

THE SABBATH RECORDER.

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.

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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.

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

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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A JUST definition of duty allies it closely 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

The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
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it to your place, to your ability, to your surroundings. You will be blessed in thus praying and doing, and the world will be enriched far more than it would be if you should pray that God will show you something greater to do, in some far-off field.

It seems to me that Seventh-day Baptists ought to be thorough Bible students. It is the best weapon for Sabbath reform work. Why not form classes for home study? Thus writes one who is not a preacher. Farther on, the writer suggests that we are too much like those who possess a gold mine, and are content with picking up a few nuggets but are not willing to work the mine for greater treasures. There are too many to whom the Bible is scarcely a living book, and Christ is scarcely a living Saviour. Prompted by the words of this correspondent, we must refer again to the value of the supplementary lessons in the *Helping Hand*. There is a dearth of knowledge, on the part of our people, concerning the Bible as a whole, and concerning its specific teachings upon which our denominational faith rests, and because of which we have denominational existence. That dearth cannot be removed unless there is a wider study of the Bible by all the people. The blessings which come through Bible study by individuals, cannot come through preaching, nor by any other means. The more the life of a pastor is filled with knowledge of the Bible, the more benefit his people will gain, but it is not possible for him to transfer the richest blessings that come from Bible study, from his own life, to the lives of others. That study of the Bible which reaches the deeper and richer experiences of Christians, must be a personal matter. Theories about higher Christian life are empty unless they be put into such actual practice, by each individual, that each one will attain to the higher experiences, in fact. Otherwise, men look upon beautiful theories, concerning experiences to which they never attain. One great blessing connected with Bible study is, that its success does not depend upon the class room, nor the public service. In the private study of the sacred page, individual thought and prayer bring rich results when no one but God and the student meet. Study thou the Word.

Telling Occasionally is not Teaching.

OUTSIDE of the sphere of religious instruction, men never consider that a thing is taught, without many repetitions and frequent presentations of the same fact or truth, in different ways. That which is told occasionally does not make deep impression, is not long retained, and leaves little of permanent effect. If one is deeply impressed with the importance of a given truth, he is in danger of supposing that those to whom the truth may be stated, have the same interest, and that little more than the statement is needed to secure acceptance and corresponding action. Perhaps this is one reason why religious teachers are in danger of making the mistake that telling, is teaching, and that a single statement concerning a truth is all that is necessary. Experience shows that there is great need of repetitions, and of presenting truth in its various phases from the pulpit, and in the Sabbath School. Pastors, and teachers of righteousness, must always keep in mind the fact that, while the human heart has certain tendencies toward

higher themes, most men are so preoccupied or are so low in their conceptions of what they ought to become, that "line upon line, and precept upon precept" is an universal requirement, in all things pertaining to righteousness. This fact is especially applicable to the teaching of those fundamental truths in religion, and elsewhere, which each succeeding generation must learn. The circumstances of home life, if the home be what it ought to be, secure that constant repetition, which is the center of all successful teaching. The same principle should obtain in the work of the church, even though the popular desire for novelty may tend to discourage the preacher from those repetitions and re-presentations of truth, without which there is no permanent result in teaching. On the general themes which touch ordinary Christian life, pastors and Sabbath School teachers find so many occasions for presenting truth from different standpoints, that the essential nature of truth is set forth, and teachings concerning it are made strong through repetition, without sameness or burdensomeness. A little analysis of sermons, and of the general line of teaching in Sabbath school, shows, however, that this tendency to repetition, and therefore to real teaching, applies mainly to general truths. On the other hand, specific truths, however important they may be, are not often brought forward. Many deem it sufficient if "once in a quarter or once in a year" specific themes be presented. To a certain extent, this plan is correct, but it is likely to be an element of weakness on the part of any preacher or teacher, especially if those whom he teaches have a specific truth in charge. The application of this to all denominational questions is clear, and to Seventh-day Baptists and their work, it is doubly clear. A late writer has spoken at length concerning the failure of the Baptist denomination, during these days, in that the distinctive features of denominationalism are not taught, and that, as a result, denominationalism among Baptists declines. Every man should consider what the demands are which make him a denominationalist, or which ally him with any one body of Christians, rather than another. If there are good and sufficient reasons for denominational distinctions, the end of controversy is reached, and the consequent duty of insisting upon the importance of the distinctive truths represented by the denomination, is a foregone conclusion. These suggestions will enable the reader, be he preacher, teacher, or scholar, to recognize that the occasional statement of truth, is by no means sufficient teaching of the truth.

So much has been said during the last few years concerning the lack of ministers, in Protestant churches, that the subject has become almost commonplace. Discussion has also brought out the charge that the quality of the ministers of the present generation is not equal to the demands. THE RECORDER does not care to secure a discussion of that phase of the question. It will be well to consider the general question, whether the supply of ministers in our denomination, is adequate for present and prospective demands. THE RECORDER, therefore, invites an expression of opinion from its readers, especially from pastors, Theological students, and those who have, at any time, considered the question of entering the ministry, but have not done so. As indicating the general

line of thought, the following questions are suggested:

1. Have we a sufficient number of ministers, and candidates for the ministry, to meet present demands, and to assure an adequate supply for the future?
2. What are the prominent reasons which induce men to enter the ministry, in our denomination?
3. What are the prominent reasons which deter men from entering the ministry, as Seventh-day Baptists?
4. What steps are necessary to secure an adequate supply of competent ministers among Protestants, generally, and specifically among Seventh-day Baptists?
5. Does the financial question form an important element in keeping men from entering the ministry?

THE RECORDER does not ask a consideration of these questions as a matter of curiosity, nor merely for the sake of securing opinions from its readers. The issues involved are definite and vital. The quality and quantity of ministers is an important and definite factor in our present and future denominational work and life. If our churches have not given the question the most careful study possible, they should do so, at once. The responsibility for the situation, whatever it may be, is widely distributed. It is difficult to say at what point that responsibility is greatest. For sake of illustration, we will assume that it centers in those who are now ministers. The churches to whom such men minister, however, must bear a share of the responsibility. The homes, represented by the members of the church, contribute strong and definite influences, that help to determine the general situation and the final results. If any reader thinks that the starting point of responsibility and influence is with the family, thence with the church, and thence with the pastor, the facts will not be changed, nor will the discussion of the question be essentially different. That all three of these factors enter into the problem is true. It scarcely seems possible that any reader of THE RECORDER, who is alive to the interests of our churches, and of the denomination, can fail to consider this question seriously. THE RECORDER asks for your ripened thought concerning the problem. Follow the general line indicated by the foregoing questions, if it seems best to you. Otherwise, mark a line according to your own judgment, and give other readers of THE RECORDER the benefit of whatever observations, information, experience or conclusions you have.

THE Sabbath question held a prominent place in the history of the Jewish Theocracy. The important and fundamental fact that the Sabbath represented God, through sacred time, is the foundation of the fourth commandment. At this distance it is impossible to say how nearly the Jews grasped this fundamental idea, but their history shows that Sabbath observance produced a marked effect upon their spiritual life, and their national welfare. The influence of the Sabbath on spiritual life should be kept prominently in mind. Failure to recognize this as a fundamental element in Sabbath observance, has been prolific of more evil results than any other incomplete

view. It is probable that we attributed to the Jews a much narrower understanding of the meaning of the Sabbath than they really had. Men are accustomed to say that the Sabbath was simply a memorial of creation to the Jews, at the most, of God as Creator. The fact that God, as Creator, was also the immediate governor and defender of his people was necessarily prominent throughout their history. Doubtless the more thoughtful men among the Jews grasped the truth that the Sabbath represented God in every aspect of his character. The idea of God as Creator involves the conception of his fatherhood, and of his redeeming love. Neither of these ideas could exist without the idea of creatorship, which involves them. It is therefore clear that while the Sabbath represents God as Creator, it is by far too narrow a view to say that it is only a memorial of creation. It represents God in all his relations, and not in any one characteristic, or any one event. The influence of the Sabbath on Jewish history down to the present time, shows that it must have had, from the first, a large place and greater power than popular notions give it. Such low opinions concerning the attitude of Judaism toward the Sabbath have much to do in lessening regard for the Sabbath at the present time.

The Sabbath Seal.

OCCASIONALLY letters come to this office bearing a Sabbath seal on the outside of the envelope, which reads "The seventh day is the Sabbath of the Lord thy God." Exod. 20: 10. This is printed in circular form on gummed paper, and is placed over the point or flap of the envelope, after the letter is sealed for mailing. We think these can be secured at twenty cents per hundred. We do not have them for sale at this office, but we think they can be secured through Rev. T. J. Van Horn of Albion, Wisconsin. We commend their use.

A New Magazine.

The first number of a new magazine, February, 1905, is at hand, "The Way to Win," A Success Magazine for Young Men. It is published by Alfred S. Burdick & Co., 1412 East Ravenswood Park, Chicago, Ill., 28 pp., 6 by 9 inches, 50c. a year. The tone of the opening number is good. The publisher is a physician—a son of Rev. Stephen Burdick, lately of Andover, New York. He asks for advertisements, but announces that these will be carefully winnowed: "I have therefore determined to exclude for all time, the following: All patent medicines or medical appliances; such as trusses, suspensories, etc.; whiskey and tobacco advertisements; advertisements of hypnotists, clairvoyants, and all this ilk; suggestive books or pictures; all schemes for getting rich quick; anything which is intended to mislead or defraud, no matter what it is." The following is a representative editorial note: "Some men fail because they lack ability to succeed, but more, because they have so little nerve that they do not deserve success. The Lord hates a quitter. The men we admire are those whom nothing can stop; who have a single purpose and never forget it; who meet rebuffs with a smile; who never growl or lay their failures to others; who are as clean-cut themselves as they expect others to be; who make every knock a boost; who never know defeat." "Whatever you do, be glad." THE RECORDER finds pleasure in commending *The Way*

to Win, and hopes that its future will be worthy of this initial number.

SUMMARY OF NEWS.

On Feb. 20 a terrible explosion occurred in the "Virginia Coal Mines," eighteen miles from Birmingham, Ala. Over a hundred men were entombed in the mine. The explosion was probably due to a "cave in," for the mines are reported to have been well cared for. The earlier reports indicate the loss of at least one hundred and five men. Two days later seventy-five bodies had been recovered, and no hope was had that any of those who remain would be found alive.

As the time approaches for the close of the present Congress, it is evident that important features of legislation that have been under consideration will not come up for final action. The question of Rate Legislation as to railroad charges, seems to demand more time for consideration than can be secured. It will probably go over until next autumn. The treaty with the Island of San Domingo will also be carried forward, but of its ratification at an early day, there seems little question.

An express train on the Erie Railroad was wrecked on Feb. 20, near Paterson, N. J. Four out of five passenger coaches of the Tuxedo Express, which was due at Jersey City at 8:26 in the morning, plunged down a fifteen-foot embankment on the Bergen County short cut of the Erie Road. One woman was instantly killed. Two others died soon after the accident, and one hundred passengers were more or less seriously injured. The train was one of the best upon the Erie Road, and there would have been a much larger loss of life had the coaches not been first class as to strength and appointments.

The situation in Russia during the week has gone from bad to worse, so far as immediate appearances are concerned. Actual revolution, under the name of strikes, has increased. Public and private business has been paralyzed, while fear and distrust have gained strength in many ways. The royal family has been in hiding, as far as possible, and although no other murders have occurred, the uncertainty of the situation has not relieved anxiety, nor lessened precautions for the safety of those who represent the government and the royal family. There has been more or less blood shed in different localities, by the strikers, the police, and the soldiers. Each day increases unrest on the part of both native Russians, and of other people which have been made part of Russia, by force. Poles, Finns, and Armenians, who have suffered so much, are more openly defiant in their words and actions, day by day.

Under these circumstances, it is not surprising that rumors concerning plans for peace, have gained strength during the last week. General propositions have appeared, said to represent the basis upon which Russia is willing to consider terms of peace. While these are doubtless premature, or at least are unofficial, there is every reason to believe that circumstances will compel the Russian government to ask for an armistice, if not to initiate steps for peace. Notable among these influences are the expressions made at a public meeting of the students and Faculty of the Great University of St. Petersburg, on Feb. 20. A great mass meeting of students and professors passed resolutions so strong in their demands for peace with the Japanese, and for reform in the general gov-

ernment, that it alone will compel attention and recognition from all political leaders, who are not blinded by their own folly. This meeting, representing as it does the better class of Russian citizens, and the most advanced, so far as education is concerned, is an important factor in the home situation. Three or four thousand students alone attended the meeting. Inflammatory speeches were made, but the general tone of the meeting was fairly conservative, strong and intense.

Meanwhile, reports from the field of battle in Manchuria indicate that irregular fighting has continued, with little change of the situation concerning either army, although on the 23d of February there were rumors that the Russian forces under Kourapatkin had been out flanked and compelled to retire from the Shahke River. In any case, the situation would hardly be improved by even extensive success on the part of Russia, at that point.

What is called "an unofficial statement" concerning the report of the Commission on the North Sea affair has appeared during the week. By this, it seems probable that the Commission will express no opinion as to whether there were Japanese torpedo boats present in the North Sea, but that it will be declared that the Russian Admiral, Rojestvensky, believed that such torpedo boats were present, and therefore acted legitimately in firing upon what he supposed to be his enemies.

