

# THE SABBATH RECORDER.

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## VOLUME 61, No. 13.

## 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 DeL. R. Swinney, Ruyter, N. Y., March 23, reached the RECORDER office on the morning 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

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

PLAINFIELD, N. J., MARCH 27, 1905.

WHOLE No. 3,135.

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,

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Physician and Surgeon.

to be untenable because it is flooded by temptations, or leaves us exposed to the attacks of evil, we should at once choose more wisely, securing a place where Divine protection is insured. On general grounds, the lower we build the more likely are we to fail, overcome and destroyed by the floods of evil, as the first nest of the robins was destroyed. The importance of our choices in spiritual things applies here in more ways than can be enumerated. Aside from the general law of protection, which is first suggested by this incident, our choices concerning thoughts, companions, purposes and aims, should be made with a view to the results which must grow from them. The importance of any given choice cannot be measured at the moment, nor can a choice be made wisely if the results which are likely, or certain, to follow from the choice, be not taken into account. Breadth of view, as well as care, are necessary, and beyond all else is Divine wisdom to be sought, concerning all choices and actions. A general rule may be made by saying "always build at the highest possible point." Let that rule include the point that is best protected against evil influences. It will also include building with such care and using such material as will withstand the floods of evil that may possibly come against us. Now that the springtime approaches, this little incident may serve to call the attention of the reader to the larger lessons which all simpler incidents of life carry with them. He is not well taught in ordinary things, much less in things pertaining to Divine experiences, who has not learned valuable lessons from commonplace incidents, especially those lessons which are taught by birds and animals, what we call the lower creatures. Their relation to the Creator and their knowledge of what is best, we call instinct, a term which covers more of our ignorance than it reveals of their knowledge. When we can learn to be as wise in things pertaining to spiritual life, as birds and bees, and the animals of the field and forest are concerning their interests, concerning proper food, and proper protection, we shall have gained much on the side of spiritual life and of higher development. An application of this fact comes to mind in a story heard in boyhood. The story ran, that the son of a quakeress, having heard one preach who was not a quaker, thought it an evidence of his wisdom, as well as goodness to find fault with the sermon. His wiser mother answered, "John, thee is not as wise as the hen. The hen picks out the wheat and leaves the chaff. The reader will at least be able to retain these two lessons, one from the robin that builded higher, when the first nest was flooded, and the other from the hen, the latter lesson being especially pertinent when you are inclined to find fault with other people.

For several months past, through the influence of the revival movement in Wales, as a primary cause of turning thought in that direction, many of our exchanges have spoken of the possibilities of the coming of a marked revival of religious thought, in the United States. The history of Christianity shows that a genuine revival of religion cannot be manufactured, but, on the other hand, that whenever the public mind is seriously turned in that direction, definite results are likely to

come. One thing is clear. When the religious thought of the present time is compared with that of a half century, or more, ago, it is apparent that emotion and sentiment are not likely to bear as prominent a part in revivals of religion as they did formerly. It is also true that great business depression and national misfortunes have often been, though not always, the immediate starting point of religious revivals. Whatever induces earnest thought on the part of any great number of men, concerning God, and especially concerning human duty and human destiny, is likely to be the source of a revival of religion. There are not a few evidences that in the midst of the worldliness of these years, men are groping toward better conceptions of God, and toward a higher realization of Him. Language is weak when we try to express what the writer has in mind, in the term just used—"realization of God." Some men have urged that we need to "practice more of God." That term is blind. To realize more of God, as here used, does not mean new theological theories concerning God. In the light of history, abstract theological discussions have not been the source of religious revivals. They are not likely to be in the future. The importance of theological creeds has faded out of public mind, in many respects. Gradually we are coming to see that not in theories about God, His nature, His methods, but by a realization of our relations toward Him, and His attitude toward us, is found the source of true religion. Whatever promotes purity of life and right action between men, is helpful in reaching the realization of God. On the other hand, the realization of God's presence and of the demands which come because of that presence, must be the main source of right action, and of religious revivals.

The changing boundaries between what is spoken of as the east and the west, form an interesting line of history in the development of the United States. A century ago, the line between the east and the west would have been placed in the latitude of Buffalo and Niagara Falls. A little later, Chicago was the extreme west. Gradually the line between the east and the west has grown less distinct. To the Pacific Coast, to-day, Chicago is far east. Someone has said that east and west have now no geographical limits, that they are, rather, like Boston, "a state of mind." In some respects, the man from New England betrays himself by his speech, as does the man from the northwest, the south, the southwest and the Pacific slope. All these are minor distinctions, and territorial lines, as well as actual differences, are disappearing. It will be granted by all that wherever the line is drawn, the west means great activity, intense vitality, large schemes, and not a few bubbles. While the degree of intensesness and methods may seem to vary, the east is no less strong, vigorous, incisive and pushing. If these larger characteristics of the people and great enterprises may be measured, there is surely no longer east or west, at least by any such distinctions as formerly appeared. Not least among the wonderful features of history, as it appears in the United States, is the rapidity with which all sections take on certain characteristics. The almost uninhabited and half civilized west, the mountains and plains which a few years ago talked against the east with its trusts and great

financial schemes, is now first among the representatives of great enterprises, trusts, and promoters, and bubbles. Along with this rubbing out of sectional lines, as between east and west, north and south, appears that other great wonder of history in the United States, the comparatively rapid assimilation of nations, tribes and people. It may be said that the great northwest is Scandinavian, and yet it is American. In a similar way every locality loses foreign and local features, and swings into the great channel of that which may be called American, or, in the expressive but not wholly classical designation of the English language, which appears when one says to another, "talk United States, please." The culture which comes with age, appears somewhat more in the Atlantic cities than in the west, but it is in many respects a matter of superficial finish, rather than any real difference as to character, purpose, national sentiment, and true patriotism. In 1846 the writer, a mere boy, found himself in the log cabin of his father, on what was then the extreme boundary of northwestern civilization, in the state of Wisconsin. That cabin was half a mile from the Fox River, which then divided the territory of Wisconsin from east to west, and everything to the north of the river was still owned and held by the original tribes. Those years made us familiar with "treaties" and "pay days" and "reservations," and the removal of one Indian tribe, or section of a tribe, that the virgin lands might come under the control of civilization. A few years later, when the gold fever swept from the Atlantic Coast, westward, through every region, Omaha was the outpost of civilization, and the Missouri River the western extreme. All this has passed in half a century, and the nation is now taking up the new problems that have arisen of filling up and subduing the whole continent, and the amalgamation of countless nationalities into one American Republic. Let us be thankful that the days of sectionalism are disappearing, and that though the problems in hand are overwhelming as to extent, and surpassing as to their demands, there is good ground to believe that our nation, thus strangely born and rapidly developed, may yet attain incomparably more, that which is highest and best in social and industrial life, and, most of all, in religious development.

The question of authority in religion must always be under consideration. At the present time, under the leadership of such authors as Sabatier, what is called in modern phrase "the Religion of the Spirit" is placed in sharp distinction with the "Religion of Authority." If the latter phrase, "Religion of Authority," be defined as meaning arbitrary authority from without, without regard to the convictions of the believer or the presence of the Spirit in his heart, such contrast has some meaning. But to assume that the religion of the Spirit is not a religion of authority is to destroy all foundation for the highest type of authority. That the unfolding of Christianity leads toward what Sabatier calls the Religion of the Spirit is undoubtedly true. It was not a new idea which Christianity developed in the Doctrine of the Spirit. The ancient Hebrew prophets spoke distinctly of the authority from within, the "law written in the heart," etc. Christianity took up this thought from Judaism,

enlarging upon it but not changing it in any essential features. He only understands the nature of the religion of the Spirit who finds in it the highest authority under which a man can be placed, that is, the authority of "I ought." The law of God written in the heart, and the Spirit of God speaking directly within the soul are not less authoritative, but more, than when written outside the heart or imposed by what is sometimes called arbitrary enactment. Definite care must be taken, therefore, to clarify the prevailing tendency to define religion of the Spirit as something different and superior to the religion of authority. If it be called the inner authority because of the indwelling of the Spirit, the real truth will be suggested. But the Spirit of God speaking to the Spirit of man is the highest type of authority.

WHEN all has been said concerning the Religion of liberty under law, and liberty Spirit and the without law, freedom from outward obligation, and the like, the fact remains that along all lines of ethical and spiritual life the fundamental principles expressed in the Ten Commandments and the Sermon on the Mount, are identical with the fundamental truths which the Spirit of God teaches and enforces. The Ten Commandments and the Sermon on the Mount are the outward embodiment, in words, of the fundamental principles which make up the religion of the Spirit. It is therefore unjust to contrast these as something different, each from the other, or to assume that the religion of the Spirit is anything more than the full development of those ethical principles and those demands of righteousness, which are eternal, more clearly apprehended and enforced by the indwelling of the Spirit of God in the hearts of men. Freedom from the letter of the law, is not freedom from the obligations of the law. It is rather, rising above those obligations which come from without, by making them part of the purposes and the life of the obedient believer. In Scriptural phrase, it is the law of God written in the heart, and commanding from within, rather than from tables of stone and from without. The difference is not in the law nor in what it requires, but in the understanding of the law by the individual, and in the motive for obedience, from which his actions proceed. It is a common error for men to throw away the obligation which law imposes, when they rise into the "larger liberty" of what is called the religion of the Spirit, in contrast with the religion of the letter. Men sometimes say "I no longer believe that such and such commandments are a 'Thus saith the Lord.'" To say thus indicates that the opinion which has been held by such an one concerning what constitutes a "Thus saith the Lord" has been comparatively low and imperfect, and that in rising above what is called "the bondage of the letter" he fails to recognize the authority of the same truth, seen from a different standpoint, and in a clearer light. In fact, the religion of the Spirit imposes upon men a higher obligation, and its requirements are, in a much larger sense, a "Thus saith the Lord" than any written law can be. Christ's teachings lead us toward the higher conception of law and of duty, but above all things, they do not teach that because a higher conception of the law is demanded, all has been reached, or that the obligation suggested, and the truth

set forth in the law, have ceased to be binding upon men. These truths are applicable to every question of duty, but the efforts to avoid Sabbath observance have been especially turned along this line, under the claim that the religion of the Spirit frees men from obligation to keep the Sabbath. Rightly understood, the contrary is true. Narrow and arbitrary requirements had grown up around all the laws of the Decalogue, notably the law of the Sabbath, before Christ came. Against these demands and arbitrary requirements He bore constant testimony. In doing this, as He Himself declared, the actual law, with its demands, was exalted, glorified, and intensified. Christ's teachings are the highest expression of the religion of the Spirit. They are, at the same time, the highest and fullest expression of the Divine obligation which law imposes upon the soul, over and above that which it is able to express or embody in words. Here is the real difference between the letter of the law and the Spirit of the law. The nature of obligation and the essence of law can be partially expressed in words. They can be partially expressed, also, in forms and ceremonies, but at the best, forms, ceremonies and words are imperfect unfoldings of the real nature and spirit of law. Hence the teachings of Christ concerning the superior obligation of that inner light given by the Spirit, which, instead of lessening duty, increases it, intensifies obligation, and makes obedience doubly obligatory.

A New Highway Through the Alps. THE Simplon Tunnel, which is practically completed, beginning at Briga, Switzerland, and ending at Iselle, in Italy, is one of the greatest mountain tunnel enterprises of modern time. Its opening will give the third great highway through the Alps, which stand as a barrier between Italy, France, and Switzerland. The work on this tunnel has been in progress about ten years. Serious difficulties have been encountered by way of immense springs of both hot and cold water, of a very high temperature—a hundred and thirty-one degrees at the deepest point—and similar difficulties. The enterprise was financed by the Swiss and the Italian governments, at a supposed outlay of at least fifteen million dollars. The opening of Mount Cenis Tunnel, in Southern Italy, and later of the St. Gothard in Northern Italy, were great enterprises and added unmeasured facilities for traveling between the east and the west. Simplon Tunnel will save eight hours between Paris and Milan. It is fifteen hundred feet nearer sea level than the St. Gothard, and will thus offer greatly increased facilities for the transportation of freight. It is about twelve miles in length. The completion of this tunnel is another example of the success to which modern engineering has attained in subway work. In July, 1882, the writer passed through the St. Gothard Tunnel, a few weeks after it was opened to travel. Some detailed accounts of that tunnel and its construction were published about that time in the columns of THE RECORDER. Then, as now, the success with which such enterprises are carried forward, the work progressing from each side of the mountain range at the same time, and the accuracy with which the working parties come together in the heart of the mountain, seem almost fabulous. In the Simplon, as is the St. Gothard Tunnel, the ability of Italian engineers has been prominently marked. Sub-

way work in the United States, outside of mountain ranges, presents many corresponding features of engineering skill and wonderful attainments, nor are American engineers less successful in mountain tunnelling, as all our great railroad lines prove.

What Labor on the Sabbath? BROTHER E. P. Fenner of Alfred Station, referring to an editorial statement on page fifty-two of THE RECORDER, concerning labor on the Sabbath, writes several inquiries concerning forms of labor which were forbidden under the Levitical regulations of the Jews. The substance of his inquiry is contained in the following question, "Does the fourth commandment allow any work to be done on Sabbath." We suppose that every reader of THE RECORDER understands that the Seventh-day Baptists accept the interpretation of the Sabbath law as made by Christ. That fact has been stated in THE RECORDER in many forms, as well as in all our publications, through all our history. Under the Jewish economy, forms of worship required more labor in certain instances, than worship does at the present time. It is quite sufficient to answer the inquiry of Brother Fenner by saying that, whatever labor is required in connection with public worship, and with those "works of necessity and mercy" which both the Jewish and the Christian interpretation of the fourth commandment have always recognized, are properly a part of Sabbath duties. To attempt any other interpretation of the Sabbath law, or to confine its interpretation to those Levitical rules which apply to the bringing of offerings, and to the "building of fires," on the Sabbath, is mistaken perversion of the fourth commandment and its application, as set forth by example and teachings of Christ.

