

THE SABBATH RECORDER.

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The Sabbath Recorder.

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SUNRISE.

On yonder little sunny hill The grass is growing, green and lowly. Long drifts of snow are lingering still, But spring is coming, surely, slowly. O happy robin, in the tree-top clinging Where sunrise winds are swinging, Sing out again, and say that hope is holy!
Far out beyond the mountains blue The sky grows tender in its glory; Opal and pearl and rose of hue The mists unfold from summits hoary. O robin, high against the sunrise swaying, I know what you are saying! Dear robin, who has told you all the story?

The brown buds open to the sun Clasping them close and shining clearer; The brown earth thrills with life begun, And hope which every dawn makes dearer. O robin, all the world is full of sweetness And blessed incompleteness; Sing, robin, sing, and bring the glad days nearer! —C. E. World.

Sabbath Reform Symposium.

THE ready and generous response which our correspondents have given concerning the matter of Aggressive Sabbath Reform, has furnished many suggestions of value. It has also accomplished what THE RECORDER was anxious to secure, that is, the giving to each reader a view of the thoughts and conclusions of those who stand as leaders in our churches. We shall not attempt to summarize the views that have been presented, but there are some so valuable that they are worthy of being recalled. First among these has been the opinion, expressed many times, that the fact of our denominational existence, and all logical conclusions growing therefrom, require us to be more vigorous and more devoted in Aggressive Sabbath Reform. It has been repeatedly stated by different writers in the symposium, that if we are not to make Sabbath reform a definite and leading feature of our work, there is no just reason for the continuation of our denominational organizations, and no cause for a separation from our brethren who are Baptists, if indeed there is sufficient ground for separating from any other denomination. It is easier to reach this conclusion as a matter of logic, and a fact in history, than to realize how far-reaching the conclusion is, and what it requires of us; but that it is seen so clearly, gives hope that our leaders, and the people as well, will come to appreciate what it means better than they have ever done. That there is need of such appreciation and consequent action, has been repeated by various writers during the progress of this symposium. The purpose of THE RECORDER, in calling attention to this point, is to increase emphasis concerning it, to keep it before the minds of

PLAINFIELD, N. J., MARCH 20, 1905.

the readers, and especially to urge upon pastors that what is demanded by logic and the facts of history must be carried out by them, as pastor and by the denomination as a whole. If this is not done, the churches in their individual capacity, and in their denominational union, cannot stand right before God, nor do justice to themselves, and their mission. The setting forth of this point so clearly in the symposium, presents a new phase of duty to each pastor and each church, and strengthens the grasp of the ligation upon each, to do more than has been done hitherto.

LESS frequently, but not less persistently, have several writers said "Have we Waited too long?" in effect, "There is reason to fear that we have waited too long already in the matter of Aggressive Sabbath Reform." This is a suggestion of the utmost importance. Whoever loses ground in any great work, is not only warned, but ought to be spurred, to enthusiastic endeavor, that lost ground may be regained before it is too late. It may be more difficult to point out all the evidences that we have lost ground, than it is to reach the logical conclusion as to what ought to be done. That there are such evidences, no careful observer will deny. While this implies neglect, the observer will recognize that the adverse influences which have surrounded us have not been few nor weak. That these ought to have spurred us to greater activity, and saved us from loss is true. Whatever may have been lost must be regained. This is the supreme lesson to be learned at this time. No such loss is absolute and all loss may be overcome through divine help. God is so merciful that not infrequently our most valuable lessons are learned through losses. It ought to be so in this case. The need of greater consistency in Sabbath observance, and of a higher spiritual conception of the meaning of the Sabbath, has been spoken of many times in the symposium. The lack of this consistency and of such higher conception of the meaning of the Sabbath-keeping, are among the evidences that we have lost strength and clearness of perception, through neglect. Clearness of perception concerning duty is one of the most important features connected with duty. Men neglect doing right in many instances, because their vision is perverted until the demands of right are but dimly seen. It may be also, that these demands are seen in wrong relations, and so weakened. We think no careful observer of our history and of the present situation will deny that there are too many evidences of weakness, decline and loss of power in the matter of Sabbath-keeping, as well as in the matter

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of aggressive work. The two are unavoidably associated. A high and vigorous conception of our duty as Sabbath-keepers carries with it the spirit of aggressiveness in favor of the truth. If the importance of Sabbath-keeping is but lightly conceived, and carelessly considered, there is no incentive to aggressive work. It has been true, and will be true in the future, that earnest, consistent and spiritual Sabbath observance will carry with it corresponding efforts and zeal in spreading the truth. Those who believe that a truth is really important are always zealous in making that truth known. It will be well if, as the result of what our readers have seen from the pens of their leaders, every one shall become more thoughtful in the presence of such facts as have been presented. As there are evidences of weakness and decline, wisdom teaches that these should be recognized and cured. To recognize them properly is the first step toward bringing an efficient remedy.

Methods of Work.

VARIOUS suggestions have been made concerning methods of work in Sabbath Reform. All these have been good. We believe that no method has been suggested, in the symposium, which has not been tried once and again, in the course of our history. The writer has examined the history of earlier efforts in Sabbath Reform, and finds, for example, that the establishment of tract depositories and local centers for the distribution of literature was undertaken early in the last century. Repeated efforts, by way of the living teacher, have been made, and at one time considerable attention was given to the distribution of literature at the hands of individual distributors, sent out for that special purpose. Tent work has been attempted, and the value of presenting the Sabbath question in connection with evangelistic work has been discussed, frequently. We think it has been discussed more often as a theory, than it has been actually associated with evangelistic work as a definite feature. It also appears that the question of spreading Sabbath truth has been prominent in the beginning of all our missionary movements. The writer feels certain that those home and foreign missionary movements which have been most successful and permanent, have had their inception in the conviction of our special duty to give utterance to Sabbath truth, and to extend the knowledge of it throughout the world. As to methods, the past indicates that those who have had the work in charge have learned through their own experience, and that of those who have preceded them, the best and most effective methods of proceeding. However this may be, there is value in the presentation of various views as to methods. Forms of

work which may have been most desirable at one time, may be laid aside wisely for other forms, under changed circumstances. The fact is apparent, however, in connection with all forms of work, that the main item of success, whatever method may have been attempted, has been found in the *zeal and devotion of the people undertaking the work*. Methods are important, but the convictions and devotion which lie back of any method, are by far the most important factor in the case.

Greek Christianity and Russia.

AS THE attention of the world is called to Russia, its present and its possible future, through the great war now going forward, it must be remembered that religion enters into that consideration, in no small degree. Several volumes would be requisite to a discussion of the question in detail, and THE RECORDER shrinks from an effort to place even a few of the important facts before its readers, within the space at command. On the other hand, the situation demands a broader knowledge, concerning both Grecian Christianity and Russia, than people generally possess. It must be remembered, at the beginning, that Christianity at its birth was wholly Hebrew, so far as immediate origin was concerned. It was a great movement of thought within the Jewish nation, consequent upon the preaching of John the Baptist and the appearance of Christ. During the lifetime of Christ, and for some time thereafter, there was no separation between Christians and Jews, except that separation in thought, and in a slight degree in practice, which resulted from the fact that some of the Jews accepted Christ as the long-looked-for Messiah, and deemed His appearance as the actual beginning of the Kingdom of Heaven among men. To think of Christianity as separated from Judaism, or as beginning in any way independent of the Hebrew nation and the Jewish church, is not in accord with fact, and such a conception is seriously misleading in the subsequent consideration of the history of Christianity. These facts must be made the basis of any wise and just consideration of either earlier or later Christian history. It is useless to speculate as to what would have been the result had Christianity been left to develop from Judaism, without the interference of Grecian philosophy, Egyptian and Oriental thought, and the political influences of the Roman Empire. All these influences became active and powerful at an early period, after the Apostolic Age. Through them, infant Christianity was deflected from its natural course of development, both as to doctrines and practice, in general conceptions and in many minor details. This fact, together with many important consequences, must hold a prominent place in an accurate knowledge, or a just conception of what Christian history afterwards became, and now is.

Greek Thought.

JUDAISM had already been in contact with Grecian thought for a long time before the birth of Christ. In the literary world, and in those forms of philosophy most closely related to religious thought, the Greeks dominated the world before, and at the birth of Christ. With Greek thought, a strong influence from Egypt and strong currents of thought from the Orient, especially Persia, were already combined, and all of these had modified Judaism in several respects, before the birth of Christ. Representing the highest of literary and philosophical culture, Greek thought dominated all other

influences, and was strongest in its impact on the unfolding Christianity. Hence it came about that Christianity, as it appeared during the first two centuries, was Greek-Christian. The old Testament already existed in the Greek language. The New Testament was developed in that language. The earliest leaders in the church, after the time of the Apostles, were Greek philosophers, and Greek thought was the most powerful influence in shaping the history of Christian doctrines, if not in the organizing of the church. The Christianity of the first two or three centuries was so largely Grecian, that in the Greek Church, even to this day, are found many fundamental characteristics of the earliest Christianity. The Greek Church is more nearly the Mother Church than is the Romanized stream of Christianity, with which we are familiar. During those earlier centuries, Greek was not only the language of the New Testament, but of Christendom, as it then existed.

Stanley's Testimony.

"THE early Roman Church was but a colony of Greek Christians, or Grecized Jews. The earliest Fathers of the Western Church, Clemens, Irenæus, Hermas, Hippolytus, wrote in Greek. The early Popes were not Italians but Greeks. The name of Pope is not Latin but Greek—the common and now despised name of every pastor in the Eastern Church. It is true that this Grecian color was in part an accidental consequence of the wide diffusion of the Greek language by Alexander's conquests through the East, and was thus a sign, not so much of the Hellenic, as of the Hebrew and Oriental character of the early Christian communities. But the advantage thus given to the Byzantine Church has never been lost or forgotten. It is a perpetual witness that she is the mother and Rome the daughter. It is her privilege to claim a direct continuity of speech with the earliest times, to boast of reading the whole code of Scripture, old as well as new, in the language in which it was read and spoken by the Apostles. The humblest peasant who reads his Septuagint or Greek Testament in his own mother tongue, on the hills of Boeotia may proudly feel that he has an access to the original oracles of divine truth, which Pope and Cardinal reach by a barbarous and imperfect translation; that he has a key of knowledge, which in the West is only to be found in the hands of the learned classes."—*History of Eastern Church*.

National Greek Church.

NATIONAL lines were sharply marked in the development of Greek Christianity, which in time came to be known also as "The Eastern Church." This term is somewhat indefinite, but in general it covers Christianity to the eastward of Rome, while Romanized Christianity is usually spoken of as "The Western Church." Of the national divisions of the Eastern Church, we yet have the Chaldean or Nestorian church, the Armenian church, the Syrian church, the Coptic church, the Abyssinian church, and largest of all, and latest, the Russian church. The Russian church, by far the largest, and being the latest in development, is the one great representative of Greek Christianity in modern times. It dates from the close of the tenth century. Prince Valdimar accepted Christianity in 992 A. D. Christianity came into Russia by way of Constantinople, and for some centuries the ruling power of the Russian Church was at Constantinople. Gradually the Russian church became separate, and finally reached self-government,

having its own Patriarch. Peter the Great, in 1700, refused to permit the election of a new Patriarch, after the ancient order, and in 1721 he appointed "The Holy Governing Synod," which took the place of the Patriarch, as the nominal governing power of the church, the Patriarch being subordinate to this Synod. This method of government continues to the present time, but as the members of the Synod are appointed by the Emperor, he is practically the head of the church, and the church is, as it has always been, an important feature in the politics of the Empire. There are subdivisions of the church government in this great Empire, each under the direction of a bishop. Thus it has come about that there is an army of church officers, bishops and their subordinates, and that church politics, as we have just suggested, are a prominent and often a determining factor in Russian affairs. If the present situation in Russia could be analyzed, it would be found that the religious element, from the national and political standpoint, enters largely into all the greater problems which now confront the Russian Empire.

How Christianity was Divided.

THE answer to the question how and why Christianity separated into Eastern and Western, that is, Greek and Roman, sections, cannot be given here in any detail. In general it must be said that Greek Christianity was essentially "theological." The Oriental mind is speculative and greatly given to the analysis of God, His methods, nature, etc. The point of rupture came when the question of the Trinity was made prominent in the early church. Romanized Christianity developed what is known to our readers, in general, as Trinitarianism, with the idea that the Holy Spirit proceeds from both the Father and the Son. Greek Christianity rejected that "double procession," saying that the Spirit proceeds from the Father only. Another influence in the separation which took place came from the fact that all Eastern thought, for many centuries, tended to seclusion and stagnation, while Western thought has been restless and progressive, directed and molded, in a great degree, by the legalistic and world-empire ideas of Rome. Even the Russian has a large element of Oriental dreaminess, and lack of that sensitive impulsiveness which has characterized Saxon history. So it must be set down that theological differences and racial characteristics were the two great influences which divided Christianity into Grecian and Roman sections. Both claim to be the Mother Church. Each calls itself Catholic; but as a matter of fact, Greek Christianity, historically considered, is entitled to the name of the original church, the Mother of all, leaving out, for the time being, that Christianity was born with Judaism.

Idolatry in the Russian Church.

GREEK as well as Roman Christianity made many compromises with pagan customs and pagan doctrines. In Russia, the worship of pictures and images, not as an avowed form of idolatry, but which is actually such, has been prominent from the first. It is now a marked feature in the home life, the religious ceremonies, and the military life of the Russian people. All these influences have combined to keep Russian Christianity from high spiritual development and from the consideration of those fundamental ethical questions which are essential to the well-being of a church or a nation. Greater even than the influences of harsh barbarism which has abounded in Russia,

a lack of the better elements of Christian life has been a prominent cause for the degradation of the masses, and a definite reason why their political, social, and religious rights have not been respected. It has also been a prominent source of the persecution of Jews and of Roman Catholics, of all who are not adherents of the "Orthodox," that is, legalized, Christianity of the nation. Thus the reader will see that the religious question has been a large factor in determining the history of Russia, and in securing either by action in one direction, or inaction in other directions, the present situation. Religion enters into political and social life of Russia to an extent much greater than we in the Western world can appreciate. The Russian church is not simply an "established church." It is a dominating political factor in the life of the Empire. Whatever changes may follow from the present internal revolutionary movements in Russia, or from its defeat by Japan, in this the greatest of all wars, the religious life of Russia, theologically and ethically, must undergo extensive and radical changes, before a better future is assured or permanency and quiet are secured in that unhappy Empire. Many of the features of the Dark Ages and the evils attendant upon that period have been shaken off by Romanized Christianity, through the influence of the Reformation, and the development of modern Western civilization. On the other hand, Russian Christianity has scarcely emerged from the shadows and burdens of the night of the Middle Ages, so that the readjustment of Russian life, which is to be forced in one form or another, as the result of the present situation, must include the uplifting, modifying and pruning of Russian Christianity, to a degree which we of the Western world can but slightly appreciate.