Washington's birthday on Feb. 22 was celebrated in various places, with elaborate ceremonies and some excellent speeches. President Roosevelt delivered an address to the University of Pennsylvania on that day. He spoke upon "Some of the Maxims of Washington." The degree of LL. D. was conferred upon President Roosevelt, on Emperor William of Germany, Sir Henry Durand, the British Ambassador, and others. A bust of Washington was presented to Congress on that day, by M. Jusserand, French Ambassador, as an expression of friendship on the part of France for the United States. Among other things said by President Roosevelt was the following: "The problems before us to-day are very complex, and are widely different from those which the men of Washington's generation had to face, but we can overcome them surely, and we can overcome them only, if we approach them in the spirit which Washington and Washington's great supporters brought to bear upon the problems of their day—the spirit of sanity and of courage, the spirit which combines hard common sense with the loftiest idealism."

On the afternoon of Feb. 22, President William R. Harper of Chicago University was operated upon for cancer of the colon. The announcement next day was that "the operation, from a surgical standpoint, was a success. Dr. Harper's ultimate recovery is a subject on which the physicians decline to commit themselves, but merely express the reasonable hope that the disease may be checked."

The latest reports from Constantinople indicate that the revolutionary movement in that part of the Russian possessions is "extremely alarming." At Batoum and Poti many thousands Georgians are in practical revolution, as strikers. Business is greatly interfered with, if not suspended, and it was reported on the 24th of February that ships of the Black Sea squadron had bombarded Poti. Batoum and Poti are sea ports at the east end of the Black

Sea. Batoum is near the Turkish frontier, and was originally a Turkish fortress. These places are the terminals of important railroad lines between the Black and Caspian Seas.

The public funeral of Grand Duke Sergius occurred at Moscow, on the 23d of February. The public was prevented from approaching the funeral procession, or coming within reach of the royal mourners. The Grand Duchess, Elizabeth, widow of the assassinated Duke, was the center of interest on that occasion. She showed great fortitude, as well as great sorrow. Services were also held in London, in memory of the Duke.

The latest reports concerning the possibilities of peace are so conflicting that one cannot base any opinion upon what the real attitude of the Russian government is. It is probable that the circumstances are such that the government has no definite policy yet outlined. One of the reports is that the people will be called upon to decide whether the war shall continue, or whether peace shall be sought.

AGGRESSIVE SABBATH REFORM.

FROM REV. J. T. DAVIS.

Regarding more aggressive work in Sabbath reform, by the Tract Society, you say, "I ask a free expression of your thought, wholly untrammelled by any consideration except your convictions of what is best." If I am to comply with this request, I must say, that I regard more aggressive work, not only as best, but absolutely necessary for life and growth. Not only do I regard the work outlined by the Committee on Distribution of Literature, i. e., the sending of tracts to congressmen, clergymen, and the public press where Sunday law agitation may arise, as necessary, but I believe more than that is necessary. Had our Corresponding Secretary been placed on the lecture field, as planned in 1895, and the work properly sustained and carried forward, the last decade would have gone into Seventh-day Baptist history as one of life and growth instead of—well—what it is? When the world shall see that we have a truth that we regard of sufficient importance that the living teacher is willing to face the world with it, and not hide behind the press, and that the denomination will sustain him in it, then we may expect to grow. Don't understand me to say one word against the Tract Society, its work or workers, in sending out literature. No, its work is necessary, it is important, but it is not enough. I do not know what you need in the East. I do know what we need on the Pacific Coast. No country of which I have any knowledge is so inviting for tent work as this. No prejudice against it, and almost all denominations use it, and if properly conducted it can be run twelve months in the year. What we need here is a tent and a corps of workers, to go into our cities and towns, carrying the whole gospel of Christ, a free salvation, through faith in Christ, and obedience to his word, and that freedom only comes through obedience. This work we believe could be made almost self-supporting. This we have hoped and prayed for. We hope and pray for it still. We are trying to fall in line with our denominational work and methods. What we shall be able to do on this coast remains to be seen, but I feel I voice the sentiment of the whole people regarding what should be done.

I do not know that we shall be able to raise our numerical proportion of the \$35,000 es-

timated as necessary for the work. I do believe, however, that we will raise, and more than raise, our proportion based on financial ability, and upon this basis we believe our work should be done. We shall hail with joy the day, (and we believe it must come) when Tract, Missionary, Education, and every interest shall be denominational, and be regarded as our common cause, and when the strength now given to build up special interests may be given to the spreading of the truth. We do not write to criticize the work of the workers, but to give an honest "conviction of what is best, wholly untrammelled." Neither do we write this for publication, unless you think best.

We agree with what has already been suggested, viz., that the article whose author is ashamed to sign his name is of little worth.

RIVERSIDE, CAL., Feb. 2, 1905.

FROM REV. E. A. WITTER.

Your various communications have been duly received and thoughtfully read and, in sermon or conversation, have all been presented to the people with the purpose of awakening in them a growing interest in the questions presented. To say that I am interested in the matter of Aggressive Sabbath Reform Work, is but a very indifferent statement of a fact, unless that fact takes a deep hold upon my life and purposes. I am glad to say that I believe this to be a fact. Sure it is, I have never realized more fully the need of such a work, or possessed a fuller purpose to do what I can along this line, than at the present time.

As the letters published from the workers in the different sections of our field have been read I notice that various suggestions have been made, some of which would be of great value for the locality from which they come, and for others similarly conditioned. It is evident that far too little of skirmish-line tactics have been used, these latter years, a system of tactics that worked so well in the spreading of our cause in this section, Pennsylvania, New York, and Wisconsin during the first half of the last century of our history. For the last twenty-five or thirty years there seems to have been more of a dependence upon the work to be accomplished in war centres, where the workers, having been localized, or centralized, special and strong efforts have been made for the locality, but never with very great success. The extremities have been left to chill for want of warm heart action, and a healthful circulation. The want of such heart action has been the result of indifference, it seems to me, on the part of the people. I do not wonder that at times our Boards have been sick at heart. It is cause for rejoicing that the present discussion is going on and so much interest is manifest.

I wish now to give some thoughts that have found place in my heart as a result of a personal touch with all parts of this South-Eastern Association. Aggressive Sabbath Reform work is imperatively needed in nearly every church and Sabbath-keeping community in this Association, to save it from disintegration and death. We are of the opinion that the kind of Aggressive Sabbath Reform work that will be most effectual in this section will be a judicious but strong, warm-hearted, personal work among the small churches and scattered communities. I believe that such work will result in the settlement of many of the personal differences and difficulties that have been of long standing, in

some cases, and have destroyed much of the spiritual life once enjoyed. This kind of work is much needed to awaken an interest in the things of the church on the part of those who are now drifting away from God and His truth. Such, we believe, "Know the truth, but do it not" because their hearts are not right towards God. For such, a careful adherence to the Sabbath must come as the result of a quickened spirit, rather than from an especial enlightenment of the intellect upon the matter of the Sabbath.

Sad havoc has been wrought in these years of transformation, in the local and civic life of this country, because of the loss that has come for want of pastors. We are to be relieved somewhat in this respect, by the coming of Bro. H. C. VanHorn, to help in the work. A campaign of this kind of Aggressive Sabbath Reform work we are planning for during the coming summer, with the hope of proving its efficiency. The Lord bless the work and strengthen the workers till that time shall come when "every knee shall bow" to our King in all Scriptural requirements.

SALEM, W. VA., Feb. 12, 1905.

Home News.

ALBION, WIS.—Albion is not a place devoid of interesting people and events. But the writer has found so many things to absorb his attention that there has seemed no time to contribute Albion's share to the general fund of news.

A temperature of about thirty below zero, and two feet of snow on the level, which prevail at this writing, are not usual conditions of Albion weather. But the warmer season is fast approaching and the heart of Albion is cheerful and buoyant. A prevailing epidemic of colds has made it seem advisable to discontinue, for the present, the one or two extra meetings at the church, which have been sustained with encouraging interest since the week of prayer. The Sabbath-school, under the efficient management of Superintendent Babcock, has increased perceptibly in interest and attendance, since the beginning of the year. There is a most enlivening interest in Bible study. About twenty people are now happily engaged in constructing a scrap-book life of Christ, meeting on Monday nights at the parsonage for study work in construction. According to Stevens and Burton's Outline and analysis, which is followed, the life is divided into nine general parts. All relating to each one of these parts is clipped from each one of the four gospels (using five cent editions of the New Testament for the purpose) and pasted in parallel columns in a blank book. Thus each one makes for himself a harmony of the gospels and at the same time a chronological history of Christ.

An event of unusual interest was an Endeavor Day celebration, under the efficient management of the Prayer Meeting Committee of the Christian Endeavor. Professor Shaw recently preached two excellent sermons, which were very much appreciated by the Albion people. The pastor had the great privilege of attending the semi-annual meeting of the Berlin and Coloma Churches, meeting at the former place, the first Sabbath in December. The people there keenly feel the loss of valuable members removed to other churches, but a few are left to hold up the light.

We have recently enjoyed a rare literary treat in a "Reading," given under the auspices of the Ladies' Home Benefit Society, by Mrs. Jeanette Atwood Sylvester, of Milwaukee. Earlier in the season we were highly favored and richly entertained by Prof. Edwin Herbert Lewis of Chicago, who delighted his audience with Shakespeare's view of life. The Albion Cornet Band has contributed its share to the winter's course of entertainment. We are rejoicing in the grand reports of revivals in the churches, here and there, and especially for what the Lord has done for dear old Brookfield. We also rejoice in the unanimity that binds the people here in the fervent desire for an abundant work of grace. Pray for us.

T. J. V.

ALBION, WIS., Feb. 13, 1905.

PORTVILLE, N. Y.—During the first days of the New Year, Pastor Sayre of the Second Alfred Church assisted us in some special meetings. Brother Sayre preached a series of plain, pointed and practical sermons, warm with the fervor of the Gospel and of the speaker's own consecrated spirit. The result was, that as a church, we took advanced ground from which, instead of falling back, we are still moving forward. Five young people await baptism, three of whom have already made their offering for church membership. Another will join, who has accepted Christ since the close of the special meetings. The Christian Endeavor Society has been strengthened by the addition of new members who are taking up the work in earnest. This society, organized last April, although small, is one of the greatest sources of encouragement to the pastor.

The Sabbath morning congregations have been larger this winter than a year ago. The per cent of increase in the attendance of Sabbath-school is even greater, as fewer leave before Sabbath-school. After the study of the regular lesson, we remain for a brief study of the Sabbath lessons as arranged by Dean Main. In this the whole school engages, under the leadership of the pastor. We need this study, and are glad the people are willing to tarry awhile to engage in it.

Some have signed the Systematic Benevolence Cards. Others ought to; perhaps will. Portville, like all our churches, has always had a "faithful few." If we must emphasize the last word in the quotation we would also emphasize the first. May the number of the faithful increase in all the churches.

A. J. C. BOND.

ALFRED, N. Y., Feb. 15, 1905.

GENTRY, ARK.—Something from Gentry has appeared in THE RECORDER since the beginning of the new year, but I feel compelled to come again. A little more than three and one half years have passed since we came to this field of labor. During this time I have said but little through THE RECORDER regarding this field or people. We have only to look back over our history for the past half a century to find that THE RECORDER has been flooded with glowing accounts of "new openings for Seventh-day Baptists" where you can swing in the hammock and grow rich and fat. I don't need to mention them by name. These glowing accounts have run from the Atlantic to the Pacific, and from the Lakes to the Gulf. On account of our history of the past I have felt reluctant about writing regarding Gentry, Ark.

But the time has come when in order to be just, with myself, with this church, with our interests here, and with this country, I must speak.

I am constantly in receipt of letters of inquiry regarding our people here; what they have heard of us; our financial condition; our notoriously unhealthy climate, etc. So near as I can learn from letters received, those who know the least of Arkansas and its resources have the most to say about it.

All the good things of earth are not found in Arkansas; neither are all the bad things found here. I say without hesitation that I have never had the privilege of living in so healthful a climate as north-western Arkansas. Neither have I ever tilled a soil that responds so quickly to fertilization and tillage as this. We have had what is called here three failures in fruit. But during 1904, the Gentry Fruit Growers' Association handled \$40,000 worth of fruit and there were four other firms handling fruit beside them.

The Gentry church is made up largely of poor people. They came here with but little money and put what they had into land. These three failures in fruit have made it very difficult for some of them to get along. Only one year since the church was organized has it asked for help from the Missionary Board. They have paid their pastor enough so he has lived and been happy in the privilege of serving so loving and faithful a people. And I suppose they are paying their pastor more for 1905 than some of the wealthier societies are paying their pastors for the same time.

I have never enjoyed pastoral work on any field more than this one. Several have moved here and became dissatisfied and moved away. But I don't know of any society that hasn't experienced just that thing. Others have moved in and taken their places and the work moves on. With a fair fruit crop for 1905, the Gentry Seventh-day Baptist Church will pay its last dollar of church debt and be free to reach out a stronger hand of helpfulness to our societies for 1906. The Gentry Seventh-day Baptist Church is here to stay for a few more years of service for God's eternal truth. I am not writing this article to urge people to move to Gentry, but I am writing to correct some of the false impressions that are out regarding this country and our church here. Never move to Arkansas expecting to get a living without work. To live in Arkansas you must expect to hustle. If you are looking for a fine climate, with pure water, and bracing air, we can most heartily recommend north-western Arkansas. I know of no better location for a man of limited means and a willingness to economize and rustle than Gentry, Ark.