The Canadian Sunday. THE inevitable changes which attend the history of Sunday everywhere, have come more slowly in western Canada than in most other places. The influences of Scotch thought have been dominant there. The city of Toronto has been the strong center, for several years past, and the question of running street cars on Sunday has been a representative one. Whether they should run or not, was referred to the people by vote in 1892, the majority against the running of cars was 3,936. In 1893, this was reduced to 1,000. In 1897, the vote was in favor of running street cars on Sunday, by a majority of 321. Since that time, cars have run constantly on Sunday, with a somewhat lessened service as to extent, when compared with other days. The situation has shown from the first, that the main strength of Sunday observance in Canada lies in the religious sentiments of the people, and not in the law. But this sentiment has undergone a steady change, and the original argument in favor of Sunday observance, that is, the transfer of the fourth commandment from the seventh to the first day of the week, have nearly disappeared. The friends of Sunday now argue in its favor upon the ground of the general good, from the humanitarian standpoint of a day of rest. Judging by the history of the Sunday question in other countries, there will be a steady decrease of the original type of Sunday observance and of arguments concerning it, in western Canada. Seen in the light of historic development, as well as in view of the develop-

ment of religious thought and practice, the Sunday question in western Canada has been one of special interest for the last twenty-five years, and is likely to remain such for some time to come. The original Sunday laws of Canada have been much weakened also by certain decisions of the higher courts. Quite a vigorous effort is being made at the present time to secure greater attention to the Sunday question.

For the last few years, agitation in Wisconsin concerning the observance of Sunday has been greater than in other western states, although the organized movement there lacks many elements of strength. The Milwaukee *Free Press* of March 15, 1905, gives quite a full account of various utterances made in Protestant pulpits on Sunday, March 12, concerning the Sunday question. The press says that "both from the religious and hygienic points of view, the speakers contended it is absolutely necessary for men to have Sunday for recuperation and for worship." The prevalent Sunday amusements, "such as theatres and ball games," which they declared were becoming more and more objectionably popular, were severely condemned. Rev. W. D. Cox of the Methodist church is quoted as saying, "The prevalent, growing sin of our time is Sabbath desecration. In our land, so richly blessed with material prosperity, our Christian Sabbath is being undermined by the commercialism of the day and the abuse of the day in so-called recreation." Mr. Cox also declared that in Philadelphia, Washington and other cities, the social functions of Sunday find favor with four-fifths of the prominent families. Rev. Judson Titsworth, Congregationalist, is quoted as saying, "The Sinai from which God proclaims the law of rest, is the constitution of man. It is, in other words, a law of nature, and out of the very nature of man God issues His word requiring rest." Rev. E. E. Ferris, Baptist, pictured the disregard of Sunday in Milwaukee, in colors as vivid as one of Ruben's paintings. He declared that the whole nation, as well as Milwaukee, is being overwhelmed with lawlessness and crime, as a part of the great stream of disregard for law, which has made Sunday a wild holiday. One cannot read what Mr. Ferris is reported as saying without calling attention to the fact that he and his compeers lead in that widespread lawlessness, which begins by disregarding the Divine law concerning the Sabbath. Rev. Sherman P. Young, Methodist, said, "The churches should open their eyes to the fact that the danger now is not from the Puritan Sabbath, but from no Sabbath." There is value in all such discussion, but the value would be greater if more attention were given to the fundamental principles underlying the question, and less to the superficial and temporary phases which appear from time to time. If the opinions given by the clergymen of Milwaukee be summed up, that summary would be this, Disregard for Sunday is widespread and steadily increasing. It is a part of the general tendency to lawlessness, dishonesty, crime and those things which weaken and degrade society. In all the discussion, but little was said touching the really fundamental principles which underlie the Sabbath question, and nothing whatever was said concerning the various theories, compromises, etc., which appear in history since the Sabbath, as Christ left it, was cast aside, by the Romanized church. The increase

of evil results, on the one hand, and of really thoughtful investigation on the other, will, we believe, at some time—and we hope in the near future—compel the attention of religious leaders to the eternally fundamental principles and truths which underlie this great question. Genuine gain will be made as men approach such consideration. Little will be gained until that is done.

An address was delivered at Plymouth Church, Brooklyn, by Rev. David O. Meers, on March 12, upon Henry Ward Beecher, his life, his work. Many of our older readers will remember Mr. Beecher in his prime, and the great influence which he exerted in the United States; they will also recall the work of his sister, Harriet Beecher Stowe, perhaps with still clearer memory. It is not too much to say that the abolition of slavery in the United States was due in no small degree to the influence of Mrs. Stowe, and of her brother. Each of the children of Rev. Dr. Lyman Beecher, were remarkable, both as to intellectual power and force of character. In many respects Henry Ward Beecher was the greatest pulpit orator of his time, if not of any time, in the United States. His influence at home and abroad during the Civil War is known to every student of that period. Those who lived at that time and took part in that great struggle for the nation's life, could not then realize how great the issues were, nor how far-reaching the influence of those years would be. As prominent factors in that struggle, Mrs. Stowe, and Henry Ward Beecher must remain among the first, although they were not so directly connected with political and military history, as many others. Mrs. Stowe's influence, through her books,—so far as influences can be measured,—will stand first in the breaking down of slavery. In the field of public life, represented by the pulpit and platform, her brother stands next. It was true of them, as of all great lives, that the extent of their power was measured by words and deeds, more than by years, although they both filled out life with a fullness greater than the average. One great element of power of Mrs. Stowe's books, and in her brother's sermons and addresses was the close touch they had with human experience, as a whole, and the success with which they entered into the life and times concerning which they wrote and spoke. There was an adage common in those days, which divided the world into the "Beecher family and the rest of mankind." The comparison may have been excessive, but, led by Mrs. Stowe, the family did stand in marked distinction with the rest of the world. There is value in recalling, from time to time, the work of such persons, for the inspiration it may give to do our best in the work of life, although the sphere of action may not be equal to that in which they moved. At all events, we are far enough removed from them and their work, to judge something of results, and to measure both the work and results by those higher standards which time teaches. Great as they were intellectually, with pen and tongue, the real greatness of Mrs. Stowe and of her brother was found in their deep Christ-like love for man, and especially for the downcast and suffering.

#### SUMMARY OF NEWS.

Sunday, March 26, was observed as "Fanny

Crosby Day" by many churches in the United States. She was eighty-five years old on March 24. It is said that she has written over eight thousand hymns, the first having been written when she was forty-five years old. She was born in Putnam County, New York, March 24, 1820. She became blind when about six months old, through the imperfect treatment of her eyes, for some slight disorder. When nineteen years of age, she entered as a pupil in the Institution for the Blind, New York City, where she became so proficient that for many years she was instructor in English, Rhetoric, Grammar, and in Greek, Roman and American history. While at the Institute she was married to Alexander Van Alstyne, who was also blind. Her career as a hymn writer began at the age of forty-five. "Safe in the Arms of Jesus" and many similar hymns are from her pen. Much of the music to which her hymns are sung has been composed by W. H. Doane of Cincinnati. Several volumes of poetry from her pen have been published. Her attainments as a writer, and her sweet spirit and nobility as a woman, present features of unusual interest, when her life-long blindness is taken into account.

The special session of the United States Senate adjourned on the evening of March 18, without date. The question of a new treaty with the Republic of Santo Domingo was still pending, so that the situation along that line remains unchanged. Under these circumstances, interference by European Powers is not feared, and the matter will doubtless come up at the next session of the Senate.

Hon. Joseph R. Hawley, whose burial took place on March 21, at Hartford, Conn., leaves a commendable record as a public servant, for the last forty years. As soldier, orator and leader among men, history will give him an honorable rank among those who were active in national affairs from 1860 to 1890. He was a native of North Carolina, but his people were from northern New York, where he was educated. He began life as a lawyer at Hartford, Conn., became a journalist, was a prominent advocate of the Free Soil movement, and delegate to the Free Soil Convention at Pittsburg, in 1852. Though strongly attached to his political party, he was a man of broad views and great independence of character. His death finishes a career which was closely connected with the history of Connecticut, and which brought abundant honors to that state.

A new anti-liquor law was passed by the Legislature of the state of Maine, on March 17. As a result, the sheriffs of the counties in that state were empowered to close all places where intoxicants are sold, in any form. They began work at once, and it is declared that Maine is to see the "driest period which it has ever experienced." The possibilities of something like absolute prohibition are probably greater there than in any other state in the Union.

More than twenty men were killed on March 19 by an explosion in the Rush Run and Red Ash Coal Mines, near Thurmond, in West Virginia. The explosion was caused by a naked flame coming into contact with the gas.

The past week has been marked by disasters so great as to be of national interest. On March 20, a boiler of one hundred and fifty horse power, which was in a large four-story, wooden shoe factory at Brockton, Mass., exploded, destroy-

ing a half a million dollars' worth of property, killing fifty-eight people, and injuring as many more. There was no warning, and the great boiler was thrown through the building, landing some distance away. The ruins quickly took fire and many of the bodies recovered have been wholly unrecognizable. Five public funerals in memory of the victims were held on March 23. It was one of those terrible disasters, the suddenness and extent of which seem a mockery to human effort, and human precaution.

At least half a dozen apartment houses in the city of New York, which were in process of erection, much of the work having been done during the cold winter weather, have collapsed within the last few days. While the loss of life has not been great, these disasters show how persistently contractors and builders evade the requirements touching stability and safety, in the erection of great buildings in that city. Judicial inquiry is promised, and while some who are guilty may be punished, the tendency to deceit and the wickedness of greed are likely to induce similar accidents in the future, unless law and public opinion can be made stronger than ever before.

The financial affairs of Venezuela are at the front again, and several nations are threatening that government with forcible collection of their claims. The American minister, Bowen, whose ability as a diplomat has been prominent in former troubles with Venezuela, is again a factor in the settlement of the affair. It would seem that the financial affairs of this South American republic are almost as uncertain and unreliable as are those political elements of Central America, which eventuate in revolutions and counter-revolutions every few days. Meantime, it is reported that "the people of Venezuela are penniless and in need of food."

A heavy snow storm visited many sections of the country on March 21.

Interest has been awakened during the past week by the action of a group of Congregational ministers, representing Boston and other sections of New England, in that they have presented to the American Board of Foreign Missions a protest against the acceptance, by that Board, of a gift of \$100,000 from John D. Rockefeller of New York. This protest is based on the claim that Mr. Rockefeller and the Standard Oil Company, of which he is president, secure their wealth by dishonest means. Considerable difference of opinion has been expressed already, in the matter. In many instances, it has been said that the assumption that the money thus given is secured through dishonest means, rests upon hearsay, and that it is both unjust and immoral to pass condemnation, without more definite evidence of dishonesty. Whatever may be the outcome, in this instance, the discussion of the ethical side of such questions, if it be carried forward wisely, will be of value, as a matter of information and as affecting public conscience.

Japan seems to have gone into the real estate business, as well as war. It is reported that symptoms of new territory began to appear in the Sea of Japan, between the main island and the Island of Formosa, last December, and that within a few days an island, three-quarters of a mile in circumference and three hundred and eighty feet above sea level, has appeared as part of Japan's territory.

The general situation in Russia and in Man-

churia has not changed greatly, during the week, although the tendency toward peace seems to have increased in rather a marked degree. Very little fighting has been done, the Russian army being on the retreat northward, by various routes and as rapidly as possible. Every effort to impede pursuit by the Japanese is taken, through the destruction of bridges, and otherwise. Meanwhile, the Japanese are keeping in close touch with the rear guard of the Russians. On the west, a strong column of Japanese is well advanced in the northward movement, parallel with the line followed by the Russians, while a large army of Japanese from the east, the exact situation of which is unknown, is supposed to be pushing northward with a view to a juncture of the two at some point north of the Russians. Should this be accomplished, and the railroad be cut off, the surrender of the main part of the Russian army seems unavoidable. There is, however, little definite news beyond the general fact that the Russians are retreating and the Japanese are seeking to cut off the Russian retreat.

More important than the immediate movements of the two armies are the reports that the number of those who advocate peace, among the Russian leaders, has increased during the past week. The fact that Russia has not been able to make any loans abroad, and that the internal disturbances by way of revolutions, continue, seems to be forcing the conclusion that peace must come. As we go to press, the general reports are that Russia, being satisfied that Japan will make no proposals, is planning to open negotiations, in some way. There are rumors that both France and Germany are urging Russia to take such steps as will lead to peace. That such a result may come, every well-wisher of Russia and of all the better interests of the two nations involved, as well as the rest of the world, will sincerely hope.

A total solar eclipse is announced for August 29 and 30 next. This promises to be an affair of especial importance to astronomers. Congress has appropriated five thousand dollars for the purpose of observations by those representing our government. One station will be established near the central line of the eclipse, on an island off the east coast of Spain. Another will be near the edge of the shadowed path, probably near Valencia, Spain, and another near the central line of the shadow, in Algiers. Seven men from the staff of the Naval Observatory at Washington will unite in making these observations.

The search for the North Pole is still a matter of interest. On March 23, Lieut. R. E. Peary's Arctic steamship was launched at Bucksport, Me., Mrs. Peary christening it the Roosevelt. This steamer is to be equipped for Arctic navigation, in the best possible way, in the light of previous experience. The devotion and enthusiasm of scientific men in the matter of Arctic research, seems to know neither weariness nor limit.

The arrival of immigrants at the port of New York, during the past week, has been phenomenal. Over twenty thousand are reported. The officers at Ellis Island, and representatives of steamship companies, express the opinion that the influx of foreigners during the year 1905 will be "ninety per cent. greater" than last year. This incoming of millions makes constant addition to the grave problem of assimilation and absorption, within the next twenty-five years.

As we go to press, Sunday, March 26, rumors of progress towards peace between Japan and Russia, form the important feature of world-wide news. These rumors give fair reason for the hope that the terrible conflict will end at no very distant day. Meantime, the Russian war office, stung by repeated charges of neglect and inefficiency, has given out figures as to what the nation has done in support of the war. From these figures it appears that up to March 12, the War Office has dispatched 13,087 officers, 761,467 men, 146,408 horses, 1,521 guns and 316,321 tons of munitions and supplies to the front, declaring that the transportation strained the Siberian Railroad to its utmost capacity. The army organ admits that the army in the Far East when the war opened was hardly worth the name (no figures being given, but it is known that the troops did not exceed 60,000 men), defending this on the ground that Emperor Nicholas desired to avoid war and therefore refrained from sending reinforcements, which would have provoked it. From the same reports it appears that the Russians have lost at least 500,000 men since the war began, and that there are not more than 300,000 men fit for service, now in the field.

