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The Sabbath Recorder.

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

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WHOLE No. 3098.

THE editor of THE RECORDER, at Death of Rev. Watch Hill, July 5, learns from N. M. Mills the daily papers the reported death of Rev. N. M. Mills, pastor at Marlboro, N. J., as the result of a railway accident near St. Louis. Bro. Mills, in company with the writer and others, attended the Central, Western and North-Western Associations, as delegate from the Eastern Association. When the writer parted with him at Milton Junction, Wis., June 20, he expected to visit his former home in Minnesota, and said: "I may return to New Jersey by way of St. Louis." In the absence of direct information we presume that in consummating that plan, he was on the ill-fated Wabash train. He spoke repeatedly of the pleasure and profit which the sessions of the Associations brought to him. With our sorrow has come his eternal reward. THE RECORDER sends to his stricken family, and the pastorless church at Marlboro, abundant sympathy in the name of the Great Comforter.

as he cannot afford. In the case of preachers, who are left to choose their themes, much thought should be given to the choice of a theme, as well as to its development. For want of such care the sermons are likely to be less valuable comparatively than the papers. On occasions like the Associations those who preach ought to select themes which are of more than ordinary interest and value along denominational lines, and in the larger fields of Christian thought and action. Many themes that are well enough, and pertinent in a given church, are of little value at an Association. Delegates from sister Associations ought always to justify their appointment by such choice of themes, and such treatment as will rise above their ordinary work at home. This is not a criticism on the late Associations, but a general statement applicable to the future, and to all similar occasions.

going mediocrity, but the most and the best must be the aim. Officers under appointment for the sessions of 1905 should now begin their plans for those sessions. They should, by all means, attend the coming anniversaries at Nortonville, so as to enter fully into the deeper currents of thought and action touching denominational interests, and plan for adequate consideration of those interests, at the Associations' next year. Denominational re-adjustment demands reinvigoration, re-consecration and renewal of the spiritual life of the whole people. The central point of success or failure is with the individual church, but the Associations may do, and must do, far more than hitherto to nourish and strengthen the whole denomination. This is not a matter of option, nor one for lazy consideration. It is duty, clear-cut duty, imperative duty, and a to-be-coveted privilege.

THE editor started on the tour of the Associations on the 17th of May. This morning, the 28th of June, is the first hour in which he has been able to write a word by way of general review of them. Much might be said of them; only a little can be said here. In no instance was the attendance large except on Sabbath Day and First Day. An estimate of the character of these meetings must begin with the fact that those who attend them are among the more earnest and devoted workers in the Churches. This does not mean that many are not able to attend who are earnest and consecrated workers at home. But those who are comparatively indifferent make no effort to attend, and do not realize how much they lose. Because of the devotion of those who attend, there is quick response by the people to all that is best in sermons, addresses, papers, reports and appeals. In each of the Associations the officers were competent and prompt, and no time was lost in desultory methods or parliamentary tangles. The papers presented by persons appointed at previous sessions gave evidence of care as to preparation and a good grasp of the themes treated. It is pleasant to commend them and to urge those who have been appointed to prepare papers for next year, to begin at once the reading and thinking necessary to as great or greater success, in 1905. There can be few excuses, if any, for an inferior paper or sermon when the writer or preacher has notice a year in advance. If one thus appointed does not rise above ordinary standards, he is guilty of neglect, such neglect

Value of the Associations. The Western and North-Western Associations did wisely in discussing themes touching the value of the Associations as related to the work of the denomination. Such discussions are pertinent and timely. Neither men nor organizations amount to much without clear convictions as to the importance of their place and work. The marked increase of interest and power in the General Conference, during the last decade, has thrown the Associations into the shadow of less importance. This ought not to be: and one means of adding vigor and value to the Associations is to discuss their worth and the best means of increasing that worth. In the matter of considering denominational interests, the old time "Hour" allotted to various denominational enterprises, is a "Back number" which ought to be decently buried. The programs of the last two years, especially of the present year, have been much better than former ones, in this respect. Any interest of the denomination is worthy of a full-fledged sermon, address, or paper, and of adequate discussion, besides. The Associations should anticipate and supplement the General Conference in good solid work. The Associations should develop new forces and bring out new talent, especially on the part of young people. They are the natural training ground for larger work in more important fields, and for better work within their own borders. New workers should be sought each year, but important interests should not be weakened through incompetent hands. Our Associations are doing well, and this is proof that they can do better. Preachers and delegates are doing well; this fact emphasizes the need of doing still better. Not contentment, but advancement. Not easy-

No ONE can study the place and efficiency of our Associations without seeing that pastors are an important factor in Associational life. Vigorous pastors insure vigorous Associations. All successful organizations must thrust through internal power. If an Association must rely mainly on delegates, secretaries, etc., from without, it is unfortunate indeed. Outside help is valuable, and should be prized, but each Association needs pastors who know what ought to be done and will take the steps for its accomplishment. Men who clamor for leadership are failures. Men who see what ought to be done, and move quietly, but wisely, for its accomplishment, find support and following. Pastors are the natural leaders in Associational matters. As such, they should seek mutual interchange of opinions and co-operation in the work to be done. As each pastor leads his church, so the pastors unite to lead the Associated Churches. Consultation and co-operation should not be left until a late hour, nor to chance meetings. The executive committee, headed by the Moderator,—other things being equal it is better that he be not a pastor—should be in close touch with the pastors in making up the annual program. Pastors will do well to keep their congregations informed as to the work of the Association, from time to time during the year, that interest and enthusiasm may be at the front and secure an adequate attendance when the time for meeting arrives. To be silent concerning the matter until a week before the meeting and then make a weak reference to it from the pulpit, is a good way to kill the Association. If an Association, at any time is weak, if its annual sessions are commonplace, tame, or feeble, the pastors in that Association must bear a good share of the

responsibility for the failure. THE RECORDER seeks to aid in adding strength to all the Associations, and new vigor and greater value to their annual sessions. These words are written now because the sessions of 1904 have been so good, and because good ought to be made better, year by year. A letter is at hand asking that a correction be made by stating that there are two ordained pastors in the South-Eastern Association: R. G. Davis at Salemville, Pa., and A. E. Witter at Salem, W. Va.

KERR BOYCE TUPPER, in the *Baptist Sunday Social* *Commonwealth* for June 9, writes of the increase of social functions on Sunday in the city of Philadelphia.

He deprecates the fact that Philadelphia is falling into line with the other cities, in this form of disregard for Sunday. A representative sentence from Mr. Tupper's paper is this: "Our Christianity, with its rich store of vitality, may be able to stand the harm there comes to it in our cities from 'silks and laces' occasionally, but when these 'silks and laces' occupy mind and heart and life on the Lord's Day—and that is just the meaning of these social functions on Sunday—there will come social degradation, heartlessness, and forgetfulness of God; and with this even conservative Philadelphia is threatened to-day." Still more does Mr. Tupper declare the growing disregard for Sunday by saying: "Unless God's people are both intelligent and heroic in its defense, we shall sooner or later gaze upon the spectacle of laxity and license presumptuously supplanting liberty and law." In thus saying, Mr. Tupper joins with many others, who deplore the failure of Sunday without apprehending that present results have been produced, in no small degree, by religious teachers. A few years since, an eminent church historian said to the writer: "I deem it one of the greatest misfortunes to Christianity that the Church of the Fourth Century cast the Sabbath aside." That casting aside came because no-lawism and no-Sabbathism brought into being through the perversion of New Testament Christianity through Pagan influences became dominant, and the Roman Catholic doctrine of Church Authority was enthroned, instead of the authority of the Word of God, and the example of Christ.

WHEN Protestantism in England was forced to grapple with the Sabbath question, it stopped short of full and logical reform by attempting to transfer the fourth commandment and thus put Sunday in place of the Sabbath, in spite of the plain teaching of the Bible, and the example of the teachings of Christ. A brief period of partial Sabbatism on Sunday followed, only to decline and carry Sunday back to its original holiday level. Against this inevitable return of Sunday to its true status, a holiday instead of a Sabbath, Mr. Tupper declaims, and over it he mildly mourns. As well might he inveigh against the incoming tide of the Atlantic Ocean, which sends its resistless voice into the open window by which we write. The claims of Sunday to the place of the Sabbath, by virtue of the fourth commandment, are unhistorical and illogical. The world has come to see this fact. The prevailing theories on the Sabbath question, even among Baptists, leave no Scriptural basis for any Sabbath. Mr. Tupper and his compeers complain of a situation which they have helped to create. They continue to close eye and ear

against Christ's teachings concerning the Sabbath, and are carried farther into the slough of no-Sabbathism at each new struggle to escape. Meanwhile the interests of Christianity, in the churches and outside of them, suffer more and more. There is no more pitiful picture of self-induced evil and decay in the history of the Christian Church than that which the Sunday question now presents. Well does Mr. Tupper say of the greatness of the issues: "Like the landscape, the Sunday question embraces all of life." When the Christian Church will cease the folly of treating the Sabbath question lightly, and as a secondary issue involving hygienic and economic issues, more than those that are fundamentally spiritual and religious, one step towards actual Sabbath Reform will have been taken. When in addition to this step the church will reconsider the false assumptions concerning Sunday, and the fatal error which ignores Christ's attitude toward the Sabbath—the Sabbath we say, not Sunday—another step towards true reform will have been taken. Until Christian leaders give the Sabbath question such reconsideration, and the teachings of Christ concerning the law of God and the Sabbath a re-hearing, disregard for Sunday and for all the laws of the Decalogue will continue and increase. The evils which Mr. Tupper condemn will grow greater steadily, unless this radical change of attitude takes place among religious teachers. No question is settled until it is rightly settled. Compromises, inventions and evasions, do little more than open the way to new failures. Sabbath Reform means revolution along certain fundamental lines of theological thought and popular teaching. Mr. Tupper's complaints touch only the surface of the question. God calls him and his compeers into deeper thought and action.

THE first duty of parents, teachers and friends is to place high ideals of life before the children with whom they have to do. This is especially important at the age when they are passing from childhood into youth, and so on to manhood and womanhood. In their earliest years children are the helpless recipients of influences, habits and tendencies; but when the years come wherein choices are to be made by the developing child and the foundations of character and destiny are being laid through such choices, right motives and high ideals are of supreme importance. Physical soundness and purity are important factors at this adolescent period. From twelve to twenty, animal life is in the full rush of development, and the knowledge and care are invaluable aids and safeguards. Habits of work, and high ideals touching personal responsibility in doing right and necessary tasks and duties should be held before every child. The unfolding of self-consciousness should point toward a corresponding development of responsibility, that most essential feature of manliness and womanliness. Habits of reading and of conversation concerning matters of importance, and themes of value, if not developed during this growing period, will come all too slowly in later years. The religious life should be guided and developed through reverence, obedience, truthfulness, and purity in the home, and every day surroundings. That is not a true nor a high ideal which leaves the fundamentals of religious life and spiritual experience out of every day duties and common experiences. Faith, hope, love and obedience should be woven

into all of life, rather than be confined to a few outside, and less frequent experiences. Since home is the center of experiences from birth to opening manhood and womanhood, it ought to be the central point of all best ideals and influences. If children must go from home with its constant companionships and influences for right habits and high ideals they will be placed at serious disadvantage. To make ideal homes costs time, self-restraint and soul culture on the part of parents, but none have the right to be parents who are not willing to pay such price, and none can escape condemnation who will not seek for themselves and their children such high ideals as are suggested here.

WHILE the Sabbath and the public worship of our Heavenly Father and Everywhere, have their own supreme glory and blessedness, it is equally true that God's children may find full communion with him everywhere, and may serve him acceptably at all times, and in countless ways. We fail to grasp the full meaning of Christ's teachings if we do not realize that the service of others, in Christ's name and under the promptings of love for him, is true service, and acceptable worship. Prayer, praise and confession are no more truly the service of God than are thousands of other things which we think of as commonplace. Some surroundings are more favorable for quietude and spiritual communion than others are, but the most unfavorable surroundings and strenuous demands, wherein we struggle for self-mastery, or for the defence of truth and righteousness are true service, and genuine worship. John Hay, in "Little Breeches," puts a great truth into a harsh form when he attributes the finding of a child lost in a blinding snow-storm to an angel of God, saying:

"Bringing a little one back to his own,
Is a durn sight better
Than loafing 'round the Throne."
We make the quotation from memory, and desire only to fix deeply in the mind of the reader the fact that he may serve God, truth and righteousness at so many times, and in so many ways, that life may be one continuous psalm of praise, one unbroken rendering of worship. Nothing is commonplace or wanting in real service toward God, which love, for him, or for those whom he loves, prompts. Work is prayer, and doing is praise.

THE latest development of folly and inhumanity is now at the front in Philadelphia. One George Vail, who was the manager of the persecuting crusade against small fruit dealers and cigar stores on Sundays, last autumn and winter, has renewed his pernicious efforts, in the name of Christianity, by securing the arrest of ice cart drivers, who deliver ice in small quantities to the poor people in the crowded tenement districts of Philadelphia on Sunday. The old Sunday law of 1794 makes it possible for Vail to prevent such distribution of ice, which is a work of mercy, and far more in keeping with the great law of love than Mr. Vail's cruelty is. The *Public Ledger* reports that the power behind Mr. Vail is covered, but circumstances compel the public to think that the "Sabbath Association" is the responsible agent. The *Ledger* says: "George Vail has an office in the rooms of the Sabbath Association, but Rev. Dr. Mutchler denied that the association was back of the move-

ment against the sale of ice. Vail had been employed by the association, but was not paid for 'this work.' He said the association 'simply advised but had no active part in the campaign.' It had been intimated that it might be a trade matter, but the officers of the Ice Dealers' Exchange said the exchange was not back of the movement. It has also been suggested that the Ice Drivers' Union wished to protect the drivers so that they would not be forced to work seven days a week, but the officials of the union declare that the union has not paid a cent to anybody to carry on the prosecutions. Mr. Vail, however, assumes the responsibility." This new exhibition of intolerance and inhumanity will add fuel to the fire of opposition to the Sunday code of Pennsylvania, as it ought to do. It is a burlesque on Christianity when the civil law can perpetuate such wrong in the name of "The Christian (?) Sabbath."