Russian Honor.

In spite of repeated failure, and of defeat following defeat, until all the world believes that Russia's power is hopelessly broken—especially when the internal situation is considered—it is still reported that the Ducal party declare that the honor of Russia requires a continuation of the war. It is grim humor, beyond description, when Russia talks of honor. The entire territory of Manchuria, for which she is contending, was stolen from China, in spite of repeated promises made to both China and the world, that Russia would not filch it. Port Arthur was stolen from Japan, after the Chinese war, by a similar series of broken promises. Finland, Poland, and Armenia have been the victims of Russian deceit, and broken promises and pledges on the part of Russia, for many years. For a nation which has done such things, including the terrible massacre of the Jews at Kishineff, to talk of honor, is little more than mockery. If Russia were fighting to maintain civilization of a high type, as against barbarism, the case would be different. If her ancestral dominions were in danger, if an enemy had encroached upon her actual rights or interests, she might talk of honor. If her people, deprived of many rights by this same unjust, bureaucratic government, believed in the war and demanded its continuance, from a sense of patriotism and national honor, the case would be different. National, like individual honor, when right is assailed, and principles of justice are at stake, is a thing to be proud of. The spirit of the martyr is the true spirit in such a case. But when the screen which has shielded the great Russian Empire from the actual knowledge of the world, has been torn away, as it now is, when

the great masses of the Russian people are longing for peace, and struggling against the autocracy which has forced war upon them, when the best civilization of all nations and the best Christian sentiment of our time, begs for peace between Russia and Japan, it is criminal folly to prate of honor, and continued war. The hope of the world to-day is that, in spite of this foolish talk about continuing the war until the honor of Russia is redeemed, the terrible defeats which have followed fast and followed faster, will compel peace. It often happens that what men will not do for sake of righteousness and justice, they are compelled to do through their own failures. That Russia will be compelled to offer terms of peace, or to accept terms that may be offered to her, the world devoutly hopes. The longer the empty talk of national honor is continued, the deeper must be the condemnation of the peace-loving world, not for the Russian people, but for the few de-the government, and, as we believe, compelling the Czar to continue the war, which his better judgment and his nobler sentiments urge him not to do.

Governor Samuel Ward.

GOVERNOR Samuel Ward was prominent and influential in the town of Westerly, and in the colony of Rhode Island, from the beginning of the agitation which resulted in the American Revolution. He was chosen a member of the Continental Congress, and went to Philadelphia in the summer of 1774. That he was earnestly religious is shown by the records of Congress, as presented in THE RECORDER for Feb. 13, 1905, where a vote of thanks was given to Mr. Ward, together with two others, "for performing Divine services," in connection with the sessions of the Congress. Mr. Ward returned to Rhode Island after the sessions of the Continental Congress in 1774, and was appointed delegate to the same Congress the following year. The prominent position which he occupied is shown by the records published in THE RECORDER for Feb. 20, 1905. These show that his grasp of the whole situation was strong; he saw from the beginning that revolution by the colonies could not be avoided. The strength of his character and his far-sightedness made him a leader, under such circumstances. He was a member of the most important committees of Congress, and labored to the utmost limit of his strength in performing the duties which came upon him. During the summer of 1775, Congress took a recess, at which time Mr. Ward returned home and made proper reports to the General Assembly of Rhode Island. Meantime, his son, Samuel Ward, Jr., then about twenty years of age, became prominent as a military leader in the Patriot Army of the colony of Rhode Island. He was commissioned, Captain on May 8, 1775. That month his father left home to perform his duties as a member of the Continental Congress, and the son, Samuel, Jr., "joined the army besieging Boston, burning with a vehement desire to vindicate the rights of the colonies." Later, he served with distinction, and became a Lieutenant-General in the Revolutionary Army under Washington. Through Governor Samuel Ward and this son, the Seventh-day Baptists are closely linked with the beginning of the American Revolution, and with its prosecution to the end. Many other Seventh-day Baptist families of Rhode Island were also closely associated with that great movement for human liberty and the birth of the nation. One item in the article quoted from *The Utica Herald-Dispatch* on another page, finds correction

in the facts printed in THE RECORDER of March 13. Governor Ward was stricken with small pox, and, like many others at that time, preferred to take the chances of the disease, rather than submit to vaccination; from the effects of this disease he died in Philadelphia, on March 25, 1776, in the fifty-first year of his age. The esteem in which he was held is indicated by the action of Congress, in connection with his funeral, and by the subsequent action of the General Assembly of Rhode Island, connected with the same, an outline of which is found in THE RECORDER of March 12. Governor Ward could not therefore have been a signer of the Declaration of Independence, as he undoubtedly would have been had not the small pox removed him from life. In a letter of John Adams to his wife, written at that time, the following appears: "We have this week lost a very valuable friend of the colonies, in Governor Ward of Rhode Island, by the small pox in a natural way."

SUMMARY OF NEWS.

The war in Manchuria and the general situation in Russia have presented the important items of news to the attention of the world, during the week past. The retreat from Mukden, which had begun as shown in our last report, brought greater disaster to the Russian forces than was apparent at that time, and greater than is now known in detail. Tie Pass, an important strategic position thirty or forty miles north of Mukden, on the railroad, had already been prepared as a point to which the Russians might retreat. At the present writing, the bulk of the Russian army, which has not been captured or broken up and driven to the mountain regions on the east of Mukden, is supposed to be at Tie Pass, unless the continued retreat to Harbin, about three hundred miles still farther north, is going forward. The Japanese forces have been pressing the retreating Russians sharply, and the loss to the Russians, under such circumstances, has been very great. Probably, within the last fifteen days, two hundred thousand men have been killed or wounded in and around Mukden, and during the retreat of the Russians. Still, these are but general figures, since official details are not at hand. On March 14 a sharp action occurred between the Russian rear guard and the Japanese forces, a few miles south of Tie Pass. The Russians report that the Japanese lost a thousand men, at that time. Meanwhile, there are persistent rumors of a still larger flanking movement by the Japanese, which may result in cutting the railroad north of Tie Pass, and so destroying the chances of the remaining part of the Russian army, as to further retreat. The best summary of the situation that can be made at this time, shows that the Russian forces have suffered a most serious disaster, that they have lost thirty or forty thousand prisoners, besides the killed and wounded, and that many of the units of the army have been scattered, and short of provisions, many being forced to surrender whenever opportunity affords, to avoid starvation. The best that can be said of the Russian movements is that quite a portion of the great army has succeeded in escaping death or surrender, up to this time. Meanwhile, General Kuropatkin has asked to be relieved of the command of the Russian forces. It is reported that Duke Nicholaiievitch has been appointed by the Czar as Commander-in-Chief in Kuropatkin's place. As more facts come to light, the sympathy of the

world is drawn toward General Kuropatkin, who has been required to attempt the impossible, with an army broken by dissensions among officers and disheartened through successive defeats and the lack of sympathy on the part of both officers and men with the prosecution of the war. The judgment of military critics at this point is far more favorable to General Kuropatkin, than it is toward Russian Government, which has required so much of him, and supported him so poorly.

Meantime, the dissensions at home, including the uprising of peasants in many quarters, and the general increase of revolutionary discontent, increases the weakness of the government, in every direction. A still more important feature of the situation has arisen during the week, in that France has delayed, if not absolutely denied, a new loan to Russia. It is said that the Russian finances are not sufficient to continue the war more than three or four months longer, without this loan. There seems to be no chance to secure the loan outside of France. If the present situation shall continue, it seems likely, therefore, that the financial question will become a controlling factor in the matter of peace and war. It is said that something like three billion dollars of French money is already invested in Russia, and that further loans cannot be secured, unless peace is made.

It was also reported, during the past week, that twenty-two Japanese warships are off Singapore, at the entrance of the Straits of Malacca, waiting for the Russian fleet, if it ventures into those waters. Further reports indicate that Japanese forces are moving toward Vladivostok, by land, with the intention of cutting off its railroad communication on the west, and securing its overthrow by siege and naval attack. In spite of all these adverse circumstances, signs of peace, on the part of Russia, do not yet appear.

President William Harper has so far recovered from his recent surgical operation for cancer of the colon, that he has gone to Lakewood, N. J., for rest and treatment, and expresses the expectation of returning to his work in the University by the first of April.

The prevalence of spinal meningitis, called also spotted fever, in New England; in Philadelphia, and elsewhere, raises an important question in the medical world, as to the nature and treatment of this obscure disease. That it is seriously contagious seems to be settled. Special investigations concerning it are going forward at different points.

Very little important action has been taken by the Senate, which is in special session, during the week past. Probably the Dominican Treaty will go over until the next regular session of Congress. Appointments, confirmations, and comparatively unimportant matters are the only items of business which are being consummated.

Annual town meetings in Massachusetts and Vermont have been held during the past week. In many cases, the chief issue was license. The results of voting show great variance in the attitude of different towns, toward the liquor question. Boston papers declared that in Massachusetts there is "a general backsliding in favor of license." Such indications furnish valuable items of history and important facts for consideration concerning the liquor traffic,

which is undoubtedly one of the great issues in our modern civilization.

The great railway strike upon the elevated and subway systems in New York, which was in progress at our last issue, but was already declining at that time, has disappeared, with great loss to the men who struck, and such results, financially, as will compel them to practically reimburse the company, since the strikers who have been taken back must begin upon a lower schedule of wages than many of them were receiving when the strike began.

The usual fiasco took place in the city of New York, on Sunday, March 12, in connection with an effort to enforce the Sunday law. Work has been going forward for many weeks each Sunday, on a new Hippodrome building, at Sixth avenue and Forty-third street. Because of a complaint made by the Sabbath Association, the Police Commissioner detailed "a brigade of bluecoats with nightsticks" to surround the building on Sunday morning, and prevent the men from working. Much interest was awakened, and a great crowd gathered to see the outcome. Those who had charge of the work on the building made a "flank movement" by sending the workmen away to the general office in Forty-third street. There were about eight hundred of these workmen. At that office, each man was furnished "a ticket of permission to inspect the Hippodrome building," on that day. This made each workman a guest of the employers. The police had no orders to arrest guests, and the crowd of workmen entered the building and pursued their work as usual. The Sunday law of New York provides that a policeman may arrest any one whom he sees performing work on Sunday. To meet this provision, the doors, windows, and other apertures were all closed, or screened, so that nothing could be seen from the outside. While the police could hear the noise of the workmen, they were not at liberty to arrest them. The only comment which needs to be made on such an affair is that it is another illustration of the impossibility of securing the observance of Sunday by civil law, and that such efforts weaken the cause from the higher and religious standpoint, more than strengthen it.

The agitation concerning Mormonism, and Senator Smoot's seat, has raised an inquiry in several quarters as to what religion is. The point of issue is whether Mormonism can be called a religious system, and therefore, whether any plea, as a conscience, can be put forth in the case of Mormons. It will be well if that phase of the discussion goes forward, until a larger conception of what is really religious, and a better definition of religion, both on its practical and legal side, are reached.

An item of general interest appears in the report that a new dam is to be built in Salt River Valley, Arizona, in the interest of a great irrigation scheme. The expense of the dam is placed at over a million dollars. It will control sufficient water to irrigate about three hundred and fifty thousand acres of land, and to furnish water supply for power purposes, as well. The development of irrigation in the west is among the better features of these years.

A fire, with appalling results, occurred in a five story tenement house on Allen street, New York, March 14. As is usual in that locality, the fire escapes were filled with household

effects, being used as outdoor pantries. As a result, many who might have escaped, were prevented and a long list of dead and injured was the result. It was another instance of the terribleness of a fire in a tenement house in a great city.

The funeral services of Mrs. Jane Lathrop Stanford, who, according to a Coroner's jury, died from poisoning, at Honolulu, was held in the Congregationalist Central Union Church of that city, on March 15. Services were conducted by the Right Rev. William N. Kincaid. Who was responsible for the death of Mrs. Stanford, if she was poisoned, is not legally determined. Her secretary and maid, Miss Berner and Miss Hunt, were escorted to the vessel which took the casket to San Francisco by Deputy Sheriff Rawlins. Meanwhile, it is said that President Jordan, and other representatives of the Stanford University, have published a statement that in their judgment "the death of Mrs. Stanford was not due to strychnine poisoning nor to intentional wrong doing on the part of anyone." This opinion is supported by various reasons which are published in connection with the statement. The public must wait further developments, before final conclusions can be made concerning a case which has several obscure features.

A summary of reports from centers of shipping interests show that the past winter stands almost alone in the magnitude of disasters at sea, especially along the Atlantic seaboard. It is apparent that, from the Grand Banks to the Gulf of Mexico wreck and ruin have been prominent during all the winter months. This ruin has included both larger and smaller vessels, of all classes. The fact that details concerning railroad wrecks are easily secured, gives them a more prominent place in the world's consideration, and in public opinion, than wrecks at sea secure, while undoubtedly suffering is much greater, and comparatively, the loss of life at sea is more disastrous in such a winter as is just past, than they can be on land. This extent of marine disasters during the year has raised the question of better laws concerning the safety of vessels, and their equipment. Probably something of good may be attained in this direction, but it must still remain that "those who go down to the sea in ships and do business in great waters" must always be subjected to those dangers which illustrate the weakness of human efforts and the littleness of men, when they come into direct contact with the great forces of nature, expressed in winds and waters.

On Monday morning, March 20, the most reliable news from Manchuria indicates that the retreat of the Russian army, under its new commander, General Lenevitch, continues without interruption. The pressure of the Japanese prevents the Russians from making any effective resistance, while shelling from Japanese batteries is almost continuous. The demand for peace, by the Russian people and by their more conservative leaders, increases. Troubles among the peasants, especially in Southern Russia, grow greater week by week. There are rumors that Rejestvensky's fleet is under orders to proceed eastward and join battle with the Japanese. The one important fact—details aside or unknown, is that the Russian army in Manchuria is hopelessly broken. The remaining question is, what fragments of it can be united and escape.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

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

Members present—J. F. Hubbard, A. H. Lewis, F. J. Hubbard, J. D. Spicer, J. A. Hubbard, Esle F. Randolph, Geo. B. Shaw, Corliss F. Randolph, Asa F. Randolph, E. F. Looftoro, W. C. Hubbard, H. N. Jordan, J. M. Tittsworth, O. S. Rogers, C. C. Chipman, H. M. Maxson, Mrs. G. H. Babcock, Mrs. H. M. Maxson, A. L. Tittsworth, and Business Manager John Hiscox.