J. H. HURLEY.

ALFRED.—A marked copy of the Binghamton (N. Y.) *Republican* is at hand, announcing the funeral of Mrs. W. E. MacCormack, at East Orange, N. J., on Wednesday afternoon, Feb. 1. The interment was at Newark, N. J. Mrs. MacCormack was the daughter of Dea. A. C. Burdick of Alfred, N. Y. She died at the home of her daughter, Mrs. Teed, of East Orange. The notice in *The Republican* gives no dates as to age or otherwise.

NEW MILTON, W. VA.—The weather, so far, equals in severity that of last winter; much more snow has fallen than all last winter, which has

given us splendid sleighing for several successive days. The ice has broken up twice, but was replaced in a day or two. Three times the thermometer indicated about fourteen degrees below zero.

The Middle Island Church is still in a lonely condition as to a pastor. Bro. Amos Brissey of the Theological Class at Salem College has been preaching, on Sabbath days, since last fall, twice a month, at the church in the forenoon and at Lick Run in the afternoon, returning to the church in the evening to the Y. P. S. C. E. meeting. That society is supposed to conduct a religious service on the evening after every Sabbath. The Sabbath-school at the church was adjourned about the first of January, until the first Sabbath in April. The one at Lick Run continues. Dea. F. J. Ehret of Salem very kindly and agreeably conducted our two last quarterly meetings. The favored few are patiently trying to hold on to the things that remain, hoping and praying for a brighter future.

The Methodist friends recently held a series of several days and nights meetings in the village, in which several of our people participated and were benefited.

The interests and attractions in various places in the denomination and elsewhere has made such a heavy drain among the young people who were raised here that we seem almost barren of that class. One of the most active families moved away last spring, and another, one or more, is preparing to go next spring. General health about as usual—mumps interfered with our school a few days. Mrs. W. H. Davis is thought to be slowly recovering from a very tedious chronic ailment.

AGENT.

Feb. 13, 1905.

DE RUYTER, N. Y.—At the beginning of the new year we presented the subject of "Tithing" to our people, as the Bible way of raising money for the Lord's work. Some have conscientiously adopted it and they have been greatly blessed in their spiritual life and in larger giving, and in their temporal business also. May the number so doing increase among all our people.

We rejoice, too, greatly in the new interest in Sabbath reform work among our churches. The chief advantage to the ancient Jews was, that "unto them were committed the oracles of God." May we not in humility and deep thankfulness say that unto us has been committed the precious truth of God's Holy Sabbath, and this will inspire and ennoble us to do our part with this sacred trust.

L. R. SWINNEY.

AN OLD-SCHOOL GENTLEMAN.

A leap-year joke, thrice refined, recently appeared in the *New York Press*. A white-haired, infirm old man stood wedged between other standing folk in a crowded Broadway car. Every seat was occupied, and for a time no one paid any attention to him.

At last a little girl, whose golden hair fell in waves over her handsome velvet coat, noticed the old man clinging to the strap. Without a word to her mother, who sat beside her, she rose and gently plucked the sleeve of his coat.

"Won't you take my seat?" she said.

The old man looked at her sweet, upturned face and hesitated for a moment. Then he bared his snowy head and bowed low.

"My little lady," he said, "I thank you. I shall accept your offer because it is leap year."

Missions.

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

A MOST wonderful religious awakening is going on in Wales. There had been more than thirty-five thousand converts up to December 31, 1904, and probably at the date of this writing, Feb. 19, 1905, the number of converts has doubled, and the good work still going on. The revival really began last summer in prayer meetings and mainly in the rural districts. There were no evangelists, no special preaching or efforts for a revival. It broke out as the spontaneous moving of the Holy Spirit on the hearts of the people. Young men began to pray, and the young women began to sing and speak in the congregations, and they went to other congregations, praying, singing and speaking, until the revival fire ran through not only the rural but the mining and industrial portions of Wales. It appears that the Holy Spirit descended upon a young single man, by the name of Evan Roberts, and led him to go forth and proclaim salvation through Jesus Christ. His efforts were wonderfully blessed by the presence and power of the Spirit of God. Assisted by bands of young men, and young women excelling in singing, joined also by laymen and ministers, too, the gospel fire is running over the hills and through the valleys of Wales. The people are baptized with the Holy Spirit and with fire, so that the revival has become a great reformation. The fire is burning out the love of the world, the love of money, the love of pleasure, the love of strong drink, and of lust. Says a writer, who describes this wonderful religious movement, it is killing sectarianism, the bane of Welsh Protestantism; differences and bickerings between church members; liquor drinking and drunkenness. Taverns are closed for the lack of patronage; theatres are closed in the middle of the season, clubs and dancing halls are deserted, pleasures and sports are giving way before the wave of spiritual reformation. What a blessing would come to our own dear country, if such a baptism of the Holy Spirit, should come upon the American people, such a fire of the gospel should sweep over our land! What a burning up there would be of greed and graft, of trusts and combines, "systems" of business and political corruption! What an era of square dealing and brotherly love would dawn upon us!

WE hear and read a good deal these days about the New Evangelism as compared with the Old Evangelism. There can be no real evangelism without the Holy Spirit. The Holy Spirit is not a new force in the world, it is as old as the God-head, older than the world. He is the same Spirit, yesterday, to-day, to-morrow, and forever. Hence New Evangelism does not mean a new spiritual force has come into the world, to work out the salvation of men, and an old one must be discarded. It must mean that a new method of evangelism is being used in the great work of saving men from the ruin of sin that is better and more successful than the old method or methods. If the New Evangelism means the sensational methods, the trumpet-blast, the glaring advertisements, orchestral music and stunning preaching so often employed, then give us the simple, quiet, undemonstrative gospel, with a baptism of the Holy Spirit upon the preacher, evangelist, or worker, and the people. There are two good representatives

of the two Evangelisms, the New and the Old, upon the fields at work to-day—the Rev. J. W. Dawson who is laboring in this country, and represents the New, and Dr. Torrey in England, who represents the Old. As we read their sermons preached in their evangelistic work, the first appeals to the head, the reason, the judgment; the second to the heart, the emotion, the will. The first treats sin more as an error, a mistake, an environment, the second more as a subjective condition of the man, an inner taint and corruption of the sane, the whole man as sick inside and outside from the crown of the head to the soles of his feet. The first seems to think the reason why men do not believe and accept salvation through Jesus Christ is because of an intellectual difficulty, they do not intellectually and intelligently apprehend it. The other thinks the cause of unbelief is not the lack of intellectual understanding of salvation but because of the power and dominion of sin in and over the man, that sin is exceeding sinful; it blinds one and works all manner of evil; its sent is in the heart of man, not in his head, and only the power of God can save a man from the power and ruin of sin. The first says but little of the work of the Spirit in evangelism, the second emphasizes and magnifies the power and work of the Spirit in true evangelism. The first does not believe in pathetic appeals, thinks it is poor business to try to make men snivel. The second thinking that the seat of the difficulty is in the heart, the affections, appeals to the heart and the emotions. The change in a man must begin in the heart and not in the head. There is a good deal of truth and force in both methods. For men to be saved they need and must have the light of the gospel, and they need and must have the life of the gospel, light must come through the head, life through the heart. They must go together, hence there is opportunity for both the New Evangelism and Old Evangelism to work together. The New must not say the Old is past, there is no use for it, nor the Old say the New is inoperative, short lived and will go out. We believe in the old-fashioned revivals under the Old Evangelism, their thoroughness, and their enduring results. If the New Evangelism shall do better and more permanent work, let us hail it with joy. But neither will do the much needed work of saving men from the ruin of sin unless there is preached clearly and in the light of the Scripture the nature and wickedness of sin, its soul destroying power; Jesus Christ as the only Saviour; the Holy Spirit as the regenerator and sanctifier of men, by his infilling and indwelling power.

FROM DR. PLATTS.

DEAR BRO. WHITFORD:

You are doubtless looking for something from me concerning the work here. I give you a few words for your information, any part of which you may give to the public, as you may think best.

I have now been on the field since Jan. 24, though I left home one week earlier, Jan. 17. I stopped a day or two in Chicago on Conference program business, and while there, received a telegram summoning me to Farmington, Ill., to the funeral of Irvin Bumpus, a notice of whose death I have already sent to THE RECORDER.

I arrived in Battle Creek in a terrific snow storm, since which it has been cold and stormy

the greater part of the time. For nearly a week I was confined to the house with something like the grip. Am now quite well again, though the severity of the weather and the deep snow have interfered somewhat with my getting about as much as I have desired.

Our church here, as you doubtless know, consists of seventeen members, all adults except two. Three of the number—two young girls and the wife of one of the brethren—I baptized when the church was organized, Dec. 10, 1904. Of the adults, nine are men and six are women. In the families of those constituting the membership, there are five or six persons whom we may reasonably hope soon to count as members, with some children who may be gathered in later. Besides these, there are some ten or more families who are more or less interested in our work, and who attend our services, some of them quite regularly, others at irregular intervals. They represent about as many persons as are connected with the church.

We are now holding a prayer meeting on Sabbath eve, at the homes of the members. The average attendance thus far has been fifteen, and I think I can safely say they are the most interesting meetings of the kind I have ever known. The simple informality, the sweet spiritedness, the tender charity, the soulful faith of these people as exhibited in these meetings, is most refreshing. We have organized a Sabbath-school with twenty-five members, in four classes. This meets at 10.30 Sabbath morning, and is followed at 11.30 by the preaching service. These meetings are held in the Paterson Block, third floor, on Washington Avenue North, in a small room used for a commercial school. Our Sabbath service is attended by numbers varying from twenty-five to forty.

Two things are important, I think, to the success of the work in the near future. The first of these is a house of worship which will give better accommodations than the little hall now in use, and that will tell its own story of the purpose of the church to stay. It need not be large or expensive, but something neat, comfortable, and convenient in the way of a house of worship is imperative, it seems to me as soon as it can be had. The second thing necessary, if not first in importance, is a settled pastor. The place requires a man of large experience, patient and persistent in work, pacific in spirit, full of faith and the spirit of Christ. I know these are large requirements, and possibly we may not find a man possessing them all, but no man should think of coming here who does not approach in some degree these qualities, and who is not willing to hold himself up continually to this high ideal. We have put our hands to this work and we must keep it up with the very best we have.

Now, Brother Whitford, I have written as I would talk to you if I could see you. I have written plainly and without color, because I think you and the members of the Board ought to have the full details as far as possible. Use your judgment about publishing it entire in THE RECORDER. I know that there are many who are anxious to hear all about the work.

The weather is simply fierce. I went out ten miles yesterday on the trolley and was thankful to get home again without being literally snowed in.

107 Glenwood Ave.,
Battle Creek, Mich.

COLLEGE MEN AND MISSIONS.

During the recent commencement season at Dartmouth College, Rev. F. E. Clark, D. D., president of the United Society of Christian Endeavor, commended the great work that college men are doing as missionaries in heathen lands. His statements will be a revelation to many. We quote in part:

"Three classes of American college men go abroad in large numbers, the traveler, the student, and the missionary. The missionaries go to stay, to make homes, to build institutions, to influence and mold the life of the nations. Their influence is abiding and beneficent, and often transforming.

"There are now 1,590 of these American college men, and probably nearly as many more college women laboring in these distant lands. For a work so vast as theirs it has been singularly little appreciated except in some limited circles. It is often criticised, sometimes sneered at, but seldom praised in the secular press. When do we hear it eulogized at a college banquet or appreciated at its true value at a college commencement?

"Yet there is no class of men in the world who are so exclusively college graduates as American missionaries. There is scarcely a missionary board of any of our American denominational boards that has not taken his degree in letters as well as in theology. They are as a class the best educated men who represent America in any business, profession, or walk of life. They deserve attention from their fellow-alumni.

"In three journeys around the world I have spent much time in the homes and schools and churches of American missionaries, examining their methods, and entering into their life, and such a tribute as I can pay is the least I can pay to their worth and work."—*The Search Light*.

WILL YOU BECOME A SOUL WINNER?

Robert E. Speer, one of the men whom God has especially used in extending the Student Volunteer Movement for foreign missionary work, writes in a recent number of the *Christian Endeavor World*, on "What the Churches Can Do."

We quote a few extracts from this article, believing that the Lord will use them to the good of many of our readers.

"If every Christian laborer, mechanic, clerk, servant-girl, lawyer, soldier, doctor, dairyman, farmer, school-teacher, would make it the aim of life to commend Christ by word and life to all who are met in the common intercourse of life, the gospel would spread like a fire. The gospel should be carried from home to home. What is needed is an organized evangelization that will carry the gospel into every family circle as such, with tact and continued repetition, with loving persistence. There are millions waiting to be won as soon as the churches set about winning them with tact and zeal and love. We want the homes of the land redeemed. The people of the United States spend—or shall we say waste—twenty-two million dollars a year on chewing-gum. That would almost save the world.

"If divine life broke forth in us we should do things. We putter and putter. It is not by mere machinery that our cities are to be purged, our waste places made glad, and our social life redeemed. One spiritual hero is worth all the machinery created or all the committees of worthy busybodies ever devised.

"We are afraid of conventionality. We are the slaves of habitual regularity. Let no one disturb the traditions. Let no one go to extremes. Keep in the middle of the road. Don't offend people. Be moderate. God is patient.

"Christ came to cast fire on the earth and see it burn. It was no thought of his that at the dawn of the twentieth century it should lose its blaze like a play fire, only for the amusement of the church and the mock terror of the world. Yet a little while, and he that cometh shall come. Even now the Lord is at hand. And when he cometh, who shall stand before him?"—*The Search Light*.

Woman's Work.

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

THE SHUT DOOR.