#### AMERICAN SABBATH TRACT SOCIETY.

Treasurer's Receipts for February, 1905.

Contributions.	
D. B. Coon, Utica, Wis. ....	\$ 5 00
Mrs. A. B. Stillman, Nortonville, Kan. ....	4 50
M. Harry, Westerly, R. I. ....	5 00
Mrs. H. C. Munson, Oswayo, Pa. ....	1 00
Mrs. J. D. Washburn, Earlville, N. Y. ....	50
Mrs. F. W. Hamilton, Alfred Station, N. Y. (Linotype) ....	5 00
G. M. Cottrell, Topeka, Kan. ....	7 50
J. B. Babcock, Humbolt, Neb. (Debt) ....	5 00
Woman's Board .....	34 95— 68 45
Churches.	
Cumberland, N. C. ....	\$ 2 25
Rotterdam, Holland .....	5 93
Scio, N. Y., Sabbath School .....	2 00
Plainfield, N. J. ....	50 74
New Market, N. J., Sabbath School .....	5 77
Salem, W. Va. ....	25 50
Southampton, Ill. ....	4 50
Berlin, N. Y., Sabbath-School .....	5 00—\$ 170 14
Aggressive Sabbath Reform.	
Mrs. Sarah Ayars, New Richland, Minn. ....	\$ 1 00
S. Ouwerkerk, Rotterdam, Holland. ....	2 00
Mrs. H. Alice Fisher, Northboro, Mass. ....	50 00
Mrs. E. L. Noble, Marquette, Wis. ....	50
L. E. Noble, Marquette, Wis. ....	50
Mrs. E. J. Potter, Toledo, O. ....	25 00
G. H. Lyon, Mt. Jewett, Pa. ....	10 00
J. A. Inglis, Marquette, Wis. ....	10 50
D. S. Allen, Port Lavaca, Tex. ....	5 00—\$ 104 50
Income.	
Orlando Holcomb Bequest .....	\$20 00
Joshua Clark Bequest .....	6 00
Russell W. Green Bequest .....	3 00
Miss S. E. Saunders, (Gift in memory of Miss A. R. Saunders) ....	3 00—\$ 32 00
Publishing House Receipts .....	910 88
	\$1,217 52
E. and O. E. ....	F. J. HUBBARD, Treasurer.
	PLAINFIELD, N. J., March 1, 1905.

If your cup is small, fill it to the brim. Make the most of your opportunities, of honest work and pure pleasure.

To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in his presence, is worth more than a long prayer.

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.  
EVANGELISM BY OUR YOUNG PEOPLE.  
READ AT THE QUARTERLY MEETING AT ROCK  
RIVER, WIS., BY J. E. HUTCHINS.

When asked to prepare an article on this topic, I consented to do so because I am very much interested in this department of our denominational work. But I will confine this paper, for the most part, to our quartet work. A few years ago there was a great deal of enthusiasm over the quartet movement, but recently this enthusiasm has waned. The reason for this, I think, is that workers have been sent out in whom there was not the proper confidence as to their sincerity and ability. I write this article that I may, if possible, arouse a little interest in this work, and I will give some of the reasons why I think it should be encouraged:

1. Last summer I worked on a field where a quartet had been a few years before. At every place where I visited I was asked concerning the quartet boys, and I heard much praise of their work, and what a help and inspiration they had been to the little church. When I left I was urged to do all I could to get a quartet to come to that field next summer.

2. Young people can go where a minister cannot. For example: let a minister walk among a group of men or boys; some one says, "There is a preacher." Immediately there is a cold and reserved feeling among all. But with young men this is not so much felt.

3. Because the President of our Young People's Board is endeavoring to make aggressive work the principal object of our Young People's Societies.

4. Because harmonious strains, coming from hearts filled with the Holy Spirit, will penetrate deep into the hearts of others.

5. Another, and if not the greatest reason why this work should be encouraged is because there are some among us who are earnestly considering the ministry as a vocation, and who need and expect much encouragement. A summer's experience in quartet work may be the means of a decision which will increase the number of our theological students. I can say, from my own experience, that the successful campaign of one summer, with its hard work and the blessed privilege of seeing sinners come to Christ, and feeling that I had some part in it had much to do with making the ministry a life work for me. We are grieved to hear of so great a lack of ministers and theological students throughout our denomination, when they are so much needed; but are we grieved to that extent that we will do all in our power to keep up a work which, if rightly conducted, will do much to supply this need?

But, young people, quartet work is not the only field for evangelism, for opportunity is as widely spread as are the desires of a man's sinful mind. Not long ago, the hearts of all Christian people were stirred when the Chicago papers laid bare the evils of the dance halls in that city, where, week by week, so many young men and women, mere children, are going to swift ruin, simply because the fascinations of sin in the disguise of pleasure, are brought before them in such an enticing manner. Those things which pertain to the better life are almost entirely unknown to them, because there are none to stand and boldly proclaim the love of God by devoted lives. This

is one example. But wherever sin is found there is the place where Christians are needed. There is a man sent by Helen Gould to do Christian work among the railroad men. This man is not a good speaker, has a poor education, but as he is a very congenial fellow and knows the way of the road, he has always won friends. With this practical knowledge, added to the power of the Holy Spirit in his heart, he is doing a wonderful work among his co-laborers.

Young people, you who have known something of the "ways of the road," there is much that can be done to point others to that which has given you so great peace. Here is a chance for you to aid in a great work. Help send out these groups of workers who are ready to go. Two quartets at Milton are preparing for next summer's campaign. At the beginning of the school year, that work was begun. The boys talked about it in their prayer meetings, and in special meetings called for that purpose. A great interest was manifested by them as they showed a feeling of unworthiness, yet a desire to do something. This movement has been voluntary on the part of the boys, yet it has received the sanction of Dr. Davis, Dr. Platts, and others, and now it needs the co-operation of all our young people, and others, to make it a success. Send out a good quartet with your prayers and sympathies attending them, and see the result.

But you may ask, what do I mean by a good quartet? I will tell you just what I mean. Four boys who are good singers? Yes, and a great deal more. Four boys who, in their daily life, have proved themselves to be earnest Christian workers; who by their willingness to do what is right have gained the respect of their associates. Four boys who will harmonize in their work as well as in their singing. This is a great point. This is the rule we have tried to follow in choosing workers, those who will be zealous to do that which is for the best interests of the work, and not for their own personal desires. The work has been considered from every point and the boys mean business, and we want the people of the denomination to make it their business to consider this carefully, and, as an inspiration, to read from the tenth chapter of Paul's letter to the Romans, thirteenth to fifteenth verses.

### REV. G. VELTHUYSEN'S SEVENTIETH BIRTHDAY.

The following account of the celebration of the seventieth birthday of Rev. G. Velthuysen, Sr., pastor of our church in Haarlem, Holland, was translated from the *De Boodschapper* for the Missionary Page of the SABBATH RECORDER, by Catherine De Boer, of Westerly, R. I.:

An exceedingly pleasant surprise was given to the pastor of the little Seventh-day Baptist church in Haarlem, Holland, by the members of his church on the 10th of December last, in honor of his seventieth birthday. Days beforehand, minds and hands had been busy planning and preparing for the event. The little church building was tastefully decorated with bunting, the Dutch national colors, red, white and blue, and boughs of evergreen. Potted plants and flowers in abundance were prettily arranged, so that the platform looked like a little flower garden, above which was a good likeness of the beloved pastor, drawn by his son, on heavy paper, with the words, "December 10, 1834-1904," "They shall

still bring forth fruit in old age, they shall be fat and flourishing. To show that the Lord is upright. He is my rock, and there is no unrighteousness in Him." Ps. 92: 14-15.

A table, the whole length of the chapel, was spread with snow-white linen, well filled with a good supply of fruit and delicacies, suitable to satisfy the most epicurean taste. Seventh-day Baptists from all parts of the country had come to take part in the celebration. At the usual hour of the Friday night meeting for the study of the prophecies, a little "herald," who had been on the watch, face all aglow, came running into the chapel, shouting, "They are coming, they are coming." Upon which the steps of the "jubilaris" and his wife were heard entering the gate. As they stepped inside, the assembled company lifted up their voices in a beautiful song of welcome, composed by their son, G. Velthuysen, Jr. (What was going on in the heart of that dear servant of God, is only known to Him.) After the song, after a hearty handshake with each one present, the "Jubilaris" sat down on his "Jubilant seat," and the whole company sat down with him. What made most his face to shine with joy was that the "stammen" (tribes) had come together. Deacon Spaan, after delivering the letters of absent ones, who had not been able to be present, handed him, in behalf of the friends, an envelope containing a material token of love and good wishes, saying, that under the circumstances it could not be a large gift, but we all know that our beloved "herder" (shepherd) had never desired such, "that the best gift to him consisted in the coming together of the 'stammen' to glorify God with him."

Now, of course, the table had not wholly been prepared to gratify the eye, the palate must have its share in the enjoyment. So, after being seated, they all joyfully partook of the bounties spread before them. The remainder of the evening was spent in singing and reading letters from the absent ones.

Sabbath morning, at half past ten, the company met together again for prayer service, in which there was no lack of praying and thanksgiving. Following this season of prayer, the Lord's Supper, or, as this is called in Holland, "The Remembrance of the Lord's death," was celebrated. At the close of this, the company, standing hand in hand, unitedly lifted up their hearts and voices in a song of praise to Him who had redeemed them.

At twelve o'clock, everything was ready again for the continuation of the "feestviengite"—festivity; Deacon Spaan again taking the leadership, which was opened with another song of welcome, composed by Sister Vander Kaay. After which our "Jubilaris" takes the word, expressing his heartfelt thanks to the "Noortye" (little choir) for their beautiful song, and said, it was a joy to him that "in our little church that gift of God, singing, was loved, and that in this also we can glorify God." He also thanked the friends for the material token of their appreciation, making the quaint remark that "although the saying is, we should not look into the mouth of a horse when it is given us," yet when at home he had to look into the envelope to know what was in it, and he thought by no means the gift small. Of course, "the hand of a child is filled easily." He thanked God and the church for so much love and honor showered upon him, notwithstanding his "littleness." He said that in all the years of

his ministry, in joy and sorrow, in light and shadow, in tears and rejoicing; under all circumstances, the service of God he had found a delight. When asked if ever the question arose in him, "What will become of the little flock, when some day their Shepherd will be taken away from them?" he answered, "Yes, sometimes those thoughts will enter my mind, but then I know God is not dead, I can trust them to that Great Shepherd of the sheep. He will take care of them."

A festive march by Mendelssohn, played on the organ by Mr. Peter van Deale, and a piece titled, "Our Father Who Art in Heaven," on organ and violin, accompanied with singing by two young ladies, were especially appreciated.

As is said before, brothers and sisters from all parts had come together, from Zealand, Rotterdam, The Hague, Zwolle, Amsterdam,—all the "stammen" from "Dan to Beersheba" were represented and each had a song, or an address, expressing their joy and appreciation for the blessings they had received through the labors of this, now, aged, man of God.

Once more our "Jubilaris" takes the word and expresses his joy and appreciation. His address ended with these words: "Brothers and sisters, once more I thank you all heartily; God bless each one of you personally. God bless your labor. God bless your home, forever more." All united with him in praise and thanksgiving to God. Thus ended this memorable Sabbath-day.

The Editor of THE RECORDER remembers with great pleasure being present at a Communion service in the church at Haarlem in the summer of 1882. It is with still greater pleasure that THE RECORDER hereby joins with the "stammen" in Holland, and in behalf of all the brotherhood in America, in congratulations and best wishes to Brother Velthuysen. May many years be added to the three score and ten, in which he may continue to do valiantly for the cause of righteousness and truth, in Holland.

### A STEP AT A TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed  
Just for today!

Lord, for tomorrow and its need  
I must pray."

—Theodore L. Cuyler.

Be sure you are right—then instead of sitting down and thinking it over—go ahead!

Life is springtime, and the gathering years are lengthening days, calling to constant endeavor.

## Woman's Work.

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

ADA.

M. B. CLARKE.

A score of years has passed,  
Beloved, since we saw thy face—  
Fair in its frozen beauty, still and white,  
'Ere the grave hid thee from our longing sight.  
That saintly face, whose tender grace,  
Love lighted to the last.

Where lies thy home to-day?  
That home of which our faith still dreams,  
It may be hidden in some wondrous star,  
Which glows upon the hills of Heaven afar.  
Yet in our dreams it ever seems,  
Thou art not far away.

Where now thy footsteps range,  
Doth not unto our eyes appear,  
Doubtless, since thou hast reached the great Un-  
known,  
The years o'er thee, on silver wings have flown.  
Thou canst not fear as we do here  
The dreaded touch of change.

Haste not to reach thy home,  
Linger a little longer, Dear,  
In pleasant fields to gather fadeless flowers,  
Or rest by fountains pure, through quiet hours,  
'Till thou shalt hear, our footsteps near,  
For soon, full soon we come.

And we would gladly see  
Thy face, amid the radiant throng  
Who greet us first, on the eternal shore,  
And we would hear above the river's roar,  
Thy voice in song, so sweet and strong,  
It would our welcome be.

Soon now, in paths untried  
Our feet must tread, our home be laid,  
And loving faces here be lost to sight,  
But we will pass into Death's silent night,  
All unafraid, if thou hast made  
For us room by thy side.

### CONGRESS OF MOTHERS.

The ninth convention of the National Congress of Mothers was held in Washington during the week beginning March 9, with some two hundred delegates in attendance. In reading the accounts of this gathering, we come to see that this was a Congress of fathers, as well as mothers, as many of the speakers, as well as many of the audience, were of the sterner sex.

Besides the interest that centered in the meetings themselves, those in attendance found much to enjoy in the model Kindergarten, the model nursery and playroom, and in the baby that had an incubator for a mother. The mothers in attendance at the Congress, could have their little ones either in the Kindergarten or the nursery, and be sure that they would receive good care at the hands of the competent Kindergartener or the trained nurse. The model nursery was in charge of Mrs. F. T. Dubois, wife of Senator Dubois, of Idaho. They had for this purpose a bright, sunny room, made pleasing with flowers and pretty pictures that would interest children, and filled with all the appliances that mother-love and scientific thought could bring together. Adjoining the nursery was the playroom for other children, containing books, pictures, toys, a swing, blocks and dolls and many other things that would interest and delight children. These rooms were intended as object lessons for the mothers, and had many suggestive schemes of which they could make use in their own homes. Mrs. Dubois had two of her own little daughters in the play-room during the Congress.