Prayer was offered by Rev. E. F. Looftoro. Minutes of last meeting were read.

The supervisory committee reported that the new linotype had been ordered and shipped, and would probably be installed this week.

The advisory committee reported that they deemed it advisable for Secretary Lewis to visit Harrisburg, and he did so in February, as already published in THE RECORDER.

The committee on distribution of literature presented the following report:

PLAINFIELD, N. J., MARCH 12, 1905.
TO THE AMERICAN SABBATH TRACT SOCIETY:

At a meeting of your committee on the Distribution of Literature, held to-day, the following action was taken:

"Voted, That the matter of preparing for the printer, the matter for the Seventh-day Baptist Souvenir, be referred to Mr. Corliss F. Randolph, with the request that when ready, he report the same to this committee for final action."

A. H. LEWIS,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,
WILLIAM C. HUBBARD,
ASA F. RANDOLPH,
Committee.

They also stated that two tracts would soon be ready for the second output, and plans were under way for preparing The Seventh-day Baptist Souvenir for the third output.

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

Correspondence from Rev. J. T. Davis contained report for the month of February.

Correspondence was also received from S. O. Austin, W. D. Wilcox and L. A. Platts.

"Voted, That the questions arising in connection with the employment of Mrs. Townsend be referred to the Advisory Committee with power.

Owing to the probable absence of some of the members at the April meeting, by common consent, the taking of a group picture of the Board was postponed indefinitely.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec.*

GEORGE A. KENYON.

George A. Kenyon was the son of Deacon Gardiner S. and Harriet E. Burdick Kenyon. He was born in Hopkinton, R. I., Jan. 30, 1853, and died in Hope Valley Feb. 23, 1905, aged fifty-two years. His entire life was spent in the town in which he was born. From his early boyhood to the time of his death he exhibited a manly dignity which was worthy of note. The writer, after an intimate acquaintance with him during this long period, can testify to this fact from personal knowledge. He was never known to speak a rough or a vulgar word; he had no use for such conversation. On April 21, 1866, when thirteen years of age, he publicly professed Christ by the ordinance of baptism, which rite was performed by the late Rev. S. S. Griswold.

Soon after, he was received into fellowship with the Second Seventh-day Baptist Church of Hopkinton, of which Elder Griswold was then pastor. This profession was always held sacred by him and honored by a quiet, but nevertheless a consistent Godly life. He loved Christ and his church with a deep and abiding love. As long as his health would permit he was a regular attendant at the Sabbath service; he was a lover of music and filled a place in the church choir for a long period. For several successive years he was assistant superintendent of the Sabbath-school, and later was superintendent of it for several years. He often served as an efficient teacher, for different periods, when his services were needed. Before he was eighteen years of age he commenced teaching in the public schools of his town. While serving in this capacity he was faithful—never feeling that he could do enough to satisfy his ideal in school work, which took a decidedly high rank in his view of its responsibilities. He was never satisfied unless the order and recitations in his school were of a high character. He once remarked to the writer, in this connection, "My ideal of order is such that I would not be satisfied with what many others would." For many years he was employed by the Nichols and Langworthy Machine Company, in connection with their farm work. In this responsibility, as in all the other varied responsibilities of his life, he was faithful and never satisfied unless good results followed his untiring efforts.

On March 4, 1880, he was united in marriage with Miss Sarah D. Langworthy, daughter of Dea. Josiah W. and Tacy (Witter) Langworthy. To them was born one daughter, Ethel May Kenyon. In this new relation of home life he was always devoted and true. His home was his throne. Frivolous outside attractions were always made secondary in a marked degree to those connected with his home. If he had occasion to visit the village store or post office after his day's work was done, a quick return to his home and family always followed, and with them he could almost invariably be found. He won the highest respect of the community in which he lived. A near neighbor was heard to remark of him, just as the funeral procession passed his door, "It would be hard to find a man whose daily life, conversation and dealings with his fellow men excelled the life of Mr. Kenyon."

The funeral was held at his late home in Hope Valley, Sabbath afternoon, Feb. 25, his pastor, Rev. L. F. Randolph officiating, assisted by Rev. Alexander McLearn of Rockville. The text used for the occasion by Mr. Randolph was: "And the Lord showed him a tree which, when he had cast it into the waters, the water was made sweet."—Exodus 15:25. Three selections of music were rendered, "The Homeland," "Peace, Perfect Peace," and "We Will All Meet at Home." The bearers were his three brothers, Alexander C., H. Gillette, and Albertie D. Kenyon, and William L. Kenyon. Thus has passed from earth a noble Christian man, whose memory will be sweetly cherished by many who knew him. The writer feels a personal loss by his death which time will never efface, but that loss will be sweetened by the thought of a reunion in Heaven, and by the fact that earth's loss is his eternal gain. May the dear family who tenderly cared for him, the aged father and surviving brothers, be supported in their loneli-

ness and sorrow, by the precious promise given by our Saviour that "the pure in heart shall see God." Such was the life and character of our brother who was firmly grounded in the faith of our Lord and Saviour Jesus Christ, and faithful, even unto death. There is also a comforting thought in these beautiful words of the poet:

"A little way, I know it's not far
To that dear home where our beloved are.
* * * * *
"A little way, this sentence I repeat
Hoping and longing some sweet
To mingle with the bitter. From thy hand
I take the cup I cannot understand,
And in my weakness give myself to thee,
Although it seems so very, very far
To that dear home where our beloved are,
I know, I know
It is not so.
Oh, give me faith to feel it when I say
That they are gone—gone but a little way."

A. A. LANGWORTHY.

READING CIRCLES.

Reference has been made to reading circles, for the study of Sabbath literature. It has been asked, Can such circles be maintained and made interesting and really inviting to Bible students? It is obvious that such a circle could not be sustained without care and thought, and persevering effort. But organized with suitable officers, living near each other, so they could consult and suggest a line of thought for each meeting, the interest could be maintained, and all be benefited.

The love of study, and a desire to be more useful, would unite the members in bonds of fellowship and carry them to greater excellence in social life. Such a circle would be a light in any society, a defence for the truth, and a help to every good work. Some, in nearly every community, are waiting for the touch of Christian sympathy, to help them to understand the Divine will. They lift their imploring hands for help, for suggestions, for encouragement, as they seek to plant their feet upon the commands of God, in the name of the dear Redeemer.

What a field for Christian effort. There are hungry souls on every side, who are in doubt and darkness with reference to the claims of the Bible Sabbath. Write before circle, "Golden" "The Golden Circle for the Study of Sabbath Literature." The Revelator says, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich."

In such a circle, we should find the gold which makes us rich in faith and in good works.

L. M. C.

DERUYTER, N. Y.

RESOLUTIONS.

WHEREAS, It has pleased our loving Father to call to his heavenly home our brother Orwin Ford, who, as a student in the College, had been a faithful member of the Salem Christian Endeavor Society, and an earnest worker in all departments of church work, therefore be it

Resolved, That we, the members of this Society, in loving remembrance of his noble service and active Christian life, earnestly desiring that such triumph of faith may be ours, and that we, like him, may be able to say at life's close, "I am not dying, but going to live."

Resolved, That we extend our heartfelt sympathy to the father, mother, sisters and brother, and earnestly pray that the God of all comfort may abundantly bless and comfort them.

L. D. LOWTHER,
MRS. G. H. TRAINER,
ELSIE B. BOND,
Committee.

A sunny temper gilds the edges of life's blackest cloud.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.
THE LOVE OF THE FATHER.

REV. T. J. VAN HORN.

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke 15:20.

Through the medium of this verse we have only a partial analysis of the love of the Father. We see its far-reaching character, its compassion, its eagerness, its tenderness. The first of these is sufficient to awaken never-ending wonder and admiration. "A great way off his father saw him." One of the most wonderful representations of this aspect of God's love is that story in this chapter of the shepherd who left the ninety and nine sheep and went out across the deserts, over mountains and into the darkness of the night seeking the lost one of the fold, "until he find it."

God has a great variety of ways of searching those who are far away. One of these agencies is the memory. This poor young man had a memory which somehow linked present poverty with past plenty. He recalled the many loving things done for him, the bountiful blessings provided for his happiness, and the generous provision made even for the hired servants. Memory was there a "messenger of love," winging its way to the far country in the day of his calamity. While life continues the influence of a pure home life cannot be entirely effaced. There are times when it would seem that parental love and religious teaching count for nothing. "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap.... He that soweth to the Spirit shall of the Spirit reap life everlasting." That text of Scripture which is planted in the tender soil of a child's heart is likely to bear fruitage unto eternal life, though it may seem to lie dormant through years of neglect. The memory of that Edenic home life in the infancy of the race can never be forgotten, and there will abide through all time the yearning for purity, peace and a Father's love.

"Down in the human heart,

Crushed by the tempter,
Feelings lie buried

That grace can restore.
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate once more."

God understands our thought afar off. He understands the secret workings of the mind. And on the wings of infinite love there flies the message that, just at the opportune moment, summons the wanderer out of his exile. "But when he was yet a great way off his father saw him." From his standpoint how far off he was. But God's love annihilates time and space when He goes out to save the lost. When anyone purposes to do right and serve God by forsaking sin, no chronological instrument can measure the time between that resolve and his being enfolded in the arms of his Father's love. God is looking out from the windows of Heaven and His love is swift to see the first movement of the soul Godward. When that young man's memory of his childhood home stirred him to the resolve to return, God was then girding the boy with the power of action "and he arose and came to his father."—*The Messenger of Love.*

FROM REV. G. VELTHUYSEN.

Not without a great deal of fear I sit down to write you a report of my labors during these last months. I have the consciousness that what I have to tell has not that degree of importance to be worthy of publication in our dear SABBATH RECORDER. And it is the same reason that commonly makes me so timid for such a report. But I feel I cannot longer keep silence.

In the general sickness during this winter season in this town I also took my share of it. About four weeks I was bound to bed, first, and afterwards to my room, because of influenza, so that during a month I could not do any work in the congregations of the church or in public. Otherwise, by the grace of God I was constantly busy for our Master's cause in different directions and forms of labor, in and out of Haarlem. Except said indisposition, I have enjoyed good health and bodily strength; nay, it seems indeed that as I grow older I become stronger.

The services in the Haarlem church are kept up regularly and with great blessings to our hearts. Of the little flock not one member stays out of any of the meetings, unless for good reason, and I cannot tell how great the good is that God gave again during these last months by the common studying of the Holy Scriptures: more particularly now by the study of the prophecies of God. Peace and harmony are still reigning in our midst, and may the grace of God keep us constantly in this blessed way.

December 10 was my seventieth anniversary. O, I cannot tell how joyful the Lord made me at that time by the manifold and warm expressions of love and sympathy of our brotherhood in this country, and besides, of the temperance people of other denominations that are not so narrow-minded as to withdraw themselves from laboring in this cause with, and under the leading, of a "Sabbath-keeper." Indeed, it was a real feast to me, and I could not but humble myself before God, seeing and feeling that He has given me, poor sinner, such a place in the hearts of the children of God. O, it was indeed a spur to more faithful service, in which His Spirit may enable me. Since I wrote to you before, two members, by baptism, were received into the Haarlem church.

Not long ago, the minister of the Dutch Reformed Church at Noordwykerhout gave me his pulpit to preach before his people in behalf of temperance. It was the time of the ordinary service, and he trusted to me wholly the leading of that service. At the end, he and his Consistory expressed their gratitude, first because of what they learned concerning the principles of Christian temperance, and then because of the plain and earnest preaching of the Gospel of salvation, they had heard. Now, in my opinion, it is a gain for the cause of our Master, when non-Sabbath-keeping Christians learn that they made a mistake as long as they believed that the real evangelical spirit is oppressed against the Sabbath of the fourth commandment. And just the disappearing of such a prejudice is my great joy in God.

Striking proofs of our Heavenly Father's providential care for our daily wants, and the wants of our labors for Him we, Mrs. Velthuisen and myself, experienced again in this last time. Indeed, it is good to be quick to trust in the Lord, serving Him as well and as faithfully as we are able to. He always comes with His

help in His own time, that is at the good, at the right time.

O, for a rich blessing on all the laborers of love of every one, who serves God, in Christ Jesus.

HAARLEM, Feb. 28, 1905.

FROM REV. D. H. DAVIS, D. D.

The revolution of Old Sol has brought us again to the Chinese New Year. This greatest of all days of the Chinese calendar has occurred this year on Feb. 4. It is the great Sabbatical day of the Chinese, and coincided this year with the Bible Sabbath. Upon this day scarcely a person, or a vehicle, was to be seen on the streets, where the evening previous, it was almost impossible for one to press his way through the dense crowds. The cessation of business will continue for several days. Five days is the usual length of time for those engaged in trade, while the official and literary class do not open their doors until about the 20th. This is also the usual time for reopening the schools.

Many wonder how it is that the beginning of the Chinese year varies so widely from that of Western nations. Although it may seem to us a varying quantity, yet it is determined by a fixed law, always beginning with the first day of the new moon after the sun has entered the constellation Aquarius, and hence it may vary from the 21st of January to the 19th of February. It must always fall within these two dates.

This New Year holiday season is one in which the god of pleasure seems to grant unrestrained license to the vices of those who worship at his shrine. There is no time in the whole year when Christians are subject to such great temptations. It sometimes seems to us unfortunate that there should be a vacation in our mission schools at such a time as this. The occasion is one of great anxiety and earnest prayer, that those pupils who have become Christians may stand fast in the faith and liberty wherewith they have been made free. If they can only remain steadfast they may be messengers of light and truth, and thus the occasion may be a means of extending the influence of our work, in dispelling some of the darkness of their homes, and hastening the glad time when the truth of God shall be the light of this land. This is the earnest desire of all of our hearts. We are anxious that the year 1905 shall be one of especial blessing on the work, and I feel that we ought to have faith to believe that it will be so. It is written "according to your faith be it done unto you." "By faith the walls of Jericho fell down" and the children went in and possessed the land. It is through reliance on the same Almighty arm of strength that we are to subdue this heathen land to the reign of our God. We are under the command, and in the service of, the King of kings, and the Lord of lords, and we ought to be confident of the ultimate victory. The task given to Seventh-day Baptist missionaries calls for the exercise of the strongest faith, for they have not only to encounter the strongholds of Buddhism, and Taoism, and the more ethical teaching of Confucianism, which makes the superior man self-sufficient and thus blinds his eyes to the way of salvation, but aside from all this they have to encounter a form of heathenism promulgated and practiced by professed Christian missionaries which is more difficult to contend against than the rankest heathenism, for it is so interwoven with Christian teaching that it is difficult for those who are taught to know

that it is a vestige of heathenism still remaining in professed Christianity.