Contributed by a "Shut-in."
Lord, I have shut my door—
Shut out life's busy cares and fretting noise:
Here in this silence they intrude no more.
Speak Thou, and heavenly joys
Shall fill my heart with music sweet and calm—
A holy psalm.

Yes, I have shut my door
Even on all the beauty of Thine earth—
To its blue ceiling from its emerald floor,
Filled with spring's bloom and mirth;
From these Thy words I turn, Thyself I seek,
To Thee I speak.

And I have shut my door
On earthly passion—all its yearning love,
Its tender friendships, all the priceless store
Of human ties. Above
All these my heart aspires, O Heart divine!
Stoop Thou to mine.

Lord, I have shut my door!
Come Thou and visit me: I am alone!
Come, as when doors were shut Thou canst of yore
And visited Thine own,
My Lord! I kneel with reverent love and fear;
For Thou art here.

—Boston Watchman.

WORK FOR "SHUT-INS."

At a quarterly meeting of the Philadelphia branch of the Shut-In Society, the "exchange" for "Shut-Ins" was fully described. Invalids from all parts of the United States and Canada send their work to the four "exchange" stores in Philadelphia. The work is, of course, some of it far from perfect, but no applicant is entirely rejected. If the work she has sent is not salable, those in charge try to find something that she can do well. "Shut-Ins" can often make wash-cloths when they can do nothing else, and these and pantry mops always find a ready sale. Two men whose hands are so drawn by rheumatism that they are almost helpless, make these pantry mops and do the work well. The Shut-In Society exists for the encouragement and comfort of invalids. They are the active members, and those who wish to join in the work of brightening their lives may join as associates. The Society has recently met with a great loss in the death of Mrs. C. S. Buxton, who was the editor of *The Open Window*, a magazine devoted to the interests of this organization.

PROTECTION FOR SONG BIRDS.

The State, Fish and Game Commission has now taken a hand in the protection of song birds in Massachusetts. In spite of the efforts that have been made heretofore by societies interested in bird protection, officials of this Com-

mission report over two thousand violations of the law in New Bedford, Taunton and Fall River alone. They claim that the plumage of song birds is being constantly used on the hats of very many of the women of Massachusetts. Milliners have been notified that each violation of the law may subject them to a fine of ten dollars, and that the Board will enforce the law.

There has been much agitation of this question in New York and New Jersey. The milliners claim that they are so closely watched that they dare not run the risk of breaking the law and are confining themselves to the use of such birds as are not protected by law.

A FITTING MEMORIAL.

The proposed memorial to Dr. Phoebe J. B. Wait and Mrs. Frances Westerfield has been accomplished by the W. C. T. U. of New York. A room has been rented in the Presbyterian building on Fifth avenue, has been suitably furnished and will hereafter be known as the county headquarters of the Union and will be used for the transaction of business. This room, the memorial to these two women, will be open every day except Sunday, between one and four o'clock.

SOME "SHUT-INS."

We have been wondering how much that circle of "Shut-Ins" and "Shut-Outs" will stand. We are just going to push a few of our friends in, and ask your loving sympathy. There is one "Shut-In" whose case is expressed in these lines:

"My soul confesses but one ill
Which shadows every good.
The birthright of a timid soul
Too oft misunderstood."

No four walls are as impregnable as the barriers about such souls. Perhaps there was no mother to teach them to open their hearts in loving confidence. How much they long to give expression to their love and sympathy as others do, but words will not come. There are those whose clasp of the hand seems to say "we understand." Let us try to cultivate that hand-shake, for it is a balm to such an one.

The writer was one of a party of five women, to three of whom within the year there had come sudden and great sorrows. They were talking of their trials and of their comforts, when the hostess, who to all outward appearances had all that heart could wish, said "Oh girls! there are things so much harder to be borne, things we cannot talk about." Some of us knew her lovely house was not a home, that wife was only an empty name. Our hearts went out in a sympathy we dared not express, and we said, here is a "Shut-In," indeed. Let us be thankful if it is only four walls and an aching back. Our friends can come in and sit with us. With our hostess the door was shut, and we could not enter in.

Just one more and her name is Legion. It is that busy house wife, whose cares and burdens seem so out of proportion to her strength, that she is practically a "Shut-In." If she ever had any aspirations towards self-culture or Christian work she many times feels herself a failure and that her part is too small to count. Of such an one, a Lone Sabbath-keeper, we would speak, hoping it may encourage some other. She was back among the hills one summer where the very rocks speak to one. One Sabbath morning, as she sat looking down over the quiet val-

ley, she asked God to speak to her heart. Then she saw growing a single flower in a barren rock. There seemed to be no soil on which to feed, but it had laid hold on the little, and was looking straight up gathering the sunshine into its heart of gold. She asked why this flower was planted all by itself and the answer came. It had a message which all the daisies in all the fields could not deliver. This is the message: "You can grow, only cling to the rock and look up. But do not think that I have planted and nourished you for yourself alone. Deliver the message. No matter what the soil, live for Christ and be a messenger to some one."

Back among the cares and perplexities of busy life, the message still is ringing, "You can grow. Cling to the Rock. Live for Christ and be a messenger to some one." And her heart is asking, "What is the message?" One day she had a friend in sorrow, and I am sorry to say she was trying to excuse herself from calling, she was so busy, and what could she say? The telephone rang, and the voice of her friend said, "I want to see you so much." With a prayer for words she went to her friend. Her friend was not only sorrowing for her sister gone, but taking upon herself the burden of all the years to come for the motherless children. Then there came to the woman something that had helped her in a trying time. Taking the Book, she read from Isaiah, thirtieth chapter, fifteenth verse, these words, "For thus saith the Lord God, the Holy One of Israel. In returning and rest shall ye be saved; in quietness and confidence shall be your strength." She told how she was trying. I say trying to learn this lesson of quietness and confidence of resting in the Lord. A few months later she met her friend, who said, "I never thought I could learn such confidence. I have had the most wonderful experience. Do you know you was sent straight from heaven that day?" She felt encouraged knowing this.

God can use the weakest vessel of clay to carry a precious, golden message of love and sympathy. We do not have to wait until we have learned all of our lessons perfectly and received our diplomas before He can use us. We need not look far, for all humanity cries out for sympathy. We can give a friendly clasp of the hand, it costs us little, but it helps much.

A "MARTHA."

IS OUR GOVERNMENT JUST TO ITS WOMEN?

HON. LOUIS M'KINSTRY.

I defy any man who prizes his right to vote to give any good reason why the average, intelligent, conscientious, law-abiding and tax-paying woman has not the same equitable right to voice in the government that he insists upon having. There is not one of the tenets of our theory of government which justifies man's claim to recording at the poll his will as a freeman, which does not guarantee in theory the right of every free woman to record her will at the polls.

I once saw a dozen ladies undertake to exercise what they had been advised was their right. The inspectors refused to receive their votes and the ladies quietly turned away. While the discussion was going on, an old pauper stood by, intently interested in the proceedings. His large family had been a charge upon the town for years. These very women had given of

their time and money to preserve that family from cold and starvation; had paid taxes year after year to enable the poormaster to honor the drafts of the old pauper to keep him alive through the winter. And yet as those ladies turned sadly away with their ballots still in their hands, the face of the besotted old brute was wreathed in smiles. He had been declared their superior before law. All their knowledge, their piety, their philanthropy, their ardent patriotism, went for naught in the scale, when weighed against the attribute that he was a male. No depth of mental, moral or physical degradation could disfranchise him. No height of learning, refinement, loving service to humanity or peril for their country, could by any possibility enfranchise them. And when I saw that old wretch laugh and realized the outrageous injustice of the law, I decided that while I had a voice and a vote, they should be given at every opportunity to terminate that wrong.—Contributed by *Elnora Monroe Babcock*.

Casey and Mulligan lived in adjoining tenements. Casey was looking out of his front window one afternoon, when he saw Mulligan go through the street door on the run and, still sprinting, disappear. In a few moments he returned, still running. Casey was surprised, because it was not Mulligan's wont to run. On the next night Casey, again seated at the window, saw Mulligan repeat the performance. Casey told his wife there must be sickness in the Mulligan household, but Mrs. Casey said no, she had seen Mrs. Mulligan that day and all the affairs of the Mulligans were moving smoothly. On the third day Casey again saw Mulligan dash out of the door and return on the run. This time he followed, but to his surprise, Mulligan's sprint was apparently for no especial purpose. He simply ran a short distance, turned around and ran back. On the fourth night Casey saw Mulligan leave the house with a skipping rope and go down the street skipping the rope as lightly as a child. When he returned he was still skipping the rope. This was the last straw to Casey's already overburdened curiosity. He watched, and when Mulligan was out went to his home.

"Is there anythin' I can do for you, Mrs. Mulligan?" he asked her. "What for?" asked Mrs. Mulligan. "Shure, and your husband has gone daft," said Casey, "I seen him run out of the house and run back agin three nights, and the fourth go out skippin' a rope." "Oh, that's nothin'," said Mrs. Mulligan. "The doctor was here last week, Mike bein' by way of aillin', and gave him four pills. 'Take three running' and skip the fourth,' ses he, 'an' that's what Mike has been doin'."

GEORGE WASHINGTON.

J. D. SPICER.

The return of "Washington's Birthday" reminds the writer that he has a copy of a paper published on January 4, 1800, at Kingston, N. Y., the *Ulster County Gazette*. The *Gazette*, in deep mourning, contains the following communications regarding the greatly lamented Washington, who died on Dec. 14, 1799:

TO THE PRESIDENT OF THE UNITED STATES.

The Senate of the United States respectfully take leave sir, to express to you their deep regret for the loss their country has sustained in the death of General George Washington. This event, so distressing to all our fellow-citizens, must be peculiarly heavy to you who have long

been associated with him in deeds of patriotism.

Permit us sir, to mingle our tears with yours; on this occasion it is manly to weep. To lose such a man at such a crisis is no common calamity to the world; our country mourns her Father. The Almighty disposer of human events has taken from us our great Benefactor and ornament. It becomes us to submit with reverence to Him who "maketh darkness his Pavilion."

With patriotic pride we review the life of our Washington, and compare him with those of other countries who have been pre-eminent in fame. Ancient and modern fames are diminished before him. Greatness and guilt have too often been allied, but his fame is whiter than it is brilliant. The destroyer of nations stood abashed at the majesty of his virtue. It re-proved the temperance of their ambition and darkened the splendor of victory. The scenes closed, and we are no longer anxious lest misfortunes should sully his glory. He has travelled on to the end of his journey, and carried with him an increasing weight of honor; he has deposited it safely where misfortune cannot tarnish it, where malice cannot blast it. Favored of heaven, he departed without exhibiting the weakness of humanity; magnanimous of death, the darkness of the grave could not obscure his brightness. Such was the man whom we deplore. Thanks to God, his glory is consummated. Washington yet lives upon earth in his spotless example—his spirit is in Heaven.

Let his country men consecrate the memory of the heroic General, the patriotic statesman, and the virtuous sage; let them teach their children never to forget that the fruits of his labors and his example are their inheritance.

PRESIDENT'S ANSWER.

Gentlemen of the Senate, I receive with the most respectful and affectionate sentiments of this impressive address, the obliging expressions of your regret, for the loss our country has sustained in the death of our most esteemed, beloved and admired citizen.

In the multitude of my thoughts and recollections on this melancholy event, you will permit me only to say, that I have seen him in the days of adversity, in some of the scenes of the deepest and most trying perplexities. I have also attended him in the highest elevation and most prosperous felicity, with uniform admiration of his wisdom, moderation and constancy.

Among all our original associates in the memorable "League of the Continent" in 1774, which first expressed the sovereign will of a free nation in America, he was the only one remaining in the General Government. Although with a constitution more enfeebled than at an age when he thought it necessary to prepare for retirement. I feel myself alone, bereaved of my last brother; yet, I derive strong consolation from the unanimous disposition which appears in all ages and classes to mingle their sorrows with mine, on this common calamity to the world.

The life of our WASHINGTON cannot suffer by comparison with those of other countries, who have been most celebrated and exalted by Fame. Misfortune, had he lived, could hereafter have sullied his glory only with those superficial minds, who, believing that *characters and actions are marked by success alone*, rarely deserve to enjoy it. *Malice* could never blast his honor and *envy* made him a singular exception to her universal rule. For himself he had lived enough to life and glory. For his fellow citi-

zens, if their prayers could have been answered he would have been immortal. For me his departure is a most unfortunate moment. Trusting however, in the wise and righteous dominations of Providence over passions of men, and the result of their councils and actions, as well as over their Lives, nothing remains for me but HUMBLE RESIGNATION.

His example is now complete, and it will teach wisdom and virtue to Magistrates, Citizens and men, not only in the present age, but in future generations—as long as our history shall be read. If a Trojan found a Pliny, a Marcus Aurelius can never want Biographers, Eulogists or Historians. JOHN ADAMS. UNITED STATES, Dec. 22, 1799.

WESTERN ASSOCIATION.

THE Semi-annual convention of the churches in the Western Association, will convene with the Nile Seventh-day Baptist Church, March 10-12, 1905. The following program will be presented:

SIXTH-DAY.

2:30 P. M.—Sermon, The Rev. A. G. Crofoot. Examination of deacons, chosen by the Nile Church.

7:30 P. M.—Evangelistic Sermon, The Rev. G. P. Kenyon.

Followed by consecration service.

SABBATH-DAY.

10:30 A. M.—Sermon, The Rev. A. E. Main. Ordination of deacons.

3:00 P. M.—Sabbath-school, conducted by Superintendent of the Nile Sabbath-school.

