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VOLUME 61. No. 14.

"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."

LATE last evening, lifting the win The Glory of dow shade, a bit of open sky be-Night-time. tween 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 be tween 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, 7 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

time, and find beauty and glory in the night- the interruption which attends human speech and watches. It is well, when the cankering cares the imperfections which mark it, God speaks sithat come with the rush and roar of day-time are lently, spirit to spirit, life to life, and heart to put away, that in the quiet of the shadowed hours heart, in the night-time. He is blessed who hears one's own heart finds self-revealing, as it cannot God thus. in the noon-tide glare. Evenings come with their diviner influences to teach us lessons which no other hours can teach, and bring to remem- Use and brance those thoughts of immortality and Duty. glimpses of the coming life-never far awayand such a consciousness of God's presence, as poses. On the one hand, the world has long the crowded day forbids. It is a terrible mockery of what ought to be, that the night-time, be- a great loss of valuable energy. It is estimated cause 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 teachers 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 looked upon from that side, there seems to be 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 hance the civilization of the United States to an quiet of evening comes, and God writes out in unthought of extent. If the illustration be carthe heavens those lessons which, without words, ried farther and we think of great business houses come closer to the soul and with sweeter meaning, than the best spoken words can ever come.

A GREAT picture should be viewed from every standpoint, and in all An Excellent lights. Great poems require the same treatment. The nineteenth Translation. 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.:

- The heavens declare the glory of God, And the firmament showeth His handiwork.
- Day poureth out speech unto day, And night showeth knowledge unto night.
- Without speech, without words, So their voice is not heard.
- 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,
- Who cometh forth as a bridegroom from his cham-
- He rejoiceth as a mighty man to run a race.
- 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

PLAINFIELD, N. J., APRIL 3, 1905.

that others may be helped to hear God at even- words, without the distraction of noise, without

THERE is increasing interest concerning the injury which may be done to Niagara Falls, by the withdrawal of water for power pur-

WHOLE NO. 3,176.

spoken of Niagara as a great wasting of power, 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 almost a permanent loss of really valuable forces, which would increase the food supply and enfloating 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 The Terriblewar and peace as sharply as at any ness of War. 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 sufering brought to others, the breaking up of

homes, the making of orphans and widows, the destruction of values by the removal of men. who are capable of doing business and of laboring, and all the countless influences connected with war, increase the terribleness of the situation, beyond all description. Never before could men so well understand General Sherman's words, "The glory of war is all moonshine. War is hell." The best sentiment of all civilization is in growing sympathy with the words of Sir David Brewster, who said. "I feel certain that the time is not far distant when war will be as impossible among civilized nations as duelling is among civilized men." On the other hand, the duty of self defense, the love of country, and the maintenance of sacred rights, by nations, and by individuals, is an innate principle of duty. It is undoubtedly true that no war is wholly justifiable, on the part of both parties. On the other hand, it must be granted that self-defense sometimes compels nations, as it does individuals, to conflict. When this side of the situation is considered, all men agree that the real value of life depends upon what a man lives for, and is willing to die for. The world has always recognized martyrdom for truth and righteousness as one of the highest types of virtue. Doubtless, the avidity-that is not too strong a word-with which the Japanese have thrown away life in this struggle, comes in no small degree from those higher sentiments of patriotism, out of which the development and strength of all the best nations of the world have come. It is not the purpose of this editorial to draw comparisons between the two nations now engaged in war, but to call attention to the fact that there may be, ness. in almost every war, elements of self-defense, which are Divinely implanted in the hearts of men.

#### Good Results at Last.

1 C 3 C

the world shows that it has not been avoidable, perhaps could not be, not

TERRIBLE as war is, the history of

#### THE SAEBATE RECORDER

appear in connection with this great struggle in from all specific attainments in the knowledge of not excepted, will be more eager for universal Seen in this light, war itself becomes the harbinger of peace, the blood-soaked plains of Manchuria, the nameless graves of the Russians, and the funeral pyres of the Japanese will finally cnrich the world's history, as perhaps it could not have been enriched in any other way. This guage. larger view of the final results of all human struggles must be taken, if we escape from the crushing influences which evil, wrong-doing, despotism, and consequent disaster always bring. As we have said above, the larger estimate and final adjustment of all these terrible struggles between men, and also of the lesser struggles in individual life, find solution only in the guidance of Divine wisdom, and the tenderness of Divine love. There is abundant comfort in the truth that our Father above "maketh even the wrath of man to praise Him," and that His wisdom knows how to bring life out of death and light out of dark-

Study of Old English.