THE shameful inconsistency of such enforcement of the Sunday law, as is shown above, is portrayed by the *Public Ledger* in the following satire: "If the blue law of 1794, forbidding labor and amusement on Sunday, is to be respected because of its antiquity, how much more should the law of 1721 be respected for the same preposterous reason? The innocent diversions of children and the rational recreation which some of our parks offer work-worn men and women on their one day of weekly surcease from labor are denied them because of a law passed more than a hundred years ago. This is carrying out with a vengeance the indefensible principle of doing wrong that good may come, as if real good could ever come by the repellent means of cruelty to little children or to grown men and women. The shame and the pity of it should appeal to every one in whom sham and deceit are not stronger than the gentle and good impulses of humanity. The law of 1794, which bars the little children from their harmless recreations and weary toilers from innocent pleasure on Sunday, is being rigorously, cruelly enforced. But the law of 1721, forbidding the manufacture and sale of fireworks 'within the city of Philadelphia,' is a dead letter, never enforced, never considered even. Yet it is an older law than that of 1794, and its purpose is to protect human life. What a pity it is that the pleasures of the children and the rest of toiling thousands are so dear and life and blood so cheap! On Sunday let no child laugh or play, but on and about the Fourth of July let the deadly fireworks go merrily on."

THE Fourth of July marked the one hundredth year since the birth of Hawthorne, whose enduring fame is brighter now than when he died, forty years ago. Hawthorne was far more than a writer of ordinary fiction. The genius of enduring fiction is in the fact that he who writes it, must write; such literature is not "ground out," nor created for its own sake. Rather it is born in the soul of the story-teller with such full, vigorous, not to say fierce life, that it must be told. Hawthorne was such a writer. His stories were the children of his whole self; children they were not mere creations. He was so fully in touch with New England life, New England conscience, New England theology and sociology that he must interpret all these in story. In doing this he touched the larger field of all life,

the life of humanity, in all time and in every place. Longfellow and Hawthorne were classmates at Bowdoin College, class of 1825. Longfellow was America's greatest poet and Hawthorne her greatest storyteller. We say storyteller rather than novelist. A novel can be manufactured and compiled, but a true story throbbing with life, must be born. The poems and stories of these famous classmates are living immortal children. The American people and American scholars do doubly well in honoring the memory of such men.

AN OUTLINE HISTORY OF ADVENTISM, JEWISH AND CHRISTIAN.

A. H. LEWIS.

(Continued from July 4, 1904.)

Mr. Andrews noted another feature of the faith of Seventh-day Adventists, as follows. This feature has become much more prominent since he wrote in 1866.

They also believe that gifts of the spirit set forth in 1 Cor. xii, Eph. iv, were designed to remain in the church till the end of time. They believe that these were lost to the church in consequence of that same apostasy that changed the Sabbath. They also believe that in the final restoration of the commandments by the work of the third angel, the gifts of the spirit of God are restored with them. So the remnant of the church, or last generation of its members, are said to "keep the commandments of God and have the testimony of Jesus Christ." Rev. xii: 17. "The testimony of Jesus is the spirit of prophecy." Rev. xix: 10. The spirit of prophecy therefore has a distinct place assigned it in the final work of Sabbath reform. Such are their views of this portion of Scripture; and their history from the beginning has been marked by the controlling influence of this gift in their midst.

Mrs. White.

The belief that Mrs. Ellen G. White possesses the gift of prophecy, which Mr. Andrews refers to in the above paragraph, her visions, and the influence they have had in the history of the Seventh-day Adventists, demand brief remark. What is said here is by way of historical analysis, and not as a discussion *pro* or *con* concerning Mrs. White.

She was a girl of seventeen years, at the time and became a devout follower of William Miller in 1843-4. Her physical health was not good. She was the victim of hysteria, and her nervous state and personal idiosyncracies made her quickly susceptible to hypnotism, *i. e.*, her mental and physical characteristics brought her easily into a trance, or a semi-trance condition, through the unconscious influence of others, or of her own mental action. Her devotion to the idea that the end of time and the General Judgment was near at hand, increased this susceptibility to self-hypnotism. Her published visions—"Early Writings," etc.—are an expression of the prevailing ideas of Mr. Miller and his followers at that time, put forth as things revealed to her in visions. The intelligent psychologist finds no other explanation necessary, neither is there anything in her visions not fully accounted for in the light of mental science, and especially in the light of present developments in self-hypnotism and kindred experiences.

Later in her history Mrs. White wrote somewhat extensively—see *The Great Controversy*—in a strain which was a mild imitation of that feature of Apocalyptic literature which seeks to

unfold the mysteries of God's purposes, of Man's history, and the secrets of the Moral Universe, especially the struggle between good and evil.

The prevalence of Apocalyptic notions as a fundamental feature of Adventism, and the type of minds which are drawn together by such notions, made it easy for Mrs. White to secure an authoritative place among her people. Hence, much of her work has taken the form of "testimonies" designed to commend or condemn men and measures, and to control matters of church polity and business, in the affairs of her people. Seen from the standpoint of history, and in the light of modern mental and psychological science, the "Spirit of Prophecy" represented by Mrs. White is a psychological experience wholly removed from everything supernatural. At the beginning it was the expression of a general mental and psychological state developed by the Millerite Movement which others also claimed to enjoy. Its strength or weakness since that time have depended upon the ebb and flow of Apocalypticism among Adventists. Judging by the present situation it will disappear with the death of Mrs. White. Whatever opinions the reader may hold, final conclusions in the matter must be based on the tests of time and experience, rather than upon arguments, or any exegesis of the passages of scripture referred to by Mr. Andrews in the foregoing paragraph. That feature of Adventism belongs to those problems which are self-solving through time and experience. They are not profitable for controversy. (To be Continued.)

THE CHRIST OF PERSONAL EXPERIENCE.

We must find that the Christ is the vital principle of everything that makes life worth living. In every duty, in every impulse to the good, in every approving voice of conscience, in everything that tends upward in any department of our nature, we must realize that we are face to face with the kingdom of God. Its life and its law is the Christ. Because he formed within us, our very consciousness of self must come, as did his, to be habitually interfused with a sense of the divine presence. In some sense and in some appreciable measure we must be able to echo his own words, "I and the Father are one."

Such an experience will bring a great calm to souls tossed by the unrest of the age, at the same time that it furnishes incentive and direction to absorbing religious zeal. It will set things in proportion. Act and motive, creed and conduct, self and society, will fall into place. It will give perspective to the theoretical problems that center about the person of Christ. We shall gaze at them without timidity; we shall put no false emphasis upon tradition, or upon our own reasonings, for we shall occupy the standpoint of realization. We shall conquer sin, too, and win the world to Christ because the presence goes with us.—*Professor George A. Coe.*

Wait on the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever-living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit cannot fulfill the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming in his due time. Oh,

the conquering faith, the overcoming life and power of the spirit! We cannot but speak of those things; and cry up the perfect gift, and the power of him, who is not only able to perfect his work in the heart, but delights so to do; and even to tread down Satan under the feet of those that wait in patience for the perfect conquest.—*Exchange.*

TRACT SOCIETY.

Treasurer's Receipts for June, 1904.

Mrs. H. L. Herrington, Alfred, N. Y.	\$1 00
Mr. and Mrs. Frank Mentzer, Robins, Iowa	8 00
Sherrill Clark, Milton, Wis.	3 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y.	5 00
Mr. and Mrs. Charles S. Sayer, Alfred Station, N. Y.	5 00
Stephen Clarke, Independence, N. Y.	5 00
B. F. Stillman, Lowville, N. Y.	1 00
Mrs. C. H. Austin, Whitesville, N. Y.	40
Simeon B. Smith, Richburg, N. Y.	50
Mr. and Mrs. A. C. Barney, West Union, N. Y.	1 00
Mr. and Mrs. L. A. Loofboro, Welton, Iowa	5 00
Mrs. Milton Davis, North Loup, Neb.	1 00
Nettie J. Coon, Milton Junction, Wis.	2 50
Woman's Board	22 00
Churches.	
Hartsville, N. Y.	5 00
First Alfred, N. Y.	26 62
Chicago, Ill.	10 50
Friendship, N. Y.	10 00
Hammond, La.	6 80
Plainfield, N. J.	13 31
Milton Junction	44 66
Nortonville, Kansas	31 97
Welton, Iowa	5 00
New Market, N. J., Sabbath-school	4 94
Pawcatuck, R. I.	56 23
North Loup, Neb.	7 01
Utica, Wis., Sabbath-school	7 50
Collections.	
Eastern Association	9 15
Illinois field through Mrs. Townsend	1 15
South-Eastern Association	12 10
Central Association	33 72
Western Association	28 82
North-Western Association	62 11
Total contributions	\$436 99
Income:	
Interest George Greenman Bequest	15 00
Publishing House Receipts	287 37
	413 94 701 31
	\$1,153 30

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., July 1, 1904.

RESURRECTION ON SUNDAY?

M. HARRY.

Now that we have had the usual statements and brief arguments that Christ rose from the grave on Sunday, in the various quarterly helps for our children, it certainly is not out of place to challenge these endless repetitions, lest silence may seem acquiescence, and some therefore doubt, and others possibly believe even what is not proved. Let it first of all be understood that the time of the resurrection has no Scriptural bearing upon the Sabbath question. It is vital only to those who assume that it does. Strange, indeed, that any one not seeking a support for a Sunday Sabbath, with his Bible as a guide, should contend for Sunday resurrection. We are profoundly of the conviction of Dr. E. T. Hiscox, who says: "No man knows, and no man can prove, that Christ rose on Sunday." We believe the Scripture, which says he was "In the heart of the earth three days and three

nights," and that "Late on the Sabbath day his tomb was empty," and therefore he must have been buried late on Wednesday. Let us tell you why we cannot accept the traditional view.

1. There is no inspired statement that he rose on the first day. Mark 16:9 being almost unanimously regarded as an interpolation by Bible scholars, cannot be used as a proof text, and need not be considered. See margin of Revised Version.

2. Usually in Lesson Helps we are told that "the traditional view is that the crucifixion was on Friday, and resurrection early Sunday morning." The traditional view here relied on is that handed down by the Western or Roman Church. But the view of the Eastern or Greek Church was that *three days* intervened between the crucifixion and the resurrection. Dean Stanley affirmed that the Eastern Church retained the early customs with much less change than the Western. If tradition is of any value, why not refer to the better?

3. Advocates of Sunday resurrection are not agreed among themselves. Most of them believe the crucifixion was on Friday, an increasing number reject this with emphasis. Some believe the crucifixion was on Thursday. Some hold that Christ was crucified on the 14th, on which the Passover was slain; others, that he was crucified on the 15th, the Passover Sabbath. Now these various contradictory views among Sunday resurrectionists is a confession that it is not clear.

4. Believers of Sunday resurrection hold that Christ made his triumphal entry into Jerusalem on Sunday (Palm Sunday). If he was crucified on Friday, this must be so, but in that case he must have traveled from Jericho to Jerusalem on the Sabbath, for he came to Bethany "six days before the Passover" and "on the morrow" entered Jerusalem. See John 12:1-12. What a pity the scribes and elders did not know this. They would not have needed to suborn witnesses.

5. If the Sunday resurrection view be true, then Mark 16:1 and Luke 23:56 contradict each other, for Mark says (R. V.): "The Sabbath was *past* before they bought spices; but Luke says they even prepared spices and ointments *before* the Sabbath came on. Now if the two Sabbaths, weekly and Passover, fell on one day, or the former succeeded the other, this could not be. James' translators tried to harmonize by putting *had* before "bought" in Mark 16:1. Some commentators say they bought some spices Friday evening after returning from the tomb, and then bought more next evening after sunset. Meyer, however, calls Luke 23:56 "an inconsequent statement." But if Christ was crucified on Wednesday, Thursday was Passover Sabbath, Friday a secular day on which they bought and prepared spices, after the Passover Sabbath, according to Mark, and before the weekly Sabbath according to Luke. This harmonizes.

6. Now, over against the absence of a single passage declaring the resurrection on Sunday, we have the positive and clear statement of Matthew 28:1: "Late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre," not bringing spices yet. Some, because it says, "as it began to dawn toward the first day," claim "it is possible Matthew meant early Sunday morning." If so, it is the first and only instance in Scripture where

there is a hint that the Sabbath ended at that time. Moreover, the verb *epiphokouse* rendered "as it begun to dawn" here, in Luke 23:54, the only other place used in the Bible, is rendered "drew on," when all know it must mean just before sunset. Why don't it mean the same here? It was a desperate case for James' revisers,—all Sunday resurrectionists; they must make "Late on the Sabbath" mean *early* next day! But let scholars speak. Robinson renders Matt. 28:1, "at the close of the Sabbath." Lange, "About the end of the Sabbath;" Dr. Schöff, "Towards the end of the Sabbath;" Cloverdale, "Upon the evening of the holy Sabbath day;" the Bible Union, "Late in the Sabbath;" the New Testament Interlinear, "Now late on the Sabbath as it began to grow dusk." If *opse de Sabbatoon* does not mean late on the Sabbath the Greek has no other phrase to express it. Inspiration nowhere makes a more direct and decisive statement.

7. Next we have a series of texts describing the duration of Christ's entombment quite as decisively. Matt. 12:40 and Jonah 1:17 say it was "three days and three nights." Four places, Mark 8:31; 9:31; 10:34 (R. V.) and Matt. 27:63, say, "After three days," and five passages, John 2:19; Mark 14:58; 15:29; and Matt. 26:61; 27:40, have, "In three days." In all, twelve definite statements. Ten instances of the term "third day" are used. Now these four different descriptions of duration of the entombment must all agree. The first three forms all make one and the same impression, that is, Christ was in the grave about seventy-two hours. If these three expressions do not mean "three days and three nights,"—seventy-two hours, then the Bible nowhere describes that period. How could it? Think of it: A man saying, "in three days and nights" or "after three days," or "in three days" I will do a piece of work, and mean that he will do it in one day between two nights! The term "third day," being indefinite as to the point from which the count begins, can and must agree with the three definite expressions. This talk about the Jews counting a part of a day as a whole day is exploded by the very passages instanced as proof. They give Ex. 19:10, 11, and Luke 13:32, where we have "to-day, to-morrow, and the third day." Notice, in each instance, and all similar ones, we have *three* natural days mentioned with at least two nights included, not two nights and only *one* day included, as they wish to prove. There is not *one* instance in the Bible where one day between two nights is described by "to-day, to-morrow, and the third day." John 2:1, "The third day there was a marriage in Cana," is given. But the count beginning at chap. 1:29, three "morrrows" and "next days," vs. 29, 35, and 42, preceding, "the third day" of 2:1 cannot make less than three full days and three nights. But that the term "third day" is used as the equivalent of three days and nights is shown by 1 Sam. 1:1, 2; Hosea 6:2, where "after two days" is the third day, and 2 Chron. 20:25, 26, where "after three days," is on the "fourth day." Numerous Scripture show clearly that the term "third day" always counts three days, with their nights included. *Never* two nights with one day included. Modern usage is the same. But in this case the point from which the count is made is definitely fixed by the term "after" and "late Sabbath day" is exactly the third day from late Wednesday. Christ's prophecies are all true.