I refer to the observance and teaching of Sunday for the Sabbath of Jehovah our God. The influence of the Sunday observing missionaries is strong, numbering now about 3,000, and those who are at all inclined to accept Christianity naturally go with strongest force, where they will be apt to get the most material help in business, and in other things. Those who observe Sunday do not generally wish to employ those who keep a different day from themselves, and the heathen have no place for a Christian in their business. The Chinese are like other nations, possessed of a human nature, with needs that must be supplied, and when they give up their heathenism for Christianity, being unacquainted with Christian teaching save as they are taught it, they of course do not see any serious objection to uniting themselves with the Sunday churches, as they have had no previous knowledge of this truth, they most naturally follow the example of their teachers, and go with the multitude. This condition of things makes our work on this field extremely difficult. But notwithstanding all these difficulties we must not think that our work is in vain. The teaching which we are giving the Chinese in our various lines of work cannot be lost. It is, I believe, accomplishing as much for the enlightening and evangelizing of this nation as that of any other equal number of workers. Although the individual influence may, at times, seem to be lost in the great aggregate, yet it is not so, for the whole is made up of unit being added to unit. We know what every ray of sunlight that issues from the sun, though it may seem to be lost in the united glory of the whole, yet each individual ray produces its own effect on the life of the world. The blending of the individual rays constitutes the glory of the sun, so I love to think that every ray of pure light going out from individual Christian lives constitutes the glory of Christ on earth, and not one single ray can be lost, no matter where it falls. A ray of light may dispel the darkness here, and unfold a beautiful flower there, or paint the splendors of the rainbow, but which ever it does it has fulfilled its mission, and so I believe that it is with the light of God's truth dispensed by his people all over the world.

We are sometimes wont to be cast down, and feel that our work in the China mission is lost. We see some of our students go out from our school into their heathen homes and appear to be lost in the darkness of the heathenism that surrounds them. Has the work in their case been really lost? I am encouraged to believe it has not been lost but bears an important part in the evangelization of this land. Students go from us into other institutions. We are too apt to think that we have spent our time and money for naught. Is it really so? Will the teaching that such pupils have received at our hands go for naught in the general knowledge and in the character which they may ultimately develop?

Sometimes we on the field, but I believe more frequently the people in the home land, are discouraged because the work here does not make more rapid progress and give larger visible results. We should encourage ourselves to greater faith and more diligent effort when we see that notwithstanding the mighty difficulties in the way of progress, yet we have been making steady advancement.

I would like here to make mention of one instance. A young man several years ago was a pupil for a time in our city day school. He then left us and was awhile in connection with the London mission, then he went to the north of China, but on account of the troubles there he returned again to Shanghai and is now in charge of a school in the native city. This school has been very highly spoken of by foreigners who have visited it. This young man seems to be pleased to count himself as one of our old students and shows himself very friendly. I am glad to think that we had some part in giving to him his education, which he is now using for the instruction of the children of his own country, and so the circle of the influence of that work will go on ever widening. The fruit of the seed cast upon these turbid waters may be gathered after many days. God will see to it that his truth does not decay until it brings forth fruit to his own glory.

MEETINGS OF THE AMERICAN BAPTIST MISSIONARIES.

A General Conference of the American Baptist Missionaries was convened Feb. 2 to 7, in Shanghai. This meeting, although called a meeting of the American Baptist Missionaries, did not include all Baptists. It was strictly a meeting of the missionaries of the Southern and Northern Baptist Boards, who have, like the Southern and Northern Presbyterian Boards, effected a co-operative union. This Conference has been for the purpose of discussing questions relative to united effort in the carrying on of certain lines of work. They have already established a publishing house in the south at Canton, for the printing of Baptist Bibles and other literature. The attitude of the American Foreign Bible Society refusing to print Bibles with the term for baptism, which Baptists desire, has driven the Baptists to print on their own account. The American Bible Society have stubbornly refused to grant any Bibles printed with the term meaning immersion, while they have been liberal enough to print Bibles with no less than three Chinese terms for God for other different missions. Baptists in America would do well to let their contributions for Bible work in China flow into this organization, rather than into the American Bible Society, that only prints Bibles with the term that means sprinkle.

One of the most important questions discussed in this meeting was the establishing of a Baptist College and Theological Seminary. After a very lively discussion, it was voted unanimously to establish such an institution in Eastern Central China, which probably means Shanghai. The Southern Baptist Board are already committed to this enterprise and having, I believe, some \$50,000 in hand for the purchase of land, and the erection of buildings, they are anxious that the Northern Board shall unite with them, and thus make a much stronger and larger institution. In this matter the spirit of unity seemed to have arrived at a welding heat, a very important stage for the accomplishment of the best results in Christian work.

I was most cordially invited to attend the meetings and participate in the discussions, but not feeling myself really identified with them I deemed it better to simply listen, which I did with great interest, and I trust with profit. I shall avail myself of some of their Baptist publications for use in my work. I expect our observance of the Seventh-day will prevent our

being very closely associated with them in their work. Some of their members, however, have expressed a strong desire that we should be allowed a place with them. It would be exceedingly pleasant if such could be the case. It is very inspiring to meet with such a body of earnest workers.

PROFESSOR JENKS ON MISSIONARIES.

It was my good pleasure on last Sunday evening to listen to an address by Rev. C. E. Darwent, pastor of Shanghai Union Church, who reviewed, on that occasion, Professor Jenks' paper on "Missionaries." The preacher took for his text John XII: 46: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Professor Jenks' article, which I have before me, was written from a political standpoint. He has probably not said all that he might say on the question, and if he were interrogated he might modify some things he has said, but here it is, as printed, and we deal with it, as it comes to us.

Every one who has traveled in the East knows well the unsavory stories that are circulated about missionaries. These stories have been handed down from generation to generation, from time immemorial, stories without the shadow of truth in them, but yet accepted by the traveler as true. It was quite impossible for the missionary question to be dealt with, from the political standpoint. Are missionaries to trim their sails to the liking of the Chinese mandarins? Are they to be kept out of China because they introduce a disturbing element? Are they to be like timid rabbits that hide away at the first sign of trouble and danger? Certainly not. Politicians always know what the missionary should do better than the missionary himself, so one might think from the way politicians write. The man who has not the job to do can, of course, tell the other fellow just how to do it. Professor Jenks admits that missionaries do a considerable amount of good. This is faint praise, indeed. Missionaries should be restricted in their work because their teaching introduces a disturbing element into the country. It creates factions, makes the Chinese disloyal to their government, makes trouble for the officials and the foreign ministers and consuls. It is readily admitted that the introduction of Christianity into any country creates a "considerable amount of trouble." It is always thus, where truth comes into contact with the darkness. Darkness has no fellowship with light. Superstition and error do not like to be disturbed. But it cannot be helped, the conditions of progress demand it. The rank weeds of the field might object to being dug up, of course they would, but it has to be done. Heathenism and error do not like to be disturbed, but they must be rooted up and destroyed, although it may give our foreign ministers and consuls "a considerable amount of trouble." You talk about excluding the missionary from China. Why, it is just impossible, if there was an exclusion law, you would find them coming in dry-goods boxes. They must come. They are under the high commission, "Go ye into all the world and preach the Gospel to every creature."

You talk about the disturbing element of Christianity; what about the introduction of railways? Have they met with any opposition? Did the Chinese want them? No. But you say *Mask-eyi* (never mind), they are a necessity to

the progress of the country. What about the introduction of kerosene? Does the tallow-candle maker want it? No, But say mask-kyi, kerosene gives better light. China must have it.

There may be some light in the ancient religions of Asia, but this light is like the light of the stars that shine in the darkness. What do we want of the stars when the sun has risen? These pale away and become invisible in the surpassing brightness. What little good there may be in the heathen religions is so covered up in the rubbish of superstitions and ceremonies that it is hard to find. Suppose you want a good, solid, clean meal. Here in a shop, where there has just been a fire, are kernels of rice scattered all about under the debris, and by scratching around, as the beggars do, you might get a little dirty material together, but here by your side is a bag of clean, good rice. Which would you select? The Chinese would take the clean rice. A very good illustration for an oriental congregation.

Reference was made to missionaries interceding for their converts in law cases. The speaker said this was not so much the fault of the missionary as the fault of the Chinese government, which failed to administer justice. If justice were given there would be no disposition for missionaries to intervene on behalf of their converts. It is quite true that some unscrupulous Chinese have sought the help of the missionary in their trouble, but missionaries do not as a rule give help to such.

Jesus and his apostles were often arraigned before the tribunals of their time. Christians cannot always keep themselves from judicial halls, if they would stand for the right. This ungodly world will always cry out against Christianity and oppose its light, saying, "These that have turned the world upside down have come hither also."

Let the revolutionary work that is being done by the heralds of the Gospel go on, until Jesus shall become the light of the whole world, in the effulgent glory of which, the infinitesimal light of heathen systems of religion, shall pale away into oblivion.

CHINESE STUDENTS FOR AMERICA.

The North China Daily News of Jan. 21 tells us that the O. & O. Steamship Coptic, on its last homeward trip, took six Chinese students to America for the purpose of taking college courses. These are the first students who have attempted to enter the United States since the modification of the exclusion act. These students are from the Nanyang College of Shanghai and located only a few miles west of our mission. It is to be hoped that the doors of America will be kept open to those who wish to avail themselves of the advantages of our institutions of learning. The indignities shown to many of the Chinese who have wished to enter our country has been a stigma on our boasted freedom. It is strange that the Chinese are willing to have anything to do with a country that has treated them in this way. But the ban has now been in a large measure removed, we may expect that many others will seek the advantages which our educational institutions offer them. Every true lover of China will rejoice to see China sending forth her young men to western countries for education. These young men cannot go through a course of study in America without being themselves changed in their attitude toward other nations and getting new

ideas of what a government ought to be. The reformers of China are those who have learned from other nations, but every true reformation must be based upon the truth of God, worked out into individual and national life. We hail with joy every indication and every means that tend to the enlightenment and Christianization of China.

RELIGIOUS MEETING.

Just now the meetings of the week of prayer are being held with the native churches with a good degree of interest. It is proposed that next year these meetings be held at the opening of the foreign New Year instead of the Chinese New Year. I am hoping that we may be able to hold some extra meetings in our native city chapel during the holiday season. It will be too late to ask your special prayers for these meetings but you can all pray that God may bless our work. We earnestly ask you to pray that every department of the work may be abundantly prospered during the present year.

WEST GATE, SHANGHAI, CHINA, Feb. 6, 1905.

A CORRECTION.

In my article in last week's RECORDER, page 168, on the "S. D. B. and U. B. General Conferences Compared," are some transpositions of parts of sentences that make it almost impossible to get the sense of the writer. At the bottom line of the first column, the words: "Among United Brethren, not one in," should be joined with, "one hundred was ever at Conference," in the sixteenth line of the second column, and in the fifteenth line of the second column the words, "If the United Brethren and others, with," should be placed just before the top line in the same column, making it read, "If the United Brethren and others, with their ecclesiastical church polity, invested with legislative, judicial, and even executive powers, with immensely more vital business than our Conferences, can get along with Quadrennial Conferences, why cannot Seventh-day Baptists with only advisory business, do the same?"

How these transpositions occurred I can not tell. But the corrections above will help to clarify, we hope. M. HARRY.

NOTE.—The transposition of lines are a frequent occurrence in Linotype correction, and often escape the closest scrutiny. MANAGER.

Thoughts are things which give complexion to your life, just as certain insects are colored by the leaf on which they feed.

It is not so much what you say to the children that charges the atmosphere of your home, as it is the spirit of your life, the temper you exhibit, the ends which you live for.

The Business Office.

We are now ready for business. Our second Linotype is now in place, and in running order, and never in its history has the Publishing House been so amply equipped for the rapid and economical production of printed matter.

If those of our readers who are indebted to the Publishing House would now remit, we would be able to make the payments required to complete the purchase of our first machine.

We are ready to do our share of placing your Publishing House on a sound basis, but don't neglect your part. The richest corporations in the country require the prompt settlement of their accounts, and their patrons expect it. The same treatment is due your Publishing House.

Woman's Work.

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

WORK.

HENRY VAN DYKE.

Let me but do my work from day to day, In field or forest, at the desk or loom, In roaring market-place or tranquil room; Let me but find it in my heart to say, When vagrant wishes beckon me astray, "This is my work, my blessing, not my doom; "Of all who live, I am the one by whom "This work can best be done in the right of way."

Then shall I see it not too great, nor small, To suit my spirit and to prove my powers; Then shall I cheerful greet the labouring hours, And cheerful turn, when the long shadows fall At eventide, to play and love and rest, Because I know for me my work is best.

SAVE THE BIRDS.

A German society corresponding in some ways to the Audubon Society of America, has taken a more advanced stand than we have in this country for the preservation of birds. They have sent out circulars to the women of Berlin, asking them to refrain from wearing birds in their hats. They also make it clear in this circular, that it is the duty of any member of the society who shall meet a woman on the street, who is wearing a bird in her hat, to ask her to remove it. In case she refuses, he is to use force in the removal of the bird, if necessary.

The society has made provision for any trouble that may arise from such action, by promising to meet any legal expenses that may be incurred.

The results of this aggressive work will be watched with much interest by the bird-lovers and defenders of this country.

WOMAN'S BOARD RECEIPTS.

Receipts in January.

Table with columns for location, organization, and amount. Includes entries for Plainfield (N. J.) Woman's Society for Christian Work, Milton (Wis.) Ladies' Benevolent Society, Hammond (La.) Thank-Offering, New Market (N. J.) Ladies' Society School at Fouke, Welton (Ia.) Ladies' Benevolent Society, Walworth (Wis.) Ladies' Society, Gentry (Ark.) Woman's Missionary Society, Alfred (N. Y.) Woman's Evangelical Society, Berlin (N. Y.) Ladies of the Church, Milton (Wis.) Ladies' Benevolent Society, Mora (Minn.) Mrs. Carrie Green, Home Missions, Milton (Wis.) Bequest of Mrs. Catherine Reynolds, Chicago (Ill.) Ladies' Society, Phenix (R. I.) Miss Josephine Stillman, Phenix (R. I.) Mrs. D. C. Babcock, Ashaway (R. I.) School at Fouke, Ark.

Table with columns for organization and amount. Includes entries for Alfred Station (N. Y.) Ladies' Evangelical Society, Tract Society, Missionary Society.

Receipts in February.