The reports of the officers of the Association

showed that much good work had been accomplished. The report of the president, Mrs. Schoff, dealt at length with the Mormon question. The Congress has from the first taken an active part against allowing Reed Smoot to take his seat in the United States Congress. In 1902, Mrs. Schoff was asked by the Mother's Congress to investigate the Mormon question, and in order to accomplish this purpose, she visited Utah and made a thorough study of the subject. She stated that the State Superintendent of Public Instruction in Utah, testified under oath, that in three hundred out of six hundred and six schools in Utah, from which he had received reports, the Mormon religion was taught in the schools. All study of the lives and work of such men as Washington and Lincoln were omitted, while the lives of Mormon polygamists were a part of the regular school work. The States bordering on Utah were subject also to the same conditions. In the Brigham Young Academy, more than twelve hundred young men and women are being taught polygamy in a school where the head of the school is himself a polygamist.

The Mother's Congress has done much active work in the attempt to secure uniform and adequate laws on marriage and divorce. Mother's Clubs in connection with the public schools have increased in number, and home and school seem to have been drawn closer together by this means. The juvenile court and the probation system have been fostered by the work of the "Mothers." The probation system in Philadelphia has become so well and favorably known, that inquiries have been received from the Governor of New South Wales, and representatives of Great Britain, Austria, and the International Prison Committee with a view towards incorporating a similar system in their countries.

Mrs. Schoff in her address made a strong plea for moral training in the public schools, and suggested a simple form of moral instruction that should be accepted by churches of all denominations, and used in all public schools.

"The Ideals of Motherhood suggested by Child Study" was the subject discussed by Dr. G. Stanley Hall of Worcester, Mass. He considered Child Study the first science created by women. He said that in the study of the child lies the key to the solution of crime, the prevention of crime, the proper precaution against mental and moral decay, and an amelioration of some of the evils of heritage.

In 1902, President Roosevelt delivered an address before the Congress of Mothers that was considered so valuable that the entire address was printed, and has since been classed in the list of books recommended for mothers' reading. There is little doubt that the address on "Family Life" delivered at the Congress of Mothers this year will prove of like value. We print extracts from this speech in another column.

One of the interesting features of this Congress was the speech of Mrs. Terrell, a negro woman of Washington. "If you," she said with great feeling, "need this Congress for instruction for rearing children, how much more do we, from whom the shackles of slavery have been lately taken, need such information to enable us to rear our children properly."

Mrs. Terrell attended the Woman's International Congress in Berlin last year, and attracted the attention of those present by making three strong speeches in English, French and German.

Hastings H. Hart, Superintendent of the Illinois Children's Home and Aid Society, spoke

on "Dependent, Defective and Delinquent Children." He contrasted the old plan of keeping the children in orphan asylums till they had reached years of maturity with the present plan of finding homes for them in good families. This latter plan is now in effect under State law in many of our States. In all cases, the conditions of the homes are carefully considered, and after the children are placed, both children and family are under a close supervision. When ever it is found that the children are not being well treated, or the promises for proper clothing and suitable education are not being fulfilled, the child is at once removed and placed elsewhere under better conditions. This plan of finding homes for children instead of keeping them in an asylum, originated in the New York Children's Aid Society, when Mr. Charles Loring Bruce, took children from the various charitable institutions in the city and sent them by carloads into comfortable country homes. The value of this change has long been apparent.

Mrs. Lucia Gale Barber read a paper on "The Real Woman," whom she called the ideal woman. She said: "This ideal real woman is she whose exterior is in harmony with the beautiful things of earth; her countenance is open and serene; her eyes clear; her voice firm and sweet; her step and movements free and light; her dress and appointments, however simple, decorative and befitting her station and work; she radiates health and vigor, and is good to look upon; she is an ornament.

"Interiorly the real woman's mind is furnished with calm judgment, discretion, decision, imagination, and her soul with love, faith, hope and a clear consciousness of good. She moves along the earth carrying help and healing in the sympathy and tenderness which she pours out in unstinted measure; she increases the joy of human kind by her own joy in living; her clear courage puts strength into the discouraged soul. She is a light illuminating the ways of her going.

"She meets adversity with courage and cheerfulness and adjusts herself to it; she thinks each responsibility a privilege, because a revelation of life—she does not call it a "burden." Scandal finds no carrier in her tongue; there is no place in her heart or mind for the unkind thought or word which so easily halts another soul on its way; she has no room for that ugly brood—jealousy, envy, malice, suspicion, distrust; she has dignity tempered with graciousness, courage softened by gentleness; she enters our presence bringing delight and serene strength; her poised soul rests in God's will, and her thought, speech, hands and feet do that will."

Mrs. Alice Robinson spoke of the work done in Baltimore towards the purification of the press. Through the work of their committee they had succeeded in obtaining clean news and in securing less prominence for the details of crimes and scandals.

Another of the "Fathers," Senator Dubois of Idaho, took for his subject, "The Purity of the Home," and spoke chiefly on the Mormon question, which received his severe criticism. He said:

"It is the duty of the United States Senate so to act on the case of Senator Apostle Reed Smoot as to serve notice on the polygamous head of this Church and his apostles that they must live within the law; that the nation is supreme; that the institutions of this country must prevail throughout the land; and, second, there should be an amendment of our Constitution

wide enough in its scope to place plural marriages and political control by the Church entirely out of the realm of possibility."

The first speaker on Wednesday, International Day, was Mrs. Anna E. Murray, who spoke on "Negro Children in America." She told of the early lack of home life among her people and the way opportunities for advancement had been used since slavery days. The hope of any advancement among the colored race is, as is the case with other peoples, in the work done among the children. They will learn, as their fathers and mothers cannot, better ways of caring for home and children, better ways of living and how to become better men and women.

Mr. Hioki, First Secretary of the Japanese Legation, represented his country, and was received with great enthusiasm. He said, in part:

"The importance of maternal influence upon the education of children has been well recognized in our country from olden times. This responsibility of mothers toward their children is infinitely great. They have not only to be careful of what they think and do, but they must be constantly watching the influences of the surroundings that may work upon the unformed minds of their children. In Japan the formation of a man's character rests almost entirely in the hands of the mother. The mothers of Japan teach their children according to the book called "Teaching the Children," which is regarded as the embodiment of the Golden Rules. This book teaches that children should be severely punished for lying or deceit. A boy should be brave, but tender. "Do not fear the loss of life when it is for a righteous cause, but you should show a tender heart, even to your enemy when he is at your mercy," is the teaching of this book, which is most carefully inculcated by the mothers of Japan. Self-control is another virtue nurtured under the maternal character. The revolution of 1868 was accompanied by the adoption of Western civilization. Public schools and kindergartens up to universities have been established throughout the country. The influences of the Western civilization, which has already effected such great changes in the material world, cannot fail to affect the moral ideas of the people. Under the influence of Western learning and Christianity the moral ideas of the nation will, no doubt, be broadened and changed."

Other speakers at this time were Sir Mortimer Durand, the English Ambassador and Herr Robert Scheller of the German Embassy. The latter spoke of the great importance of the proper care of children. He considers that Germany stands at the head of all other countries in the enforcement of the laws for the protection of children. He said in closing, that even the United States of America in all its pride, of its republican government, has and will ever have a monarch that will never be dethroned, the baby.

Miss Garrett of Pennsylvania, had with her a class of children to illustrate her subject, "Deaf Children Who Have Been Taught to Speak." These children, to all appearances, had the full power of speech, although this was wholly due to the training they had received. In the school that Miss Garrett represents, they take children of sound mind, between the ages of two and eight, and with the understanding that they shall remain in the school six years. Some, however, remain for a longer time, as their condition seems to require. Occasionally, they take chil-

dren of feeble intellect, but this is seldom done, as such children need special teachers and special training.

On the last day of the Congress Mrs. Florence Kelly of New York, spoke on "Child Labor in America." Twenty States have child-labor laws of some kind that are enforced to a greater or less extent. She claims that the child-labor laws of Colorado are the best in existence to-day, while those of Ohio, Illinois, New York and the New England States are also good. Previous to 1903, there were two hundred and fifty boys employed in the glass works at Alton, Ill. In that year a law was passed forbidding the employment of children under twelve years of age after seven P. M., and this law has been strictly enforced.

Dr. Wiley urged greater care in the use of purer foods for children, and voiced a warning against impure and adulterated foods in common use.

A resolution was passed by the Congress urging a close supervision of all newspapers that come into our homes with a view of keeping from the minds of our children objectionable reading matter. Another resolution that was passed recommended that the Bible should be used in all public schools, and that selections should be made from it that should form the basis of moral instruction in the schools.

#### EXTRACTS FROM PRESIDENT ROOSEVELT'S ADDRESS ON "FAMILY LIFE."

Delivered before the Congress of Mothers in Washington, March 13, 1905:

"Far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors and to the state, it is of minor consequence whether the man's trade is plied in the country or the city, whether it calls for the work of the hands or for work of the head. But the nation is in a bad way if there is no real home, if the family is not of the right kind.

"No piled up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous, enough so that the race shall increase and not decrease.

"There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home maker, the bread winner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife and mother. The woman should have ample educational advantages; but, save in exceptional cases, the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family bread winner; and, therefore, after a certain point the training of the two must normally be different,

because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman more important, the more difficult and the more honorable of the two. On the whole, I respect the woman who does her duty even more than I respect the man who does his.

"No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day, but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her.

"Hers is the work which is never ended. No mother has an easy time, and most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there literally is no place for children?

"The woman who is a good wife, a good mother, is entitled to our respect as is no one else; but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life in the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other. I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long continued ill treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrongdoing is so abhorrent as wrongdoing by a man toward the wife and children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them should arouse the heartiest scorn and indignation in every upright soul. I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and, indeed, a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty, well done than for the insistence upon individual rights, necessary though this, too, must often be.

"Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that, while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms, and, besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will

go wrong in spite of the best training, and some will go right even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training. If you mothers through weakness, bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that, as you yourselves have had to work hard, they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves.

"Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

"It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling, for easy divorce is now, as it has ever been, a bane to any nation, curse to society, a menace to the home, incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women.

"The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the individual interest of the children themselves, happiness in the true sense is a hundred fold more apt to come to any given member of a healthy family of healthy minded children, well brought up, well educated, but taught that they must shift for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on and have trained their children to act on the selfish and sordid theory that the whole end of life is "to taste a few of the good things."

"The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

"The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it she shall have the reward prophesied in Scripture for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed."

Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of the one, blessed the self-forgetfulness of the other.

The desire of the true heart and thoughtful mind is, "Give me something to do; give me some part in the world's work; give me a missionary soul."

#### JOSEPH M. TITSWORTH.

Joseph Mitchell Titworth, son of the late Rudolph M. and Eliza Randolph Titworth, was born in Plainfield, N. J., July 4, 1849. He was baptized May 3, 1862, by Elder James Bailey, when he became a member of the Seventh-day Baptist Church at Plainfield, which membership remained unbroken until he was called home. On July 22, 1874, he married Eva P. Potter, daughter of the late Charles Potter, who passed to the Homeland in October, 1883. For a year or more Mr. Titworth's health had been impaired, and within the past few months the failure of his strength had been comparatively rapid. His death occurred at Plainfield, March 14, 1905, the immediate cause being accidental asphyxiation, through the incomplete shutting off of a gas stove in his sleeping room. Two daughters, Mrs. Frank J. Hubbard, and Ethel Lucile Titworth, and one brother, Arthur L. Titworth, survive him.

The positions of honor and trust to which Mr. Titworth was called by his fellow-men bear witness to the high appreciation of his fitness for service. He had been connected with the Potter Printing Press Company during nearly all his business life, and was Treasurer of that company at the time of his death. He had been for many years one of the trustees of the Seventh-day Baptist Memorial Fund, a member of the Executive Board of the American Sabbath Tract Society, one of the Board of Managers of the Dime Savings Institution of Plainfield, N. J., and a trustee of Alfred University.

Mr. Titworth was a member of the "Investment Committee" of the Trustees of the Memorial Fund, and of the same Committee of the Dime Savings Institution, and a member of the Supervisory Committee of the Tract Board, which has the business of the Publishing House in its immediate charge. When Mr. Titworth began business as a young man, he gave evidence of more than usual ripeness of judgment and ability. This was recognized by all his acquaintances in the business world, and his record as a business man closes without a blemish. His standing in the business world is shown by the following extract from a letter to the Secretary of the Potter Printing Press Co., from a business firm in New York City:

"I can hardly express to you how shocked I was to receive notice of Joseph's death. You and my other Plainfield friends have my fullest sympathy. For over ten years I have regarded J. M. Titworth as one of my staunchest friends, and the recollection of my business and personal relations with him during that time, will always be of the pleasantest nature. He was a loyal friend and an honorable business man. I have had the pleasure of saying to many publishers, that I would rather have Joseph Titworth's word than a contract with most anyone else."

He was one of those quiet unostentatious natures, broad-minded and sympathetic, which finds expression in helpful acts rather than in words. A loving father and brother, a sympathizing friend and neighbor, a citizen having his native city's interests always at heart,—such men leave behind them blessed memories, and make the world better for their lives.

Here is an essay composed by a boy of nine on Cromwell: "Cromwell was a wicked man, and killed lots of men. He had a nose of copper hew, under which, we hope, dwelt a truly religious soul."

## Children's Page.

### JOHNNY'S PA.

My pa—he always went to school,  
He says, an' studied hard.  
W'y, when he's just as big as me  
He knew things by the yard!  
Arithmetic? He knew it all  
From dividend to sum;  
But when he tells me how it was,  
My grandma, she says, "Hum!"

My pa—he always got the prize  
For never bein' late;  
An', when they studied jiggerfy,  
He knew 'bout every State.  
He says he knew the rivers, an'  
Knew all their outs an' ins;  
But, when he tells me all o' that,  
My grandma, she just grins.

My pa—he never missed a day  
A-goin to the school,  
An' never played no hookey, nor  
Forgot the teacher's rule;  
An' ev'ry class he's ever in,  
The rest he always led.  
My grandma, when pa talks that way,  
Just laughs, an' shakes her head.