4:00 P. M.—Young People's Hymn, Devotional Service.

Address, Mr. Starr A. Burdick. 7:30 P. M.—Evangelistic Sermon The Rev. S. H. Babcock.

FIRST-DAY.

9:30 A. M.—Business Meeting. 10:00 A. M.—The Aggressive Sabbath Reform Movement.

Addresses, The Rev. A. J. C. Bond, Pres. B. C. Davis, The Rev. W. C. Whitford.

Discussion led by the President.

3:00 P. M.—Sermon, "How I found Christ in Palestine," The Rev. L. C. Randolph.

7:30 P. M.—Evangelistic Sermon, The Rev. E. D. Van Horn.

Transportation will be furnished from Friendship to all desiring to come on Erie trains Nos. 7 and 25, on Friday, providing notification is previously sent to Pastor W. D. Burdick of Nile.

MRS. EDGAR D. VANHORN, Sec.

A JOKE ON THE PROFESSOR.

College boys are incorrigible practical jokers. A story comes to us from Scotland of an examiner at Edinburgh University who had made himself obnoxious by warning the students against putting their hats on his desk. The University in the Scottish capital is remarkable for a scarcity of cloak rooms, and in the excitement of examinations hats are, or used to be, flung down anywhere. The examiner announced one day that if he found another hat on his desk he would rip it up. The next day no hats were laid there when the students assembled. Presently, however, the examiner was called out of the room. Then some wicked undergraduate slipped from his seat, got the examiner's own hat, and placed it on his desk. When the examiner re-entered the hall every eye was fixed on him. He observed the hat and a gleam of triumph shot across his face. "Gentlemen," he said, "I told you what would happen if this occurred again." Then he took his pen-knife from his pocket, opened it and blandly cut the hat in pieces, amidst prolonged applause. What he said when he discovered that it was his own hat is not tellable even in Gaelic.

The Business Office.

The Business Manager is pleased to announce that the contract has been signed for a second linotype, to be delivered March 10. When this is installed, the Publishing House will be especially well equipped for the present call upon it. But we trust it will not last long, for we hope some day to have a new and faster press in our press room.

The Manager has followed one idea since he took control of the Publishing House, less than two years ago. He has been free to spend money, and spend it lavishly, it may seem, but only where such expenditure will save money and not spend more. No frills and furbelows, if you please; just plain, common sense spending for economy's sake.

There's a field for such a denominational institution. It gives us standing with the outside world, for the Recorder Press is now known in Plainfield, where otherwise it was unknown. Increased capacity makes it possible to do our own work at a decreased cost. A successful and prosperous Publishing House is a sign of a prosperous and progressive denomination. The inverse holds just as true. What shall we become?

We ask the denomination to help us in this work. Treat the Publishing House as you treat other business relations in which you feel a pride and an interest. Meet your obligations promptly, subscribe for its publications, say a good word for it whenever possible. Do you notice the all-too many death notices published weekly in THE RECORDER? Do you realize that they are pillars that are dropping away, not one by one, but in larger number? Who will fill their places? Some have taken THE RECORDER for years and years. As their names are dropped from the lists, whose names will fill in the gaps; or will those gaps remain unfilled until THE RECORDER drops out too. Is there not a duty for every loyal member of the denomination in just this one thing? Just think it over for a moment.

DEVELOPMENT OF YOUNG PEOPLE'S WORK.

One very marked development of our times is the arousing of the young people to new activity. This manifestly began in the Y. M. C. A. sixty years ago in London. Then in the Young Women's Association, which followed; then in the Young People's Society of Christian Endeavor, and the Student Volunteer Movement—four of the most conspicuous of all the developments of history, and which together have brought out the young people into prominence as they never were before, and we thank God that all these movements are essentially religious and missionary in character. The latest is the growth of the Young People's Missionary Movement, which links together, for the study of missions, the young people of all the larger denominations.—*The Missionary Review*.

More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friend? For so the whole round earth is every way, Bound by gold chains about the feet of God. —Alfred Lord Tennyson.

Sacred Time.

Continued from Page 101, Feb. 13.

her he called her to him and said unto her, Woman thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight and glorified God."

"And the ruler of the Synagogue answered with indignation because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work, in them therefore come and be healed and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

"And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him." (Luke 13: 10-17).

This Scripture clearly teaches what may be done on the Sabbath, and not desecrate the day. Jesus was teaching. He saw the poor woman all bowed over by eighteen years' suffering, and spoke to her; he laid hands on her in the presence of the people, and immediately she stood up straight and glorified God.

The ruler of the synagogue talked indignantly to Jesus, and to the people, and told them that there were six working days, and if they wanted to be healed to come on one of those and not on the Sabbath day. Jesus rebuked the ruler, and the people rejoiced.

"And it came to pass also on another Sabbath that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

"Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? and looking round about upon them all, he said unto the man, stretch forth thy hand. And he did so, and his hand was restored whole as the other.

"And they were filled with madness: and communed one with another what they do to Jesus." (Luke 6: 6-11).

These words tell us what Jesus did on another Sabbath day. We think it is lawful to do good on the Sabbath days. "There is one law-giver who is able to save and to destroy." (James 4: 12).

At the pool of Bethesda, near to Jerusalem, on the feast days, were gathered a great multitude of people waiting to be cured. "And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, * * * he saith unto him, Wilt thou be made whole? * * * Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, it is the Sabbath day; it is not lawful for thee

To be Continued.

Education.

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.

During the Winter Term of each year, a free lecture course is provided for the students and citizens of Milton. The speakers last year were as follows: The Rev. Leonard A. Parr, of Edgerton, "The Great Motive of Life;" The Rev. Judson Titsworth, of Milwaukee, "Noblesse Oblige;" Pres. William C. Daland, "London," illustrated with views by oxy-hydrogen light; The Rev. S. G. Huey, of Rock Prairie, "What Counts," Mr. John N. Foster, of Milwaukee, "Rewards."

SALEM COLLEGE.

Salem College is the outgrowth of a strong desire on the part of the people to furnish better opportunities for the higher education of their young people.

While here and there one among the many was able to seek college training away from home, the great majority in the "homes among the hills," were unable to meet the necessary expenses. If these were ever to secure college culture, it was clear that it must be brought within their reach.

The College was organized, Jan. 21, 1889, under a charter granted by the state, in accordance with the requirements of the Seventh-day Baptist Education Society. Although organized under the auspices of that denomination, yet people of all religious faiths joined in the enterprise, gave of their means, and have places in the Managing Board; and students of all creeds find a hearty welcome to its halls. The school is doing a great work for the young people of Central West Virginia, the good fruitage of which becomes more apparent each year. After fourteen years of increasing prosperity, we find ourselves with an outlook full of hope for the future. The school has gained a wide-spread reputation for thorough work; and its students are winning laurels as teachers in many counties. The enrollment of the past year in College and Normal work has been larger than for three years before, and the personnel of the school reaches a higher order as the terms go by, bringing broader culture and riper knowledge.

It is better prepared to help you than ever before. This is saying a good deal, but it is the truth. With her splendid apparatus for all lines of teaching work, her library of 3,300 volumes, her equipment of maps, charts, atlases, and her large geological and archaeological cabinet, with her fine lantern equipment for illustrating history and the sciences, she invites you to her halls with the full assurance that she offers the very best school advantages.

Salem can make no display of fine buildings, but she admits no superior in those teaching facilities that ensure the best results in the class room. This is the main thing with the student.

Surrounded by scores of fine new homes near at hand, she offers better opportunities for rooms and boarding in excellent Christian families than ever before. This is better than to crowd students into large boarding houses. It is more homelike.

The splendid reputation she has gained for thorough work is growing every year, so that the standing thus given our students is more valuable now than in the past.

State certificates are granted her graduates the same as to State school graduates.

Standings from Salem are accepted in the University and in the colleges and universities of other states.

Believing that education is incomplete without a knowledge of the world's doings and the events that make history as the days go by, chapel lectures are given two or three times a week upon "Timely Topics," with an opportunity for discussion.

Students are under the special supervision of the teachers, aided by the Christian families with whom they live. The school in all its workings is undenominational, and students can find church homes to suit their own liking.

Please do not believe the exaggerated reports about evil conditions in Salem. These are, in many cases, started by enemies of the school. The nobler and better element in the town have gained a signal victory, and the moral conditions are excellent.

What Salem needs more than anything else to-day is endowment that will remove from her the heavy burden of financial embarrassment, and leave her free to do her best for the young people who come within her halls.

We are greatly in need of room in which to do our work. Our building is indeed commodious; but the school has outgrown all the plans of its founders, and we sorely need a new College building. It is sincerely hoped that friends may be found who will in the near future, with hearts in sympathy with the work, provide for these imperative needs by erecting a suitable building on the campus.

FOUKE, ARK.

Our school is, as yet, a very humble institution. It has been organized to meet a pressing demand of our situation as Seventh-day Baptists in the Southwest; and with a hope of helping others too. The special demands of our situation arise from the isolated condition of most of our people on this field, the lack of good public school privileges, in many instances, and the general moral and religious tone of the public schools and society about us. From the organization of our colony at Fouke, there have been efforts made to establish a good school here. At times the prospects have been flattering; but nothing permanently prosperous was established.

The school in its present management and organization, had its beginning in the gratuitous labors of Miss Fisher (now Mrs. Davis) on this field, in 1901, and 1902. She taught a short summer school which had a good attendance, mostly of small pupils. This school was free, to all. On Dec. 2, of the same year, the writer opened a school, which was finished by Miss Fisher, after her return to Fouke from work at other points. In this a nominal tuition was charged those outside of Seventh-day Baptist families. There were about forty pupils in attendance. The benefit accruing to the Mission-

ary, Society, from tuition, was \$37.95. This was amount above incidental expense. Thus far, all school and church services in the town had been held in what had come to be known as "The Old Seventh-day Baptist School House." The Old House, however, had become uncomfortable for such purposes, so a grand new house 24 ft. by 36 feet was erected, at a cost of \$214.95, exclusive of labor.

Nov. 1, 1902, Miss Carrie E. Nelson of Dell Rapids, S. Dakota, opened a school in the new building. The attendance was rather small, being confined almost exclusively to Seventh-day Baptist pupils; but it gradually increased during the year. Three terms, of eleven weeks each, were held during the year. Several of the pupils in attendance came more than two hundred miles. Miss Nelson's labor was gratuitous. The next year's work was begun Nov. 9, with Miss Nelson as teacher again. The school opened with sixteen pupils, but it increased to thirty-six, during the year. Tuition was charged a few pupils who came from families outside our own people. The school gave perfect satisfaction. Miss Nelson was not only a good teacher, but a good organizer and a model character. We were sorry her labors had to end with the second year.

During these two years a good deal of interest has been manifested in this school work by Seventh-day Baptists outside of the South-Western Association. Some contributions of money have been received to help the work along. The aggregate is \$89.52. What of this amount was not used for supplies and incidentals was given the teacher toward traveling expenses. Also quite valuable gifts have come in books, both for library and school use.

The present year's work began Nov. 7, 1904. Mrs. Nina Rood Lewis, of North Loup, Neb., is the teacher in the first five grades. Our faith and patience have been abundantly rewarded in securing so competent and worthy a teacher. The writer teaches the remaining grades, including the first year in High School work. Both teachers are now working in the same room. There are thirty-six on the register, and quite a number yet to enter. We have, so far, fourteen scholars who will pay tuition. Contributions are coming in more liberally this year. But our expenditures should be greater, including incidentals, books, etc. We need means to equip our school with modern charts and maps, and to seat our school building with desks. Whatever money may be contributed will be used to help build up a first class school, to meet the needs of our own people, and to do what we can, consistently, for those outside. We hope during the present year to be able to enlarge our school building so as to comfortably provide for three departments.

ALFRED THEOLOGICAL SEMINARY.

Ten students are registered for theological work; seven are college graduates; two are women; and one a well-educated Japanese. Nineteen college students are doing elective work with us that is credited to them by the college. The following subjects are now being taught: Biblical Introduction, Theological Introduction, the New Testament in Greek, the Old Testament in Hebrew, the English Bible, Church History, Homiletics, Christian Theology, History of Religion, Apologetics, Christian Theism, and Missions in China.

The graduating class numbers three. Two

will take the degree of Bachelor of Divinity, being college graduates; the other not having yet graduated from college will receive a certificate of her having successfully completed the prescribed course of studies.

Dr. Walter L. Greene has been called to one of the most important and promising positions within the gift of the denomination, that of Denominational Sabbath School Secretary; and is to enter upon his work next autumn. Mr. H. C. Van Horn has been called to the important pastorate at Lost Creek, W. Va., to serve the church three-fourths of each year; the remaining one-fourth will probably be given to the church at Roanoke. Miss Cartwright may remain in Alfred to complete her college course.

The churches of Andover, Scio, Portville, Wellsville, Hartsville, and Hornellsville, are served wholly or in part by members of the seminary; and faithful and efficient work is being done. This outside labor necessarily interferes somewhat with their progress in school; but they are doing good, getting experience, and helped to keep out of heavy debts for their education.

One of our best students recently received a call to the pastorate of one of our stronger and important churches; but he showed his wisdom in declining to go to what would otherwise have been an inviting field, because he had not yet reached the middle of his course. We do not blame the church for wanting such men; but we must plead with our churches to cooperate with the seminary in an effort to raise the standard of qualifications for the ministry higher and higher. Our denominational place and work in the world and among other Christians call for this; loyalty to the truth we hold demands it. One thoughtful layman said to the writer, Keep your requirements so high that you will weed out all but those of first-rate quality.