Table with columns for organization and amount. Includes entries for Riverside (Cal.) Miss Gelsie Wooley, Westerly (R. I.) Woman's Aid Society, RECORDERS, School at Fouke, Mrs. M. G. Townsend, Milton (Wis.) Bequest of Mrs. Clarissa Vincent, Foreign Missions, SABBATH RECORDER, Salem (W. Va.) Ladies' Missionary Society, Daytona (Fla.) Mrs. W. P. Langworthy, Brookfield (N. Y.) Mrs. Anvernette A. Clark, Tract Society, Missionary Society, Leonardsville (N. Y.) Woman's Benevolent Society, Tract Society, Missionary Society, Miss Burdick's Salary, Board Expenses.

MRS. L. A. PLATTS, Treas.

WHAT AND HOW SHOULD WE GIVE?

PHEBE A. STILLMAN.

Tithing is an Old Testament requirement. The first mention that is made of tithes in the Bible is Gen. 14 : 20 concerning the giving of tithes to Melchisedec by Abraham. The next mention is Gen. 28 : 22, when Jacob fleeing from his brother's anger awakes from the sleep in which he dreamed that he saw angels ascending and descending a ladder connecting earth and heaven and vows unto the Lord that if he will bless him with food and raiment and permit him to return in peace to his father's house, that he will return a tenth to the Lord of all that will be given him. In Lev. 27 : 30 it is said that all the tithe of the land is the Lord's and in verse 32, of the same chapter, all of a tenth of the flocks and herds. In Numbers 18 : 20-24 the Lord explains to Aaron that He is the Levite's part and their inheritance, therefore they should have no inheritance among their brethren. "But the tithes of the children of Israel which they offer as a heave offering unto the Lord I have given them for an inheritance." In Deut. 14 : 29 the stranger, the fatherless, and the widow within the gates are included with the Levites as the recipient of tithes.

In the Old Testament times the people thought of God as a being of like passions as themselves, a jealous God whose anger could be propitiated by offering unto him as burnt offerings the choicest of their flocks and herds, but even in those early days, the devout caught glimpses of something better, as, "to obey is better than sacrifice," and that none of the so-called giving to the Lord can add to his possessions, "for the earth is the Lord's and the fullness thereof, the world and they that dwell therein."—Psa. 24 : 1. "All the beasts of the forest are mine and the cattle upon a thousand hills."

The New Testament teaches a much more spiritual and advanced doctrine upon the subject of giving than the Old. The first idea that is taught in the parable of the talents (Matt. 25 : 14-30) is, that God is the ruler and the possessor of all things; the second, that the possessions of his subjects are loans entrusted to them

according to their abilities; the third, that he requires all to make the best possible investment of their loans; the fourth, that they must return all that is entrusted to them, both principal and interest, at the maturity of these obligations; the fifth, that each person will be held to a strict account for what he returns to the Lord. Christ also teaches that his followers should not only be willing to give, if necessary, all their possessions, but life itself for his sake. In Romans 12 : 1 St. Paul says: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice to God, which is your reasonable service."

Many seem to have the idea that to give for the Lord's cause one must give for the support of the church, for foreign missionary work, for the publication of the Tract Society, or for a theological seminary. Outside of our denominational work are many equally imperative calls for giving for the furtherance of Christian work, so that a fair proportion of what we give should be consecrated to that work. Not that less should be given for church and missionary purposes; for many of our pastors are handicapped and their influence for good greatly lessened on account of the insufficiency of their salaries to meet the demands of the times. Those who could give a fourth of their income should not feel a self-complacent satisfaction in giving less than that amount. All should give according to the means which God has placed in their hands. If all considered their so-called possessions as loans from the Universal Father and all mankind as his children, the church and all other benevolent institutions dependent upon voluntary giving for support would thrive as they have never thriven since the Apostolic days.

We should never measure our giving by what others give, or for the applause of men; but whenever possible, to have our gifts known only to Him to whom we must render an account for all which he has entrusted to our keeping. The value we place upon a gift depends almost entirely upon the giver and the spirit in which it is given. A gift is blessed of God according to the prayer, love, sympathy, and self-sacrifice that accompanies it. Christ clearly shows this difference when commenting upon the gifts of the rich men and of the poor woman.

Our service to our brethren is measured not only by the money but by any service rendered to them. There are many ways in which all may effectually serve God in which money is no element. Whatever good we can bestow upon those needing our assistance, Christ regards it as bestowed upon Him. Recently in one of the boroughs of New York a poor Irish laborer lay at the point of death. Poverty forbade the employment of a nurse and the wife worn out with watching requested neighbor after neighbor to watch one night with her husband but all with one consent began to make excuse, until she applied to a carpenter who had been at work all day. He cheerfully went to the bedside of the dying man and cared for him through the long winter night, bestowing no criticism upon those who had refused to minister to the wants of the dying.

The person is a great benefactor who gives a public library or who endows a college or hospital, but no greater than he who gives employment on farm, factory, or shop to the otherwise unemployed, paying them as good wages as cir-

cumstances will permit and treating them as children of the same Heavenly Father as themselves.

The greater a man's possessions, the larger and more varied are his obligations. PORT RICHMOND, S. I.

"GOD GAVE ME"

God gave me a little light To carry as I go; Bade me keep it clean and bright, Shining high or low; Bear it steadfast, without fear, Shed its radiance far and near, Make the path before more clear With its friendly glow.

God gave me a little song To sing upon my way, Rough may be the road and long, Dark may be the day; Yet a little bird can wing, Yet a little flower can spring, Yet a little child can sing, Make the whole world gay.

God gave me a little heart To love what'er he made; God gave me strength to bear my part, Glad and unafraid. Through thy world so fair, so bright, Father, guide my steps aright! Thou my song and thou my light— So my trust is stayed.

—Selected.

SECRET OF A LONG LIFE.

You sometimes see a woman whose age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends. She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is a secret of a long life, and a happy one.—Selected.

HOME NEWS.

HOPKINTON, R. I.—We confess our love for THE RECORDER in its departments of Christian work. The Home News is like real letters from those we love in common and spiritual fellowship. Some of our people are sick. During the last twelve months a number in this Church and community have died. In the month of January a series of extra services were held at the church by the pastor. Brethren and sisters came from Ashaway and joined in the service, and good was done. Some people thought the meetings closed too soon. The Church and Bible school maintain steadily their weekly services.

L. F. R.

"To give light and save life"—that is the inscription on the Eddystone Lighthouse.

Live and help live. Seek the truth and shine it out.

Children's Page.

FALSE KINDNESS.

The softest little fluff of fur!
The gentlest, most persuasive purr!
O, everybody told me that
She was the "loveliest little cat!"
So when she on the table sprang,
And lapped the cream with small red tongue,
I only gently put her down,
And said, "No, no!" and tried to frown;
But if I had been truly kind
I should have made that kitten mind!

Now, large and quick, and strong of will,
She'll spring upon that fable still,
And, spite of all my watchful care,
Will snatch the choicest dainties there;
And everybody says, "Scat! Scat!"
She's such a dreadful, dreadful cat!"
But I, who hear them, know, with shame,
I only am the one to blame,
For in the days when she was young,
And lapped the cream with small red tongue,
Had I to her been truly kind
I should have made that kitten mind.

—Kindergarten Review.

HOW THE MEASLES GOT PEGGY.

JEANNETTE R. BERG.

"O dear," sighed mother, despondently.
"What's the matter, mummy?" anxiously
asked seven-years-old Peggy.

"Nothing just now, honey," answered mother,
"but I'm so afraid that something will be
the matter."

Peggy began to look rather sober, but she was
soon reassured when mother smiled.

"Don't look so down-cast, girlie. I'm just
a little bit worried for fear you will get the meas-
les. You know every one of the five little Blakes
are down with them, and I don't know how
many others besides. So you see, I think there
are enough without Peggy having them. I
wouldn't mind, if I were able to take care of
you, but I simply could not stand a seige of the
measles."

Mother had been very sick herself, and that
was why she so dreaded having Peggy down
with measles. But Peggy had no thought of
catching them. She laughed as she said, "Why
mummy, are the measles so very awful bad?
I heard Mrs. Blake say she was real glad the
children had them."

"Perhaps she is," said mother, "but anyway
I don't want you to have them. I'll have to talk
it over with father, and see what we can do to
keep the Measle-Man away."

So the next morning she told Peggy what she
and father had decided to do, and Peggy was
so delighted that she raced out of doors, and
ran three times around the big oak tree. She
always did that when she was very much ex-
cited; and, as she was now especially excited,
she ran around the fourth time. You see, moth-
er and father had decided to send her to grand-
mother's, to stay for a couple of weeks. Peg-
gy's only cousin, Jack, lived there, and they
always had the best of times, when Peggy came
to visit. In less time than it takes to tell you,
the little suitcase that was one of Peggy's
Christmas presents, was packed, and off she
started.

Of course grandmother was delighted to see
her, while Jack—well, he danced a regular In-
dian war-dance. Right after dinner, the chil-
dren rushed down to the barn, to play their fav-
orite game, "Indian." Did you ever play
"Indian?" It's a most exciting game, and Peg-
gy and Jack thought there was nothing like it.

THE SABBATH RECORDER.

They made themselves fiercer than ever before,
and marched up to the house to capture grand-
mother. She pleaded for mercy, and as a
peace-offering, handed out some delicious
cookies, which seemed to satisfy their savage
desires. One of David's famous stories seemed
to be the next thing in store; so off they ran to
ask him if he would please tell them a story.
Of course David—he was grandmother's hired
man—could not resist such entreaties, so the
children settled themselves down for a good
long story. I can not tell you what it was, be-
cause I did not hear it, you know. David
never would tell stories to any one else but
Peggy and Jack. And so the days simply flew
by; and the children thought they were having
the time of their lives.

One day, Jack came flying into the house, call-
ing at the top of his voice for Peggy, who was
quietly sitting in the library, listening to the
wonderful fairy tales that grandmother was
reading to her. "O Peggy," he gasped, "come
right out to the barn. I've found some dandy
red paint that David says he can't use, and if
grandmother says so, I can have it. We will
paint ourselves like real Injuns."

Fairy tales were instantly forgotten, as Jack
made this delightful announcement.

"Of course I will," and off they started. They
did not get very far though, for grandmother
called them back. "Children, you must not put
paint on your faces. Why, you will never get
it off."

"O, we won't put enough on for all that,"
cried Jack, reassuringly. "It will come off
quick enough." "O grandmother, please let us.
It'll be such fun," pleaded Peggy. Grandmother
still seemed a little dubious as to the paint com-
ing off so easily, but finally she gave in, after
the children had both solemnly promised that
they would only put the teeniest speck on their
faces.

They stayed down at the barn all the after-
noon. Peggy made a most charming squaw,
with the brilliant streaks of paint, smeared on
her cheeks, and Jack thought there never was a
handsomer young "Brave," than his own small
self. Then the supper-bell rang, and the beau-
tiful paint had to be washed off. To tell the
truth, Peggy was rather glad, for somehow or
other, she felt dreadfully tired. Her head ached
too, and that was a most unusual occurrence.
So, with the greatest alacrity, she started for
the house. They scrubbed and scrubbed, and
the huge red blotches on Peggy's face seemed
to get larger and redder, instead of coming off.
"I s'pect the skin'll come next," said poor Peg-
gy, as she rubbed in vain. Jack had gotten the
paint off his face very easily, and was assisting
Peggy. Suddenly, grandmother heard a ter-
rific scream, coming from the kitchen, where the
children were. She rushed out, just in time to
catch poor Peggy in her arms, and when Peggy
opened her eyes again, she found herself in
grandmother's bed.

"What's the ma-ater," she gasped.
"O nothing much," answered grandmother,
cheerfully; "only I guess the measles have come
to pay you a little visit." And Peggy declared,
ever afterwards, that she would "never play
Injun again," for she was sure that the old
paint had given her the measles. Grandmother,
however, only smiled as she told Peggy there was
no use in trying to run away from the Measle-

Man; for he would surely catch you, if you
did.

PLAINFIELD, N. J., March 14, 1905.

Young People's Work.

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

HELP US BRIGHTEN THIS PAGE.

Coming home from Nile, the conversation
waxed spirited, as the question of a Christian
Endeavor denominational paper came up. The
Corresponding Secretary and her consort were
the storm center around which the cohorts gath-
ered. The ample body of the Treasurer block-
ed the aisle. Two young student-pastors, leaned
forward from the next seat. The tall sapling
had plainly grown up between the perpendicu-
lar hills of West Virginia, while the sturdy
breadth of the other trunk was what you would
expect the fertile plains of Iowa to produce.

They were not exactly all talking at once; but
it approached that happy condition. There was
no occasion for the admonitory voice of a leader,
"Now, brethren, let no time go to waste." The
Editor was there, but he was listening—as usual.

Now, you are liable to hear more about the
little sheet which is being considered, but for
the present the Editor's main thought is directed
toward making the Young People's department
of THE RECORDER a great deal better.

We want a lot of bright, direct, wide awake
items each week. Long articles are not so much
read. Give us a single thought in spicy form.
Significant news, a good idea, a helpful method,
an edifying experience. You need not write it
yourself. Enlist some one else. A clipping
once in a while expresses a thought of your own.
Now this is what we want you to send us often.
Will you? EDITOR.

KEEP THE LIGHT REVOLVING.

Two men had charge of a revolving light, in
a light-house, on a rough, rocky coast. One
night, some accident happened to the machin-
ery, and the light did not revolve. There was
great danger that those at sea would mistake it
for some other light, and that ships would be
wrecked on the rocks; so the two faithful men
worked all night, keeping the light revolving
with their hands.

We, as Christian Endeavorers, must keep the
light of Christian truth revolving, even under
difficulties, sending it here and there into the
hearts of those around us, showing them that the
religion of Jesus Christ is real, and will guide
them past the rocks of sin and trouble into the
harbor of love and happiness.

MIZPAH S. GREENE.

THE VALUE OF COMMITTEE WORK.

There was no Christian Endeavor Society in
the church, and the new pastor was looking
over the field with a view to organizing one. A
member of the church, who seemed interested
in the young people, but who was inclined to
look on the dark side of things, said: "It will
not work here, for you cannot get the people, old
or young, to do anything through committees."
"All the more need of the society," replied the
pastor, as he continued on his mission, thankful
for the farther insight into the needs of the field,
and confident he was on the right track. Faithful
and conscientious committee work
brings things to pass in a society. It serves an
ulterior and important purpose in teaching our

young people to plan together. A consensus of
opinion in any matter, followed by concerted ac-
tion, commands success. CAL.

TREASURER'S LETTER.