My grandma says 'at boys is boys,  
The same as pas is pas,  
An', when I ast her what she means,  
She says it is "because."  
She says 'at little boys is best  
When they grow up to men,  
Because they know how good they was,  
An' tell their children then!

—James Whitcomb Riley.

### HELEN'S REVELATION.

ANNA STILLMAN.

A group of girls were standing in a corridor of the Nasonville Seminary one afternoon in March. They were making arrangements about some books that they were to use in one of their classes. As there were not enough books to go around, several of the girls were obliged to use the same book.

"Why did you put Daisy Dorrance on my list?" asked Helen Holmes. "She is too fine to use anything I use. I cannot endure her haughty ways."

The replies of the girls were more satisfactory to Helen than the reply her own conscience gave her. This was the reply of her conscience: "Now, Helen, you know she does not mean to be haughty, and it is only because you envy her queenly bearing that makes you say that."

But Helen, answering the girls, said, "I met her down street last night and she walked airily by me with her fine new coat and hat on and didn't speak at all. My! how grand and important she does feel! I guess if we girls had her money we could be as fine as she is."

Again Helen's conscience spoke louder than the girls' assenting replies. "Why, Helen," it said, "you know you didn't give her a chance to speak. You looked directly the other way and you know, too, that she intended to speak." But Helen hardened her heart and wouldn't listen, and the next afternoon, when Daisy came to her dressed in a pretty new gown, just like the one Helen had been longing for so long but couldn't get because she could not afford it, she felt more bitter than ever.

"May I take the book to-night, please?" asked Daisy pleasantly.

"I shall need it myself," said Helen without looking up.

"Then may I take it to-morrow night?" asked Daisy in the same sweet tone.

"I've promised it to Alice Austin," Helen answered, and turned away.

When class time came, the girls were all prepared except Daisy.

"Why are you not prepared, Miss Dorrance?" asked the teacher.

"I am sorry, but I couldn't get a book," replied Daisy.

"But all the other girls had a book," answered the teacher, "and you could have got one as well as the others could. I shall mark you zero for this lesson."

Daisy looked out of the window and no one saw the tears in her eyes.

"Miss Holmes, your recitation has been excellent, and Miss Dorrance would do well to take you for a pattern." Helen blushed guiltily as she heard this.

"Shame, Helen, oh, shame!" cried conscience. "You did not deserve that credit and you were the cause of Daisy's reproof, for you kept that book two nights in order that Daisy might not have it at all." Helen winced, but she was stubborn and said nothing.

Helen was very popular, and during the remainder of the year she not only maintained a cold and defiant attitude toward Daisy herself, but she influenced the other girls to do the same. "She is so proud and feels so much above us," she would say, "that I think we'd better leave her entirely alone."

No one became intimate enough with Daisy to know anything about her home life, except to know that she was very wealthy.

One afternoon in June, after school had closed, Helen was walking through a beautiful cemetery in a little country town. She was tired from her year's work and needed a rest, so she had some to visit her uncle. As she strolled slowly along she was thinking how nice it would be to have all the money she wanted—"like Daisy Dorrance," she thought. "She must be perfectly happy."

The sun was setting and she was just turning to go when she heard a low sob near her. She turned and saw a young girl of her own age kneeling on a newly made grave and softly sobbing.

Helen stood still and looked at her. "Oh, mamma," sobbed the girl, "if I could only go to you. I'm so lonely and miserable. All the girls hate me at school and there is no one to love me."

Helen opened her eyes in astonishment. It was Daisy Dorrance. In another minute she was on her knees at Daisy's side and her arm thrown sympathetically around Daisy. "Oh, Daisy," she said, "I'm so sorry. Tell me all about it."

So Daisy told her story—how she was an only child; that her father had died when she was a little girl, leaving her and mother with plenty of money but entirely alone in the world. Her mother had died during the winter vacation and the girls being so reserved she had told no one of her great sorrow. And now that school was out and she had nothing to take up her time, her loneliness seemed greater than she could bear. "Oh, Helen," she said, "I would give all my money for one dear friend."

Helen burst into tears. "Oh, Daisy, poor Daisy," she said, "can you ever forgive me? Here I have a happy home, mother, father, sisters and brothers, and I have been envying you and feeling hateful because I couldn't have such

nice clothes and other things that you have. How selfish and cruel I have been! I cannot even ask you to forgive me."

"But I will, dear, with all my heart," replied Daisy, "but remember that you, with your home and loved ones, are richer far than I am."

Daisy spent the greater part of her vacation in Helen's plain but happy home, and when they went back to school, the girls wondered what had wrought such a great change in Helen, and how she and Daisy came to be such close friends and room-mates.

PROVIDENCE, R. I.

### GREAT FINDS.

Most of the great gold fields have been discovered entirely through accident, says the New York Herald. The romances connected with their discovery have been brought to mind by the story which comes from England of the young man on his way home from New Zealand with which a fortune came to him by accident. He is the son of a billposter who found his way to New Zealand and worked in the mines. One day, while standing on the edge of a creek, he picked up a stone to throw at a bird. A glance at the missile showed him that it was gold. The stone proved to be the clue to a rich mine, of which the young man sold his share for \$375,000.

The largest nugget ever found in California was discovered by a half-breed Indian in a brook where he was washing his overalls. It was almost pure gold and weighed over seventy-five pounds. The Adams Express Company paid \$17,400 for it. Among the mining exhibits at the World Fair was a nugget worth \$2,200. A woman had picked it up to throw at her cow; but, seeing the color and weight, she thought better of it and took it home. Another romantic little story, not without its pathos, is told of the famous Oliver Martin nugget. Martin was a miner whose partner had died. He was digging the grave in a sandy spot at the base of a cliff, when his pick struck something hard. It proved to be a nugget which weighed 150 pounds, and sold for \$36,270.

The famous silver mines of Zacatecas, Mexico, from which \$500,000,000 worth of ore has been taken, were discovered in a remarkable way. An Indian in pursuit of an antelope was climbing the steep slope of a hill and seized a bush to help himself up. The plant gave way and revealed beneath the roots rock which proved to be almost pure silver. One of the rich mines in the Antilles was the outcome of a rabbit chase. An Indian was hunting rabbits one day, when one of them was chased by his dog into a hole in the hillside. The Indian started to dig the rabbit out, but before he had shoveled a half dozen spadefuls of earth found, to his delight, that he was literally shoveling silver.

Speak of happiness of devotion, the charm of purity, the blessing of a few minutes meditation at the feet of Jesus, the peace procured by entire resignation to Providence, and the sweetness of a life spent beneath God's fatherly eye, the comfort the thought of heaven brings in the midst of trouble, the hope of the meeting again above, the certainty of eternal happiness. This is doing good to others, drawing them nearer to God, and teaching them more and more of holiness.

It is best to have knowledge with our zeal.

## Young People's Work.

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

### ENDEAVORERS, ATTENTION.

With this issue, the Young People's Board begins the publication of a course of systematic reading and study in Bible history. The Board believes that you will appreciate the privilege of following a course of reading so outlined as to call your attention to the leading historical events, important teachings and spiritual truths, and in this way enable you to get more from your daily Bible reading.

This excellent course is made possible for our young people through the kindness of Dean Main, who has given much time and thought to its preparation. The work will be outlined for daily reading and study, and from eight to ten chapters per week will be covered. These outlines and suggestions will appear each week on the Young People's Page of THE RECORDER.

Individuals old or young may follow it for their daily devotional reading, and families may use it in the home. In some cases Christian Endeavor Societies, or groups of individuals in the church, may wish to meet to discuss and study the week's work, and so learn more by outside reading and co-operative study, but the class idea is not necessary for one to get benefit from this course.

It will be an inspiration for those who are taking up the work to know how many others are undertaking to follow it. Hence the Board proposes to publish each week the total number who have taken up the reading and expect to follow it for six months or more, and the number that have been enrolled during the week. Will not presidents of Christian Endeavor Societies and pastors of churches call the attention of their churches and societies to this helpful course, secure names and send them to the Secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y.? Lone Sabbath-keepers, and others who are expecting to follow this course, will please send a postal card to the Secretary, with their names and addresses and the words, "The Reading Course in Bible History." Look this week's reading through, and then send us your name.

Yours in the work for Christ and the Church,  
THE YOUNG PEOPLE'S BOARD.

The First Alfred Society starts the enrollment this week with thirty-six names. Total enrollment, thirty-nine. How many names will your Society add to the list?

A READING AND STUDY COURSE IN BIBLE HISTORY.  
Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing, at the end of the week's work:

1. Whence came the world?
2. What of the origin of the Sabbath? Its sacredness? How to be kept?
3. How did sin come into the world? What four stages in the progress of sin in the human heart do we find illustrated in the account of Eve and the forbidden fruit?
4. What do you find in these chapters that gives promise of man's final victory over sin?
5. What in the worshiper determines the acceptance or non-acceptance of a gift, given to God?

1. The Beginnings of Human History. Gen. Chaps. 1-11.

First-day. The First Creation Story, Gen. 1: 1-2: 3.

Second-day. The Second Creation Story, Gen. 2: 4-25.

Third-day. The Story of the Fall, Gen. 3: 1-24.

Fourth-day. The Stories of Cain, Abel and Lamech, Gen. 4: 1-24.

Fifth-day. From Adam to Noah, Gen. 4: 25-5: 32.

Sixth-day. Human Degeneracy, Gen. 6: 1-8. Stories of Noah and the Flood, Gen. 5: 28-32; 6: 9-22.

Seventh-day or Sabbath. Stories of Noah and the Flood (continued), Gen. 7: 1-9; 28.

We suggest that each one secure an American Standard Revision Bible. If any one wishes to make a more thorough study of this course, we would recommend any of the following books for supplemental reading.

The New Century Bible, Bennett, 90c.

The Messages of the Prophetic and Priestly Historians, McFayden, \$1.25.

The History of the Jewish Church, Stanley, 3 vol., \$6.00.

A Short Introduction to the Literature of the Bible, Moulton, \$1.00.

### YOUNG PEOPLE'S BOARD MEETING.

The quarterly meeting of the Young People's Board was held in the Theological Seminary, Alfred, N. Y., Tuesday, March 14, 1905, at eight P. M., Pres., A. C. Davis in the chair. The following members were present.—Dr. A. C. Davis, Rev. L. C. Randolph, Mr. Starr A. Burdick, Mrs. H. C. VanHorn, and Mrs. W. L. Greene. Visitors.—Dr. A. E. Main, Rev. W. C. Whitford, Rev. H. C. Van Horn, Mr. W. L. Greene and Rev. and Mrs. A. J. C. Bond.

Prayer was offered by Dr. A. E. Main. As Mrs. H. M. Maxson was unable to be present, correspondence was received from her.

After considerable discussion of the summer's work, the Board voted to send a representative to each of the six associations, to do Christian Endeavor and Evangelistic work, during the coming summer, in so far as it may be found practicable.

The Board next considered plans for a course in Bible reading and study, and it was finally voted that the Board adopt the course in Bible History, outlined by Dr. A. E. Main, and that Mr. Walter L. Greene be requested to arrange this outline for publication on the Young People's Page, and bring the work before the young people by correspondence, and through THE RECORDER.

It was further voted that the Board send a representative to each of the associational gatherings, to present the work of the Board.

After considering at some length plans regarding Dr. Palmberg's work, and the publication of a Christian Endeavor paper, the meeting was adjourned.

MIZPAH S. GREENE,  
Secretary.

### WHAT WE NEED MOST.

Paper read before the Semi-Annual meeting at Nile, N. Y., by Starr A. Burdick.

Nearly two thousand years ago, by the sea in a tropic land on a beautiful day, there were two fishermen tending their nets. As they were at work, one of them glanced up from his labor and noticed a person coming down the beach. There was something in his appearance which attracted the attention of the workers, and they kept watching the figure as it approached. As he came closer to them, there seemed to be some-

thing magnetic about him that drew them toward the stranger in a way they had never before experienced.

He was of the average height, but there was something about the bearing that they could not explain: he looked as if he were a person who had never known sin, so pure and sweet was his face. Then there was something about that expression which seemed to say, you are both friends of mine; let us labor together in another field and leave the old life behind.

The stranger, coming upon the two brothers at their work, was much impressed with their industry, and perceived that they would be of help to him in the great work he had to do. He looked at them for a few moments, then he said, "Follow me and I will make you fishers of men." What a call for any one to have Christ say to him, "Follow me and I will make you fishers of men," and yet how many there are that do not leave their nets and follow Him. There are too many of us who want to take a part of the old life with us when we start on our new life, the Christian life, yet some often wonder why it is that we are not making more success in our following of Christ. You will remember that the fishermen left at once—there was not a moment's delay. Why, they did not even take their nets with them. If they had the same ideas in mind that many of us have in these days they might have said, "Well, it won't matter, we might just as well take this net with us, He will not expect us to work for Him all the time, and we may get a chance to do a little fishing on the side." No, they gave up all for Him and His work. That is what we must do if we would follow Christ in the way He wishes us to. And when we look at the many lives that have been blessed by the yielding of all to the Master, it seems that for our personal benefit it is the best thing to do.

But more than this consider the other side, that of helping others, and we will see that the lives that count for the most are those in which the most has been given up, the greatest battles fought, and the greatest victories won. There is probably no one here who has not at some time or other had this same call come into his heart. It might have been when that friend who is so close to you was baptized, or when your Sabbath school teacher asked you to lead a better and purer life, or when your dear mother wanted you to be true to the teachings she had given you since your childhood. These calls come to us in many ways and yet we are called, yes, as truly called as were the fishermen of old. When we join the Christian Endeavor Society we have then accepted the call from the Master and He expects the very best from us. You undoubtedly know that when a man joins the Army of the United States he puts himself under the authority of the supreme official in this branch of our government; he is expected to do whatever work is assigned to him; he does not have a chance to make the reply which is so often heard by officers and chairmen of committees in our Christian Endeavor Societies. It usually runs something like this, "Well, I would like to do this for you, but really now, I am led to believe that under the circumstances, and on account of the delicate way in which this matter must be handled that—I am of the opinion, yes I am quite sure that some one of more experience would be better qualified and hence better results would be obtained if you would ask So-and-so to do this for you. Of course you will understand that I am perfectly willing to do anything I can to help on the work of the Society."