We hear of a few new students for next year; there ought to be more. There are more needy and unoccupied fields than students now in the seminary; and only two fully complete their preparatory work this year. Did not our Saviour say, Pray to the Lord of the harvest for more laborers? Are we thus praying in our public and private devotions?

The seminary is grateful to the Committee on Endowment and to the Conference Board of Systematic Benevolence for what they are doing on its behalf.

"JUST FOR FUN."

A little bird sat on a cherry tree,
Singing its song of chink, chink, chink,
A man came up with a dog and gun
And shot the birdie, just for fun;
At least that's all he had to say,
When on the ground the birdie lay
With a broken wing and a hole in its side;
It fluttered and sighed and then it died.
And sister and I just stood and cried.
I'd rather be a dog or a cat
Or the meanest kind of a big gray rat,
Than an ugly man with a dog and gun,
Who shot a birdie just for fun.

DYSPEPSIA WAS THRIVING.

Now and then Marshall P. Wilder will have a touch of indigestion; but the trouble in nowise dampens his spirits.

One day when the humorist was suffering in a mild degree a friend, meeting him for the second time in the afternoon, asked:

"Well, Marshall, how's the dyspepsia now?"
"Very nicely, thank you," was the reply;
"but I am not so well myself."

Children's Page.

DON'T PUT IT OFF.

"My friend, have you heard of the Town of Yawn,
On the banks of the River Slow,
Where blooms the Waitawhile flower fair,
Where the Sometimeorother scents the air,
And the soft Gocasys grow?"

"It lies in the valley of Whatstheuse,

In the province of Letterslide;
That tired feeling is native there,
It's the home of the listless Idontcare,
Where the Puttoffs abide."

—The Christian Worker and Evangelist.

HIS FIRST CIGAR.

It had been unusually dry, that summer, and the farmers were fearful that fire might break out. Therefore great care was taken to prevent the danger that must surely result if a fire were to get started. It was understood among the neighbors that under no circumstances was fire to be started until after rain came.

One day Roy Kent was at the village, and while there he saw some boys of about his size smoking cigars.

"I'd like to try one," he thought. "I would, if I had a chance to."

He thought about it so much that he determined to make a chance. Therefore before he went home, he visited a tobacco-store and asked for cigars.

"Mild or strong?" asked the clerk.

"Strong," answered Roy, trying to appear as if buying cigars was an every-day occurrence with him. He selected three. He wanted to have a thoroughly good time, and he was afraid that one might not be sufficient to do the business.

He hid his cigars away in the depth of his coat-pocket, and went home. He dared not smoke about the house or barn, for the smell of tobacco might lead to discovery, so he announced, at dinner-time, that he was going up to the pasture-lot that afternoon, to see if red raspberries were ripe yet. There he could enjoy his cigars in peace.

So to the pasture-lot he betook himself, and as soon as he got there he sat down behind a big stump to have his "good time." He took out a cigar, bit off the end of it, as he had seen habitual smokers do, then lit it, by scratching a match on the sole of his shoe, as the boys whom he had seen smoking that morning, had done.

Puff, puff, puff!

The smoke from the cigar was strong—very strong—Roy thought, and it set him coughing. But he wasn't going to let any trifle like that interfere with his enjoyment of his first cigar. So he kept on puff, puff, puffing, and presently he began to think he was really getting a good deal of pleasure out of his first lesson in the manly art of smoking.

"It's really easy to learn to smoke," he told himself. "Tell about it making one sick. That's all nonsense. I feel just as well as I did before I began."

Just then he heard a cracking sound behind him, and looked about to see a wave of fire running along the grass. He saw, too, that the fire had begun near the stump behind which he was sitting, and he knew that it had started from the match he had thrown away, after lighting his cigar.

He threw away his half-smoked cigar, and broke some bushes with which he hoped to be

able to beat out the fire before it became wholly unmanageable.

But he soon found that he could not do that in this case. The grass burned like shavings, and in his efforts to whip out the fire the sparks were scattered in all directions.

"What shall I do?" thought Roy, pale as death. "I wish that old cigar had never been made!"

Roy had turned pale with fright, at first, but as he stood there looking at the rapidly spreading fire which he had kindled, but was powerless to check, he began to feel pale from another cause.

"Dear me!" he groaned, "I guess I'm going to be sick, after all."

Then he dropped down at the roots of the old stump, and presently, he lost all interest in cigars, in fire, and in life. He felt as if he were going to die, and didn't care much if he did.

Roy's father was at work in a field near the house, that afternoon. Happening to look up the hill, he saw something that caused him to drop his hoe and take a bee-line across the field towards the pasture-lot.

What he saw was a heavy cloud of smoke.

"Fire's got out at last," he thought, as he ran up the hill, almost breathless with excitement. "And it seems to have started on my premises too. I don't see how it could have happened."

Then he remembered what he had heard Roy say, at dinner-time, about going to look for berries.

"It doesn't seem possible that he could have started the fire after all the cautioning he's had about the danger, for the last six weeks," thought Mr. Kent. "But I don't see who else could have done it."

"It's got the start of us," he groaned, as he came near the brow of the hill. "It's in the brush fence. God help the poor fellows on the other side of the hill! With the wind blowing as it does now, I'm afraid we can't save anything."

Then he stopped and called out—

"Roy! I say, Roy!"

No reply.

"I presume he was frightened, if he started the fire, and ran away when he saw what he had done," thought Mr. Kent. "What could have led him to do it, knowing the danger, as he did? I don't know as I can do it, but I've got to try to get around it and see if anything can be done to help the neighbors on the other side of the hill in protecting their houses and barns."

He worked his way through the smoke that was almost suffocating, and came to the place where the fire had begun. And there he found Roy, in a sort of stupor, at the foot of the old stump. Found him just in time, too, for the fire had worked its way backward against the wind, and was so near to the boy that his clothes were beginning to burn. His hands were already blistered by the intense heat.

Mr. Kent dragged the boy away from the fire, and tore off his burning clothing. Roy moved his head, feebly, once or twice, and moaned out,

"I'm so sick—so sick!"

At first Mr. Kent was utterly at a loss to understand the situation, but when his eye happened to fall upon the stub of the cigar Roy had dropped when his "sickness" overtook him, the mystery was solved.

He lifted the lad to his back, and ran down

the hill to the house with him, as fast as he could.

Mrs. Kent, who had discovered the fire, and was out in the yard, watching its progress, saw her husband coming, and at first could not imagine what his burden was. As soon as she saw that it was Roy, she was terribly frightened, and cried out—

"O John, what's happened? Is he dead?" "He's been trying to make a man of himself," answered Mr. Kent, his anger making itself felt in the bitterness of his tone, "but the attempt was too much for him, it seems."

"Why John, what do you mean?" cried Roy's mother.

"I mean that he's been trying to learn to smoke, and you can see the result it has had on him. The result of the experiment on the poor fellows over the hill remains to be seen, but I fear there can be no doubt as to how it will turn out. Put him to bed. I must rouse the neighborhood and see what can be done towards fighting the fire."

The result of Roy's first attempt to make a man of himself was not such as to encourage him in making a second one. One of the farmers living at the foot of the hill lost both dwelling and barn, and the other lost a barn and two stacks of hay. Both were poor men, and Mr. Kent, feeling himself responsible, in a measure, for their loss, since his son had started the fire which brought it about, mortgaged his place to raise money with which to help them replace the burned buildings.

You may be sure of one thing—Roy Kent had had no desire, since then, to take further lessons in the manly art of smoking. That first lesson was a hard one, as well as an expensive one. He is doing all he can to help earn the money with which to pay off the mortgage on the farm, and he declares he is going to keep at it until the last cent is paid. He has come to the conclusion that a fellow can be a pretty fair sort of man without being a smoker.—*The Advance.*

FAR TOO LITERAL.

J. T. Trowbridge, the aged author, is writing his autobiography, at his home in Arlington, Mass. Mr. Trowbridge was born in Ogden, N. Y., and the other day he said:

"From Ogden I went to school at Lockport in my boyhood, and there was a Lockport stone-cutter whom I used to talk to, for he had a mind as simple as a child's."

"I remember a job that he undertook—the job of cutting a sentence from Scripture over the door of a little stone church. The committeemen who intrusted him with the job didn't comprehend his childlike, unreflecting nature, or they wouldn't have couched their order in the terms they did."

"They wanted, they said, the sentence, 'My house shall be called a house of prayer.' He told them they had better write it down for him. But they said it would be only necessary to write down the chapter and verse and he could copy the sentence right out of the Good Book."

"Well, our Lockport stone cutter copied the sentence, but he didn't end it where he should have ended; he went right on to the sentence's conclusion. The result was that the legend over the church door read:

"My house shall be called a house of prayer; but ye have made it a den of thieves."

Young People's Work.

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

JUST A DOOR SWINGING ROUND AND ROUND.

Is that what your society is? The vigorous phrase was one used yesterday by a pretty level-headed man. He said that was what the Christian Endeavor society had come to be in many cases. From a different direction, Dr. A. C. Davis touches the same question when he sends me the following list of questions:

Is the C. E. Society a detriment to the Friday night prayer meetings? Is it a help to the pastor? Has the Young People's Board a special work to do? What?

Then, as if he had not given us enough to ponder on already, with a brilliant sweep of the pen of genius, he asks, "What of the past? What of the future?" If the Doctor asks his patients questions as comprehensive as these, and gets answers in full, he ought to be able to reach almost any case.

Now, I do not propose to answer in one, two, three order; but the queries are suggestive of thoughts. Here are some of them. Perhaps you have some more. Share them with us, please.

When my friend spoke of the door swinging round and round, another wise friend—I hardly expected it of him—said seriously, "But don't you think we need such things, some regular forms to keep us to our Christian work?"

Christian Endeavor principles are as valuable as ever; but machinery without fire or power will accomplish nothing. It is no reflection on the machinery to say so, either. The instrument does not pretend to be anything but an instrument. There must be a living hand to wield it, a living brain to guide it.

If the members of a Christian Endeavor Society lose their first love, slacken their prayerful zeal, cease to care a great deal for their Master's work, the work of the society tends to become only a door swinging round. If the process of loss continues, the door will swing slower and slower, and—stop. There are sad cases in point.

O, my brothers, let us have at all hazards—we must have the living love for the living Christ. God grant it to us. He will grant it when we really ask it, ask it as a thirsty traveler asks for the cup at the spring under the hillside, as the hungry laborer at close of day looks wistfully at the table spread with bounties. Sometimes I am tempted to say, in my passionate realization of this great need, "That is all that is wanted—there is nothing else." But the Saviour himself said, "As often as ye eat this bread and drink this cup, ye do show—" A form—with a world of meaning suggested by it.

The Christian Endeavor machinery is valuable. I would drop it in a minute, if we could devise something better. Let us use it until we do. But, O, friends, let us kneel down low at the foot of the cross and seek for the mind that was in Christ Jesus. Then we will be eager to use all means that we might "by all means save some." We will vary the methods; but never drop the work. We will have a fresh testimony, but fail not to speak. We will call the daily life during the week the great field of our great labor, but we will not "forsake the assembling of ourselves together" on the Sabbath.

No, the C. E. society is not a detriment to the Friday night meeting. The Friday night meeting is made up largely of Christian Endeavorers and other young people. I long to have a much larger assistance from the older people, but I am simply stating the fact. I have seen a suggestion made—in good faith—to young people that they give up Christian Endeavor work in order that they might have more time and strength for Christian Association work. The result seemed to be that the C. E. lost and the C. A. did not gain. The three Seventh-day Baptist boys who were present at a Y. M. C. A. meeting on a night of bitter storm and cold were three who are always at Christian Endeavor, always at Friday night meeting, always at Sabbath school—or the nearest to always of any that I know; and they are among the promptest to take part.

I have no word of criticism of the past, or of the present. There is enough criticism already; there is too much. I am praying God to raise up more and more of those who will say, "There is a better way—and I will work with you to reach it. Here is my heart and my hand and my home and my wealth. My time and talents are all His who redeemed me."

Yes, the Young People's Board has a work to do—just what it is reaching out for now, under the leadership of its enthusiastic President. We do not need anything new just now. Just go forward. Forward all along the line! Everybody shout! Everybody lift!

TOM AND UNCLE SILAS.

UNCLE BILL.

Perhaps I should say Uncle Silas and Tom, for Uncle Silas was here first. Two years before Tom's father died, making him a half orphan, and one year later his mother completed the job by following the father. So Tom came to live with Uncle Silas on the farm. In that short year they had become great cronies. They both enjoyed sitting by a good fire on a winter's evening, eating popcorn and apples and talking, Uncle Silas giving good advice or telling stories and Tom asking questions.

Tom had two boy friends, Ed and Will Brown, who often spent an evening here, for they too liked Uncle Silas. Perhaps I will tell you something about them some time, but tonight Uncle Silas and Tom were alone, and strange to say both were silent. Hard-hearted, good-natured, Uncle Silas was thinking, studying over last Sabbath's sermon, and impulsive, inquisitive Tom's thinker was active. As usual it got as far as his reason would reach and he broke out with, "Uncle Silas, why are Seventh-day Baptists always poor?"

"Huh!" he jerked out, for Tom's sudden interruption made his train of thought jump the track and the jolting confused him. So Tom repeated the question.

"Who said they are poor?" asked Uncle Silas. "Why," answered Tom, "Ed Brown says so, and Pastor Muchmore says so, and we see it in THE RECORDER, and that Missionary preacher that was here two weeks ago said we could not do much on account of our being so poor, and I have been wondering a good deal why it is so."