Objections.

1. That based on the phrase "third day" is just answered.

2. The expressions, *pro Sabbatoon*, "day before the Sabbath," Mark 15:42, and "Sabbath," in Luke 23:54, John 19:31, they say, can mean no other than weekly Sabbath. Surely the 15th of Nisan was a great annual Sabbath, Ex. 12:16, Lev. 23:6, 7, 11. Therefore, *pro Sabbatoon* was a natural and proper title for the 14th, just preceding. It is also assumed that *paraskene*, "preparation day," means only the sixth day, or Friday. *There is no such use of the word in the Bible.* On the other hand, the 14th of Nisan was pre-eminently a preparation day. On it they cleansed their houses of all leaven, baked unleavened bread for the feast, and slew the Passover lamb. Both in the Old and New Testaments the term was applied to it. In 2 Chron. 35:16, Josiah "prepared to keep the Passover." Jewish translations render Num. 9:5 and Joshua 5:10, "prepare the Passover." Young's Bib. Trans. renders Num. 9:5, "prepare the Passover." In Matt. 26:17, Mark 14:12, Luke 22:8, 9, we have "Where wilt thou that we prepare the Passover," and John 19:14 positively declares, "and it was the preparation of the Passover." Surely Scripture usage could scarcely make it plainer. "Later Hellenistic Greek" cannot correct what the Bible makes plain. You can prove anything outside the Bible.

3. Again, Matt. 26:17, Mark 14:12, and Luke 22:7, are cited as showing that the day for the Passover lamb to be slain had come, the 14th, and on this day Christ directs where to prepare the Passover, therefore, he must have been crucified the next day, the 15th, that is on the Passover Sabbath, and therefore it was the weekly Sabbath that followed the crucifixion. This is supposed to be the strongest proof of the crucifixion upon the Passover Sabbath. It is the only apparent contradiction in the Gospel accounts in this question. How shall we reconcile them?

1. The majority of Sunday resurrectionists hold that the two Sabbaths fell on the same day this year. When they agree, it will be time to ask us to accept either view.

2. If Matthew meant the crucifixion was on Friday, as this objection assumes, then he contradicts two of his explicit statements, "Late on the Sabbath," and "three days and three nights." Also, the twelve definite texts, describing the entombment as continuing about seventy-two hours, and John's four texts, 13:1-29; 18:28 and 19:14, all of which locate the last supper as "before the feast of the Passover," or on the night of the 14th, following the 13th. See them. Further, if the crucifixion was on the 15th, the plan of the scribes and elders failed, for they said, "not on the feast day, lest there be an uproar among the people," Matt. 26:5; Mark 14:2. It may not be amiss to remark that Kitto in Cycl. Bibl. Lit., Art. Passover, in footnote, says the Rabbis say that the custom of the Jews was to commence cleansing their houses of leaven two or three days before the Passover. If so, the first day of unleavened bread may have been on the 13th, and Smith's Dictionary of the Bible says the trend of opinion among modern Bible scholars is that the last supper was eaten after the close of the 13th, as John states in the four passages above.

It certainly was meet, and to be expected, that "our Passover which is Christ," should be slain at the same hour and day the Passover lamb was

killed. Look again, brother, to see if the three accounts by Matthew, Mark and Luke really say that Christ ate the Passover at the legal time. So, no argument for or against either view of the time of the resurrection, can be drawn from these three passages. The weight of no less than seventeen explicit passages is the other way, besides the objections in the first part of this paper.

4. It is urged, the words, "The third day since these things happened," Luke 24:21, point to Sunday as resurrection day. It really is only the second day since. Count it and see. This interpretation puts the crucifixion on Thursday. Verse 14 says the two disciples, "talked of all these things that happened." Now one important thing of "all these things" was the setting of the guard on Thursday, the Passover Sabbath, and when a few minutes later in reply to Christ's question, they said, "since these things," they certainly had the same things in mind, and Sunday was exactly the third day since all happened.

5. If the two Marys found the tomb empty late on the Sabbath, why return again early Sunday morning? When it is remembered that the women, as well as the Apostles, believed in the appearance of spirits, Luke 24:36, 37, and that the words of the women, about his resurrection, "were as idle tales" to the disciples, it is natural and to be expected that the two Marys doubting their own senses, should return next morning with the rest of the women. Any doubt about this is entirely removed by Matt. 28:1, that is nowhere contradicted.

Let us briefly resume: Not one inspired statement of the resurrection being on Sunday. The tradition of the Eastern Church puts three days between the crucifixion and the resurrection. Sunday resurrectionists are hopelessly divided on several vital points in the controversy. The popular view puts Mark 16:1 and Luke 23:56 against each other. Twelve texts, according to Bible usage, and the usage of any language for that matter, make the entombment of Christ to continue during three days and three nights, and the indefinite "third day" always takes in three days or morrows, and never one day between two nights. The only objection, based on Matt. 26:17, Mark 14:12, and Luke 22:7, don't explicitly state that Christ ate the Passover at the legal time. If they did, they contradict sixteen other passages. The Wednesday crucifixion and Sabbath resurrection easily and beautifully harmonize with every Bible statement, except the one noted above, and from this no argument can be drawn, since Sunday resurrectionists do not agree on it. On the other hand, the Sunday resurrection view is beset at every step, and by assuming unnatural and unscriptural interpretations. It came from Rome. Why try to rob her?

Popular Science.

BY H. H. BAKER.

A NEW UNIFORM FOR SOLDIERS.

A new invention is making headway toward protecting soldiers from being killed, or wounded in battle, by the use of what is called small arms, such as muskets, rifles, pistols, or any other device using bullets of light weight and driven by a common charge of powder.

It is said to be made of a peculiar kind of felt, the invention of an Italian, and he holds that so far as the composition and material for the cloth

is concerned, it shall be kept secret until the testing has verified its protective qualities.

The thickness of the felt can be varied to correspond to the demand for protection against the force sent against it. The felt, when seven-sixteenths of an inch in thickness, will stop a ball made of either steel or lead, rendering it powerless to injure anything which is behind the felt, whether fired from a gun of ordinary size or a pistol. The cloth readily adapts itself to any form, as a collar for the neck, or a breast plate, or even as a coat of sufficient length to cover every vital part, and if hinged with thread where joints are needed, the whole body could be absolutely protected while the soldier is on sentry duty, or in the field, against gunshot wounds.

Numerous experiments have been made in firing at different distances. The lead ball, when it strikes the felt, is flattened, and in many cases is reduced to a coarse kind of powder or pulp, while the steel ball not only is arrested, but rebounds, and is not affected by the heat which is usually shown at the point of contact where it strikes. Experiments were tried to penetrate this kind of armor with daggers and stiletos, but it resisted effectually the most powerful blows that could be struck against it.

Another peculiarity of this armor was, that the force of the ball, in striking the felt, was distributed so that it did not communicate a shock that was dangerous in the least to the wearer.

Would it not appear more sensible for the two Christian nations in the far East, one of them claiming to be the foremost of all, and the other not far behind, for each of them to proclaim an armistice and adopt a new uniform for their armies and navies, made of this new cloth only three-sixteenths of an inch in thickness, then lay aside all explosives, such as powder that smokes, or don't smoke, dynamite, or any other explosive having the family name ending in "ite." Their majesties mutually agreeing to abandon all big and little guns that would "either kill or hurt," and adopt a code of rules of the Young Men's Christian Association, especially those made by students who are active at football on the campus. Then appoint a time in advance when the two largest armies in the world would meet in a valley in Korea—the Russians on their side, and the Japanese on their side, or near Seoul or Moukden, at a place approachable by steamers from all parts of the world, and by railroads from anywhere, that everybody from everywhere, able and wishing for a ride, and to see the "Far East," could attend. The rule to be, no life should be taken; no blood should be spilt; but when a soldier was completely overpowered he should be considered a dead duck, and either marched or carried to the rear, and not allowed to enter again. One fair day would see the end of all strife. As soon as it was decided which was the most powerful nation, each soldier should be exchanged and returned to his home, to take care of his family or friends, and the victorious nation should rule over all for a term of twenty-five years. The gate money to be spent equally for both parties in educating the rising generation.

We can only think of one better way to stop murder and the destruction of property, and that is the way proposed by the Czar of Russia himself, for the world to follow, viz., to submit their differences to a competent court and then abide the result: vide, United States, England, Alaskan boundary.

Missions.

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

We call the attention of our pastors, our churches, and our people generally, to the fact that funds for the support of our mission work the past year have not come in sufficient to meet the demands. We have fallen behind thus far. We have not done as much mission and evangelistic work the past year as in the previous year from lack of workers, yet our funds have not been sufficient. This ought not to be. We do not believe it is because of loss of interest in our mission work as a people, or from a spirit of indifference. We think it is because of a transition state coming from readjustment. At our last Conference a new plan was adopted for raising funds for carrying on our denominational lines of work. It was to raise such funds through a Board of Systematic Benevolence. This Board has matured and adopted a system for the raising of such funds and is putting it before our churches and people. On this account the Missionary Society has not pressed the past year its monthly card and envelop system of raising funds for meeting the financial demands of its work. But our Conference year has just closed, and the new system inaugurated will not help us out. We therefore most earnestly appeal to our pastors and churches and our people in general to see that funds are sent in and liberal contributions are made to the Missionary Society before our Conference meets at Nortonville that we may not come there in debt for our year's work.

THE General Conference, our annual convocation, will soon be at hand. It is our great meeting. It is wider in scope and influence and more general in point and purpose than are Associational gatherings. However, the Associations do for us as a people what the Conference does not do.

1. They unify our people in spirit and work more than our Conference does. More people in the aggregate attend our Associations than our Conferences because they are within their reach, hence more people come under the social, warming, spiritual and unifying influence of such meetings.

2. The people get a greater spiritual uplift at the Associations. There is but little business done at our Associations. That belongs to the Conference. The time is mostly given to devotional services, preaching, praise and prayer meetings, evangelistic work, and these with a fine social opportunity, have a strong spiritual effect on the people. They go home revived and refreshed in the love of God, the love of his truth, and in the service of the Master.

3. Our people get a fuller knowledge of our various lines of denominational work at our Associations. There is not the time and opportunity at our Conference to present in detail our denominational work, what is being done and needs to be done, but at our Associations there is, and it is well used in that way. The General Conference gives us a general survey and a wider outlook, which are very important, but the Associations give us the every-day work and needs. We were impressed in our attendance to the Associations that they are increasing in interest and in educational and spiritual power. They educate our people in our work, uplift them spiritually, bring them in social touch, and are unifying them in denominational spirit and work.

WEST VIRGINIA AS A FIELD FOR EDUCATION AND HOME MISSIONARY WORK.

Paper by Mr. Roy F. Randolph, Delegate from the South-Eastern Association to sister Associations.

West Virginia is a comparatively new state; yet it has arrived at that age when we may rightfully expect some marks of maturity. Born amid the clash of artillery and the din of the battle, on the dividing line between North and South, it naturally required some time for it to get its bearings and be ready for real aggressive work in the way of development.

Seventh-day Baptists have been known for their progressive spirit in matters of both education and religion in regions inhabited by them. Elder Alexander Campbell was here as missionary perhaps seventy-five years ago. Elder Azor Esty was sent here by the missionary society more than half a century ago. He founded and conducted a school at West Union, Doddridge County, known as the West Union Academy. Many young people, not only of our own denomination, but also of others, availed themselves of the opportunity for education. The building used at that time as the Academy is still standing and is now used as a residence. From that time to the year 1889 there were several attempts at schools conducted by Seventh-day Baptists. Among these, Eld. Charles A. Burdick conducted a school at Salem for some time.

The demand for better educational facilities at home grew to be so great that in 1889 Salem Academy was founded. Rev. J. L. Huffman, that sturdy, faithful, whole souled herald of the cross, took the matter up, pushed the canvass, secured all the means he could, furnished a large share himself and founded the school. He became its first principal. The school is now and always has been supported largely as it was founded, by the gifts of the people. It stands among us as a lasting monument to its noble founder. Modest and unassuming, yet acknowledged by all to do an excellent grade of work and to be a true missionary; for by educating the youths it teaches them the true principles of manhood and womanhood. But we are yet far from maturity in education. We have our State University, five normal schools, and a number of other denominational schools of a high order, yet I presume that ninety-nine per cent of the Seventh-day Baptist young people who attend college or normal schools in our State, attend Salem College. There are, however, many young people who do not realize the opportunity and the necessity of embracing it. Many conditions retard the educational and religious development of our State. One of the most prominent is the phenomenal material development. It is known by all who have had experience in such things, that the class of persons who follow the development of a country for oil and other natural resources, as a rule, are not noted for their piety. The demand for labor of all kinds puts men into positions where they are able for a short time to command remunerative wages, but they soon find their employment gone and frequently with it their desire or opportunity for an education. If the means secured by these people in their few months of lucrative employment were used for educational or benevolent work the result would be far different; for in many cases it is spent for that which is not bread and satisfies not, but hurls the soul into dark despair.

West Virginia Seventh-day Baptists have lost

some valuable young people, both men and women, who became intoxicated by the greed of gain, and in a weak hour gave up the battle and are gone from us. But there is a brighter side. There are many bright and capable young people earnestly striving for an education, making sacrifices and enduring privations to secure the advantage offered them. Every term finds some at Salem who must depend upon their own earnings for the means to pursue their course.