A SCHEDULE of the "Courses in English at Milton College" is at hand. The extent and character of that course give emphasis to the importance of a careful study of earlier English,

and the sources from whence it was derived. All because the peaceful adjustment of language is subject to the general laws of develall difficulties between nations is not possible, but opment, and the English language has so many because evil influences have prevented such ad- elements drawn from ancient sources that no one justment. One may not say that war ought to can understand it well nor become cultured in be. On the other hand, one cannot deny that, English, without at least a fair knowledge of its with things as they have been, war has been un- earlier sources. The course before us includes avoidable. The final adjustment of those wrongs Old English Prose, Old English Poetry, Special and sins which have made war unavoidable, must Courses in Old English, Early Middle English, be left to the wisdom of God. Our human vision Later Middle English, Transition Tudor English is too short, and we see great truths too dimly, and English Literature and Criticism. The Early to attempt full explanation, in many cases. On English Course begins with 1066, A. D., and the the other hand, there are results growing out of Transition English ends with 1579. This scheme war, which are among the most helpful and is arranged so as to give a fine combination of blessed results in history. All that is best in the knowledge concerning the sources and developworld's civilization has found new growth from ment of our language, together with a practical battle fields "sown with bullets and reaped with knowledge of the best literature of the present blades." While many permanent evils have re- time. While it is a long way from Anglo-Saxon sulted, the fact still remains that great hindering Grammar, Aelfred and Aelfric to Tennyson and causes which have stood in the way of righteous- Browning, the student who becomes familiar, ness, of human rights, and of higher human devel- even with the principal features of that period, opment have been swept away through war. The and the unfolding of our language, step by step, largest view of the present struggle in Asia sees will gain a grade of culture and a fund of valin it, a long train of blessings to the people of uable knowledge, which cannot be attained in Russia. Peace is likely to be forced upon that any other way. We do not know details concerngreat empire, through the demands of the people, ing the Courses in English in our other schools, for those rights which have been refused them and hence make no comparison as between Milso long, quite as much as by the sword of Japan. ton and them. Neither have we in mind the Probably within fifty years, the good that will points in common between the Courses at Milcome to Russia will counterbalance much of the ton and other colleges through the country. But terribleness of the present struggle, in so far as of the valuable character of the Courses here our weak judgment may determine how far good mentioned, and the necessity of a better knowlcan counterbalance evil. It is also clear that the edge of the development of the English lanwhole world is to share in both the evil and the guage, than is usually attained in the average road which have already appeared, and will yet college courses, there can be no question. Aside

the East. It is to be revolutionary in a field English, it should be added that the study of much larger than two Empires. We do not as- language brings the student into close touch sume the wisdom to say how far, nor in how with the thoughts, purposes and character of men. many directions these revolutionary influences in general, and of the times which the language will go. We do believe that one of the greatest represents. There is an important psychological blessings will come because the fearfulness of element involved in the study of language which this struggle will hasten the demand for universal is too little appreciated. For that reason, if for peace. It has been an illustration of the irony no other, a strong argument can be made for the of events, that the Czar who proposed The Hague study of the Bible as literature. Since words Tribunal should be among the first and the most are the outward clothing of thoughts, and since persistent to disregard it. Granting that, under thoughts are revelations of character and soul the circumstances, such a result must come, it life, the study of language, from the standpoint is now clear that all nations, Japan and Russia of character-building, in the largest and best sense of that term, deserves a larger place and peace hereafter, than any nation has been before. a higher appreciation than it usually receives. The development of pupils in point of character is greatly influenced for good or evil by the literature with which they come in touch, and notably by the psychological and spiritual influences which are inbreathed through the study of lan-

Wolf lest a light of the

SEVERAL months ago, THE REcorder decided to print no more communications from individuals in London, claiming to represent the Mill Yard Seventh-day Baptist

The Seventh. day Baptist Church in London church. The complicated situation there, because the Davis Charity belonging to the church has been in the Court of Chancery so long, and because, since the return of Dr. Daland to America, there has been no little confusion concerning those who rightfully represent the church, led to that decision. A few weeks since, a little periodical came to our desk, purporting to represent the church. As a matter of editorial courtesy, we noticed its arrival. We now have in hand a communication protesting against such notice, upon the ground that the paper does not represent the Mill Yard church. This protest carries the names of ten persons, three of whom claim to be officers of the church. We acknowledge the receipt of the protest, and announce that no further private communications, nor publications purporting to represent the Seventh-day Baptists of London, will be given recognition by THE RECORDER until we are better assured than now, concerning the status of affairs connected with the Mill Yard church, and the persons who actually represent it.