"Well," drawled Uncle Silas, "maybe it does look that way a little some times, but when you size it up right, it don't look that way at all." "You see, Tom," continued Uncle Silas, warming up to his subject, "it is like this, you can't

pick out one or two very poor people and say that every one is poor, or a few rich people and say every one is rich, but you have to strike an average. You go out off-hand, and bunch up 10,000 people and strike an average of what they are worth, then strike an average of the 10,000 Seventh-day Baptists, and you just take my word for it the Seventh-day Baptists will more than match up, dollar for dollar, with the other crowd. Why it stands to reason; Seventh-day Baptists are sober, industrious, hard-working people, and that kind wins out every time. No drunkards or gamblers, but a clean, clean-cut, square-toed lot of people. Further, Seventh-day Baptists get their money and property honestly, but you just chalk down one thing, so you can remember it. Not one millionaire in ten thousand got his money honestly. We have been told so often that we were poor, some have begun to believe it. The average Seventh-day Baptist is better off in dollars and cents than the average of other people."

While this was filtering into Tom's head and taking effect, Uncle Silas got his train of thought back on the track and sped on.

NEEDS OF THE SABBATH SCHOOL.

TO THE EDITOR OF THE RECORDER:

I once visited a Sunday-school, in which the superintendent read the lesson from David C. Cook's Quarterly, read a prayer, and following this opening service the teachers read the questions from a quarterly of the same kind, from which also the scholars droned out written answers. It is no wonder that school did not grow and that the young people took no interest in Bible study, for such a school does not study the Bible.

While I have never been in one of our Sabbath-schools where the lesson was conducted in such a bad way, I have attended some where many of the things mentioned prevailed. For instance, many of our schools are conducted by superintendents who read the lesson from a quarterly or from the *Helping Hand*. In some instances I have known of the superintendent's leaving his Bible at home. Some times the lesson help is forgotten and then title and place of lesson must be ascertained after the session begins. In the classes even though the teacher may have his Bible in hand and ask questions formulated by himself, the scholar is allowed to answer from the notes on the lesson, or at least to hunt for it in the quarterly. What are our Sabbath-schools for? To study the Bible. The fact of the matter is that very little Bible study is done. Our Sabbath-schools need then:

1. Superintendents who will use their Bibles at home and in the school, especially in the responsive reading of the lesson. Superintendents who will inspire, by example and advice their teachers and scholars to the use of the Bible.

2. Teachers who will study not only their lessons but the Bible as a whole, that they may be able to teach. Teachers who will study their classes, for it is one of the essentials of successful teaching that the teacher shall know the pupil. Teachers who will take the Bible to the class with them and then use it, not simply from which to call for the reading of a verse at a time and ask some comment on it, which is far better than the quarterly method, but who by study and thought will so frame his questions as to draw from the members the truth or lesson desired. Such use of the Bible requires study.

3. Scholars who will study their Bibles rather than some one's notes on the lesson. I do not disparage the use of commentary or lesson helps of any of the best kind, but what I do protest is that these shall not be studied instead of the Bible. It is easy and natural for the scholar to do what he sees the teacher do. And if the teacher uses his Bible in class, and shows by his teaching that he is familiar with it, the pupil will soon come to want to study the Bible too. A suggestion from the teacher will often be enough to induce the scholar to bring his Bible. The other day a teacher of a class of girls told me that the next week after she had spoken to her class about bringing and using their Bibles, there was not a quarterly in the class, but each one had her Bible. I think if teachers and superintendents would work together toward that end that soon a Bible would be in the hands of every scholar old enough to use it. What a different sight it would be from what we see now as we go into the Sabbath-school room bristling with lesson leaves, papers, and quarterlies! I prophesy that in such a school within a year's time many new scholars will be enrolled and the knowledge of the Bible increased fourfold.

Let our Sabbath-schools awake to these needs and meet them and they will soon be adopting better methods and plans of Bible study.

H. C. VAN HORN.

ALFRED, N. Y., Feb. 14, 1905.

FOR SYSTEMATIC BIBLE READERS.

Two exercises a week during the second half of the school year, will be given to an outline survey of the entire Old Testament, by one of the classes in Alfred Theological Seminary. It is quite possible for anyone who has the desire and the time, to follow the class in this interesting, instructive, and valuable Semester's work. Below are given portions of the outline as it will be prepared for the class from week to week. Duplicate copies of the whole outline and a bibliography will be sent to any address, on the receipt of fifty cents to help meet the cost of postage and clerical help.

AN OUTLINE OF THE OLD TESTAMENT.

For Bible Students.

I.

Beginnings of Human History.

Genesis, 1 : 1-11 : 32.

1. Creation Stories. (1) 1 : 1-2 : 3. (2) 2 : 4-25.

2. Story of the Fall. 3 : 1-24.

3. The Tower of Babel. 11 : 1-9.

4. From Shem to Abraham. 11 : 10-32.

II.

Beginnings of Hebrew History.

12 : 1-50 : 26.

1. Period of Abraham. 12 : 1-25 : 8.

Migration to Canaan. 12 : 1-9.

(2) In Egypt. 12 : 10-20.

(19) Keturah the Mother of Arab Tribes. 25 : 1-4.

(20) The Last Acts and the Death of Abraham. 25 : 5-8.

2. Period of Isaac and Ishmael, Jacob and Esau. 25 : 9-37 : 1.

(1) Burial of Abraham. 25 : 9-11.

(2) Arabian Descendants of Ishmael. 25 : 12-18.

(19) Esau's Descendants, and the Early Edomite Chiefs. 36 : 1-45.

3. Period of Joseph and His Brethren. 37 : 2-50 : 26.

(1) Judah and Tamar. 38 : 1-30.

(12) The Last Days of the Princely Joseph. 50 : 22-26.

III.

The Exodus from Egypt.

Exo., Lev., Numb., Deut.

1. Providential Preparations. Exo. 1 : 1-12 : 36.

(1) The Increase of Israel, and Their Oppression. 1 : 1-22.

(7) Eleven Wonders and Plagues on Israel's Behalf, and the Results. 7 : 8-11 : 10, 12 : 29-36.

2. From Egypt to Sinai. 12 : 37-19 : 25.

(1) Rameses to Succoth. 12 : 37-42.

(2) Ordinance of the Passover. 12 : 1-28, 43-51.

(10) Jethro, and His Counsel to Appoint Assistant Judges. 18 : 1-27.

(11) From Rephidim to Sinai, and the Manifestation of Jehovah. 19 : 1-25.

Persons desiring to avail themselves of this opportunity, are requested to write at once to

ARTHUR E. MAIN, Dean.

DEATHS.

CALLEN.—William E. Callen was born in Harrison, Potter County, Pa., July 25, 1830, and died of pneumonia at his home near Alfred, N. Y., Feb. 19, 1905.

He enlisted in the army in August, 1862, serving until discharged on account of disability in May, 1854. He was a hard-working man, an honest citizen and a kind neighbor. He leaves a wife, four children and sixteen grandchildren. Services at the home Feb. 21.

L. C. R.

GREEN.—David C. Green was born in Alfred, N. Y., July 23, 1828, and died at his home at Nile, N. Y., Feb. 11, 1905.

He was the youngest of eight children, five sons and three daughters, born to Benjamin Green of Berlin, N. Y., and Lydia Gardiner Green, formerly of Rhode Island. He is survived by one brother, Benjamin Green of Alfred, and a sister, Mrs. Harriett Clair, of Hebron, Pa. He was united in marriage with Lovina Sweet in September, 1852, who survives him. To them were born six children. Two died in infancy, and a girl died at the age of thirteen years. The other children are Mrs. Ida Burdick of Lone Wolf, Ok., Mrs. Hattie Wheeler of Buffalo, and Clarke W. Green of Nile. In early life Brother Green accepted Christ and was baptized by Eld. J. H. Cochran, uniting with the Second Alfred Seventh-day Baptist church. During his long Christian experience he was a glad attendant at public worship, and took great pleasure in helping financially to sustain the work of the church and the denomination. A short time before his death he talked with his pastor enthusiastically about the aggressive Sabbath Reform work recently entered upon by the denomination. A few hours before his death he requested his daughter-in-law to read to him from Paul's writings, after which he offered prayer. For several years he has been a sufferer from a complication of diseases, and for his relief he has spent several years at Attalla, Ala. His final sickness was pneumonia, with which he was ill less than one week. Funeral services were conducted by his pastor at the church, Feb. 13, and the body was laid at rest in the cemetery at West Genesee, N. Y.

W. D. B.

ROGERS.—Dea. Lester T. Rogers was born in November, 1821, and died in Milton Junction, Wis., Feb. 15, 1905.

A more extended notice will appear later.

G. J. C.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

FOURTH QUARTER.

Dec. 31.	Christ the Life and Light of Men	John 1: 1-18
Jan. 7.	The Witness of John the Baptist to Jesus	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	John 9: 1-11

LESSON XI.—THE SLAVERY OF SIN.

For Sabbath-day, March 11, 1905.

LESSON TEXT.—John 8: 31-40.

Golden Text. "Whosoever committeth sin is the servant of sin."—John 8: 34.

INTRODUCTION.

The scribes and Pharisees showed their intolerance by the way they reviled the officers who presented an excuse for not arresting Jesus, and by their reply to the very temperate protest of Nicodemus, who suggested the impropriety of judging Jesus before they had examined him. They saw in Jesus a teacher who followed not their traditions, and they were determined to get him out of the way.

In spite of the displeasure of the Sanhedrin, Jesus continued his teaching. The people heard him gladly, and the authorities did not dare to arrest him publicly, especially as they had no definite charge of any consequence that they could bring against him.

The enemies of Jesus joined the crowds who listened to Jesus' teachings, and found fault and raised objections to his statements. Jesus, however, easily answered them in argument and won many to adherence to himself.

Our present lesson follows very soon after that of last week, and was very likely upon the same day; for the section ch. 7: 53-8: 11, referring to another morning, is certainly an interpolation. While the right of this section to be regarded as inspired scripture and a part of the Gospel narrative may scarcely be questioned, it certainly is no integral part of John's Gospel, and does not belong in this connection.

TIME.—Shortly after last week's lesson; perhaps on the same day.

PLACE.—Jerusalem.

PERSONS.—Jesus and his hearers.

OUTLINE:

1. The Promise of Freedom. v. 31-36.
2. True and False Children of Abraham. v. 37-40.

NOTES.

31. Jesus therefore said to those Jews that believed him. Our author has just told us in the preceding verse that many believed on him. They were convinced that he was sent from God to them. We are to see how their faith was tested, and of how little value it proved to be. This faith was founded upon intellectual assent, and had little of the element of personal allegiance. If ye abide in my word, then are ye truly my disciples. They had made the first step toward discipleship, but that was not the decisive step. In order that they might be really his disciples they must abide in his word. This abiding implies not only obedience but also settled conviction of the rightness of his teaching.

32. And ye shall know the truth. Not merely have an intellectual grasp of it, but actually possess it and comprehend it. And the truth shall make you free. There is no way to be abso-

lutely free until we rise to a knowledge of God and get into accord with him in purpose. Then we are really without constraint.

33. We are Abraham's seed, and have never yet been in bondage to any man. We see what kind of believers they were from their readiness to take offense. From being believers they have so soon become adversaries of Christ. Their pride is touched. They think that they have no need to be made free, and regard the offer of freedom as an insult. Every Jew congratulated himself upon being a son of Abraham. The promise had been given to Abraham that in his seed all the nations of the earth should be blessed. How could bondage have any relation to them! They ignored their former bondage in Egypt, and their subjugation by the Assyrians, Babylonians, and others,—to say nothing of their present subjugation under the power of Rome. All this servitude had no rightful existence, and so by some quibble they justified themselves in declining to acknowledge that it was real.

34. Every one that committeth sin is the bondservant of sin. Or perhaps better, slave of sin. The word "sin" is in the singular, referring not so directly to particular sins as to a life of sin. The one who lives in sin is not a freeman, but a slave. Compare Rom. 6: 16 and following verses.

35. And the bondservant abideth not in the house forever. The slave has no such position in the household as the son. He may be sold, or driven out like Hagar. Those who listened to Jesus were making a vain boast that they were children of Abraham, for they were slaves rather than sons, as was manifest by their sinful life. They needed to repent and be free from the bondage of sin according to the offer of Jesus before they could be truly free and really the sons of Abraham.

36. If therefore the Son shall make you free. Still having in mind the figure of a household with its different members, slaves and freemen, our Saviour sets forth a great spiritual truth. As the son is a free member of the household and can evidently set free those who are in bondage, so can the Son of God set free from bondage those who are under the power of sin. Free indeed. This freedom is in contrast with supposed freedom which they claimed in v. 33. This is real and that existed only in theory.

37. I know that ye are Abraham's seed. Jesus freely admits that so far as physical descent is concerned they are sons of Abraham, but their conduct shows that in a moral or spiritual sense they are not seed of Abraham. Because my word hath not free course in you. His teaching as addressed to them did not gain ground or prosper. So far from letting his words find a lodgment in their hearts, they became his enemies and sought his life. What better proof could there be that they were not true sons of Abraham, who was the father of the faithful and a friend of God.

38. I speak the things which I have seen with my Father. Therefore his teachings are right and true. From his relation of sonship it cannot be but that he is in accord with his Father. Ye also do the things which ye heard from your father. Likewise the deeds of the Jews show their own evil origin. The sentence is nicely balanced. Jesus' teachings show his origin and his relation to God. Not their words but their acts show what and whence they are.

