing of men. We do not usually lack either ability or opportunity for serving God, and the world. If there be lack, it is in the willingness to pray that the world may be made better by our living in it, and then neglecting to work toward the answering of that prayer. Blessings await every one who will pray thus and follow prayer by labor. The worth of what we may do for the cause of truth is not measured by the form that work may assume, nor because we follow in beaten paths of action. If even a cup of cold water, given in the name of Christ, is service, no life can fail to serve, if the spirit of Christ dwells in the heart and prompts to action. The wisdom of such a prayer as our correspondent records, is that it seeks the power and privilege to do where one's life is most in touch with men. It is almost meaningless when we pray for some far-off place we may never attain to, or for some great work not yet in hand, and for which we are not fitted. But in your immediate surroundings, your neighborhood, with your friends, openings and opportunities may be found for service, in so many ways and so constantly, that only unwillingness or unreadiness to serve, can keep you from doing the Master's will and bringing a blessing unto your neighbors. Take that prayer and fit

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close with joy. There is a natural tendency to shrink from obligations, which tendency, with other causes, sometimes perverts our definition of duty, making it something irksome and undesirable. That familiar answer, of which the reader has frequently heard, "I suppose that is my duty because I hate to do it," embodies this perversion. Such a perversion of the definition of duty is much to be deplored, since duty requires nothing except that which is for the best. That which ought to be done, for the sake of right and righteousness, is always best for all concerned. Seen thus in the right light, what any one ought to do should be a source of joy and of lasting satisfaction. Here comes also the demand for a better definition of joy, than is often made. The only permanent good in life, and therefore the only real and abiding joy, is found in that which is best, and the conception of what is best must take into account, by a large view, what God requires, what righteousness seeks, and what we ought to do and to become in view of what God requires and what righteousness seeks, through us. We advise the reader to make a new statement of the whole question. Let it be embodied in these words: "the definition of joy and the definition of duty ought to be the same." Any lower conception of either joy or duty is perverting and misleading. With such a conception of joy and duty, whatever

work, or experience, may be demanded of us at the hands of duty, becomes a reason for thanksgiving. Will not the reader make a new study of definitions in connection with the two words, joy and duty, what they may mean, what they ought to mean, and how much is lost when imperfect or perverted definitions are given a place?

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