Among those who have labored in West Virginia as missionaries, supported wholly or partly by the Missionary Society, are Alex. Campbell, Azor Esty, C. M. Lewis, W. B. Gillette, Chas. A. Burdick, S. D. Davis, U. M. Babcock, J. L. Huffman and many others. These have all done their work and done it well. Of these, perhaps Eld. S. D. Davis, commonly called, "Uncle Sammy," is the most widely known, being located permanently on the field. There are eight Seventh-day Baptist churches in West Virginia, only one of which has a pastor. There are probably six hundred Seventh-day Baptists in West Virginia without pastoral care. The situation is appalling. Every year we are losing bright young men and women, because there is no one to look after them. The great question is, What can be done to better the situation? The question is far more easily asked than answered. At least four churches have been calling all over the denomination for a pastor, but still they are without help.

The Missionary Society has given liberally for this field. Missionaries have been sent, evangelists have come and gone, many have taken a stand for a better life, and a few stand firm. Many have gone back for want of help and encouragement. Where shall we get that help? Shall we depend upon what we can secure from other places? There are now at least three young men in Salem College studying with the idea of entering the ministry.

Shall we not give them help and encouragement and at the same time receive help ourselves by getting them to supply preaching occasionally.

But the fact remains that the great and crying need of our people is for more settled pastors. Men mature in years and judgment and ripe in experience, not only to convert our young people and our old ones, but to be on hand to keep a keen and loving watch over us continually.

One serious discouragement to pastors locating among us, is the question of finance. For strong as the love of human souls and their salvation may be in a man, that love can not entirely satisfy the demands of nature for necessity and comfort.

West Virginians are not regarded as very liberal supporters of the ministers, perhaps. In fact we know that salaries offered are meagre, a mere pittance in comparison with what others pay. Three things are true. First, the salaries offered ministers in West Virginia are small. Second, some people outside of West Virginia have a mistaken idea of the financial gain to Seventh-day Baptists of West Virginia by oil operations. Third, the people of West Virginia could do more if they only knew it, and will do more when they learn how. The first of these statements needs no comment. The second may need an explanation. For some years, West Virginia has been one of the foremost states in the development of her internal resources, especially oil and gas. Vast sums of money have been expended and a few persons have become wealthy.

But by far the greater majority get no royalty on oil. Some speculation in the way of buying royalty, yet to be developed, has resulted well. There has been also many thousand dollars given to the land holders as rental. But of the few who have been so fortunate as to have oil or to succeed in speculation, only a small percent. are Seventh-day Baptists.

With the influx of people and money, the price of necessities of living have advanced so that to-day our living costs from one-third to one-half more than ten years ago.

The third statement is yet to be proven in this particular case and yet it is proven in so many other instances that we accept it as true. I mean this; the great majority of West Virginians know practically nothing of regular systematic giving for any benevolent cause. When an urgent appeal is made they respond, and then quit. Spasmodic giving! Oh for such an application of God's grace and love in our hearts as either to cure the spasm, or to increase their frequency. But there are some who carefully plan their business and give regularly and liberally to the Lord's work.

Three earnest, upright, devoted pastors in West Virginia for five years and the conditions would be different. I will not say that these five years would be years of luxury, ease, and plenty for the pastors and their families. I do not deny the fact that it would require a sound body and a noble soul, but I do believe it would relieve the symptoms of death and decay that now exist.

The situation is before you. Six hundred Seventh-day Baptists without regular preaching, and some without regular Sabbath service of any kind. Two ordained ministers on the field, one as a pastor, the other as President of Salem College.

Missionaries and evangelists come and help us and we are made to rejoice, but we need some one to hold our young people to the church and the Sabbath.

Salem College, with her corps of teachers that every Seventh-day Baptist in West Virginia believes cannot be equalled anywhere for unselfish devotion to duty, is doing a noble work in holding up education and truth. Born of the necessity for help, founded on the prayers of the people, and sustained by an unflinching faith in God and the people, it can never die.

TREASURER'S REPORT

For the month of June, 1904.

Geo. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in Treasury June 1, 1904.....	\$ 796.63
Mrs. T. H. Tucker, Boulder, Col.....	2.00
Woman's Executive Board—General Fund, \$18; China Mission, \$5.....	23.00
One-third Collections—Eastern Association.....	9.15
Mrs. M. C. Parker, Chicago, Ill.—Gold Coast Col.—Semi-annual Meeting—Dodge Center, Minn.....	3.53
Edmund L. Ellis, Dodge Center, Minn.....	10.00
I. N. Looftoro, North Loup, Neb.....	5.00
Estate of Ezra Crandall, Milton, Wis.....	25.00
"Seventh-day People of South Dakota".....	25.00
Collection at South-Eastern Association.....	12.10
Collection at Central Association.....	33.72
Mrs. D. M. Bond, Shiloh, N. J.....	5.00
Mrs. C. H. Burdick, Roulette, Pa.—Debt.....	5.00
Madison Harry, Westery, R. I.....	5.00
Collection at North-Western Association.....	62.21
Junior Society of Christian Endeavor, Independence, N. Y.—China Mission.....	1.75
Seventh-day Baptist Mission at Syracuse, N. Y.....	1.00
C. Maxson, Berea, W. Va.....	1.00
Mrs. and Mrs. A. C. Barney, West Union, N. Y.....	1.00

Stephen Clarke, Independence, N. Y.....	5.00
Collection at Western Association.....	28.82
Cash.....	.50
Fulfil' Subscriptions.....	10.00
Sabbath-school at Dunellen, N. J.....	4.56
Sabbath-school at Utica, N. Y.....	7.50
Sabbath-school at West Edmeston, N. Y.....	1.57
Churches:	
Chicago, Ill.....	10.50
Hammond, La.....	6.80
Milton Junction.....	34.06
Waterford, Conn.....	7.00
Plainfield, N. J.....	13.31
Nortonville, Kan.....	31.97
Welton, Iowa.....	5.00
First Hebron, Pa.....	25.08
Westery, R. I.....	91.12
North Loup, Neb.....	17.00
	\$1,312.88

Cr.

O. U. Whitford, on account quarter ending June 30, 1904.....	\$ 71.40
D. H. Davis, Order—Salary Account, \$80; Milton College, \$25.....	105.00
M. B. Kelly, salary in March.....	60.00
Interest.....	17.22
Loan.....	300.00
Cash in Treasury June 30, 1904.....	759.26
	\$1,312.88

E. and O. E. GEO. H. UTTER, Treas.

HOLIDAYS.

Seasons of recreation are frequently times of temptation, and therefore need special watchfulness. But, alas, how often are believers occupied with earthly pleasures when away from home, away from their usual daily duties! Thus God's Word is neglected; prayer is hurried to get out in the country, either for an excursion with friends, or to a quiet spot where one of the light books written for "holiday people" can be read. Thus are the precious hours frittered away, and God is grieved. Can we wonder that many return home weary and fretful? How far otherwise would such feel if their season of rest had truly been a series of holy-days. When the disciples returned full of joy and excitement at all they had accomplished, the Lord said unto them, "Come ye yourselves apart and rest awhile." So with believers now, the real rest—the true holy-day—must be spent with the Lord himself, for it is only as we are with him that we learn of him, and we are strengthened with all might according to his glorious power. (Col. 1:9, 10.) "They that wait upon the Lord shall renew their strength." (Isa. 40:31.) Our God will fulfill his word to his obedient children!

May we ever remember God's promise—"Them that honor me I will honor" (1 Sam. 2:30), but how often though we have this Word, God is dishonored and Satan supreme during the summer vacations. Oh, how frequently those who desire spiritual fellowship are made sad at the terrible worldliness amongst God's children when "on holiday," "off duty." Many actions are then permitted which would be thought unwise (not to say sinful) when at home, and none can tell how many young Christians have been hindered in their growth in grace by the awful inconsistencies of those who ought to be "examples of the believers." May the Lord during the summer months of 1904 enable us to set our mind on things above (Col. 1:2), for it is thus and thus only that all our days can be holy-days.—Thoughts from The Word of God.

No one ever found the cross who did not take a burden to it.

Woman's Work.

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

HOW TO REMAIN YOUNG.

Strive always to be calm; be cheerful and sleep well; Delight in music; much with little children dwell; With moderation eat; salute the opening day With glad "good morning!" be it rosy dawn or gray; Thy burdens bravely bear, yet make thou no delay To help a feeble brother all the rugged way; Think not too much of self; nor idly fret and grieve That thou must all earth's wealth and beauty some day leave; Trust thou in God, and in the holy footsteps tread Of those who live forever, though men count them dead. Wise as the serpent, and yet harmless as the dove— Be thou like Christ in heavenly patience and in love.

At this, the season of commencement, when every "sweet girl graduate" has her own circle of admiring friends, there has been one girl who has a host of interested friends, wherever her name has been heard, Helen Kellar, a member of the present graduating class at Radcliffe College. The average college girl justly feels that she has accomplished much when she has completed the required course of study and received her diploma, but when one is deprived of sight, hearing and speech as is Miss Kellar, the task becomes very much greater. Laura Bridgeman, also a blind deaf-mute, is the first instance of those who have been taught to surmount those difficulties. Dr. Samuel Howe, founder of the Perkins Institute for the Blind in Boston, was Miss Bridgeman's teacher. He was the originator of a system of teaching whereby people afflicted as these two girls were, have had the loss in a measure made up to them and have been taught to read and to understand the spoken language. For many years Miss Sullivan, following closely Dr. Howe's system, has been Helen Kellar's faithful teacher and deserves great credit for her long, careful and efficient service. Miss Kellar has told the story of her life in an interesting book recently published. She has been a patient and persevering student and will be remembered as the first girl deprived of speech, sight and hearing, to be graduated "with honor" from a college that ranks as high as does Radcliffe. It is not so many years ago, that a person deprived of sight, to say nothing of the sense of speech and hearing, was considered a useless member of society, and unless possessed of friends who had means and a disposition to care for the unfortunate, must eventually become a public charge on the community. It would be hard to accord too much honor to Dr. Howe, who by his careful study of the subject, devised this system of teaching; by means of which he has put into the hands of these unfortunates a weapon whereby they may not only work out their own problem of maintenance, but may also become useful citizens of the community wherein they live.

OUR WOMEN'S RELATION TO THE AMERICAN SABBATH TRACT SOCIETY.

MRS. GEORGE H. BABCOCK.

Read at the Woman's Hour at the Eastern Association.

There was never a time when the vital interests of our Denominational life were in more need of the loyal support of each individual member than the present. Our work has not only extended to the southern and western coast of our own country, but to the Eastern Continent and on its eastern and western shores. The time

has come when we can say "I am a Seventh-day Baptist," without fear or trembling, if we are conscientious Sabbath keepers. Our American Sabbath Tract Society has worked faithfully and conscientiously and has not had the individual support it should have had. If, with the support of only a part of the people, the officers have accomplished so much, how much more powerful we might have done with the united support and strength of each individual member of the whole Denomination.

The officers of this Society are appointed by the Conference, for the purpose of "promoting the observance of the Bible Sabbath and the interests of vital godliness and sound morality, by means of the publication and circulation of such periodicals, tracts, treatises, and books as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers."

It is through the publications of this Society that we as a Denomination reach the world; therefore this Society is the vital organ of our existence. We all know that if the heart becomes weak, the body is weak, also that a weak body makes a weak heart, and if the heart stops its action the body dies. This great heart has throbbed, been wounded, and bled, as one by one, its faithful workers have been called home, until its pulsations show the need of strong powerful stimulants, which are the united efforts of every individual, however small, yet loyal, conscientious and true.

Dear sisters, this means you. Every one who has promised allegiance to Christ is counted by him "as his brother, and sister, and mother." Then we are "joint-heirs with Christ," "heirs of God." Our own responsibilities are great, according to the measure of the talent we possess. If we use that talent, however small it may seem to us, with God's blessing, it becomes so great that we are not able to count its value after we have used it and sent it on its mission. We can, every one, use our influence, and do all in our power to make the Sabbath a day of sacred rest, and not a day of worldly pleasure.

We can pray. As a Denomination, we need more consecration. Our women might have an hour, each day, when we might feel and know the power of united petitions offered to the throne of God, to bless our efforts in spreading and keeping this great truth before the people. A word of good cheer, coming from those whose lives show their loyalty to the Master, and love for his work, will touch the life spring and strengthen its action, bringing encouragement and cheer in this great good work.

A portion of the tithe set apart for God's work and to express thanks for his great goodness, given regularly, would be a substantial help. If every sister would see that her family is provided with our Denominational paper, the SABBATH RECORDER, and also see that it is paid for, she would be helping her share as a co-worker in God's vineyard, and as a trusted steward, in one way, would show her partnership with Christ and also show that she felt her responsibility for her part of his work entrusted to her.

When we accept Christ, we accept his work, and become responsible as co-workers with him. From the time of creation each human being has been endowed with one or more talents to be used for God's work. Each is responsible for the use of that talent, however small. God demands that it shall be used. He commands us,

as women, to do our part, however humble it may seem to be, and we are commanded by him to encourage, give, uphold and support the American Sabbath Tract Society as a vital organ of this, His Denomination.

Let us humble ourselves in consecrated prayer, that we may know and fully understand what our Father demands of us in our loyalty to his consecrated work, and make the heart work strong and the pulsations perfect. "And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself."

PLAINFIELD, N. J.

WOMAN'S BOARD RECEIPTS.	
Previously Reported.....	\$1,340.06
Receipts in June:	
Chicago, Ill., Ladies' Society,—	
Unappropriated.....	\$20.00
Charlottesville, Va., Mrs. S. C. Maxson,	
Missionary Society.....	.50
Central Association, Collection for	
Woman's Board.....	10.00
Peninsula, O., Miss Frances E. Still-	
man, Missionary Society.....	1.00
Nortonville, Kan., Woman's Missionary	
Society, Unappropriated.....	35.00
Plainfield, N. J., Woman's Society for	
Christian Work,—Tract Society, \$25;	
Missionary Society, \$25.....	50.00
Eastern Association, Collection for	
Woman's Board.....	7.17
Western Association, Collection for	
Woman's Board.....	8.00
Westerly, R. I., Woman's Aid Society,	
Miss Burdick's salary.....	33.80
Welton, Iowa, Woman's Benevolent	
Society, Unappropriated.....	5.00
	170.47
Total for eleven months.....	\$ 1,510.53

MILTON, WIS., July 1, 1904.
MRS. L. A. PLATTS, Treas.

FIRST CONTROL YOURSELF.