I wonder how many there are here this afternoon who have listened to such an answer to the request for help which you had made to some member of your Society or committee. It has the tendency not to make us much elated over the special work in hand, but, having seen in this the need of more willing workers, it stimulates the desire to be always ready to work for our Society regardless of the form in which the call comes. I wish if there is one here who has ever given this answer when called to do some part in the work of the Society that he would stop right here and ask himself the question, "Was I then following Christ?" Oh, friends, I wish we would make this so much a part of our lives that no matter if the question be small or great we might have the strength to say, "Would this be following Christ in the truest and highest way?" If you can answer this question in the affirmative then you will always be willing to do anything that will build up the Kingdom of God, and you will truly be a fisher of men, made so by a complete yielding of yourself to Christ our Master and our King.

We as members of the Christian Endeavor have a great work before us and we should not shrink from doing our duty. There is a work as Seventh-day Baptists to which every one of us should give the very best he has, and thus try to make this branch of our denomination one of the greatest factors for good among our Young People, one which will make us better men and women, better neighbors, better workers in the Church, in the Christian Endeavor Society, and last of all, but best of all, it will make us better Christians. There is a feeling among a good many of our young that the Sabbath is not so important as it used to be considered. This belief tends to establish the feeling that if we have some good opportunity for work it does not matter much if we leave the Sabbath so long as we better our financial condition, but I know that because of this condition we are losing some of our young people, and so crippling the work of our denomination. What shall we do about this matter? We must enter new lines of work among our young people, try to make them see that in leaving the Sabbath they are not following Christ. I know that great good would be accomplished if we could have, say once a month, in our Christian Endeavor Prayer Meetings a study of the Sabbath question. The Young People's Board have taken a step in this direction, but every Society should make some extra effort along this line. Your prayer meeting committee might arrange a meeting and ask your pastor to present the question if you do not have a person who could do it so well among your membership. There are many ways in which this work may be done, but something must be done, and that right soon if we would stem the tide that is sure in time to sweep over us and ruin the work of our denomination. You may think that I am a pessimist, but there you are wrong for I am very much the opposite. However I do feel the great importance of this work. You will undoubtedly say that he paints too dark a picture. Do I? Where are the working members of our denomination coming from to fill the places left vacant in the next ten and fifteen years? From the young people of course. Where are we going to get these young people? From our own ranks, and this is one of the most important reasons for more work among our young people along the line of the Sabbath truth. You may say that so long as only a few leave the

Sabbath we are not really harmed; but there we are in error, for it is true, that influence is one of the greatest factors in our lives. When our young people see a few of their number leaving the Sabbath they are apt not to be so firmly grounded in the truth as they were before, and will be asking themselves the question, "I wonder if this is of so much importance after all?" We have all doubtless heard that a rotten apple placed with good ones will tend to make, the good ones decay—it is just as true in the case of the breaking of and leaving the Sabbath. While only a few may leave us, their going will tend to cause a disregard for the Sabbath among some of those with whom they associated. How are we to hold our young people?

You who are older mothers, fathers, and grandparents all have a very important part to perform in the solution of this problem. I remember not a long time ago visiting with a man who is a Seventh-day Baptist. We were talking about keeping the day as a day of worship, and he told how some time ago, the firm he was working for wanted him to haul some pipe, on the seventh-day, and even when they offered him more to do this work, he would not do it, nor let either of his teams work on God's Sabbath. If we only had more such men in our denomination there would not be so much need of work along Sabbath lines. There are too many of us who do not make the seventh day of the week a Sabbath, but merely a rest day. If anything happens to present itself on that day for us to do we will do it and that is all we think about it; but, that is not all there is to that act. We may think that we do not get any personal-harm from it, but we do. Just as much in that act as we do when any wrong act is committed. There is yet another side which is of still more importance—the influence which our act has upon the lives of those who are younger and who are looking to us as persons they would like to resemble when they grow up. Let us be very careful in all that we do, that we do not offend one of these little ones.

The Seventh-day Baptist young people have a mission before them that no other band of young people have, and this mission is the spreading of the truth of the fourth commandment, a truth that has been handed down to us for many thousands of years and which rests upon us to deliver to those who are not keeping this commandment. I wonder how many societies there are that have ever had a meeting to present the Sabbath truth and then invited their first-day friends to come to the meeting and see if in this way they might lead them to see the truth as we see it, and through this means bring them in to your Society. Are we doing all that we can to spread the Sabbath of Christ—if not, why not? He has asked us to follow Him and we have accepted. Are we bringing our nets with us? Let us not be ashamed of the mission which is ours, but let us spread the truth of the Sabbath just as far, with just as much zeal, with just as much prayer, as we do the Gospel of Jesus Christ, and in this way show that we are true followers of His.

The success of our Christian Endeavor life will be in proportion to what we put into it. Yes, even more than that, our success in the Christian life will be largely due to the way we take up the work in our Society. I remember very well the next morning after I was baptized, as I was coming out of the Church a member of the Society saying to me, "Starr, I want you to take this home and read it, then come and join the

Society." What she handed me was the constitution. I took it home, read it through and joined the Society. It was not long after that that I was put on the finance committee where I have remained ever since with the exception of six months, when I held another office. The idea I wish to impress upon you is to get to work, keep to work, do all you can—and a lot more. This prescription if carefully followed will make you strong and healthy in your Christian life, and will make the Society glad that you are a member. It is strange, but nevertheless 'tis true that the most successful people are those who work the hardest.

You may think it strange that I have brought you this message this afternoon, but there is a great need to-day for a deeper consecration among our young people and older ones as well. I believe that the success of our churches as well as the success of our Young People's Societies depend largely and fundamentally upon the deep and unconditional surrender of the self to Christ. The church or our society will never reach the height which Christ intended for it, until the old and the young are willing to follow Him, leaving all their nets behind them. By your nets I mean anything that will be in the way of a complete surrender to the Master. It may be one thing, or it may be another—you know what it is. Give it up, Christ wants you to come with Him. The call comes to us all, to each and every one, just as truly to-day as it did in the days of old—"Follow Me and I will make you fishers of men." Will you not heed the call, give up all and follow Him? It will make you better, purer, stronger, and life will hold charms that you never knew before, as you work wholly surrendered to Christ, in His vineyard winning souls for Him.

#### DEACON LESTER T. ROGERS.

Lester T. Rogers, son of Isaac and Elizabeth (Tinker) Rogers, was born in Waterford, Conn., Nov. 8, 1821, and died at his late residence in Milton Junction, Wis., Feb. 15, 1905, being in his eighty-fourth year. When he was five years old his mother died, and he was given a home with his grandfather Tinker. His school privileges were chiefly those afforded by the district school of his native town, until his twentieth year, when he went to DeRuyter Institute, in Madison County, N. Y., where he remained three and one-half terms, when he was called home to care for his aged grandmother and the farm at Waterford.

In 1845 he married Elizabeth Miller of Otselic, Chenango County, N. Y., who died March 11, 1848, leaving one son, James Lester, who died about a year later. April 8, 1854, he married Sarah Melissa Coon, daughter of Deacon Pardon Coon of DeRuyter, N. Y., and in the fall of 1855 they went west, and settled on a farm in the town of Milton, Wis. Ten years later he sold the farm and located in Milton Junction, Wis. After coming to Milton, three children were born to brother and sister Rogers, Delana F., who has faithfully and lovingly cared for her father in his declining years; Benedict W., of the Milwaukee Medical College and Hospital; and Elizabeth A., who died Feb. 16, 1884, and, April 5, 1894, the mother passed on to her reward. Brother Rogers was converted under the preaching of Elder Alexander Campbell, in September, 1837, but did not unite with the church till some time after, for the reason that he was brought up to keep Sunday for the Sabbath and lived in a community where Sunday and the Sabbath

were both observed as the Sabbath, so he decided to study the Scriptures and decide for himself what he ought to do. This he prayerfully did, and soon came to accept the Sabbath of the Bible. Then he united with the Waterford Seventh-day Baptist church. After coming to Milton he became a constituent member of the Rock River Seventh-day Baptist church, which was organized in April, 1856, and in the following June he was ordained a deacon, and continued in its service till his death. He was a trustee for forty-seven years, and its clerk for more than forty years. Conscientious and self-sacrificing, he was always ready to do his part; a man of excellent judgment, a wise counsellor, a faithful and sympathetic brother in affliction and sorrow.

Brother Rogers' life was one of service. He served the Rock River church as deacon for nearly forty-nine years, was engrossing clerk of the Seventh-day Baptist North-Western Association for about forty years; Corresponding Secretary of the Missionary Board of the North-Western Association, for twelve years, clerk of the North-Western Association seven years, and assistant clerk three years. The following were the civil offices he held, and the years he served in each: Township Assessor, seven years; Supervisor, four years; Justice of the Peace, four years; Notary Public, forty-four years; Town Clerk, seven years. He was a member of Du Lac Grange thirty-two years, and held the offices of Master Chaplain and Secretary. These facts show the esteem in which he was held, his faithfulness in serving his fellowmen, and the confidence they had in that faithfulness. Deacon Rogers will be greatly missed in his home, in the neighborhood, in the church, and in all the general business affairs of the town. His work here is done, but its influence will continue till the final day when his account will be rendered. May the hallowed influence of his life and service stimulate us all to faithfulness in the use of the talents the Master has given to each of us, so that we shall all be welcomed with the "well done good and faithful servant." G. J. C.

"I suppose you are ready to substantiate any statement your paper makes?" said an angry looking caller to the editor. "O, yes; we have the compositors prove everything that is set up."

### MARRIAGES.

CLARK-JAQUES.—At the Seventh-day Baptist Parsonage, Little Genesee, N. Y., by Rev. S. H. Babcock, Feb. 7, 1905, Winfield W. Clarke and Estelle L. Jaques.

DAVIS-BOWDEN.—At the home of the bride's parents, Mr. and Mrs. John T. Bowden, in Shiloh, N. J., Dec. 1, 1904, by Rev. E. B. Saunders, Benjamin C. Davis, and Phila Ann Bowden.

MATTISON-BARRY.—Near New Auburn, Wis., March 6, 1905, by Rev. Perie R. Burdick, Mr. Byron P. Mattison and Mrs. Bertha M. Barry.

MAXSON-WORDEN.—At Adams Centre, N. Y., Feb. 28, 1905, by Rev. S. S. Powell, Harry P. Maxson and Nellie D. Worden, both of Adams Centre.

WHITNEY-SAXTON.—At the home of the bride's sister, Mrs. R. J. Severance, in Gentry, Ark., March 15, 1905, by Rev. J. H. Hurley, A. E. Whitney and Lilly Saxton.

### DEATHS.

BABCOCK.—In St. Paul, Minn., Feb. 13, 1905, Flora Babcock, eldest daughter of Irving and Delia Babcock (deceased), in the forty-sixth year of her age. With her parents she went to Dodge County, Minn.

in 1863. She was baptized and received into the Dodge Centre Seventh-day Baptist Church in 1870. She early manifested an anxiety to secure an education. After a full course in the Mankato Normal School, she spent much of her time as a teacher in Minnesota. Services were held in the Dodge Centre Church, Feb. 16, 1905, conducted by the pastor. G. W. L.

BEARD.—Theodore Graham Beard, son of Charles Graham and Julia Mason Beard, was born near Texarkana, Ark., Sept. 26, 1877, and died at El Paso, Tex., where he had gone for his health, Feb. 4, 1905.

He made profession of faith in Christ at the age of sixteen years, and united with the Fouke Seventh-day Baptist church, of which he was a member at the time of his death. He was a quiet but earnest consistent disciple. Home, church, and society mourn the loss of a loving and dearly beloved member, in his departure. Burial at Texarkana. G. H. F. R.

CANFIELD.—At Wellsville, N. Y., March 14, 1905, Mr. Lewis Leonard Canfield, in the seventy-eighth year of his age.

Lewis L. Canfield was born Feb. 6, 1828, at Bradford, Steuben County, N. Y. His father and mother were Leonard and Nancy Bartholomew Canfield. Of the six sons and two daughters born to them, only one daughter is now living.—Mrs. Daniel Hall of Scio. When a young man of nineteen years, he moved from Steuben to Allegany County, where he has since resided, living for the greater part of the time on his farm above the Vandermark Creek. On Nov. 8, 1851, he was married to Harriet Lorina Bliven, who died Oct. 28, 1898. Their only child died in infancy, but an adopted daughter found a home with them for a number of years. In June, 1899, he was married to Mrs. Louise Palmeter of Alfred, with whom he lived in the happiest relations until his death. In early life he became a Christian, and for some time was a member of the First Alfred Seventh-day Baptist Church. In 1884 he united with the Seventh-day Baptist church of Scio, of which he remained a faithful and loyal member until called to his Heavenly home. Funeral services were held at his home in Scio, March 17, 1905, conducted by the pastor, assisted by the Rev. L. C. Randolph, and the Seminary Quartet. E. D. V. H.

DEALING.—Benjamin Dickerson Dealing, son of Jonathan and Betsy Dickerson Dealing, was born in Rome, N. Y., Sept. 17, 1817, and died in Adams Centre, N. Y., March 9, 1905.

He was married to Sarah S. Greene, Dec. 25, 1839. They had five children, of whom two survive him. Helen Rose and Foster M., both residing in Jefferson County, N. Y. He married Eliza Dealing for his second wife, who died about two years ago. He was always a Sabbath-keeper since his first marriage, and was noted all his life for integrity, industry, fidelity, and care of the sick, sitting up many times at night, and performing his usual tasks by day. He was baptized early in life by Elder Summerbell, and was a regular attendant of the Adams Centre Seventh-day Baptist church. The pastor will retain the pleasantest of recollections of him. The funeral was on Sabbath-day, March 11, at the church, conducted by the pastor, assisted by Dr. A. C. Davis, Jr., of West Edmeston, N. Y. There was a large concourse of people. The text was, "For here we have no continuing city," Heb. 13: 14. S. S. P.

DAVIS.—At Shiloh, N. J., Dec. 26, 1904, Howard Sharpless Davis, in the seventy-fifth year of his age.