The following letter was sent out by the Treas-
urer of the Young People's Board, Mr. Starr A.
Burdick, on the first of February. Up to date,
only two replies have been received. Read this
over and then gently jog your treasurer's el-
bow:

My Dear Workers for Christ:

You are doubtless aware that at our last Gen-
eral Conference the work of our young people
was changed somewhat, one of the changes be-
ing my election as Treasurer of the Young Peo-
ple's Board.

I am writing to your society hoping, by bring-
ing us closer to one another, to stimulate us all
to lives of greater service and usefulness in the
Master's vineyard.

There is a duty which every member of your
society owes to our denomination—your financial
support—and this is the matter which I wish to
bring before you more especially in this letter.

It is the desire of the officers of the Board to
raise \$600 this year for Dr. Palmborg's salary,
and in this way relieve the Missionary Society
of this expenditure.

We ought to give at least \$400 to the Tract
Society for the grand work they are doing.
This also calls for our liberal support.

However, the most important of all is what
we have to do among our own young people.
There has been a feeling among some of the old-
er workers of our denomination that we are not
taking enough interest in the work. It seems
best for us to send a few young people on the
field for the purpose of arousing deeper interest
and greater enthusiasm in the work and success
of our denomination.

This, of course, will cost money, but the Board
feel that in no other way can our funds be used
with so great possibilities for good as in this
movement.

It is the thought of the Board not to make ap-
portionments this year. We hope, however,
that each society will give all it possibly can to
this work.

As Treasurer of the Board, I wish to urge
upon each society and every member in such
society, the importance of systematic giving;
also that what you give, outside the amount for
your own church work, should go through the
Young People's Board.

The great amount of this work will fall upon
the shoulders of the Treasurer. If you do not
have a "hustler" filling that position, do all in
your power to make him "hustle"; if that does
not succeed, when your next election comes,
choose such a one for this position.

In closing, let me urge you all to put your
shoulders to the wheel and your hands in your
pocket-books, and thus working together we will
make the work of the Young People's Board
more successful than ever before in the history
of our denomination.

Yours for Christ and the Church,

TREASURER.

IN MEMORIAM.

As our sister Dora Gardiner Davis, a faithful
member of the Salem Christian Endeavor Society, has
passed from this life to the life beyond, we, the members
of this Society, desire to express our appreciation of
her loyalty to the society and her faithful work for
Christ and the church.

THE SABBATH RECORDER.

We feel that we have lost one who could always be
depended upon for prompt and willing service whether
in the choir, the Sabbath-school, the prayer-meeting, or
other departments of Christian work. In daily devo-
tions, in public worship, in Christian living, she was
conscientiously true to her pledge. Even in the last
months of her life, though suffering, she remembered
the consecration meeting and sent a verse of Scripture
to be read at the roll-call.

With a deep sense of our own loss, we extend the
most sincere human sympathy to the bereaved husband,
father, and family; and we prayerfully commend them
to Him, who alone can comfort and sustain.

In behalf of the Endeavor Society.

L. D. LOWTHER,

MRS. G. H. TRAINER,

ELSIE B. BOND,

Committee.

SALEM, W. VA.

REMARKABLE INSECT MUSICIANS.

Songs of birds add the trills of the toad and
tree-frog fraternity are about the only musical
sounds in nature that are throat utterances or
true songs. The great host of insect musicians
are performers upon instruments. Though they
play upon fiddles and castanets that are a part
of themselves, the sounds they produce are com-
monly of two kinds—those that use their wings
as instruments and those that do not. Of the
latter are the cicadas, or harvest flies, incorrec-
tly called locusts. These perform upon ab-
dominal plates like castanets. The true wing
performers are the crickets and long-horned
grasshoppers, or true locusts, of which the katy-
did is a characteristic representative. These
fellows—for it is always the males, the sports
and lovers of the insect world—perform sere-
nades by the hour on what might be called liv-
ing fiddles. Most insects are devoid of hear-
ing. The locusts and crickets possess acute
hearing. Their courtship is carried on entirely
through the medium of their serenades. The
males remain in one spot playing upon their in-
struments. The females, undoubtedly attracted
by these songs, seek the players with untiring
energy.

Most remarkable is the character of the
sounds produced in relation to the instruments
played upon. These instruments seem much too
flimsy to produce metallic and far-reaching
sounds. The sound-producing portion of the
wings is unlike the musical instruments of man.
But the tightened, parchment-like sounding
board and the manner in which the wings are
scraped together correspond somewhat to a
stringed instrument. With the crickets proper
the wings are raised almost or quite vertically
while stridulating. With the locusts the sound-
producing organs are elevated, so as to permit
a scraping motion.

Always the musical organs are attached to the
fore wings. The hind wings are used only for
flying. The fore wings of the cricket are for
the most part taken up by the sound producing,
tightly stretched portion. This part is strongly
but openly veined, and the toothed vein or bow
extends entirely across this horizontal portion
near its base. The roughened edge, where the
toothed bow scrapes, is upon the inner margin.
The right and left fore wings are precisely alike,
so that either may be used for the bow or the
fiddle.

BOIL IT DOWN.

The following story may be of interest to
some of our readers:

"He was just from college and had secured
a place on the reportorial staff of a morning
newspaper. His first assignment was over on

the West Side to report a fire. He wrote it up
in grand style, making a half-column article of
it, beginning thus:

"Suddenly on the still night air the shrill
cry of fire, and simultaneously the devouring
tongue of flame, whose light played along the
roof's edge, had caught the eagle eye of the mid-
night watcher, leaped forth, no longer playful,
but fierce and angry in its consuming greed.
Like glowing, snaky demons, the lurid links en-
twined the doomed building; in venomous
hisses and spurts the flames shot into the over-
hanging darkness, while from every window
and door poured forth a dense sulphurous vap-
or, the deadly, suffocating breath of an im-
prisoned fields, etc.

"Next morning the embryo journalist was up
early to see how his brilliant effort looked in
print, and this is what he read:

"Mike Mahoney's grocery, at 216 North
Desplaines Street, was destroyed by fire last
night. Loss, \$200; no insurance."

GOVERNOR UTTER AND THE INAUGURATION.

The *Utica Herald-Dispatch* for March 9 is on
our table. On March 6 that paper made notice
of the fact that Gov. Geo. H. Utter of Rhode Is-
land was not at the inauguration of President
Roosevelt, because it was held on the Sabbath.
A correspondent of the *Herald-Dispatch*, Hon.
Edgar B. Clark, wrote to that paper as follows:
Further information concerning Governor Ward
to whom Mr. Clark refers will be found in an
editorial note.

Noticing an item in your valued paper of
Monday, March 6, regarding the "unusual reason"
why Governor Utter was not present at the in-
augural ceremonies last Saturday, in which
it was stated that Governor Utter is a Seventh-
day Adventist, I wish to correct a minor error.

That he was not present at Washington on
that occasion on account of observing the sev-
enth day as the Sabbath is undoubtedly true, but
Governor Utter is not an Adventist. He is a be-
yout and honored member of the Seventh-day
Baptist denomination, the members of which
communion believe in observing the seventh day
of the week as holy time, according to the com-
mandment.

In no other wise do their tenets conflict with
the regular (so-called) Baptists. Governor
Utter's father, the late Rev. George B. Utter,
and his grandfather, William Utter, both of
whom resided in this village many years, were
both Seventh-day Baptists, and here were born
all of the children of Deacon William Utter and
Dolly Wilcox Utter—she of the Whitestown
family of Wilcox, her father being one of the
earliest settlers in that old town. So Governor
Utter, though born in New Jersey, comes of
good old "York State" stock. Deacon William
Utter's family of five sons and one daughter was
in many respects a remarkable one. Francis
Abram, the oldest son, was the close friend of
Cornelius Vanderbilt, the elder, and his son,
William H., his successor, and Chauncey M. De-
pew. He was for a long time resident civil en-
gineer of the N. Y. C. & H. R. R.

Another son, Ira, founded the city of Seattle,
Wash., removing there when the country was
a wilderness. Morris Utter, whom everybody in
Bridgewater, where his later years were passed,
called "Mott," was an all around genius and en-
thusiastic lover of good horses.

John Herbert, the youngest son, was many
years one of the proprietors of the *Westerly*

Narragansett Weekly, a paper of large circulation and influence in southern Rhode Island.

Governor Utter's father, the Rev. George B. Utter, was educated at Union College and Madison University. He was for a long time editor of the *SABBATH RECORDER*, the denominational paper published in New York City, and later in connection with his brother, J. Herbert, in Westerly, R. I., where they also founded and published the *Weekly*.

Governor Utter is a graduate of Amherst College and editor and proprietor of the *Daily Sun* at Westerly. He is not the first Seventh-day Baptist Governor of Rhode Island.

Governor Samuel Ward was of that communion. He was Colonial Governor, delegate from Rhode Island to the first Continental Congress, and signer of the Declaration of Independence. E. B. C.

UNADILLA FORKS, March 8, 1905.

AGGRESSIVE SABBATH REFORM.

FROM L. F. SKAGGS.

I am requested to give an expression concerning the value and importance of more aggressive work in Sabbath reform, by the American Sabbath Tract Society. Yes, with all my heart, I am in favor of a forward move, all along the line. But we shall never accomplish the work of Sabbath reform which God has called us to do unless we turn to God as His ministers and as churches, with all our hearts, and seek that preparation of heart without which victory cannot come. We all need the Baptism of the Holy Spirit, which will drive out of our hearts worldliness, covetousness, pride, and a desire to conform to the customs of ungodly men. We must be wholly consecrated to Sabbath reform. When this is done, the treasuries of our Boards will be supplied with money to carry on Sabbath reform. Not only would the Tract Society be furnished with means for aggressive Sabbath reform work, but the consecrated prayers and aggressive efforts of all Seventh-day Baptists would not be wanting. I am of opinion we made a mistake when we stopped publishing *The Outlook*. Why do we seem to go back instead of forward. It cannot be on account of the small number of Seventh-day Baptists or on account of our financial poverty. You remember when God called Gideon to go with an army and destroy the Midianites, Gideon had thirty-two thousand men with him. God said to Gideon, you have too large an army. I cannot give you the victory over your enemies with this large army, lest you say, "by my own might I have destroyed my enemies." So God reduced the army of Gideon, down to three hundred; and with the three hundred, He gave Gideon a great victory. God fought the battle for Gideon, and He is just the same to-day. God has been trying to convince men that it is not by might nor by power, "but by my spirit, saith the Lord." You remember when God called Joshua to lead his people into Canaan, He said to Joshua, "My word shall not depart out of thy heart, neither turn to the right or to the left, be of good courage, and no man shall be able to stand before you, and every place you set your foot I will give it to you." What was the result of Joshua's implicit obedience? He took all that land. Josh. 11: 15, 16. Christ said, "if ye believe, ye shall see the glory of God." Without faith it is impossible to please God. All things are possible with them that believe. Christ said, "of myself I can do

nothing." What can we do, as a people, unless God is with us? Nothing. Whenever we realize the great responsibility that is resting upon us and set about the work with all our hearts, in faith, doubting nothing, then we shall make an united move in Sabbath reform. My earnest prayer is that this agitation may go on, until there is an united and aggressive move in Sabbath reform work, not only by the American Sabbath Tract Society, but by every loyal Seventh-day Baptist. Until there is a revival of vital Godliness in all our hearts, and in our homes, so that we shall be living epistles read and known of all men, we shall be a failure as Sabbath reformers. May God bless the effort that has been put forth, to awaken a new interest in more aggressive work in Sabbath reform.

BOAZ, MO., March 7, 1905.

FROM GEORGE H. GREENMAN.

The following communication from George H. Greenman was not written directly as a part of the symposium on aggressive Sabbath reform. It has, however, such pertinence that it may well be placed in this connection:

The entire Protestant church accepts the Bible as a revelation of God's will; that its laws, precepts and teachings, having a Divine origin, are immutable and unchangeable as God is immutable and unchangeable. Furthermore, that these laws, precepts and teachings are so plain that a way-faring man, though a fool, need not err therein; yet with this supreme claim for the infallibility of the Bible and the plainness of its teachings, there is no Book which has been subjected to such severe criticism, and no Book concerning the contents of which more malignant and bloody disputes have been waged. From it have arisen and flourished all sorts and kinds of beliefs and creeds. Theologians have stood in battle array against each other, in defense of what they conceived to be its teachings. Episcopalians arrayed against Baptists, Baptists against Methodists, and Methodists against Congregationalists, etc., etc. Christ said, "I came not to send peace on earth, but a sword." This declaration has been most faithfully fulfilled in the great denominational wars that have been waged for centuries, and all growing out of differing conceptions of what the so-called infallible Bible reveals. Yet, notwithstanding all this bitter strife, which, by the way, in these latter days is fast diminishing, there is one question on which there has been universal harmony and agreement, namely, the observance of Sunday as the Sabbath. Therefore is it strange, or a thing to excite surprise, that the claim for so ultra and unpopular a doctrine as the Seventh-day Sabbath, should meet with universal opposition, while divided on so many other questions, the church stands as a unit on the Sunday question? Behind this time-honored and impregnable fortress, the church stands securely entrenched, while the Seventh-day Baptists proclaim the obligations of the law of God, the perpetuity of the Sabbath command, that Christ the great teacher and expounder of the Law declared that not one jot or tittle of the law should fail until all be fulfilled, that the great apostle Paul propounded and answered the question, "do we make void the law through faith?" "God forbid, yea, we establish the law." These all fall on deaf ears and if any reply is made, it is that the keeping of Sunday, or one day in seven, practically fulfills the Divine command, and so they complacently retire behind

their guns to pray and praise. What hope is there, then, for Sabbath reform. But truth, it is said, is mighty and must prevail; the eternal years of God are hers, etc. Still the facts confront and stare us in the face. A few Sabbath-keepers have kept up the fight through all these centuries. There has been some growth, but oh, so slow; yet with a truth so vital, is it not reasonable to conclude that by this time we should have been a large and influential denomination; instead, we scarcely have held our own. We gain a convert now and then, but the deserters fully offset the gains. The tide of worldliness, commercialism, popularity, love of money, etc., is carrying the young away from us. The seed of truth has been sown quite abundantly, but judging from results it has not fallen on good ground, or at least on ground that was prepared to receive it. I am inclined to think that nothing short of a new revelation from God Himself, direct, definite, positive, undisputed, and accompanied with thunder, fire and smoke, as from a second Mount Sinai, will ever make any impression on the great body of the established Christian church, and even then this truth strikes such a severe blow at the popular practice and custom of so long standing, that little heed would be paid to it.