While visiting the public kindergartens in Boston years ago, I observed the wonderful control gained by the teachers over children, even from the poorest of homes. The kindergarten teacher, I was told, controls her pupils by first controlling herself. Since that time I have made every possible effort to appear even tempered before my children. Never shout at a child or show emotion, for their minds are impressionable while their judgment is as yet unformed. It is hard for them to distinguish between harsh profanity heard in the streets and loud, harsh expressions heard at home. A nervous child quickly becomes afraid of its mother and this state of mind often prevents the strict honesty and confidence that is the ideal condition betwixt parent and child. If a little one sobs and cries spasmodically, comfort first and reprove afterward, if necessary. Always keep your word to your children, and if you find yourself unable to do this, do not consider it beneath your dignity to explain to them why you cannot. These little clear seeing companions of our everyday life are richly worth all the thought and consideration we can show them.—*Good Housekeeping.*

I've seed my sheer of the run of things,
I've hooped it many and many a miled,
But I never seed nothing that could or can
Jest git all the good from the heart of a man
Like the hands of a little child.

There are too many people who like to tell bad news.

STAND IN THY LOT.

Everyone should act well his part. Whether he has fallen on a place which men covet or not, he may so fill the place which God has given him as to secure the highest reward. Some men spend much precious time and waste much valuable strength murmuring at their lot and looking out for something more desirable and more honorable, instead of using all their time and strength in the performance of the duties of the place they are in and trusting wholly to God to choose their changes.

Art thou a poor man? Show the world how a poor man should live. Jesus did that and Paul did that. They could not have served their own generation and other generations better if they had abounded in wealth. Whoever stands in the lot of a poor man should witness a good confession and shall receive a glorious reward. Art thou a rich man? Show the world how a rich man should live. Let the rich man occupy the position in which the providence of God has placed him, so that he may give his account with joy. Art thou afflicted? This is a hard lot. It is a lot which no one would choose for himself, but many are placed in it by the providence of God. Let the afflicted man glorify God in the fires. Let him rejoice that he is counted worthy to suffer, and set an example of patience and hope. Art thou called to be a minister of the Gospel? Do not shrink from the task. It involves the gravest responsibility and affords scant worldly remuneration. But let not these things hinder anyone whom God has honored with such a high calling. One man who heard the voice of God calling him into the ministry was reluctant to yield. He had schemes of his own which he was quite unwilling to give up. He said that if he might be permitted to go into business according to his wish he would give very liberally to the cause of the Lord, and in this way try to make up for his delinquency. He also tried to quiet his conscience with the promise that when he had made a large sum of money he would then yield to the call of God and preach the Gospel. He followed his own inclination instead of the leading of the Spirit of God. This was a great risk. He succeeded in business beyond his most sanguine expectations, but never fulfilled his promise. He was liberal in his contributions to religious and educational enterprises, but never entered the ministry. He has gone to his reward, but how could he answer to God, who gave him his work? Shrink not from any task. Fear not any lot. The Lord who appoints our ways has promised to care for his servants. Stand in thy lot.

Thousands of men are now occupying honorable positions which they will some day regret that they ever sought or accepted. Instead of using the offices which they have secured according to the will of God, they are using them for their own personal profit and the gratification of worldly ambition. It is a great honor to be a senator. This honorable place affords ample opportunity to serve one's country and generation. But one who uses the power and influence which this office brings in such a way as to serve his own selfish and narrow purposes will have cause to regret that he ever accepted it. A high office is a great trust. God has a will concerning it. His will is good and right. Happy is the man who seeks to know and to do the will of God in the place he occupies.

Some one will say: "I confess that I have not been faithful to my trust. I have not measured

up to the requirements of my position. I have come short. I am unwilling longer to hold a position the responsibilities of which I am not meeting. I will resign." But this will not mend the matter. No one can improve his case before the bar of God by shirking responsibility. The man in the parable of the pounds tried to do that. Hear his lame excuse: "Behold, lord, here is thy pound, which I have kept laid up in a napkin; for I knew thee that thou art an austere man, and I was afraid." He was a coward. He was afraid of responsibility. Many are like him. They are cowards, trying to escape responsibility that they may not be ashamed when they are called to account. But this unprofitable servant was cast out. So shall we if we try to shirk. If we would escape responsibility we must go out of the world. To be a citizen of this world is to share the responsibilities of our relations to others. The right way is to be brave, and accept the lot God gives without murmuring. Stand in thy lot. Hear the Master saying, "Occupy till I come."—*The Christian Advocate.*

RUSSIA AND HUMAN FREEDOM.

We have already adverted to the deeper question underlying the placing of sympathy in the present war. There are reasons, just on the surface sufficient to account for the present attitude of England and America. Japan was the weaker power. While seemingly the aggressor the world has known that she was not really so. By the deliberate policy of Russia for the past decade at least she has been assailed in her most vital interests. She is fighting that she may not be held with her expanding population within bounds that it would become impossible for her to pass. Moreover, she is fighting that the yellow races of the East shall have a voice and a hand in the shaping of their future destiny. These are reasons apparent to most why our sympathy should go where for the most part it has gone.

But there is a deeper reason why America should feel as she does. We are the champions of human rights. There are inconsistencies in our conduct; there are blots on our escutcheon, but in the main we are the advocates of human freedom the world over. Russia has been the enemy of this. History has recorded this in letter that he who runs may read.

Poland, under the atrocious Catherine, had her liberties strangled and her territory divided despite the heroic resistance of Kosciusko. When afterwards she rose in protest she was remorselessly crushed and her patriots, treated as criminals, were sent to Siberian mines. Finland has suffered less because she has resisted less. Her language has been set aside, her customs disregarded and recently rights of administration and worship, hers for five hundred years and guaranteed by successive Russian rulers, have been ruthlessly set aside. Among other nations struggling for liberty the story has been the same. Mr. F. C. Conybeare in the International Quarterly says of Russia: "She has in turn opposed the emancipation of Belgium, Hungary, and Italy, and nothing but the disasters incurred by her first in the Polish insurrection and subsequently in the Crimean war enabled the foundations of liberty to be laid in those countries." The only exception has been our own country, and as to this it is impossible to acquit Russia of selfish purposes. Her hostility to England rather than real friendship toward us will explain her act during the Civil War. As to dis-

sent among her own people her course has been the same. The Stundists were remorselessly persecuted, and the Dukhobors have had a like experience. What the Jews have had to meet the Pale and Kisheneff can testify. Her policy in the East has been little different. China has secured scant courtesy at her hands. One of her own citizens has said that her attitude on the Amoor has been that of the exploiter rather than that of an enlightened civilizer. Her intentions toward Korea were in no wise so liberal as those of Japan and the liberties of the country would be by no means so safe at her hands. It is impossible not to think of these things, and it is impossible for a liberty-loving people to give sympathy otherwise than as the majority of Americans have placed theirs. Russia may think it strange, but she need not seek far to know why.—*The Baptist Commonwealth.*

ANGLO-SAXONS AND THE BIBLE.

Upon the occasion of the celebration of the centenary of the British and Foreign Bible Society in London, the one fact that was brought to the fore, clear and radiant, was that the circulation of the Scriptures had been chiefly, if not wholly, the work of Anglo-Saxons. And especially was this fact made clear by our Ambassador, Mr. Joseph H. Choate, in the admirable address which he delivered upon the occasion. In dwelling upon the significance of the fact that the driving energy behind the work of Bible distribution has always been Anglo-Saxon, Mr. Choate, as we learn from the outline of his address in *The Spectator*, spoke with feeling of the beginnings of the infant State founded by the first British Colonies in America. "They carried King James' Bible with them as their best possession, the only one of lasting value and their only readable book; in the Bible they found not only their religion but their literature, their biographies, their poetry." Mr. Choate believed, and he thought the Bible Societies united in the belief, that the only sure guarantee of peace was the moral influence of public opinion; if the public opinion of each nation behind the Government was for peace, there would be no war; public opinion should be based on the Book which said nothing to the world but a message of peace and goodwill.

Mr. Choate's point was most happily made; and is not its significance to be found in the fact that the destiny of the world is in the Anglo-Saxon hands that hold the Bible? All the great European nations since the Middle Ages have had the Bible to give to other nations if they chose; but not they, but the Anglo-Saxon nations, have been the world's great distributors of the Book to others, especially to foreign peoples. And of what other book can it be said that a hundred and fifty million copies have been printed in practically every language spoken by mankind? Neither the most devout follower of Mohammed, nor the most pious disciple of Buddha or Confucius, can give other than one answer to that question. There are other books of religion, from the Koran to the Book of Mormon; each has its message, but not one of them the great message intended to lead mankind at last to the "peace which passeth all understanding," the "Sabaoth and the port of all men's labors and peregrinations."

It has been said that there are errors in the Bible, and that the ethics of one age do not satisfy another, and that many Bible characters cited as exemplars are inconsistent and imperfect. It

is all true; but it was the same man who stood self-convicted before Nathan the prophet who wrote—"Who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving kindness and tender mercies."

Mr. Choate closed his address with an impassioned appeal that England and America "work together for the peace of the world." What more splendid thought for giving efficacy to the teachings of the Bible could there be than that? A hundred years ago, when Napoleon's genius was dazzling Europe, such a thought could not have found utterance; then the Anglo-Saxon mind had not what it possesses to-day, the preponderance of the thought of the world. But it has it now. Wherefore appropriate this fact: the nations that have stood for the Bible and who now lead the world, although in a thousand ways so unworthy and so unrepentant, can at least read, without the deep reproach that fell on the house of Jacob, Isaiah's bitter lament—"O that thou hadst hearkened to my commandments! then had thy peace been as a river."—*The Evangelist.*

LIBERTY AND LAW.

"The only laws with which we cannot take liberties are the inner ones. This is true because, as Jesus taught, the Kingdom of God is within us, not without us. What is less than God we can control, because he has given us charge of it. God himself and his kingdom, which he has written in the nature and heart of man himself, must be and will be obeyed. Singularly, economics, by the increased estimate under Christian inspiration and guidance which it has put upon man, has supplied the newest form of the argument for the existence of God. Man is an economic animal; but one that reasons, thinks, has memory, can suffer through time and mingle in the present many intangible and mighty forces which cannot be reduced to statistics. Thus the spiritual valuations in man's life have acquired great economic importance. It is of greater importance that a man shall feel that justice is being done than that he shall have a full dinner pail. The full pail with conscious injustice prevailing will never, as it has never, still the anger and cupidity of man.—*A. A. Berle.*

LOOKING BACKWARD.

An old painter of Siena, after standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it better!" Many people, as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray, with like sadness: "May God forgive me that I did not do it better!"

If there were some art of getting the benefit of our own afterthoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is oftentimes said: "If I had my life to live over again, I would live it differently. I would avoid the mistakes I now see I have made. I would not commit the follies and sins which have so marred my work; I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have in their power to live so that they shall have no occasion to utter such unavailing wish when they reach the end of their career.—*J. R. Miller.*

SCPTICISM FOSTERED BY TRADITION IN HELPING HAND.

S. I. LEE.

Many years ago when I was young in the ministry, and had not learned much about the paganism surviving in Christianity, or how much of tradition is incorporated in church creeds, and taught in theological schools, my faith in the inspiration of the Bible was sadly shaken by the claim of an infidel that while Jesus said he would be three days and three nights in the heart of the earth, evidently referring to the time he would be in the tomb, the record of the evangelists said he was there not more than half of that time. And that the different writers disagreed as to the time and circumstances of the resurrection, thus proving that they were not inspired in their writing by a God whose every utterance is truth, and that Jesus by failing to fulfill the only sign he gave to the generation to whom he preached failed to establish his claim of being the Son of God. At that time it had never been suggested to my mind that it was even possible that more than one visit to the empty tomb was recorded, and from the one visit stand-point it was impossible to refute the infidel's arguments. To do so even to my own satisfaction I struggled in vain, my mind became filled with doubts as to the inspiration of these conflicting narrations of one of the most important events in the world's history. Did one of the four tell the truth and if so which one? Or was the whole thing a fiction as claimed by infidels? The question was, Did God inspire four men to write an account of the same event, and three of them give the time on which it occurred and no two of them agree as to the time, and other circumstances? Did Jesus give a sign and fail to fulfill it? Or was it all a mistake about his ever giving a sign? And what do we know about him if the four Evangelists were not so inspired and guided by the Holy Spirit as to prevent them from making mistakes in narrating the most important events?

With such questions unanswered the pit of infidelity yawned before me, and I trembled on its brink, when through the mercy of God I received an exposition of the subject from the pen of P. S. G. Watson, that removed my doubts as to the truthfulness of the four Evangelists, and the literal fulfillment of the only sign of his Messiahship Jesus gave to that wicked generation. I then learned that it was a Romish tradition, and not the Bible, that says "Jesus was crucified on Friday and arose from the tomb on Sunday."

I did not at that time give much consideration to the fact that Sunday Sabbatism was left without even inferential support, because Jesus was risen in the end of, or late on the Sabbath day, as it began to dawn, or drew on, toward the first day of the week; and that time could not move toward a point already reached, for it was infidelity and not Sunday Sabbatism that had troubled me, and the Sabbath truth had at that time scarcely begun to dawn upon my mind; but so far as the time of the burial and resurrection of Jesus was concerned infidelity was completely conquered when I understood that Matthew told the truth when he recorded a visit to the sepulchre made by two women late on the Sabbath day, and the other Evangelists told of later visits made the next day.

For some twenty years after that, while keeping Sunday I preached that the sign of the Messiah was fulfilled by Jesus being for seventy-two hours, three days and three nights, and not

fragments of them in Joseph's tomb. Having eyes I saw not the full bearing of this on Sunday Sabbatism, for my eyes were blinded by the traditional teaching alike of my childhood, and of adult years.

When in response to Priest Enright's challenge and offer of \$1,000 to any one who would prove by the Bible that the first day of the week is the Christian Sabbath, the Lord's day, or a day to be kept holy, I for the first time searched the Scriptures for such proof as would convince an unprejudiced jury, and found it was not in the Bible, my eyes were opened to see that the Romish tradition of a First Day resurrection was the basis of the edicts of Papal Councils making void the commandment of God to "Remember the Sabbath day to keep it holy."