He was the oldest child of Charles H. and Margaret Maryatt Davis. He was born near Shiloh, April 14, 1820. Nov. 11, 1848, he was baptized by Rev. Giles M. Langworthy, and united with the Shiloh church, where he has remained an active and devoted member. May 9, 1857, he was united in marriage, by Elder Gillette to Miss Margaret D. Woodruff, who preceded him to the Heavenly country, by three and a half years. Three children were born of this union, but they all died in infancy. This home was of that beautiful spirit which made its own disappointments a blessing to others. It became the home of the homeless. In it Mrs. Hugh Stewart of West Hallock, Ill., and Mrs. William Mulford of Shiloh, were lovingly fostered. Since his wife died Mr. Davis has made his home with the two foster children. He passed away suddenly, of heart failure, in the morning while dressing. A man of unusual faith and stability of character. The funeral was largely attended at the home of Mr. and Mrs. Mulford. Services conducted by the pastor. Lesson from 2 Cor. 5: 1. E. B. S.

FREEBORN.—Daniel P. Freeborn was born in Lockport, N. Y., May 2, 1825, and died at his home in Lima, Wis., March 11, 1905.

Brother Freeborn came to Wisconsin about 1845. Oct. 6, 1853, he married Amy A. Burdick and settled in Utica, Dane County, where he lived until 1855, when he moved to the home where he died. Of his near relatives, his wife, two sons, one adopted daughter, two sisters and five grandchildren, survive him. Brother Freeborn became a Christian in his youth and united with a First-day Baptist Church. One day he was conversing with his employer about the Sabbath, and asked where he could find the Bible authority for keeping the First-day for the Sabbath; the answer was, "Daniel, you cannot find it." This led to an investigation which resulted in his becoming a Sabbath-keeper. He then united with the Seventh-day Baptist Church at Milton, Wis., and in 1875 he became a constituent member of the Seventh-day Baptist church of Milton Junction, Wis. Brother Freeborn was a man of strong religious conviction, sought in every way to live a consistent Christian, believed the teachings of the Bible to be the rule of life, and that these teachings were given by the authority of God, and therefore it was man's place to implicitly obey. His character was founded upon this basis, and for that reason he was a devout Church member, a good neighbor, and one in whom the people had confidence. "He rests from his labors and his works follow him." G. J. C.

HAZARD.—Lewis S. Hazard, son of Sylvester and Hannah Babcock Hazard, was born in Camden, Oneida Co., N. Y., Feb. 2, 1827, and died in Scott, Cortland County, N. Y., March 18, 1905.

His parents moved to Scott, when he was quite young, where he has since lived. He was baptized and joined the Seventh-day Baptist Church in 1845, about sixty years ago, and has since been a worthy and efficient member. The prayer-meeting, the Sabbath-school, as well as the preaching service, received his regular attendance and hearty support. He was married to Miss Servila A. Burdick, by Rev. Elias Burdick, pastor of the church, Aug. 17, 1853. Two children have been born to them, a son, now living, and a daughter, who died about twenty years ago. The subject of this notice was ordained deacon of the church at Scott, about twenty-five years ago, and has served in that office ever since. He was held in high esteem in the church and community. He belonged to a family of ten children, only three of whom are living, two brothers and one sister. He leaves his wife and son to mourn their loss. W. H. E.

HOXSIE.—In Westerly, R. I., March 4, 1905, Mrs. Charity Elizabeth Hoxsie, in the sixty-ninth year of her age.

Eleven years ago next June she united with the First Seventh-day Baptist Church of Hopkinton, R. I., and was a worthy member until her death. She was faithful in attending the appointments of the church, while she was able, and in doing what she could to support the cause of her Master. Funeral services were held at the home of her son, Thomas Johnson, March 7, 1905. W. L. B.

MAXSON.—Christopher B., son of Jesse and Betsy Maxson, was born in Berlin, N. Y., June 28, 1836, and died in Watertown, N. Y., Jan. 20, 1905.

Early in life the family moved to the town of Adams, in Jefferson County, N. Y., where the greater part of his life was spent. Three months preceding his death, his beloved wife was called from the scenes of earth to reign in glory. Five children survive, and one sister, Mrs. Angenette Kellogg, of Adams Centre, N. Y. S. S. P.

MAXSON.—Wilbur H. Maxson, son of Henry and Deborah Wilbur Maxson, was born Aug. 24, 1829, in Scott, Cortland County, N. Y., and died in the same place, March 15, 1905.

He belonged to the few who spend all their days in the same neighborhood, even if they live to an advanced age. He was baptized in 1861 and joined the Seventh-day Baptist church of Scott, and has remained a member ever since that time. He was married to Adelia Morgan fifty years ago, with whom he lived nearly forty years. I hear her spoken of in very high terms of praise. Three children were born to them, two sons and one daughter, all of whom are married, and widely scattered. He was married to Minerva Lillie, Aug. 2, 1894, who still survives him. He leaves his wife, three children, with their families, two brothers and three sisters to mourn their loss. W. H. E.

## 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.

SECOND QUARTER.

April 1.	Jesus the Good Shepherd	John 10: 7-18
April 8.	The Raising of Lazarus	John 11: 32-45
April 15.	The Supper at Bethany	John 12: 1-11
April 22.	The Entry of Jesus into Jerusalem	John 12: 12-26
April 29.	Jesus Washing the Disciples' Feet	John 13: 1-14
May 6.	The Vine and the Branches	John 15: 1-12
May 13.	Jesus Prays for His Followers	John 17: 13-26
May 20.	Jesus Before Pilate	John 18: 28-40
May 27.	The Crucifixion	John 19: 17-30
June 3.	The Resurrection	John 20: 11-23
June 10.	The Message of the Risen Christ	Rev. 1: 10-20
June 17.	The Heavenly Home	Rev. 22: 1-11
June 24.	Review.	

### LESSON II.—THE RAISING OF LAZARUS.

For Sabbath-day, April 8, 1905.

LESSON TEXT.—John 11: 32-45.

Golden Text. "Jesus said unto her, I am the resurrection, and the life."—John 11: 25.

#### INTRODUCTION.

After our Lord's discourse concerning the Good Shepherd it seems probable that he was absent from Jerusalem for two months. He was probably in Perea. Then at the feast of dedication in December (the 25th of Chisleu) he was again in Jerusalem. As he taught in the temple he met with renewed hostility on the part of the Pharisees who even took up stones to kill him. He withdrew again to Perea, and stayed two months or so until he was called to Judea by the death of his friend Lazarus.

In the early part of the chapter from which our lesson is taken we are told of the message sent to Jesus, of his delay, his conversation with his disciples, and then of his arrival in Bethany after Lazarus had been dead four days. After he received the message it is plain that he could not have reached Bethany before the death of Lazarus. It is also equally evident that he made no effort to do so. The raising of Lazarus from the dead was to be a sign unto the disciples and to the world of the power of the Messiah.

Jairus' daughter was raised to life an hour or so after she had died, the son of the widow of Nain, upon the day of his death; but Lazarus four days after he had been put in the tomb.

Many have wondered that this remarkable miracle should not be recorded by the Synoptists. Very likely Lazarus was still alive when the early Gospel narrative was put into circulation, and might be in danger from the Jewish authorities if attention was directed to him.

TIME.—Probably in February of the year 30.

PLACE.—Bethany, a little village on the eastern slope of the Mount of Olives, about two miles east of Jerusalem.

PERSONS.—Jesus, Mary, Martha, and Lazarus; the Jews who had come to mourn with Mary and Martha.

#### OUTLINE:

1. Jesus Mourns with the Others for Lazarus. v. 32-37.
2. Jesus Stands before the Tomb of Lazarus. v. 38-42.
3. Jesus Calls Lazarus from the Tomb. v. 43-45.

#### NOTES.

32. *When she came where Jesus was.* A little way outside the village. Jesus had evidently stopped here in order that he might see the sisters apart from the crowd of visitors that were at the house. *Fell down at his feet.* This does not necessarily indicate worship, but rather deep emotion. *Lord, if thou hadst been here, my brother had not died.* The very same words which Martha used, as recorded in v. 21. We may imagine that for the past four days the sisters had been frequently saying to each other, "If Jesus had only been here." Very likely Mary might have said more, but she was doubtless constrained by the presence of the many who

followed her. Compare Martha's words in v. 22 and following.

33. *Weeping.* This would be better rendered, wailing; for we are to think of loud outcries. *He groaned in the spirit.* The margin reads, "was moved with indignation." But perhaps the best explanation is that this expression means no more than that he was deeply moved. Many have supposed that Jesus was angry at the hypocritical expressions of sympathy on the part of the Jews, but there is nothing to show that the Jews were really hypocritical.

34. *Where have ye laid him?* Jesus wishes to do immediately the deed of comfort for which he had come. We are evidently to understand that no one guessed with what intent he asked to be shown to the tomb. All were thinking that he could no more than share in their grief.

35. *Jesus wept.* The verb translated, "wept" is used only here in the New Testament: it means, "to shed tears." His was not the noisy grief of the bereaved sisters and those who mourned with them. Some have said that it was inconsistent for Jesus to weep at the death of one who was about to be restored to life, and that he must be playing a part if he showed any sorrow upon this occasion. But not so; Jesus could not help but be moved by the grief of these sisters, for their sorrow was certainly real now, even if it was shortly to be turned into joy. (It is worthy of curious notice that this is the shortest verse in the Bible.)

36. *Behold how he loved him!* A very natural inference. They could not understand as we do, that Jesus grieved rather for the sorrows of others.

37. *Could not this man, etc.* The question by its form expects the answer, Yes; and we are not to suppose that irony was intended. These Jews make a correct induction from the other miracles of Jesus. But they are thinking of preventing death, and not of restoring to life; so their thought does not at all forestall the action of Jesus. They have no thought of the raising of the widow's son at Nain, or of the restoration of the daughter of Jairus. If they had ever heard the report of these events, they doubtless did not believe it.

38. *Jesus therefore again groaning in himself cometh to the tomb.* The "again" points back to v. 33. He was very deeply moved. Perhaps he thought of the great power of the Evil One in the world, and that death came through sin. *Now it was a cave.* We are probably to imagine a cave, either natural or artificial, with a floor at about the level of the ground outside, and a stone serving as a door. The traditional tomb of Lazarus which is shown to travelers of this age is a pit which is entered by a ladder.

39. *Take ye away the stone.* This direction to the bystanders should have the effect to develop expectancy on the part of the friends. The stone was doubtless intended to keep out wild beasts. *Lord, by the time the body decayeth.* Martha fails to perceive with what intent Jesus would have the stone removed. She has no hope that Lazarus will be restored to life. Very likely she thought that Jesus wished to take one parting look at the body of his deceased friend, but there has occurred to her mind a very practical objection. *For he hath been dead four days.* The Jews had a tradition that the spirit of a dead man lingered near for three days and then departed seeing that the body was then no longer fit for habitation. In a warm climate decomposition must make rapid progress. This fact helps to emphasize the greatness of the miracle.

40. *Said I not unto thee, etc.* Jesus administers a very gentle rebuke, and reminds Martha of his words to her recorded in v. 25, 26. In v. 4 Jesus had spoken of the event of Lazarus' sickness as for the glory of God.

41. *So they took away the stone.* Martha did not press her objection, and the bystanders saw that Jesus had some particular purpose for his request. It is not certain that Martha now expected the miracle, certainly the bystanders did not expect it. *And Jesus lifted up his eyes.* A

common attitude in prayer at that time, and for several centuries following. Compare Solomon's attitude at the dedication of the temple. *Father I thank thee that thou hast heard me.* This is a prayer of thanksgiving rather than of supplication. Jesus did not need to make request of God in order to be able to perform a miracle.

42. *Because of the multitude that standeth around.* Jesus' prayer of thanksgiving served the purpose of turning the thought of the people to the fact that the miracle was through divine power. By this prayer is manifest the unity of thought and action between the Father and the Son. This miracle was not merely to restore a brother to Mary and Martha, but also to testify to the power of Jesus and to show to the people that he was sent of God. We may not say which miracle is greatest, but this raising of Lazarus certainly seems to be the culmination of all of our Lord's miracles of healing. From the use of the word *multitude* here we may infer that a miscellaneous crowd had gathered beside the Jews who came to mourn with the sisters.

43. *He cried with a loud voice.* Having directed the attention of the people to God he speaks with authority. *Lazarus, come forth.* Some have imagined that Lazarus was already alive, and listening for the summons; but rather these words are the means by which the miracle is wrought.

44. *Bound hand and foot with grave-clothes.* It was customary to wrap the dead in linen bandages. These were tight enough to impede progress. Each limb was wrapped separately, and then the arms bound to the body and the legs wrapped together. *Loose him, and let him go.* Here is an opportunity for the bystanders to help.

45. *Many \* \* \* believed on him.* They could not help but believe after what they had seen. This verse properly begins a new paragraph.

#### THE OLD MAN IN BUSINESS.

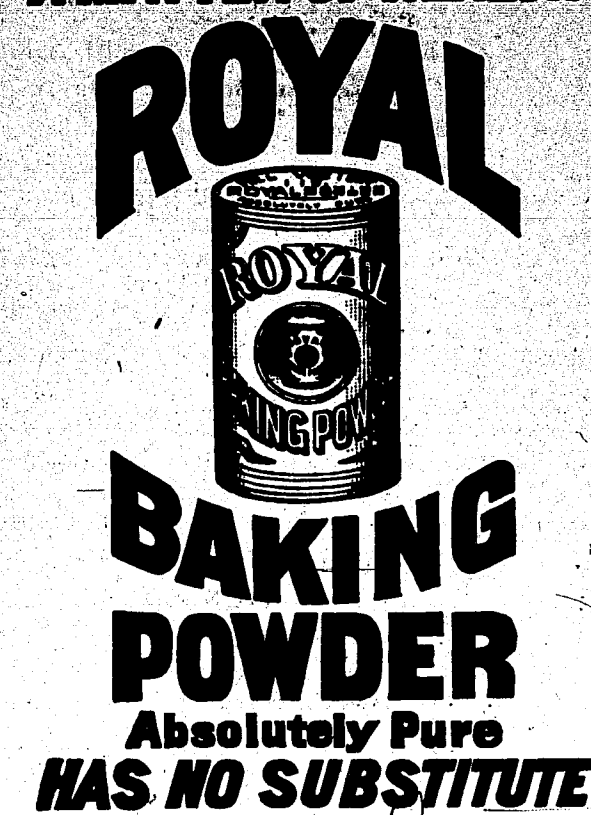
Speaking of the possibilities of people who appear old securing desirable business appointments, a recent number of *Success* says: It is not because of the color of the hair or the texture of the skin that employers fear the grizzly-headed and the wrinkled. It is because they are afraid these outward signs indicate the loss of the qualities—energy, fire, force, vim and enthusiasm—that make an employe valuable. We think ourselves into incapacity by looking for signs of age and dwelling on them, and the body follows the thought. We should, therefore, avoid the appearance of age in every possible way, by dress, carriage, conversation and especially by our attitude toward people and things. It is not difficult to preserve the buoyancy and freshness of youth, but it must be done by constant effort and practice.