There is one thing I am firmly convinced of, and that is, that sending out tracts and pamphlets to the clergy will accomplish very little. They are always slow to move in any reform, especially one so unpopular as Sabbath reform. In some way the rank and file of the church must be reached, if anything is to be accomplished, not by tracts alone, but by the voice of the living preacher. We shall have to do as the early disciples did, go from city to city, from town to town, proclaiming the truth, whether men will hear or forbear.

Are Seventh-day Baptists willing to make the necessary sacrifice for such a campaign? Have they sufficient faith in Sabbath reform to go forward in aggressive work, and press the battle to the gate?

MYSTIC, CONN., March 12, 1905.

PRONUNCIATION.

The following rather curious piece of composition was placed upon the blackboard at a certain teachers' institute and a prize of a dictionary offered to any person who could read it and pronounce every word correctly. The book was not carried off, as twelve was the lowest number of mistakes in pronunciation made:

"A sacreligious son of Belial, who has suffered from bronchitis, having exhausted his finances in order to make good the deficit, resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and coral necklace of the chameleon hue, and securing a suit of rooms at a principal hotel he engaged the head waiter as his coadjutor. He then dispatched a letter of the most unexceptional caligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his desires, and sent a polite note of refusal, on receiving which he procured a carbine and bowie knife, said that he would not now forge fetters hymeneal with the queen and went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

The mistakes in pronunciation were made on the following words: Sacreligious, Belial, bronchitis, exhausted, finances, deficit, comely, lenient, docile, Malay, calliope, chameleon, suit, coadjutor, caligraphy, matinee, sacrificable, carbine, hymeneal, isolated, jugular and debris.

Holy Time.

Continued from Page 169, March 13.

"And upon the first day of the week, the disciples came together to break bread. Paul preached unto them ready to depart on the morrow, and continued his speech until midnight."

*** And there sat in a window, a certain young man, named Eutyclus; being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

"Paul went down and fell on him and embracing him said, Trouble not yourselves, for his life is in him."

When he therefore was come up again and had broken bread and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive and were not a little comforted. (Acts 20: 7-12).

This text informs that as St. Paul was about to depart from Troas, where he had been for a week, the disciples came together to break bread with him on the evening of the first day of the week when he preached unto them in a room or hall on the third floor.

The fatal fall of the young man from the window, and the miracle of St. Paul, and his further talk until the break of day, and then leaving, makes it very interesting history.

It is to be noticed that not a word is said about the day, only that the meeting was arranged and held on the evening of the first day of the week.

"Paul preached unto them, ready to depart on the morrow and continued his speech until midnight." (Acts. 20: 7). The 'morrow' being the morning part of the first day.

In continuing our Bible statement on the closing day of the week, we wish here to say, that God makes of the seventh day a rest day, by saying, "For in six days the Lord made Heaven and earth, the sea and all therein is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." (Exo. 20: 11).

St. Paul's letter to the Hebrews shows that the rest here spoken of was typical of the final rest for all of God's people, for he says, "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." *** "There remaineth therefore a rest for the people of God." *** "Let us labour therefore to enter into that rest." (Heb. 4: 4, 6, 11).

St. Paul further says, "Again he limiteth a certain day, saying in David" *** "To-day if ye will hear his voice, harden not your hearts." (Ps. 95: 7, 8). "For if Jesus had given them rest, then would he not afterward have spoken of another day." (Heb. 4: 8).

Had Jesus created a new rest day or sabbath most surely he would have spoken of another day, and have given full explanation. There has been placed an asterisk against the name "Jesus," and in the margins the name "Joshua," suggestive that St. Paul made a grave mistake, and should have written "Joshua," instead of Jesus.

St. Paul declares himself to be a Jew, born in Tarsus, a city in Cilicia; brought up in Jerusalem, and educated in the school of Gamalael.

St. Paul says he was taught according to the

perfect manner of the law of the father. (Acts 22: 3). He also tells of his meeting Jesus on his way to Damascus, and of forming his acquaintance.

Our opinion is that St. Paul fully understood both Joshua and Jesus, and wrote what he knew to be right.

In reading the third and fourth chapters of Hebrews, it seems that St. Paul, in referring to the seventh day as a rest, by the Creator, from all his works, so also there should come a time when those of his followers "would cease from their works as God did from his," and enjoy an endless Sabbath. He says to his brethren, "Let us labour therefore to enter into that rest." (Heb. 4: 11).

Does it not appear from what St. Paul says that the closing day of the week was for all people a day for rest and remembrance of God's works, and continue until labor on the six days should cease, and the redeemed called to enter everlasting rest at God's right hand?

It appears also that this faithful servant of Jesus, pleading with his brethren, the Hebrews to accept Jesus Christ as the promised Messiah, has brought forward all possible evidence to show that God's promises made to the fathers, had been slightly fulfilled, and that God had prepared rest for his people, and as an earnest to its enjoyment the brethren by a simple faith in God's word might enter into that rest, which for forty years in the wilderness God had given a daily reminder of his care by giving them food and durable clothing, also a Sabbath lesson, by resting Himself on every seventh day, and sending from heaven their food for their Sabbath on the sixth day that it might be gathered on the day before.

St. Paul seems to urge upon every one, pathetically and tenderly, that they should not fail through unbelief of entering into that sabbatic rest that God had provided.

Please read the epistle of Paul to the Hebrews. Continued.

THE CRIMINAL SQUIREL.

Josef Brunner, who has devoted the later years of his life to roaming the woods of Montana in his nature-study pursuits, makes a bitter attack on both the red and gray squirrel in the *January Country Life in America*. It is backed by his half-century experience and first-hand observation both here and in the great forest tracts of Germany.

Mr. Brunner writes:

"I wish to take away for all time the character of the squirrel. He is a thief and a murderer. Admired by ignorant city people and journalists, he devotes his life to eating the eggs and killing the young of harmless and useful birds which, if permitted to live and increase, would protect the forests from harmful insects. By killing these birds the squirrel takes rank as a forest destroyer. Moreover, the red squirrel is not the only sinner. In my opinion, the gray squirrel is almost, if not quite, as bad.

"I have killed many squirrels caught in the act of eating eggs or young birds. Any bird that selects a nesting place which is also adapted to the use of squirrels is almost certain to be ejected. When a forest has been destroyed by fires, lumbermen or insects, it is almost impossible for natural reforestation to take place if squirrels are abundant in an adjoining tract, because they eat the seeds. Fifty seeds per head each day would be a low estimate. Yet even this would make 18,250 a year. And seeds are

not the only thing. In winter the ground is often strewn with twigs which have been stripped of buds by squirrels. The trees attacked are generally situated at the border of a dense forest, and would, if left alone, yield the greatest seed crop. A single squirrel thus destroys in one day thousands of seeds in the germ. In Montana I have seen the grays rob birds' nests."

Blessed the man whose heart burns within him from the constant presence and inspiration of the Saviour.

MARRIAGES.

BRENAN-PIERCE.—At the parsonage of the Marlboro church, Bridgeton, N. J., by Rev. S. R. Wheeler, March 8, 1905, Thomas J. Brennan of Deerfield, N. J., and Miss Stella Pierce, of Cohansy, N. J.

DEATHS.

BABCOCK.—Albert Newton Babcock, son of Benjamin T. and Mariah Babcock, was born near Humboldt, Richardson County, Neb., March 4, 1881, and died in Riverside, Cal., March 3, 1905, being twenty-four years of age.

That Albert was a good son and an affectionate brother is proved by the fact that on the death of his father, three and a half years ago, he took his place as supporter of the family, insisting that his younger brothers and sister, should be kept in school, and enjoy those privileges which he felt the call of duty denied to him. He leaves a mother, four brothers, and two sisters, with a large circle of friends, who mourn his untimely end. The high esteem in which he was held is attested by the many inquiries during his short sickness, and the large number of people who assembled to pay their last respects. Funeral services were held Sunday, at the Seventh-day Baptist Church, at which time the writer spoke to a large and attentive audience from the text selected by his mother, Amos 4: 12, "Prepare to meet thy God." J. T. D.

HULL.—Mrs. Mary Stewart Hull was born June 16, 1845, and died at Milton Junction, Wis., Feb. 7, 1905, in the 60th year of her age. G. J. C.

KENYON.—In Hope Valley, R. I., Feb. 23, 1905, George A. Kenyon, aged 52 years.

See In Memoriam, written by Dea. A. A. Langworthy in another column. L. F. R.

PLACE.—Lucina Arabella Wells Place, widow of the late Milo S. Place, was born at Addison, N. Y., Aug. 22, 1842, and died at Alfred, N. Y., March 8, 1905.

She was the daughter of Thomas and Almira Albee Wells, and the fourth child in a family of nine children, of whom four sisters survive her. When about eighteen years of age, she became a member of the family of her uncle and aunt, Mr. and Mrs. George Maxson, residing on Vandermark Creek. June 28, 1863, she was united in marriage with Milo Sweet Place. There were born unto them four children. The husband, a veteran of the War of the Rebellion, passed on before her into the life beyond, Feb. 16, 1904. Of the children, Flora, the first born, died in early childhood. Edgar T., LaRome A., Rose B., and four grandchildren, all of Alfred, survive her. She was quiet and unassuming in her nature. Her life had been a quiet one at home, full of self-forgetting, faithful, loving service, in the behalf of her dear ones, and others. She was pure in heart, upright in life, a steadfast believer in the Lord Jesus Christ, seeking and finding in Him, grace, help, and strength, in times of trial and need. Christ's testimony concerning the devoted Mary is doubtless true of her—"She hath done what she could." Funeral services were held at the Alfred church, Sabbath afternoon, March 11, conducted by Pastor Randolph. S. B.

RASINGER.—Frank, son of Benjamin and Ellen Rasinger, died in Bridgeton, N. J., Feb. 15, 1905, in the 27th year of his age.

Frank made profession of religion some nine years ago, and united with the Marlboro Seventh-day Baptist Church. He was married about four years ago. His wife died Oct. 18, 1904. He failed to keep up his religious life for some time. But we are encouraged to believe that he became thoroughly repentant, that God forgave him all, and that he died in peace, trusting in Christ for salvation. S. R. W.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1905.

Table with 2 columns: Date and Lesson. Includes lessons for April, May, June, and July.

LESSON I.—JESUS THE GOOD SHEPHERD.

For Sabbath-day, April 1, 1905.

LESSON TEXT.—John 10 : 7-18.

Golden Text.—"I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10 : 11.

INTRODUCTION.

Our present lesson follows close upon Lesson XII of last quarter. The Pharisees tried to discredit Jesus because he had given sight to the blind man upon the Sabbath.

By way of comfort to the man who had been cast out of the synagogue, and at the same time as a rebuke to the Pharisees, our Saviour proceeds to show that real entrance into the company of those who belong to the kingdom of God comes from him and from him alone.

TIME.—Probably soon after the feast of tabernacles, in October of the year 29. Some writers think that there is a break at the end of chapter 8, and that all of chapters 9 and 10 are at the time of the feast of Dedication.

PLACE.—Jerusalem.

PERSONS.—Jesus and his hearers.

OUTLINE:

- 1. The contrast between Jesus and the Pharisees. v. 7-10.
2. The Devotion of the Good Shepherd for the Sheep. v. 11-18.

NOTES.

- 1. He that entereth not by the door into the fold of the sheep. The Pharisees who opposed Jesus were the false shepherds of Israel.
2. Shepherd of the sheep. Thus Jesus showed himself in his care for the blind man, and in general by his conduct.
3. To him the porter openeth. We can not expect to find in the interpretation something to correspond with every particular of the figure.
4. And the sheep follow him. The Oriental

shepherd leads rather than drives his sheep. Several flocks are kept in one fold. In the morning each shepherd calls his own and leads them to pasture.

5. A stranger will they not follow. Travelers tell interesting stories of the discernment of the sheep in Palestine to-day. They are not to be fooled into heeding a stranger even if he has borrowed the garments and imitates the words of the shepherd.

6. Parable. The word means literally, "a saying out of the usual course," and might be applied to figures of speech in general. The figure used in this passage is allegory which may be briefly defined as "an extended and elaborate metaphor." But they understood not. The Pharisees were not quick to see that our Saviour was speaking of himself and of them.

7. Jesus therefore said unto them again. As Jesus designed to reprove the Pharisees as well as to comfort the man whom they had cast out of the synagogue, he begins again with greater explicitness. I am the door. He is in himself the only means of entrance unto the kingdom of God. It is therefore absurd that the Pharisees should arrogate unto themselves the matter of deciding whether a man belonged to God's people or not. That is for Jesus to say.

8. All that came before me. That is, those who stand in opposition to Jesus, or make their decisions upon different principles than those which actuated Jesus. Jesus certainly did not mean to class the prophets and teachers of the Old Testament with his present hearers.

9. He shall be saved. The promise is of deliverance from peril. If we were to press the figure closely we might think that this promise was for teachers or leaders of the people; but Jesus is the door of the sheep rather than the door of shepherds.

10. The thief cometh not, but that he may steal, etc. The Pharisees and other false shepherds had no love for the sheep. They were destroying the sheep, and striving to gather advantage for themselves. Jesus was giving life.

11. I am the good shepherd. There is now a change of the figure for which the later half of the preceding verse has prepared us. Jesus is not only the door of the sheep, but he is also the greatest of all true teachers, the one who alone can lay claim to the title, the Good Shepherd. The adjective "good" refers not so much to moral purity as to ability and excellence. He is the shepherd who above all others deserves to be called shepherd; for he has the qualities which enable him to perform the shepherd's office far better than all others.

12. He that is a hireling. The reference is to teachers like the Pharisees, who have no sincere interest in those whom they instruct, but are teachers merely for the profit or the glory that may come to themselves. To ask by whom the hirelings were employed is to press the figure beyond its limits. The wolf. By this figure Jesus refers to every sort of power that is opposed to the interests of the flocks. The hireling may oversee the sheep in time of peace for the sake of the wages, but when danger appears he is sure to flee.

13. And careth not for the sheep. No man can accomplish anything for his fellow men unless he cares for them.

14. And I know mine own. The striking characteristic of the Good Shepherd is that he devotes his life for the sheep, but there is another characteristic that must be mentioned,

namely his intimate acquaintance with his own. This acquaintance is mutual. They are in the closest fellowship.

15. Even as the Father knoweth me, and I know the Father. Jesus is not changing the subject. These clauses are closely connected with the preceding verse. The mutual knowledge of the Good Shepherd and the sheep is very similar to the mutual knowledge of the Father and the Son. Compare John 14 : 20; 15 : 10; 17 : 21.