Since I became a Sabbath keeper I have several times been astonished by reading in the RECORDER articles written by scholarly and influential Seventh-day Baptists contending for the traditional Friday crucifixion and burial, and Sunday resurrection. But when I read the notes in the *Helping Hand* on the resurrection lesson for June 18th, astonishment gave place to grief and lamentation, that such an exposition is to go into our Sabbath Schools. I greatly fear that some of our young people will have the seeds of infidelity sown in their minds by some of the expository statements on that lesson. Brother Whitford first states the traditional doctrine and rightly calls it traditional; then he tells us that it is no difficulty at all that there is scarcely room for three whole days and three whole nights between Friday just before sunset and Sunday before sunrise, while it was yet dark. Then he says that "the essential part of the prediction is not in the precise time that he spent in the grave," and says "it is very evident that Jesus did not mean seventy-two hours when he said three days and three nights."

The language of Jesus as recorded by Matthew (12: 40) is positive, and as definite as can be in either Greek or English. It is strange indeed that our Professor of Biblical Language should thus charge Jesus with using definite language to express indefinite ideas, and positively assert that he did not mean what he said when he gave the only sign of his being the Messiah, that was given to that generation. Professor Whitford intimates what he thinks Jesus did mean in the following language, "Jesus referring to his resurrection often said on the third day, as well as after three days, * * * and we must conclude that portions of three days (no matter how brief) are to be taken as fulfilling all the requirements. Jesus spoke as a Jew, and his words are to be interpreted as a Jew would use them and not necessarily as an Anglo-Saxon would use them in this age."

Does Prof. Whitford imagine that because Jesus was a Jew he would say a day and a night, when he meant only the last half hour of a day, and had no reference to the night with which the day began? Or that he would say a day and a night when he meant only that part of a night between sunset and the visit of Mary to the tomb while it was yet dark?

The traditional interpretation does not give us even fragments of three days and three nights, only a very little of the sixth day, and none of the night, all of the Sabbath, night and day, some part of the night of the first day of the week, we do not know how much, for it was very early on that day, and yet dark, when Mary came to the tomb and found the stone rolled away, there-

fore no part of the day in distinction from the night. And so soon after the full moon the darkest part of the night was "very dark." Thus counting (portions no matter how brief) as whole days, we have two days. And counting nights the same, we have two nights.

Can it be possible that Jesus the Son of God, even as a Jew, meant one thing but said another, and the Jews were thus deceived and thought he meant what he said, and the next day after his burial asked of Pilate that the sepulchre be made sure until the third day because Jesus had said, "After three days I will rise again?"

There are many examples in the Bible of the use of the word day as including both day and night, and sometimes denoting a long period but there is not one instance of "day and night," denoting a part of a day or a part of a night. And I have no reason to believe that the Jews were accustomed to talk that way. Prof. Whitford puts another stumbling block in the way of Sabbath-school scholars by suggesting that Matthew reckoned the end of the Sabbath as being just before daybreak on Sunday morning. This is interpretation with a vengeance, and all to support a Roman Catholic tradition.

If such explanations are needed to help our Sabbath-school scholars to understand the meaning of the scriptures, then the Roman Church is right in not allowing the laity to have the Bible without annotations. They might think that it means what it says. The commandment to remember and keep holy the seventh day is not more or less important on account of the time the body of Jesus was in the tomb. But the traditional theory so warmly supported in the *Helping Hand* is the foundation and sole support of the Sabbath's rival, the Sunday, and also of Easter, Good Friday, Christmas, and divers other festival days of the Roman Church, unknown to the writers of the New Testament.

It appears to me that the notes in support of this theory in the *Helping Hand* furnish abundant food for scepticism; especially is this so in claiming that Jesus said what he did not mean, and meant what he did not say. And that because he was a Jew he regarded a fractional part, and even a part of a part, as equal to the whole. If he spoke thus with regard to the sign, the literal fulfillment of which was to be watched for by that generation, how are we to know that he ever said what he meant?

If Matthew wrote "late on the Sabbath day" when he meant "just before daybreak Sunday," how are we to know that he ever wrote anything as it really was?

A CORRECTION.

The following correction is made to the report of the Western Association, which appeared in a recent issue of THE RECORDER:

SHINGLEHOUSE, PA., July 3, 1904.

DEAR RECORDER:

There was a mistake in the report from Shinglehouse church. The twenty within one mile of church should have been two. If it were twenty we would be supporting a minister and holding regular services, yet we held meeting as long as there were two families to meet, which was about two years before we gave up.

F. A. VOORHEES, Clerk.

Riches serve wise men, but govern fools.
The devil's sugar-coated pills always have poison in them.

Young People's Work.

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

"LET A LITTLE SUNSHINE IN."

Don't look so sour. What is the pleasantest thing you have heard or seen or read this week? Bring a funny story home to the supper table. Get a little joke on your wife. It will not need to be so very funny if your eyes shine with love. The corners of her mouth will relax, and she will forget that it was wash day. It is worth something to have a boarder who can look over at the apprentice cook and say, "Mary, (or whatever her name is) I wish I could run off a few copies of this strawberry short-cake on the duplicator." The cook blushes and turns her head; but she will think of that remark the next time she is at the oven. Yea, verily, I fear me she will think also of the fellow who said it—and why not?

How would it do for you, to collect a few pleasant things together, and send them on to me to do good in a wider circle? As we gather round the Christian Endeavor fireside once a week, let us hear what helpful things were said in your prayer meeting, what bright things have been flashed out in the conversation of the work-a-day world. What quaint remarks the children have made. "A merry heart doeth good like a medicine." "We get tired and worn and cross and morbid and glum—then some joyous voice, or humorous sally, or act of love, or song of faith, or genial hand clasp, reaches us, the tension is relaxed, and the world appears more in its true light. "Let a little sunshine in."

TO ANGELINA AGAIN.

MY DEAR NIECE:

I promised to write again about the same subjects. This time I wish particularly to speak of the use of the auxiliaries, *shall*, to be obliged, and *will*, to determine. Many people use these as well as the past tenses, *should* and *would*, incorrectly. In order to understand them perfectly you will need to consult your text-book and the examples. In general, however, I may say that they denote mere futurity when a future occurrence is mainly independent of volition or resolution, such as "It will rain" (whatever you or I may resolve). "I shall be caught" (independent of my will). But if a future event depends upon the volition of an agent, both futurity and volition are expressed, such as "I will be caught," "I will go," "He shall be caught," (i. e., I so resolve).

In regard to your visit, I will quote from Mrs. Sangster's book on "The Art of Being Agreeable." I wish that you might have this book for frequent reference. "A very rude guest in the presence of half a dozen people, said to a little boy of the house where she was being entertained, "Freddie, if your mother has not time to keep the buttons on your shoes, come to my room and I will sew them on for you." This was simply unpardonable interference on the part of a stranger within the gates who should be blind and deaf to everything that is not quite as it should be. Offers of assistance should not imply an unfavorable comment. The really agreeable person makes it her rule never to make any unkind comments, and when she leaves a home she remembers that by no possibility must she converse with friends about anything unpleasant which may have happened. If her friend's house is ill-kept or children ill-behaved; if the dinner was not good or was badly served, no sensible or well-bred guest will so much as whisper this

in the privacy of her chamber to her other self. Honor requires that we say only kind things of those who have entertained us.

Hoping you will write to me soon,

With love,

AUNT MEHITABEL.

HUMILITY.

MARTHA M. WILLIAMS.

Read at the Young People's Hour of the Central Association, June, 1904.

Some one has said, "Humility, the fairest and loveliest flower that grew in Paradise, and the first that died, has rarely flourished since on mortal soil. It is so frail and delicate a thing that it is gone if it but looks upon itself, and they who venture to believe it theirs, prove by that single thought, they have it not."

Yet if we were to say humility cannot exist, we should assume that God's power is limited; and is there one of his people to-day, who does not long to possess this essential virtue, genuine humility.

The soft shades of evening were approaching, and deeply ensconced in an arbor, quietly sat a young girl with an open Bible before her.

She had been reading of one who has said, "I dwell in the high and holy place; with him that is of a humble spirit and to receive the spirit of the humble." Looking Heavenward she murmured:

"Can it be, oh! can it be,

That he means that place for me?

I, so weak, and sinful too,

Surely Christ needs help me through."

Yes, I can see how vividly humility is portrayed in the Saviour, as He washed His disciples' feet, and how earnestly He sought to teach them this important lesson when He said, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet." Surely, Jesus was humble, and like Mary I should sit at His feet and learn of Him. Then I will never wish to be considered first, nor ask to know all knowledge in this world, but just enough wisdom to meet each hour's need, then simply serve God each day. Mary's idea was not self elevation or self consequence. She realized her own weakness and unworthiness, and did not ask to sit on Christ's right hand or on His left, but simply sat at His feet, learning to forget the glamour of pride, and to put on the humility of little children, making herself humbly submissive to His will. Selfish ambition did not rule in her heart, for it is self esteem that seeks an honored position, and it is said, the lower the position, the greater the grace.

Lowliness of heart is shown not only by Mary's attitude, but also by her service when she anointed the feet of her Saviour and wiped them with the hair of her head. She did not long to be like other people, or seek to do some noteworthy service, neither did she say, "Lord, you can accomplish nothing without me." Mary did not serve believing she could do so much better than others, nor was she blind to her own faults. The kind of spirit that prompted her was the spirit that said, if duty calls I would be ready, and God helping me I will try to do my best. Mary wore the crown of real merit "for humble hearts may hide their worth but God himself will see it."

Here the occupant of the arbor turned the leaves of her Bible, and her eyes fell upon these words, "For I say, through the grace given unto me, to every man that is among you not to think of himself more highly than he ought to think."

"Yea, all of you be subject one to another, and be clothed with humility, for God giveth grace to the humble." "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

How necessary that we seek at all times to act according to this rule, "In honor preferring one another." "Servants one of another," "Each counting others better than himself."

We shall then look upon the feeblest and unworthiest child of God and honor him and prefer him in honor as the child of a King. From the humblest of God's servants we may learn lessons which will make our lives better, nobler, and stronger. It matters not how eloquent the speaker, if there is a ring of boastfulness in his tone, the message fails to reach the hearts of his listeners. "The man who forgets himself in humble zeal to do good is the very one the world will not forget."

In entering a home where all arrogance and affectation have been put away, we will find there an air of sweetness which gives weight to a helpful influence that extends far beyond that home.

So let us begin early in life to acquire this needful grace that we may well learn the lesson of humility; and if we be willing God can use us in the midst of humble duties as agents of His will.

BOARDING HOUSE GEOMETRY.

DEFINITIONS AND AXIOM.

All boarding houses are the same boarding house.

Boarders in the same boarding house and on the same flat are equal to one another.

A single room is that which has no parts and no magnitude.

The landlady of a boarding house is a parallelogram; that is, an oblong and angular figure, which cannot be described, but which is equal to anything.

A wrangle is the disinclination of two boarders to each other, that meet together but are not on the same flat.

All rooms being taken, a single room is said to be a double room.

POSTULATES AND PROPOSITIONS.

A pie may be produced any number of times.

The landlady can be reduced to her lowest terms of a series of propositions.

A bee-line can be made from any boarding house to any other boarding house.

The clothes of a boarding house bed, though produced ever so far both ways, will not meet.

Any two meals at a boarding house are together less than two square meals.

If from the opposite ends of a boarding house a line be drawn, passing through all the rooms in turn, then the stove pipe which warms the boarders will lie within that line.

On the same bill and on the same side of it there should not be two charges for the same thing.

If there be two boarders on the same flat, and the amount of side of one be equal to the amount of side of the other, each to each, and the wrangle between one boarder and the landlady be equal to the wrangle between the landlady and the other, then shall the weekly bills of the two boarders be equal also, each to each. For, if not, let one bill be the greater, then the other bill is less than it might have been, which is absurd.—Standard.

The first step in moral progress determines the second.

Children's Page.

SOME PHOEBES, SOME ORIOLES, AND A CATBIRD.

M. A. S.

It was the last of June when we arrived at the cottage in the mountains. Of course we children had to investigate all the buildings on the place that first day, and greatly to our delight we found on a rafter in an old shed a nest full of young phoebe-birds. I determined to take their picture, even if the rafter was rather high and the shed dark. I ran into the house after my camera, and mama, who was as much interested in birds as we were, brought out a kitchen chair for me to stand in. I had just mounted the chair and placed my camera in position when Mrs. Phoebe flew into the shed and made a quick remark in bird language. In an instant all three of the little birds were out of the nest and flying across the big yard to the lilac bushes, with the mother behind giving now this bird and now that a little pick with her bill to keep them from lighting down too soon. They all disappeared into the bushes and we saw nothing more of them.

The next year we were pleased to find that a pair of phoebes, perhaps the same ones, had built their nest on the rafter of our porch. The little birds were soon hatched and made queer hissing and lisping notes when they were fed. Both father and mother were very busy now filling the hungry mouths of the little ones, but after a day or two the mother disappeared. We could tell her from her husband by her slightly smaller size, and by her ruffled feathers where she had brooded the nest. We never knew what became of her, but always thought that the neighbor's cat might have been able to tell. Now the little widow was busier than ever with four hungry mouths besides his own to fill. He picked off all the spiders around the house and shed; he caught moths and butterflies well nigh as large as himself; he was incessant early and late in catching any kind of insects or caterpillars that he could find, until his little breast grew quite rough from his constant exertions. We felt that he had retrieved the honor of his sex which had been lost in our estimation by the laziness of Mr. Robin, who had allowed his wife to do all the building and plastering of their nest. About four o'clock one morning mama was awakened by a loud tapping on her bedroom window. The knocking came again and she started up in time to see that the noise was made by the bill of Mr. Phoebe, who was trying to catch a moth-miller, lighted on the inside of the glass. This hard kind of air which he could not fly through rather baffled him; but he kept the outside of the house free from insects, even mosquitoes. The young birds required feeding for some time after they had left the nest; but the brave father was successful in keeping his family together all summer and I have no doubt they went South together in the fall.