39. Our father is Abraham. Jesus had not explicitly said as he did a little later that their father was the devil, but they could see that he meant that they were from some evil origin. They make haste to claim therefore their ancestry from Abraham. If Abraham were their father how could they have inherited anything evil! Ye would do the works of Abraham. If they were really children of Abraham, not merely his physical descendants, they would show this fact by their conduct,—they would act like Abraham.

40. But now ye seek to kill me. Proof positive that they were not Abraham's sons; for Abraham was no murderer. A man that hath

both told you the truth. And their proposed murder is worse than an ordinary homicide; for their motive in killing Jesus is because he has brought to them the truth from God. They show themselves in deadly opposition to the truth and to God and therefore it is plain that they are not at all in accord with Abraham. It is absurd for them to claim any relation to the founder of their race.

HE DID THE TALKING.

A lively-looking porter stood on the rear platform of a sleeping-car in the Pennsylvania station, says the Cleveland Plain Dealer, when a fussy and choleric old man clambered up the steps. He stopped at the door, puffed for a moment and then turned to the young man in uniform.

"Porter," he said, "I'm going to St. Louis, to the fair. I want to be well taken care of. I pay for it. Do you understand?"

"Ye, sir, but—"

"Never mind any 'buts.' You listen to what I say. Keep the train-boys away from me. Dust me off whenever I want you to. Give me an extra blanket, and if there is any one in the berth over me, slide him into another. I want you to—"

"But, say, boss, I—"

"Young man, when I'm giving instructions I prefer to do the talking myself. You do as I say. Here is a two-dollar bill. I want to get the good of it. Not a word, sir."

The train was starting. The porter pocketed the bill with a grin and swung himself to the ground.

"All right, boss!" he shouted. "You can do the talking if you want to. I'm powerful sorry you wouldn't let me tell you—but I ain't going out on that train."

TWO WAYS OF LOOKING AT IT.

At the Battle of Gettysburg a member of the Sanitary Commission ran across, in the country some miles from the town, a Dutch farmer who said he had never seen soldiers. "And why haven't you seen them?" the question was put. "Why didn't you get your gun, go into town and help drive them out?" "Why," said the farmer, "a fellow might 'a' got hit."

A woman who lived in a little house close to the battlefield viewed the danger in a different spirit.

She was a red-checked, wholesome young body, who looked well after the ways of her household. She was asked if she felt afraid when the shells flew.

"Well, no," she replied. "You see I was busy baking bread for the soldiers, and I had my dough raising. The neighbors ran into their cellars, but of course I couldn't leave my bread. When the first shell burst into the window and tore into the room, an officer came in and said to me, 'You better get out of this,' but I told him I couldn't leave my bread. I kneaded my dough until the third shell crashed into the room; then I went down cellar. But first I put my bread safe into the oven."

Sabbath-schools desiring extra copies of the *Helping Hand*, second quarter, should send in their orders at once. The enlarged size keeps down the edition to the actual demand.

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. 20.)

The expiration of the recess of Congress, brought together the same men who had previously composed that body, but with very different feelings in their breasts from those which had actuated them when they separated. Doubt and dismay then prevailed in the breasts of all, but especially in the breasts of those who were constitutionally timid. Dismay! not of the consequences of the struggle to themselves personally, but at the thought of the dreadful effects of war; the shedding of blood and the burning of towns, and doubt of the final success of a feeble community against a great Empire in arms.

But when they re-assembled, one glance at their countenances showed that a change had occurred. They had met and sounded the opinions of their constituents and the firm spirit and fixed determination which was everywhere visible in opposition to the aggressions of Britain, had animated their hearts and fired their souls with a new zeal.

From the time of the passage of the Stamp Act, and while Mr. Ward was Governor of the Colony, I believe he understood the result of the taxation laws of Great Britain. In private life he had frequently spoken of our final disconnection with the parent country in consequence of their continuation in that course.

That such was the fact, may be proved from an extract in a letter to his brother, written about that time in which he says: "When I first entered this contest with Great Britain I extended my views through the various scenes which my judgment, or imagination, (say which you please) pointed out to me. I say clearly that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of this unnatural war through burning towns, devastation of the country, and every subsequent evil. I have realized, with regard to myself the bullet, the bayonet, and the halter; and, compared with the immense object I have in view, they are less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and yet, as far as I can judge the tenderest

connections and the most important private concerns are very minute objects. Heaven save my country, I was going to say, is my first, my last, and almost my only prayer." But in addition to the weight of patriotic duties which devolved upon him, Mr. Ward had now another source of anxiety in the fate of his son, Samuel Ward, Jr.; now about twenty years of age, who had joined the detachment under the command of Col. Benedict Arnold, for the reduction of Canada. Two hundred and fifty troops had volunteered from Rhode Island upon that distant and perilous expedition, and Samuel Ward, Jr., was appointed to a Captain's command over them. In speaking of this excellent young man, I cannot do better than to copy from the American Annual Register, of 1832, an account of his career: "Capt. Ward was educated in Brown University, in Providence, and hostilities commencing about the time he left college, he joined the Rhode Island army of observation, of which he was appointed a Captain on the 8th of May, 1775, the army being raised in the name of his Majesty, George III, for the preservation of his Majesty's loyal and faithful subjects of the colony of Rhode Island. His commission (which was given by his uncle, Henry Ward, the Secretary of Rhode Island, the Governor and Lieut. Governor being Tories) authorized him, in case of an invasion of assault of a common enemy to infest or disturb this or any other of his Majesty's colonies in America, to draw and gather together the company under your command, and therewith, to the utmost of your skill and ability, you are to resist, expel, kill and destroy them in order to preserve the interest of his Majesty and his good subjects in these parts."

Like their brothers, the Covenanters—

"Who swore at first to fight

For the King's safety and his rights,

And after marched to find him out

And charged him home with horse and foot."

The Whigs of the Revolution found no inconsistency in availing themselves of the authority of the King as the constitutional head of the government, to preserve and maintain their constitutional rights. In the month of May, 1775, the father and son both left their home—the one to represent the colony in the Continental Congress, and the other to defend her liberties in the field. He joined the army besieging Boston—burning with a vehement desire to vindicate the rights of the colonies. In one of his letters to his family, dated Prospect Hill, July 30, 1775, addressing his younger brothers, he says, "As you grow in stature, pray take pains to be manly; remember that you may all have an opportunity of standing forth to fight the battles of your country. This afternoon we expected to have had an engagement. We may have one to-night. The Regulars are now landing in Charlestown from Boston. I thank God we are ready to meet them."

With such an ardent spirit, young Ward was not likely to hesitate in embracing an opportunity of advancing the cause he had espoused. In September, 1775, Gen. Arnold, then one of the most enterprising of America's sons (but afterwards "quantum mutatus ab illo Hectore!") was invested with the command of 1,100 volunteers, destined to join Montgomery at Quebec, by way of Kennebec River. The country was then an unexplored wilderness, and so great were the difficulties they encountered, that part of the detachment actually abandoned the ex-

pedition and returned to Cambridge to avoid starvation. Capt. Ward and his company perished, and after unheard of privations arrived before Quebec in Nov., 1775.

A letter from him on the 26th of that month to his family, dated at Point au Tumblers, gives a vivid account of the hardships of the expedition: "It would take too much time to tell you what we have undergone; however, as a summary of the whole, we have gone up one of the most rapid rivers in the world, where the water is so shoal, that moderately speaking, we have

(To be continued.)

A RARE OPPORTUNITY.

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Special Notices.

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2:30 P. M. Sabbath-school at 3:30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOPBORO, Pastor,
260 W. 54th Street.

To be published in the Spring of 1905.

A History of
Seventh Day Baptists
in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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

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THE SABBATH RECORDER.

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VOLUME 61, No. 10.

PLAINFIELD, N. J., MARCH 6, 1905.

WHOLE No. 3,132.

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The Sabbath Recorder.

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

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DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important facts.

Gentry, Ark.

DANIEL C. MAIN, M. D. PHYSICIAN AND SURGEON.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

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

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

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

Salem College.

Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has far outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent. It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified. It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected. The names of the contributors will be published from time to time in "Good News," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

Chicago, Ill.

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Shiloh, N. J.

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A SONG OF LIFE.

Praised be the lips of the morn For their musical message of light, For their bird chanted burden of song. Praised be the young earth reborn For its freshness and glory and might And the thoughts of high, solemn delight That at flash of its purity throng.

Praised be the lips of the day For their clarion call to the field Where the battle of life must be fought. Praised be the fire of the fray Where the soul is refined and annealed, And the spirit heroic revealed, And pure gold from base substances wrought.

Praised be the lips of the night For their murmurous message of rest, For their lullaby, motherly sweet. Praised be the dreams of delight, While tired life is asleep in love's nest, And in harmony tender and blest Heaven's calm and earth's loveliest meet. I. Zangwill.

DENOMINATIONALISM is an important fact in the Christian world, and the denominational paper is a most important factor in denominational work. This is in keeping with the great fact in human experience, that men with a common purpose, with common ideas and aims, naturally unite for the extension of their ideas, and the accomplishment of their purposes. The success of such efforts is due, in a great degree, to the clearness with which their necessity and character are understood, and the closeness of the union which obtains between men with such common purposes. That denominations, in the religious world, have a place, in the providence of God, none can doubt, and the existence of denominational papers is as logical and essential as similar publications are logical and essential in the business world. While the average reader may not know or care much about the iron business or how the boot market runs, there are thousands of men who are subscribers of the Boot and Shoe Reporter and of the Iron Age. The boot and shoe dealer does not read the Iron Age and the man who is interested in the iron market knows little of the Boot and Shoe Reporter. The direct application of these principles to denominational newspapers and to those publications which seek to carry forward the work of a given denomination, is plain. It is logically and morally right, therefore, that each denominational paper should aim to serve the purposes of the people for which it stands, and that the people in turn should bring the largest moral and financial support to their paper. The duty

of reading and supporting a denominational paper does not carry with it the idea that other papers should not be read, and that each reader of a denominational paper should not seek the largest field of information possible, concerning all Christian work. It is doubtless true that the best denominationalist is a broad-viewed man, well informed, with clear conceptions of the duty and work of other people, and therefore with clear conceptions of his own work and the work of the people with whom he stands. In general, these principles are accepted by all; actually, many people do not carry them out as they ought to. Very slight excuses are sufficient to turn some men away from their denominational newspaper, or lead them to neglect and discard their personal obligations to it. THE RECORDER has no reason for special complaint in this direction, but it is not without frequently called to the fact that, while THE RECORDER stands for all truth and for the largest interests of the kingdom of Christ in the world, its special place and mission is to forward and strengthen the work of the Seventh-day Baptists. Whenever a man is loyal to his place and mission in the world, he secures not only the respect, but the approbation of all thoughtful men. To be true to one's self, to one's church, one's people, one's national flag, is the best passport to a place in the esteem of all right-thinking men.

ACCURATE information and genuine study enlarge one's conceptions and give breadth to character, in every department of thought. Bible study, when carried forward as it ought to be, is first among those influences which give breadth of opinion and strength of character. The real student of the Bible soon becomes tolerant of the opinions of others. There is so much to be known, and so many phases of truth are to be considered, when one studies the Bible, that the thoughtful man soon learns to do more than merely tolerate the opinions of others. As he discovers the many-sidedness of truth, and learns his own limitations, he is the more ready to understand the limitations of others, and the consequent imperfection of their views. Breadth of view is demanded in Bible study, since that study involves so many questions concerning God, and those larger truths which men can never fully comprehend. When one takes into account the extent of thought included in the great fundamental theological questions of the day, there is more wonder that men agree as nearly as they

do, rather than that they disagree upon many points. In proportion as Bible study develops the spiritual life, and men consider the book and its teachings from the standpoint of what is right, minor differences disappear, and with real unanimity men come to agree upon the fundamental principles of ethics and of righteousness, as they appear in the Bible. If, instead of real Bible study, one confines his investigations to a single point, narrowness and intolerance are likely to accrue, where breadth and tolerance ought to appear. But we are speaking of genuine honest Bible study, from as large a standpoint as the human mind can grasp. Such study is sure to give breadth, rather than narrowness, tolerance, rather than bigotry, and brotherhood, rather than isolation.

So MUCH is being said upon the literary value of the Bible, and from a literary concerning the Bible as literature, that, while we attempt no discussion of that feature of Bible study, it should find recognition in every consideration of the Bible. He who studies the Bible becomes familiar with many of the best specimens of literature known to the world. The beauty and strength of the imagery used in the Bible, finds few equals in literature. The beauty of its poetry, the vigor and power of its phrases, born of highest thought, are prominent literary characteristics of the Book. The low estimate in which the Bible is held by many people comes through their ignorance because they have no adequate conception of its beauty or value from a literary standpoint. As a source of apt and valuable quotations, it surpasses any other book of its size, if not all other books. It is praise, rather than a cause for sneering, which appears in that somewhat common statement that the Bible "is a book often quoted but seldom read." That the Bible is so often quoted, and under so many different circumstances, shows the accuracy of its descriptions and the reality of its relations to human experience. The study of the Bible also increases faith in its Divine character, and a more intelligent conception of the whole idea of Divine revelation. He who knows the Bible, rises above narrow and technical definitions of revelation and inspiration, and finds God and truth in the book, as the narrow-viewed man never does. As real knowledge of the Bible increases, technical difficulties concerning its nature disappear. When men grasp the greater truths which it reveals, they have neither time, nor wish to discuss, its actual or apparent im-