Youthfulness cannot be put on for a day if old age has had a grip on you for months. It is important to preserve the fire of youth as long as possible, to carry freshness and vigor into old age by keeping up a hearty interest in everything that interests youth.

A notable society woman who recently became a grandmother declared it should be said of her she was the youngest-looking grandmother ever seen, even though she were just fifty years of age; for from that day she would be fifty years young.

Did you ever notice how many people you meet on the street have unattractive faces? Yet worry, ill-health or depression will put ugly lines around the mouth and between the eyes in no time, so cheer up, look pleasant and train the corners of your mouth to turn upward.

#### 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 20.

His silver plate consisted of 1 Tankard, 2 cans, 2 Porringers, 1 Searver, 1 Cream-pot, 12 Table spoons, 7 Teaspoons, and 1 pair Sugar Tongs.

His stock upon the farm numbered 222 head, viz., 6 Horses, 8 pairs Oxen, 18 Cows, 7 Calves, 12 young Cattle, 147 Sheep, and 30 Swine. His Library, which was situated in the "Upper Entry," consisted of the small number of 94 volumes; but that its selections might be observed, I herewith present it in full: 1 Folio Bible, 1 Folio Concordance to the Bible, 1 Law of Evidence, 1 Institutes of the Laws of England, 1 Latin Dictionary, 1 History of the Martyrs, 1 Hammond's Annotations on the New Testament, 1 Giles Jacob's Law Dictionary, 1 complete Body of Husbandry, 1 History of the Worthies of England, 1 Latin Bible and Holy War, 2 Vols. James Foster on Natural Religion, 1 Bacon's complete Arbitrator, 1 Rights of the Colonies displayed and History of the Church, 1 Pope's Essay on Man, 1 Colony Law Book, 2 Vols. Baley's Dictionary, 1 Mayhew's Sermons, 4 vols. Gredoux's Connections, 2 vols. Spirit of Laws, 1 Garyather, 1 Blackstone's Analysis on the Laws of England, 1 Arithmetic, 1 Cunningham's Law Bills of Exchange, 1 Eng. Dispensatory, 2 vols. Puffender's Introduction, 1 Doct. Wright's Treatise, 2 vols. Pope's Works, 3 vols. Joseph Stennett's Sermons, 1 James Foster on Christian Revelation, 16 vols. Rollin's Roman History, 1 Gordian's Geography of England, 1 Salmon's Geography, 1 Republic of Holland, 1 Antiquities of Rome, 4 vols. Dr. James Foster's Sermons, 4 vols. Religious Philosopher, 1 Sermons, 1 Bromby on the New Birth, 1 Herodotus' History, 13 vols. Latin Books, 1 Watt's First Principles of Astronomy, 2 vols. Addison's Trewels, 1 Matthew Hall's Contemplations, 2 Burnett's Hist. Reformation, 1 Grammar, 1 Trader's Companion, 1 Hist. Europe, 1 Catechism and Potent Energy of America.

Gov. Ward left ten children at his death, the original number eleven having been lessened in 1774, by the death of his daughter, Hannah. Their names and births are as follows: Charles, born 1747, in Newport, died unmarried. Hannah, born April 12, 1749, in Westerly, died un-

married, aged 24. Ann, born Aug. 24, 1750 in Westerly. Katharine, born April 2, 1752, in Westerly, married Christopher Greene of East Greenwich, died in 1781. Mary, born Dec. 3, 1754, died unmarried. Samuel, born Nov. 15, 1756, married Phebe, daughter of Gov. William Green, of Warwick, (his cousin) he died 1832. Deborah, born Oct. 12, 1758, married Christopher Greene, of East Greenwich. She died in 1834. Judge Richard W. Greene of East Greenwich was the son of Deborah Ward and Christopher Greene.

Simon Ray, born Oct. 4, 1760, married Sarah Gardiner, and died in 1793, leaving two daughters, who died unmarried.

John, born July 25, 1762, married Eliza Bowers, died without issue.

Richard, born March 10, 1765, in Tiverton, married Eliza Boune, died 1808, without issue.

Elizabeth, born Aug. 16, 1767, died 1783, 17 years, unmarried. Deborah and Simon Ray, being of proper age at their father's death, chose their uncle William Greene of Warwick to be their guardian, and he was appointed to the same office over the younger children. The court had also previously appointed, after her mother's death, Mrs. Isabel Marchant, widow, then residing in Westerly, formerly of Newport, guardian to Hannah, with power of attorney. "as said Hannah Ward was deprived of her reason, and incapable of managing and conducting her affairs. And said office to be held until said Hannah Ward shall by Divine Providence, be restored to her former soundness of mind." Hannah died Sept. 8, 1774, in the 24th year of her age, and is buried by her mother's side on the farm. The farm upon which Gov. Ward resided in Westerly, is now owned and occupied by Albert B. Langworthy, Esq., and is one of the best in town. In front and between it and the highlands which guard the beach, a lagoon extends from east to west, which is called "Ward's Pond." In 1773, Mr. Ward petitioned for the continuance of a driftway down to the sea, across the land of his neighbor, Noyes, but whether he succeeded is doubtful, as I have before me a long counter-petition or remonstrance, signed by twenty-nine freemen, among whom were William Ross, Volintine Wilcox, Sam'l Champlin, Stephen Gavett, Joseph Saunders, and others. It will be seen that as popular as the Governor was, even in his own town he had opposers. An anecdote is told of one of his political opponents, and how he won him over, in connection with the election of 1765, when he ran for Governor, which is laughable.

Mr. Ward's voice was peculiarly agreeable, and resonant, and constituted his principal auxiliary in debate, very few being able to resist the musical sweetness of its tone. But every Napoleon has his Waterloo. On his way to election this year, when crossing the ferry from Conanicut to Newport, he met a citizen of that city whom he knew well, as a Hopkins man, and the Governor determined in his own mind to secure his vote for himself. Accordingly he brought up all his resources, advancing his most convincing arguments, and modulating his voice to its most irresistible tonic; but was firmly met by counter arguments and declarations; the man seeming to be nearly his match, even succeeding in turning the tables once or twice upon him by his jokes and arguments.

The Governor was somewhat nettled, and allowed one or two expressions to escape him, which indicated the ruffled state of his mind. Still the man resisted with great firmness his

most powerful arguments and persuasions, until the boat reached the wharf, and they were just stepping on the shore. He then turned to the Governor, and made some very insulting expressions within hearing of the whole company. This, in his state of mind was more than his Excellency could endure, and with one kick of his boot he landed the man flat on his face upon the ground. Slowly and with difficulty arising from his prostrate position, the fellow turned to Gov. Ward, who expected and was prepared for a tremendous burst of rage and said:

(To be continued.)

## 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.

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A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J. VOLUME 61. No. 14. PLAINFIELD, N. J., APRIL 3, 1905. WHOLE No. 3116.

"He knows it all—how tired I grew When pressing duties that I knew Were mine, I left in part undone, And how I grieved at set of sun, And could not rest till his sweet tone Of calming love had gently shown Me that he did not blame—he knew That I had tried my best to do."

The Glory of Night-time. LATE last evening, lifting the window shade, a bit of open sky between the tree tops showed, glistening with half a dozen star jewels.

The shadows shut all else out, and the soft glory of that bit of sky became a picture indescribable. There was more than earthly beauty in it. It was a heavenly, a Divine beauty. It was full of language, though voiceless. One could not look upon it without being worshipful. Ordinary words are too weak to describe the influences which came as the writer looked upon that picture, star-jewelled and glorious. Those who are much abroad at night, find scenes of beauty and lessons of wisdom which the day never knows. No other literature is so full of the influences of the night, as Hebrew poetry is. Men never weary of the nineteenth Psalm. The contrast which the writer of that Psalm makes between the teachings that come to us from the heavens and those which come from the law of God, is forceful and instructive. No one unfamiliar with the night time could have written

"The heavens declare the glory of God and the firmament shows forth the works of His hands."

"Day unto day uttereth speech, and night unto night showeth knowledge."

One does not need to be an astronomer in order to hear the lessons of wisdom and the songs of glory which come with the night-time. It is rather better, at least, for the average man, that he is not an astronomer. Any attempt to reduce what the heavens say, to cold scientific formulas is like the coldest criticism that may be made concerning words of love, songs of triumph, and the deepest spiritual experiences. We do not care to analyze, nor try to determine what the elements are, which appear in the words of the sky at night-time, unspoken words, that bring such blessings and lift the soul so much higher than the scenes of the day-time do. It must be true, however, that when the day with its cares, is shut out, the devout soul comes nearer to God, and the language of the night-time reveals the divine more nearly. The writer seldom looks at the sky at night without recalling a child's description of the stars, when he said, "O, mamma, see the holes in the heaven where the glory shines through." This bit of personal experience from last evening's glance at the sky is recorded here

that others may be helped to hear God at even-time, and find beauty and glory in the night-watches. It is well, when the cankering cares that come with the rush and roar of day-time are put away, that in the quiet of the shadowed hours one's own heart finds self-revealing, as it cannot in the noon-tide glare. Evenings come with their diviner influences to teach us lessons which no other hours can teach, and bring to remembrance those thoughts of immortality and glimpses of the coming life—never far away—and such a consciousness of God's presence, as the crowded day forbids. It is a terrible mockery of what ought to be, that the night-time, because of its shadows, is the season of evil with wicked men, and that period which God has ordained to be one of our highest and holiest teachings in things pertaining to righteousness, is made the time when sin and dissipation, murder and violence go most abroad, with footsteps that stain the earth, and blood-defiling fingers that mark whatever they touch. Busy as you must be at noon-time, with the rush of duties and the pressure of life, teach your heart to rejoice when the quiet of evening comes, and God writes out in the heavens those lessons which, without words, come closer to the soul and with sweeter meaning, than the best spoken words can ever come.

Use and Duty. THERE is increasing interest concerning the injury which may be done to Niagara Falls, by the withdrawal of water for power purposes. On the one hand, the world has long spoken of Niagara as a great wasting of power, a great loss of valuable energy. It is estimated that the total available energy if the full extent of the Falls could be utilized, would amount to seven million five hundred thousand horse power. This is said to be a larger aggregate of power, than that used in all the manufacturing establishments in the United States. If the picture be looked upon from that side, there seems to be almost a permanent loss of really valuable forces, which would increase the food supply and enhance the civilization of the United States to an unthought of extent. If the illustration be carried farther and we think of great business houses floating down Lake Erie every day, to be lost by rushing over the Falls, still another view of the potential waste will appear. On the other hand, the picture of Niagara Falls as a piece of wonderful natural scenery, the tide of sight-seers which comes and goes with each succeeding year, and the pleasure which it gives to all who visit it, should be set over against the economic values that might accrue. Seen from this standpoint, men denounce the plans which draw water away thus reducing the content and character of the Falls. Valuable as sentiment is, and admitting that the cultivation of love for beauty ought to be extended, the question of higher values comes into account in any consideration of the question, whether water shall be diverted to useful purposes at Niagara, or be allowed to pursue its natural course untouched, for the sake of sight-seers, and the glory of the United States, as to natural scenery.

An Excellent Translation. A GREAT picture should be viewed from every standpoint, and in all lights. Great poems require the same treatment. The nineteenth Psalm belongs with great poems, and when it has been seen in many ways, other beauties will await new unveiling. The following translation of the first section of that Psalm is from an edition of the Psalms recently published by the Jewish Publication Society of America, Philadelphia, Pa.:

- 2. The heavens declare the glory of God, And the firmament showeth His handiwork.
3. Day poureth out speech unto day, And night showeth knowledge unto night.
4. Without speech, without words, So their voice is not heard,
5. Their line goeth out over all the earth, And their words to the end of the world. There He hath set a tabernacle for the sun,
6. Who cometh forth as a bridegroom from his chamber; He rejoiceth as a mighty man to run a race.
7. From the end of the heavens is his going forth, And his circuit unto the end thereof; There is nothing hidden from his heat.
What the psalmist means is that, without

words, without the distraction of noise, without the interruption which attends human speech and the imperfections which mark it, God speaks silently, spirit to spirit, life to life, and heart to heart, in the night-time. He is blessed who hears God thus.

There is increasing interest concerning the injury which may be done to Niagara Falls, by the withdrawal of water for power purposes. On the one hand, the world has long spoken of Niagara as a great wasting of power, a great loss of valuable energy. It is estimated that the total available energy if the full extent of the Falls could be utilized, would amount to seven million five hundred thousand horse power. This is said to be a larger aggregate of power, than that used in all the manufacturing establishments in the United States. If the picture be looked upon from that side, there seems to be almost a permanent loss of really valuable forces, which would increase the food supply and enhance the civilization of the United States to an unthought of extent. If the illustration be carried farther and we think of great business houses floating down Lake Erie every day, to be lost by rushing over the Falls, still another view of the potential waste will appear. On the other hand, the picture of Niagara Falls as a piece of wonderful natural scenery, the tide of sight-seers which comes and goes with each succeeding year, and the pleasure which it gives to all who visit it, should be set over against the economic values that might accrue. Seen from this standpoint, men denounce the plans which draw water away thus reducing the content and character of the Falls. Valuable as sentiment is, and admitting that the cultivation of love for beauty ought to be extended, the question of higher values comes into account in any consideration of the question, whether water shall be diverted to useful purposes at Niagara, or be allowed to pursue its natural course untouched, for the sake of sight-seers, and the glory of the United States, as to natural scenery.

The attention of the civilized world is being called to the question of war and peace as sharply as at any time in the world's history. The surpassing magnitude of the death rate in the struggle between Japan and Russia, now a little more than one year old, staggers belief and overwhelms the hearts of men with its terribleness. The loss of money as well as of life, is past computation. Aside from these two more prominent features of the struggle, the suffering brought to others, the breaking up of