The next spring we went to visit a friend in the country. As soon as we alighted from the carriage we noticed a peculiar insistent bird call coming apparently from the elm tree, first from one side and then from the other. As it was unfamiliar we began to search for the feathered ventriloquist, and soon traced the sound to an oriole's pendant nest which fairly quivered with the exertions that the baby oriole was making. The same kind of a call sounded from the woods across the road, where we had just noticed a

pair of the beautiful "golden robins," and we soon came to the conclusion that the parents had taken the other fledglings to the woods, and had left the baby in the nest to follow as best he could. They must have gone early in the morning, for my friend said she had heard the calling note all day. I felt very sorry for the hungry birdling but the nest hung too high for me to feed him, so I went into the house. Soon from my window I heard a change in the bird notes; instead of a distressed cry the contented twitterings of a bird that is being fed. I looked and saw feeding the deserted baby—not an oriole but a mother cat-bird who had a nest of, shall I say kitten-birds? in the neighboring thicket. She evidently felt as sorry for him as I did, for she came again while I was watching and gave him a second portion from her own babies' supper. The little fellow grew quiet after that and went to sleep. Early the next morning, after a few vain calls, he decided to try his wings, and he too flew away to the woods to join his family. For several days afterwards we saw the father and mother feeding the young orioles as they sat on the stone wall or flitted from bush to bush, so we feel sure that the withholding of food for that last day in the nest was an intentional, disciplinary measure on the part of the parents, but the benevolent cat-bird could not bear to hear the baby cry for food and so she fed him. Was it not kind of her?

BOSTON, MASS.

SMILING HIS WAY.

The time had been long and weary since Stanley Miller had received his accident.

For many weeks it seemed that he could hardly live, or, if he did, that he must remain a cripple; but at last there was hope, indeed, almost a certainty sometime he might be well.

O what pathetic patience children have under suffering that would daunt men? And Stanley had scarcely murmured, only as his head cleared and his eyes brightened the blank brick wall of the next house, which was all he could see from his bedroom window, became very tiresome.

At last his mother, so tender in love and sympathy, moved his bed into her little parlor and placed it by a window.

"O, how good the street looked to the boy! His heart seemed to fill and glow with love for every person, and even the horses and dogs, that passed his window.

"But, mama," he said after a time, "the people can see me, too; and they turn and look, and look so sorry for me. I don't want to make folks feel bad, mama!"

"My dear, they can't help feeling sorry for a boy who has to be shut in from all the bright summer weather; but if they see that you look cheerful and smiling that will make them glad again. You have been so good and patient all along, dearie, that it has made the trouble easier for us all."

And so the passers-by who looked in the window of the little house on Dean Street saw the smiling face of a child who lay bolstered up on his pillows; and soon many of them gave him an answering smile and nod.

"I'm getting to know the folks," said Stanley after a while.

The Millers had only moved on that street a few months before, and had made but few acquaintances.

"I know just what time the regular ones go

by, mama. It's fun to watch for 'em, an' they 'most always smile at me."

At last, when the days grew warm enough for the sash to be raised, one and another would stop outside for a word or so, and gifts of fruit and flowers and picture papers were passed inside.

The children came and talked to the invalid, and lent him their toys and books; and the hurdy-gurdy men played their most rollicking tunes for his pleasure.

Stanley never dreamed that his smiling face was a real help to others; but one morning a carpenter said to a comrade: "I used to go grumbling to my work on account of being a little lame with rheumatiz, but since I've seen him a-layin' there so cheerful I've been ashamed of myself, and am thankful that I'm able to walk an' do my day's work. The little chap's been a real blessin' to me!"

When at last the bed was taken away, and the boy could sit on the steps or go a little way up and down the street, he found he had smiled his way into hundreds of loving hearts.—*The Christian Advocate.*

DANGEROUS.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the elder members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favorite.

One day she sat by a courtly old general, and after eating some fruit, the little girl turned and gazed upon him. Presently she exclaimed: "I wonder you're not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the general. "But why should I be afraid?"

Assuming a woe-begone expression, the little girl replied: "Because all my dolls have the measles—they're all of them down with it."

CROSSING THE BAR.

That is a sweet thought that Campbell Morgan pictures in some recent words of his regarding the Christian's death. Basing his view on that phrase of Paul, "my departure," he sees in the believer's exit from this world something like the loosing of a ship from its harbor moorings that with spread sails it may swing out unchecked and unhampered into the open sea. Ropes have bound the good man to this world's shores, but he is slipping them off, and heading into the larger life and liberty that lie beyond.

The vessel's office is not to hug the wharf, or monotonously rise and fall on the flowing and ebbing tides. Its real home is on wider waters, and its powers or possibilities can never be measured until the order, "Loose the shore lines," rings from the bridge.

The child of God, while anchored to the present, is not in the real element of the new life. The Lord needs him here for a season, so without a murmur let the servant stay; but while he stays he is limited, circumscribed, restrained. Emancipation from the mortal body is deliverance from thralldom. When that comes he feels that he is outward bound. It is not the end of anything he prizes most. It is the blessed start on a career whose scope and sweep God only knows. It is escape from captivity such as the eagle finds when it snaps its chain. It is parting with the poor and paltry and perishing.

Get this conception of death, and mortality will lose its terrors. Get this conception of death, and although the tears of nature may fall over dear ones who have gone hence in faith, there will be no bitter tears. Get this conception of death, and you will understand as never before the meaning of the poet laureate's lines:

"For though from out our bourne of time and place

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

—*The Examiner.*

JAPANESE SOLDIERS.

To them I was an "honorable foreigner," curious in shape, with skin of such whiteness as to excite their unbounded admiration; my hair, being blond and curly, appeared to them like beast's hair, and for that deformity they pitied me, as they also pitied me that I should have deformed feet, which inference they drew from my wearing high heels to my shoes. Not one unkind, vulgar, low or insinuating remark did they make, nor as they looked at me with the keenest of interest was one glance unpleasant or even suggestive. The captains giving the word, the men broke rank and two by two marched to the bridge, over it and on to the platform beyond, for railroad stations in Japan are arranged as they are in Europe, and no one is allowed to walk across the tracks. A soldier in Japan, be he high or low rank, has the respect of his countrymen, for the sword bearer and warrior has been an honorable profession and that of a gentleman for over two thousand years. The body of men as I saw them were equipped for a journey that might last indefinitely, so they carried their knapsacks, with their gray army blankets in a neat roll tied around them. Each man had an extra pair of strong shoes of very heavy leather made after the pattern one sometimes sees in the country, a little higher than low shoes but not so high as boots. These shoes, soles outward, were tucked through the knapsack strap on either side over the blanket, and at a distance the light brown soles shone out like huge ornamental buttons. The knapsacks were far less smart than those our men carry, but looked very durable. They were made of some kind of leather, possibly horsehide, with the hair left on, and so would shed the water well, which is an important factor to be considered in a country of such heavy rains.

The clothes of the men were neat, but were much simpler cut and made and appeared far stronger than those our soldiers wear. The cloth seemed better quality and heavier than what we use, and one would suppose it could stand much harder service. Tidy, light brown leggings made of goods like khaki and the usual soldier's cap on their heads completed the outfit of wearing apparel; but two other objects struck my eye and gave me food for thought. These were the water flasks and the receptacle for the day's rations. The first was nothing more than one would expect, but the second, to my amazement, was a small wicker basket about nine inches long by four and a half wide and two and a half high; the cover fitting down over the top like one of those old-fashioned telescope bags. In this basket the men carried enough cooked rice for one meal or enough of the uncooked grain to last them all day when on a long march.

It was past noon and the men were to be given their midday meal; so just the distance of two

narrow gauge tracks away I watched these hundreds of soldiers fortify themselves after probably six hours of fasting and continuous travel. Each flask was removed from its socket, the empty baskets opened, and chopsticks were brought out from inside small wooden cases. Men, carrying huge covered tubs as big as half a barrel and made of fresh, white wood, came down the platform, two men to each tub. In the tubs was steaming snowy rice, cooked so each grain was separate, and every soldier had his basket filled full of rice. A small piece of dried fish half the size of an ordinary herring was given him and several slices of the radish pickle called *daikon*, without which no Japanese feels his dish of rice is complete, and these three articles of food made for him a meal that was above criticism. Tea kettles of brown pottery larger than any I had ever in my life seen were brought and each man's flask was filled, and he was given as much tea as he cared to drink. The Japanese practically never drink fresh water, but their tea takes its place. This is made from water that has been boiled (a necessary precaution in a country where all the drainage is surface), and it is made weak so a quantity may be drunk with no bad effect to the nerves. In no time the dinner was finished, for the Japanese all bolt their food; so the flasks were slipped back in their sockets and the baskets strapped to their belts. But again a surprise awaited me. On the platform everything was as neat and clean as it had been before the food was served; no dirty pieces of paper, no crusts of bread, none of the *debris* that always remains after foreign troops are fed, was to be seen, for the simple reason that there was no scrap or morsel of food left to litter up. It is an unwritten law that rice is too precious to be wasted, and every grain is religiously eaten, and no more fish, pickle or tea would be taken than a man cared to eat. Before boarding the train again each soldier took from his pocket his tiny pipe, that appears so miniature and toylike to us, filled it with the tiny ball of tobacco cut so fine as to be almost like horsehair, and took the three puffs that is all the tobacco will yield. The smoke being through, the pipe is returned to its case in the pocket, and the men, well satisfied with their repast, are prepared to endure another six or eight hours of march or of railroad travel. The secret of the Japanese success in the war with China and of their superiority to all the other allied troops at the time of the Boxer uprising was not far to find.

Men who took pride in their profession of arms as did these soldiers, for each one individually feels a personal loyalty to and affection for the Mikado and that he himself is fighting for the honor of the Emperor and his Empire, and who can not only endure but thrive on a day's rations of a handful of rice, are serious antagonists for any European nation to meet. All the soldiers were sober, quiet, orderly, as though they felt the dignity of the nation they represented and the responsibility of the task to be undertaken. Could this ever be said of our troops?—*The Independent.*

"Show me Thy plans, and use me to further them," is a better prayer than "Help me in my work to-day."—*S. S. Times.*

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints.

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.

Every gift of God is an invitation to claim a greater—grace for grace.—*Godet.*

DEATHS.

HURLEY.—At Ashland, Oregon, June 14, 1904, after an illness of about nine months, with some form of lung trouble, Bessie E. Hurley, daughter of W. H. and Sadie Clarke Hurley, aged 19 years and 23 days.

She was born in Marengo, Columbia County, Wash., May 22, 1885. Her parents removed to Talent, Ore., when she was about five years old, where they have resided until about three months ago, when they went to Ashland, hoping the change might prove beneficial to Bessie. When about thirteen years of age she was baptized and joined the Talent Seventh-day Baptist church, of which she was ever a faithful member. Early in her illness she committed her case fully to the Lord, resting in the assurance that if it was His will she would recover. Patient and cheerful to the last, with outstretched arms, a smile of unspeakable joy upon her lips, she passed away; leaving to mourn her loss, a father, mother, brother and sister, and a large circle of friends. She was borne to her last resting place, in the Talent cemetery, by six young girls, members of the class from which she graduated two years ago. The many beautiful floral offerings testifying to the place she held in the hearts of her friends.

"There is no death! An angel form
Walks o'er the earth with silent tread,
And bears our best beloved ones away,
And then we call them 'dead.'
Whene'er he sees a smile so bright,
Or heart too pure for taint or vice,
He bears it to that world of light,
To dwell in Paradise."

M. C. H.

POTTER.—In Los Angeles, Cal., May 28, 1904, Dr. Stephen T. W. Potter, aged 75 years and 8 months. Dr. Potter leaves a wife, one daughter and four grandchildren.

RANDOLPH.—Prof. Clyde Fitz Randolph was born in Salem, W. Va., in 1875, and died in Morgantown, W. Va., May 16, 1904.

He was the son of Preston F. and Hattie Meredith Randolph. Professor Randolph graduated from the University of West Virginia in 1900 with the degree of A. B., and from Cornell University with the degree of M. E. a year later. In 1902 he became instructor in the Mechanical Department of the University of West Virginia, and Assistant professor of Mechanical Engineering in 1903. Memorial services were held at Morgantown, and the funeral service was conducted by President Gardiner at Salem on the 17th of May. The newspaper accounts from which these items are gathered indicate that Mr. Randolph held a high place in the esteem of those connected with him at the University; and that he was already known as a specialist in designing machinery, "and was rapidly becoming recognized as an authority on gas engines and air compressors." Abundant expressions of esteem, and of sorrow, from the authorities of the University, and from the literary societies with which he was connected, appear in the extracts which lie before us. Professor Randolph united with the Seventh-day Baptist church of Salem in his early life.

VAN HORN.—At Salem, W. Va., May 24, 1904, Mrs. Elsie Kennedy Van Horn, wife of Dea. Wm. B. Van Horn, aged 54 years and 4 months.

She was married to Deacon Van Horn Sept. 2, 1868, and had been a faithful member of the Lost Creek church since she was fourteen years of age. After a long and trying illness, she passed to the better land in the triumphs of Christian faith. As the end drew near, she tried in a weak and faltering voice to sing: "There'll be resting bye and bye;" and after death had laid hold upon her, and the family had gathered about her bed, she exclaimed, "Let us praise the Lord, oh, praise his holy name." The pain left her and her prayer, often made, that she might be allowed to fall asleep and never wake, was graciously answered. She leaves a husband, one son, and one daughter, to mourn their loss.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1904.

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LESSON IV.—JEHOSHAPHAT'S REFORM.

LESSON TEXT.—2 Chron. 19: 1-11.

For Sabbath-day, July 23, 1904.

Golden Text.—“Deal courageously, and the Lord shall be with the good.”—2 Chron. 19: 11.

INTRODUCTION.

Although we reckon Asa as one of the good kings of Judah, he certainly did very badly indeed in calling the king of Syria to his aid against Baasha. This was not only a bad deed from a religious point of view, but also showed a great lack of wisdom from a political point of view. The king who had been delivered from Zerah with his host of a million men ought to have trusted in Jehovah for deliverance from the encroachments of the Northern Kingdom. The Syrians were the natural enemies of the sons of Jacob. For Asa to ask help of the foreign foe was but to hasten the day of the overthrow of the whole nation both north and south.

Asa was succeeded by his son Jehoshaphat who was a better king than his father. He alone of the earlier kings is worthy to be classed with Hezekiah and Josiah. His conduct is marked both by ability and by piety. It is worthy of note as a possible explanation of the good character of this king that his mother was not one of the idolatrous princesses so often found in the harems of the Israelite kings. So far as we know Asa had but one wife, Azubah, the daughter of Shilhi.