16. And other sheep I have, which are not of this fold. Some have supposed that Jesus meant Jews outside of Palestine, and others that he is referring to living beings in other worlds; but the true reference is to the heathen. Besides the Jews who then accepted him there are many who are really his even if at that time they did not know of their relationship to him. One flock. This is much better than "one fold" of King James' Version. All the disciples of Christ are to belong to one flock as he is one shepherd. It is not necessary to think of them as all belonging to one fold. There are many different churches, and different denominations, and Christians of very diverse characters; but all true followers of Jesus belong to the one flock.

17. Because I lay down my life. This voluntary sacrifice is the most characteristic act of Jesus the Good Shepherd, and this is therefore that which most clearly shows that he is in harmony with God. That I may take it again. His ability to take his life again is a striking indication that his sacrifice is voluntary.

18. No one taketh it away from me. To the very last Jesus had the power to choose not only the manner of his death, but also whether he should die or not. Compare Matt. 26 : 53. This power or authority of Jesus over his own life or death did not interfere with the power that the Jews had to kill him, and the power of the Father to raise him from the dead. The Jews actually killed Jesus, although he did lay down his own life.

ABOUT GERMS.

"The lips are used to hold money, pins, pencils, and almost every conceivable article," says Dr. C. V. Chapin in Good Housekeeping. "The telltale colon bacillus, which lives only in the intestines, has been found on the hands of ten per cent. of the Bostonians examined for this germ. I remember the disgust which overspread the faces in a railroad car when a woman was seen to give her poodle a drink from a public drinking glass. No one else touched it during that trip, but it is more dangerous, and not less disgusting, to drink after human beings than a dog. Fortunately most disease germs die easily, and it is chiefly by the quiet, direct means of contact just suggested that the contagious diseases pass from one to another. If we put nothing into the mouth except what belongs there, we might ride in a car with a diphtheria patient and run no chance of catching the disease. Disease germs do not fly about, seeking whom they may devour. The matter of protection is largely in our own hands."

Whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side.

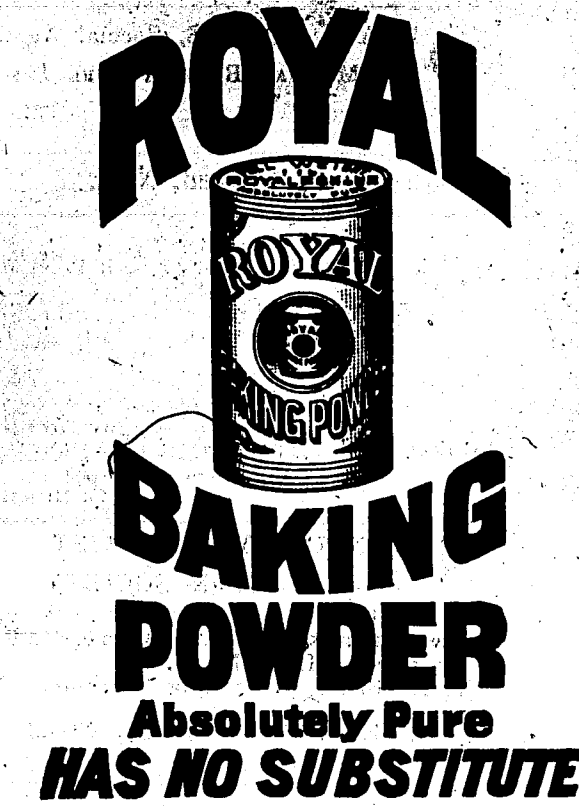
There is but one standard, one mark at which to aim—Christlikeness.

The cross is easier to him who takes it up than to him who drags it along.

We would willingly have others perfect, and yet we amend not our own faults.

Art thou too much busied about thine own will to become acquainted with the will of God?

A MATTER OF HEALTH



History and Biography.

MEMOIRS OF GOV. SAMUEL WARD OF WESTERLY, R. I.

BY CHARLES H. DENISON.

[Entered according to Act of Congress in the District Court of Rhode Island.]

(Continued from March 13.)

but it lost one of its most sincere and punctual advocates." Mr. Ward was a member of the Seventh-day Baptist Church of Westerly, and died in that faith. Among his papers was found a copy of his confession of faith, which was submitted to the Church when he was admitted, but I have yet been unable to find upon the Church records. His wife, also, was a member of the same Church, and his father, and family, members of a church of the like persuasion at Newport.

He was interred in the burying ground of the First Baptist Society in Philadelphia, inside the Church, in the middle of what was the main aisle. A plain marble slab was placed over his remains, which slab was used as a part of the floor until a few years ago. The inscription is now nearly obliterated by the feet of the passers, and by the encroachment of time. Some changes have been made in the church, which have brought the pulpit and the baptismal font, directly over his grave. It is now concealed from the eyes of his fellow men, and no memorial exists to tell to the world that such a man ever lived. The State of Rhode Island owes him a monument, and that monument should be erected in the town of Westerly. His fame belongs to us; and here should his name be perpetuated.

Mr. Ward's will was presented for Probate in May, 1776, and was as follows:

"I, Samuel Ward, of Westerly, in the County of Kings, and the Colony of Rhode Island, Esqr., being by the goodness of God in a good state of health, and of sound and disposing mind and memory, and sensible of the uncertainty of life, do make and ordain my last Will and Testament in manner following; that is to say:

Imprimis, I will that all my just debts and funeral charges be honestly paid as soon after my decease as the situation of the estate which I leave will admit.

Item. I give and bequeath unto my beloved son, Charles Ward, fifty dollars, to be paid to him in three years after my decease, by my executors.

Item. Having lately married my daughter Katherine, and given her a few things, amounting in all to about seventy-five pounds lawful money, I do in order that I may distribute my estate as equally as possible amongst my ten children, in general, give and bequeath unto each of the other children; to wit, Hannah Ward, Anné Ward, Mary Ward, Samuel Ward, Deborah Ward, Simon Ray Ward, John Ward, Richard Ward, and Elizabeth Ward, the aforesaid sum of seventy-five pounds lawful money, to each and every of them, to be paid them respectively as soon as it can be raised out of the estate which I leave.

Item. All the rest, residue, and remainder of my estate, both real and personal, whatsoever, or wheresoever the same may be, I give, devise, and bequeath to my children, Hannah, Anne, Katharine, Mary, Samuel, Deborah, Simon Ray, John, Richard and Elizabeth Ward, to be equally divided between them and their heirs, and held and enjoyed in severalty accordingly forever.

Item. Should any one or more of my children above mentioned, die before the age of twenty-one years, or without leaving lawful issue, I now give and bequeath and devise to the survivor or survivors of my ten last named children, and their heirs forever, to be equally divided between them.

Item. I have a most kind and affectionate remembrance of my Brothers and Sisters, and other near relatives and friends; but the heavy misfortunes which I have met with, forbid any other acknowledgement of it, than this very sincere (tho' verbal one) contained in this clause. Lastly, I nominate, constitute, and appoint William Greene, Esqr., of Warwick; Mr. Benjamin Clarke, of Stonington; and Henry Marchant, Esqr., of Newport, sole executors of this my last Will and Testament, earnestly entreating them to add this one instance of their regard for their sincere friend to the many already received, of taking charge of the estate which he leaves, and making the most of it for his children. And I hereby utterly revoke and disannull all former or other wills heretofore made by me, ratifying and confirming this to be my only last Will and Testament. In witness whereof I have hereunto set my hand and seal, this twenty-second day of August Anoy. Don., 1774.

SAM WARD.

Signed, sealed, published, etc., in presence of ETHAN CLARKE, CHRISTOPHER CLARKE, THOMAS HALL.

The inventory of his personal property was taken the 3d day of May, 1776, and amounted to 1119 pounds, 14 shillings, 4 pence lawful money. The executors of the Will having declined the trust, the Court of Probate appointed Capt. Ethan Clarke Administrator, with the Will annexed, who proceeded to administer upon the estate. At a subsequent meeting of the Court he appeared and represented the personal property insufficient to pay the debts of the deceased; whereupon Messrs. Job Bennett and Phineas Clarke were appointed to receive and examine the claims against the estate. An order was afterwards granted by the Superior Court to sell enough of the real estate to meet the outstanding debts. The claims amounted to 4166 pounds, 12 shillings, seven pence. The space occupied by the inventory was ten pages of the large book of records; the articles in each room, headed with the name of the room where they were

found, such as "West Keeping Room" "East Great Room," "North Keeping Room." (To be continued.)

We must never throw away a bushel of truth because it happens to contain a few grains of chaff.

We ought never to be willing to live any year just as we lived the last one.

The prepared sphere awaits the prepared worker.

Paul never marked out the path he was going to tread. Hold your reins loosely, and God will guide you.

Special Notices.

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

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

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

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

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

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

To be published in the Spring of 1905.

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J. VOLUME 61, No. 13. PLAINFIELD, N. J., MARCH 27, 1905. WHOLE No. 3,135.

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The demand is urgent.

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

It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to this fund in order that a suitable building may be erected.

The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "Sabbath Recorder," as subscriptions are received by the secretary of the college.

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REVEALING LOVE.

A. H. L.
He cheats Himself and wronged God
Who thinks that to the men of old, alone,
God hath revealed Himself.
Our God is Love toward all who will allow,
And Love is always self-revealing.
Love longs to help and bless,
Therefore it must revelation make.
God comes to each and all,
As each permits, through open soul,
And none may say how much,
Or when, or how the heavenly Love
Out-flows to human hearts.
If unto those in greatest need
A double measure comes,
Enough does God unfold, also,
To those who bear less burdens
Or whom less stress and storm assail.
Attempt no vain comparing
As to the extent or kind of God's revealing.
Rejoice, that unto each, whatever
Need may come; temptation, trial,
Work to do, or pain to bear;
Whatever wisdom must be sought,
Or struggle made toward best endeavor,
God will reveal unstintingly.
No age, no time, no place
Can be beyond Love's revelations.
No child of God, or great, or small,
Or wise, or little-knowing,
Is left unsharing in His
All-revealing love, divine.

MARCH 27, 1905.

The following postal card from
Death of Rev. Lester E. Swinney, dated at De-
L. R. Swinney, Ruyter, N. Y., March 23, reached
THE RECORDER office on the morn-
ing of March 24:

"Father died quietly this morning at 1 o'clock, from over-exhaustion affecting the heart. He had attended seven funerals in a week, consecutively, and was just done out. The funeral will be held at DeRuyter, but as yet no plans other than this have been made. If possible, Dr. B. C. Davis of Alfred University will officiate. I think the funeral will be on Sunday next."

The readers of THE RECORDER will join in tenderest sympathy and deepest sorrow with Mrs. Swinney and her children, when this announcement comes to them. Few men in our denomination, or in any other, have been more abundant than Brother Swinney, in such service, to all classes of people, as the true shepherd of Christ is called to render. It seems to have been such service in behalf of those who are in sorrow that hastened his home going. Everywhere Brother Swinney has labored, this feature of his work has been prominent. Probably his influence as pastor, as one who served in the common walks of life, and along its shadowed paths, was the greatest element of his power. He was also

more closely identified with Sabbath-school work, than many pastors are. His name stands among the list of leaders at a convocation of pastors to be held at Plainfield, N. J., on the week preceding the next Conference. On that occasion, the program for one day, reads as follows: "The Minister as a Shepherd, Conductor, Lucius Romaine Swinney." In a letter lately received at this office, from him, he spoke enthusiastically of his part on that program, and of his expectation to be present. The only question as to his presence was whether he could leave home at that time without failing in service toward his invalid wife. But it has come about that the Great Shepherd of the Sheep has called him, a model shepherd on earth, to the Fold Above, to go no more out. May his mantle of service fall on all his brethren who remain as shepherds over the Master's flocks.

The Deceptive-ness of Evil.

cerning a king who was accused to sip his wine, at ease, surrounded with every luxury. One day, a golden fly, quite unlike any he had seen before, alighted on the edge of the cup from which the king was sipping. It stopped a moment, then flew away. The next day it came again and rested on the edge of the goblet, holding the king's attention more than before, but its stay was only brief. Day after day, it came, until the king learned to await its coming, and sought to retain its company. Meanwhile, it also sipped from the goblet, and grew in size and power. As the legend runs, the power of the king grew less as the fly grew in size and increased in strength. But the king was not conscious of the growing weakness which had come upon him so silently, and so welcomed the visits of the enlarged and strengthened fly. In the end, the fly gained perfect ascendancy over the king. He lost the power to govern either himself, or his people. His crown slipped away, and one morning he was found dead. The fly, grown to the stature of a giant, strangled him. The Oriental origin of the legend is apparent. The moral lesson it contains is clear and emphatic. The quiet and imperceptible growth of evil influences is the greatest source of their power. If the true nature of evil were understood at the beginning, men would repel it, rather than welcome it. At first, the fly in the legend, was a momentary trifle. Then it added to the enjoyment of an indolent king. Then it became his master and his murderer. Whatever form evil may assume, in any life, the pic-

ture of this ancient legend is likely to be repeated. A modern version is, "we first endure, then pity, then embrace." Going back to the legend, if the king had been busy with better things, if his life had not been given up to idleness and wine, the evil fly would not have approached him. On the edge of the wine cup of indolence it found its natural resting place. To a life less indolent it would not have come. Best of lessons did some of us learn from that line in the old-time spelling books: "Satan finds some mischief still for idle hands to do."
Idleness is the favorable soil for temptation. Souls that are busy, lives that are filled with better things, leave no place for temptation. Nevertheless, the warning which this legend conveys is not inappropriate even to the most busy life. The beginnings of evil are small. The first suggestions of temptation are scarcely suggestions. Many a man begins his downward course by considering the question as to whether it would be possible for him to do evil if he should conclude to do so. To dally with possibilities is to create realities. The king watched the fly with idle curiosity, then he waited for its coming with a languid interest, but with a growing curiosity; then he was fascinated by it; then he longed for it, and fed it; then he grew blind to its real character; then it strangled him.
COMMON occurrences carry valuable lessons. A robin began building its nest at what seemed a favorable place in a tree, near a window of our library. The nest was nearly finished when a severe rain storm came, and what had seemed to be a safe retreat, proved to be a favorable place for the gathering of the water which flooded the whole tree. The nest was destroyed. Bewildered for a time by the occurrence, the birds seemed at a loss what to do next, but with a wisdom which taught a valuable lesson, they selected a place much higher on the same tree, but related to the main branches in such a way that it could not be flooded, as the former place had been. By what instinct they chose the new position we may not say. That they compared it with the former one and saw its advantages, was evident. First among the lessons taught by this incident, is the importance of careful choice beforehand, both as to thoughts and actions. But since we learn best lessons from experiences, the incident teaches that when we have found a given attitude of soul toward questions of right and wrong,