The writer of the Book of Kings says that Jehoshaphat did not take away the high places, while the Chronicler, although in one passage he follows Kings (2 Chron. 20: 33) yet in another he says that Jehoshaphat did remove them. (2 Chron. 17: 6.) This contradiction may possibly be reconciled by the assumption that he endeavored to destroy them but was not able, or by the assumption that he took away the high places consecrated to Baal and Asherah and left those at which Jehovah was worshipped. Jehoshaphat is greatly to be commended for making peace with Israel. In spite of the direct command of God through the prophet Shemaiah Rehoboam had waged war with Jeroboam in his life time and the other kings that had followed them had kept up the conflict. But Jehoshaphat went a step too far in endeavoring to promote good relations between the two kingdoms. He could scarcely have done worse for his son than to secure for his wife Athaliah, the daughter of Ahab and Jezebel.

TIME.—The probable date for Jehoshaphat's reign is 876 to 851 B. C. Our lesson is evidently very near the end of his reign, as Ahab has already been slain.

PLACES.—Jerusalem and the land of Judah; a part of the hill country of Ephraim.

PERSONS.—Jehoshaphat and his people; the prophet Jehu, the son of Hanani is mentioned in particular.

OUTLINE:

1. The Prophet Jehu Reproves the King. v. 1-3.
2. Jehoshaphat Stirs up the People to Reform. v. 4-7.
3. Jehoshaphat Institutes Reforms in Jerusalem. v. 8-11.

NOTES.

1. *And Jehoshaphat the king of Judah returned to his house in peace.* He had been with his army to support Ahab the king of Israel in his campaign against Ramoth-gilead, a city which formerly belonged to Israel, but had been taken by the Syrians. Ahab was slain, and the army of the allied kings defeated just as the prophet Micaiah had foretold. It is evident that

the Syrian king was for the present content with his victory, and did not undertake to punish the Israelites for their attempt against him. We may guess that Jehoshaphat was a vassal of the king of Israel, and had to go to war at his call.

2. *Jehu and the son of Hanani.* Compare I Kings 16: 1-7, where we are told that this same prophet spoke against Baasha and his evil deeds, about thirty-five years before the time of this lesson. *The secret* That is, one who sees; a word used synonymously with “prophet.” *Went out to meet him.* Just as the prophet Oded went out to rebuke King Asa. Compare chap. 15: 1 and following. *Shouldst thou help the wicked,* etc. The prophet condemns the king of Judah for his alliance with Ahab. The ground for his condemnation is because Ahab is an idolater, and therefore disloyal to Jehovah. Jehoshaphat ought to have shown his disapproval of the Baal worship introduced by Ahab, by refusing to join with him in this expedition.

3. *Nevertheless there are good things found in thee.* The condemnation is not total. Jehoshaphat was not intentionally dishonoring God by his alliance with Ahab. *Put away the Asheroth.* Plural of Asherah. Jehoshaphat would not worship the false gods himself, nor allow his people to celebrate in public the worship of these foreign divinities.

4. *And he went out again among the people.* The king conducted personally a campaign of reform, destroying the shrines for idol worship, and urging the people to loyalty to their God, Jehovah. *From Beer-sheba to the hill country of Ephraim.* That is, from the extreme south to the extreme north of his dominions. *The God of their fathers.* When the people were brought to consider thoughtfully what was appropriate in their religious life, they could not fail to decide to worship the God who had brought up their fathers out of the land of Egypt, and had dried up the Jordan that they might pass over into a land of milk and honey, and had driven out their enemies before them.

5. *And he set judges in the land.* We are not told at sufficient length to understand just what the reform was in the judicial system. There had been local judges before, but perhaps this office had been discontinued and was now re-established. Jehoshaphat wished to establish the means whereby his subjects might get speedy justice in any part of his dominions.

6. *Consider what ye do, etc.* Jehoshaphat warns the judges of the responsibility of their position. They are responsible to render exact justice, and their duty is not only to their fellowmen who appear before them or are influenced by their decisions; but also and especially they have a responsibility to God. *And he is with you in the judgment.* See the marginal readings. There is some difficulty as to the precise meaning of this line. Perhaps it means that God will help them in coming to just judgment.

7. *For there is no iniquity with Jehovah our God.* He will not therefore tolerate iniquity in those who represent him in giving judgment. *Respect of persons.* That is partiality. An unrighteous judge considers not so much the merit of the case presented before him, as who the parties are, and for which side it would be advantageous for himself to give the decision. *Taking of bribes.* A sin frequently condemned in the Scriptures.

8. *The heads of the fathers' houses.* That is, the recognized leaders or chieftans of clans or families. We are to infer that Jehoshaphat made a superior court at Jerusalem, and that the judges of this court were of three classes; namely, priest, Levites, and the heads of the clans. *And they returned to Jerusalem.* Much better in a separate sentence; for the reference is not to the judges just named, but probably to Jehoshaphat and his retinue.

9. *With a perfect heart.* That is, whole or sound heart. What he required of the judges was sincere service.

10. *Between blood and blood.* The reference is evidently to judicial process in case of bloodshed. Compare Deut. 17: 8. If the local courts had difficulty in deciding whether a man was guilty of manslaughter or murder the case was to be brought to Jerusalem. *Between law and commandment, etc.* That is, some complicated case, involving interpretation of the law. *Ye shall warn them.* The judges are to warn the parties to the suit lest by striving to get an unjust verdict in their favor and against their opponents they might bring upon themselves the vengeance of God. If a man seeks injustice he is guilty toward Jehovah.

11. *The chief priest is over you in all matters of Je-*

hovah, etc. This probably means that the high priest was to preside over the court when the trial concerned matters of service to Jehovah, and the chief steward was to preside in cases of civil actions. *The Levites shall be officers before you.* Certain Levites were to serve as subordinate officers of the court. *Deal courageously.* This word is elsewhere, several times in the first chapter of Joshua—translated, “be strong.”

PROGRESS AND PROPHECY AT LAKE MOHONK.

BY AMOS R. WELLS.

“I believe that the large portion of men would be glad to do away with war if they knew that most wars could be prevented.” These words of Mr. Smiley, at the opening of the tenth Mohonk Conference in the interest of international arbitration, are rapidly becoming justified by events.

Dr. Trueblood's review of the past year's progress showed wonderful progress for the principle,—the Venezuela arbitration at the Hague, “the most remarkable lawsuit the world has seen,” the formation of an American group affiliated with the world's statesmen that make up the Inter-Parliamentary Union for the promotion of arbitration; the settlement of the Alaskan Boundary question; the great peace congress at Washington,—these are only a few of the year's notable events that point toward peace.

“A ‘fulness of time’ seems to have arrived for the culmination of our reform,” declared the chairman of the Conference, the eminent jurist, Judge George Gray of Delaware, head of the Coal Strike Arbitration, and one of the four American judges at the Hague. “As a lake cannot be drawn from one point without lowering its level at all other points, so, we are learning, the waste of war in one land injuriously affects all other lands.”

Over and over that point was emphasized by the prominent business men attending the Conference. As the Hon. S. B. Capen, of the Boston Merchant's Association, declared, “The war going on in the far East is paralyzing America. The waste of war is the waste of the common assets of the world.”

Sixteen of the leading Chambers of Commerce and Boards of Trade, of the largest cities in the country, were represented by delegates in the Conference. Thirty-seven of these powerful bodies have placed themselves on record as unqualifiedly in favor of international arbitration. Many groups of merchants are as determined as those in Boston, who have formed a committee of one hundred, the chairman being the Hon. Richard Olney, and one of the vice-chairmen being ex-Secretary John D. Long, whose active purpose is to arouse the business men of New England to agitate for the reform. As Professor John H. Gray of the Northwestern University, declared “When the business interests of the nation express a wish for international arbitration, our law makers will suddenly discover that they were always in favor of the measure.”

“From a business point of view,” said Mr. Arthur B. Faraquer, of the National Association of Manufacturers, “a worse investment than a modern warship would be hard to find.” “The growth of our commerce is such,” said Secretary Preston, of the Boston Chamber of Commerce, “that we can't afford to go to war, or have other nations go to war.” Philadelphia, New York, Chicago, Baltimore, and other large cities, made similar emphatic expressions of opinion. The cause is rapidly winning, as Edward Everett

Hale said, “the influence of the men who know how to cash a check, and can tell the difference between a special delivery stamp and the other kind.”

Though business men were thus prominent in the Conference, all present were idealists,—practical idealists. Indeed, as Commissioner Mcfarland expressed it, “already the dream of the poet has become the plan of the statesman.”

The nations, as Dr. Leipziger of New York City urged, are coming to see that it is ideas, not size or numbers or armies, that make a land great. “England and France never so certainly showed themselves to be first-class nations as when they recently made their arbitration treaty with each other.” “The tribesman of old,” Professor John Bassett Moore reminded us, “would have considered feudalism the dream of a theorist. The feudal chief would have thought the prophecy of our present civil states to be a dream. So we may think of our visions of international organization; but the future will speedily realize them.”

Many representatives of the army and navy took active part in the Conference,—such men as Major General O. O. Howard, Gen. C. H. Howard, Gen. James H. Wilson, Gen. James Grant Wilson, and Lieutenant Richard P. Hobson. As Gen. Horatio C. King asserted, “no one is so desirous of peace as the soldier, who understands what war means.” The Conference wisely refrained from expressing any opinion regarding the wisdom of our large naval increase, but looked forward hopefully to the time, when in addition to an international court of justice we shall have both an international congress and an international police force that shall render possible the gradual disarmament of the nations.

This Tenth Mohonk Conference was the largest ever held, consisting of some three hundred delegates, entertained by Mr. Smiley's lavish hospitality in one of the loveliest spots on earth. The merest mention of the many distinguished speakers and delegates is out of the question. There were many eminent jurists, among them being Justice David J. Brewer of the Supreme Court of the United States, who, while he eloquently expressed his sure faith in the coming of universal arbitration, yet would have us “remember that movements as vast and changing the face of the world as international arbitration do not come in a day.” There were many eminent educators, such as President Faunce, President Seelye, Chancellor McCracken, and President Strong. There were many well-known literary men, like Thomas Nelson Page, and many honored clergymen, like Dr. Jefferson, Dr. Abbott, Dr. Moxon, Dr. Tompkins, Dr. MacArthur, Dr. Cuyler, Dr. Arthur J. Brown. Partisan allusions to the Russo-Japanese war were ruled out, but a strong plea for international justice was made by Baron Kentaro Kaneko.

As never before, the cause of international arbitration has back of it the force of public opinion. Its friends will seek in every wise way to intensify that opinion. The immediate duty is to urge our government to negotiate, with Great Britain and all other countries, strong arbitration treaties. The President and Secretary Hay are ready to make such treaties if the Senate will ratify them, and the Senate will ratify them if the people want them. The people have spoken through this latest Mohonk Conference with a voice whose urgency cannot be mistaken. Through the coming twelvemonth that voice will

rise into a demand that no one can resist, and that our national leaders will gladly and promptly heed.

PERSONAL INFLUENCE.

Paper by Minnie G. Coon, New Auburn, Minn., read at the Semi-Annual Meeting at Dodge Center, Minn., June 3, 1904, and requested for publication.

It is foolish to ask whether we influence each other. Nothing is more certain than that we always lift up or pull down the souls with whom we come in contact and we must continually touch other lives whether we want to or not. We cannot tell just how much we help or hinder the lives around us. How careful then we should be to have our every thought and word in accordance with God's will! “He that winneth souls is wise.” If we would win souls to Christ we must have perfect faith in him; pray frequently and pray for others as well as ourselves. One of the best ways of helping people is by praying for them. Study Christ's life and character and do as we think he wants us to do. In sickness if we are patient and Christ-like our influence shall be helpful. So it is in our griefs. If we bear them patiently and submit to them because God sends them, others seeing us calm and brave will be strengthened in faith. We must have tact in dealing with men if we would help them. Paul was not naturally tactful, but blunt and boastful, but after coming in contact with Christ it enabled him to use tact with all men and women.

It is not what we think people should do, but what God thinks they should do; not what way is easiest for us to help them, but what way God wants us to help them. Ourselves are to be put out of sight and forgotten. Our work for Christ must be done cheerfully. “God loveth a cheerful giver.” A story is told of a man who met a little boy carrying a basket of blackberries, and said to him, “Won't your mother be glad to see you come home with a basketful of such nice fruit?” The boy replied, “Yes, sir, she is always glad when I hold up the berries, and I don't tell her anything about the briars in my feet.” It is the people who hold up the berries and keep still about the briars that we like to meet on our journey of life. “By their fruits ye shall know them.” Christ expects us to do things for him that cost us dear, but even then let us do it willingly and cheerfully. If our religion finds expression in our lives by our words and deeds it is attractive to those about us and creates a desire to live that kind of a life, but if it does not find expression in our lives it is repulsive. The little things often have an unending influence for good. A thought, a word, or deed, however insignificant in the Master's service, will not escape his notice. Conversion has come through a few personal words, or a letter, or through a Sabbath-school teacher's talk and has changed the whole life.

During the great revival among the Scotch students a young man was asked how he became a Christian. He said, “It was the way Mr. Drummond laid his hand on my shoulder and looked me in the face that led me to Jesus.”

But the largest part of one's influence is that which goes forth unconsciously. Influence is oftentimes the silent effect of thoughts as much as the effect of words and deeds. Perhaps we think our lives so humble and inconspicuous that they don't count, but no life is without its influence. No matter how weak you are; God

can see you. There is a force, we know not what, that binds us to others. We must sometimes refrain from things that we think would not hurt us at all, but it might be a stumbling block to those who are weaker than we. Paul says, “If meat maketh my brother to offend I will eat no meat while the world stands.” Whatever affects others affects us indirectly. Every one we meet in life changes our lives a little. When a person harbors an evil thought he not only harms himself but harms others about him. On the other hand if he has a noble thought or a holy desire he helps those around him. If we awaken no higher aspirations in others it will prove that we ourselves lack them.

“May every soul that touches mine,
Be it the slightest contact;
Get therefrom some good,
Some little grace, some kindly thought;
One aspiration yet unmet;
One bit of courage for the darkening sky,
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists
To make the life worth while,
And Heaven a surer heritage.”

Let us make those words our words and trust Christ for strength lift some one up where heaven will be a surer heritage. God holds each one to strict account for the influence, good or bad, that we have over others.

Special Notices.

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.

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.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers and others visiting the city, are cordially invited to these services.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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 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 FORSTHVE LOOFBORO, Pastor, 260 West 54th Street.

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