> THE Chautauqua Institution, Chaupreachers for the thirty-second as-

Chautauqua. tauqua, New York, announces its sembly in 1905. These include President Lincoln Hulley, of Stetson University, for the sermon and Devotional Hours of July 9-14; Dr. Mark Guy Pearse, the celebrated London preacher, for July 16-21; Dr. Amory H. Bradford, of Montclair, New Jersey, July 23-28; Dr. S. Parkes Cadman of the Brick Church, Brooklyn, for the National Army Day address of July 29 and the sermon of July 30; Dr. J. Wilbur Chapman, of New York City, for August 6-11; Bishop John H. Vincent, Chancellor of Chautauqua, August 13-18; and Rev. Frank Bristol. The Chautauqua corporation has over two hundred acres of land and all the equipment for city and school. It has sidewalks, sewer system, water works, heating and lighting plants, telephone, telegraph and express offices, hotel accommodations and school buildings. There are about six hundred cottages on the grounds, belonging to private families. The announcement for this year says: "At least five hundred people spend the winter

#### ATTIC ANDRES

there. It is a rest city, a play-ground, a festival in the woods, a school house, a work shop, a center of Bible study and Christian enthusiasm, all in direct connection with the outside world by lake steamers, electric railways and trunk lines."

THE Harvard Faculty of Divinity has issued its announcement for The Havard Summer Shcool the seventh session of the Summer of Theology. School of Theology, to be held in Cambridge, Mass., July 5-21, 1905.

The subject is "The Bible." There are to be 45 lectures, 15 on the Old Testament, 15 on the New, and 15 on extra-Biblical material closely related to the Bible. Each of the nine speakers is to give five lectures, and to hold one or more conferences. Six of these speakers are from the Harvard Divinity Faculty, Professors Toy, G. F. Moore, Lyon, E. C. Moore, Fenn and President of the Jewish Theological Seminary of America; Henry S. Nash, of the Episcopal Theological School, Cambridge, Mass., and Charles C. Torrey, of Yale University. Denominationally the list includes four Congregationalists, two Unitarians, a Baptist, an Episcopalian and a Jew, none of whom, it is claimed, has been chosen on account of ecclesiastical association. The Summer School is strictly undenominational. The topics for the Summer School are the Hebrew Monarchy from 930 to 586 B. C., The Old Testament Prophetic Thought, The Poems of Deutero-Isaiah, Jewish Literature from 200 B. C. to 100 A. D., Early Rabbinic Theology, Alexandrian Theology in Relation to the Christianity of the Apostolic Age, A Study in Comparative Idealism, The Epistles of Paul to the Colossians and to the Ephesians, The Theological Method of Jesus, and The Relations of the New Testament Writings to Other Early Christian Literature. While intended primarily for the clergy, the Summer School is open to all students of the Bible and of Theology, both men and women. Guidance in further study is aimed at as much as instruction, and special attention is given to the literature of the various topics. The lectures are given in the Semetic Museum, the collections of which are of great interest to Biblical students.

#### SUMMARY OF NEWS.

The McClure-Phillips Company have added to Yellow War."

and during, the St. Petersburg "massacre of the innocents." His career has been most unusual. among low and vicious surroundings-a tramp won a professorship in literature at a leading Russian university, and is first among the defenders of the people against oppression.

United States in the first eight months of the en in value, at home, day by day. On the other present fiscal year broke all previous records, and indicate that our total exports to China during London, Paris and New York, during the week, the twelve months ending June 30 next will the bonds being sought with great eagerness, reach the unprecedented figure of \$40,000,000, and over-subscribed many times. while to the Orient, as a whole, the total will probably approximate \$150,000,000 in value. inent feature of the situation during the week. These conclusions are based upon figures just Rumors, guesses and suggestions have been more

compiled by the Department of Commerce'and Labor through its Bureau of Statistics, which show that our exports to Asia and Oceania in the eight months ending with February, 1905, amounted to \$92,523,412—practically equal to the total shown by the full twelve months of the fiscal year 1904, and exceeding the total for the eight months of any preceding fiscal year.

THE SABBATE RECORDER

The course of legislation in Pennsylvania this vear indicates unusual political complications. The legislature will adjourn about April 20, and it appears almost certain that no new laws touching actual reforms will be enacted. Bills have been abundant in favor of different phases of temperance, municipal purity, the interests of asylums for the insane and other wards of the state, etc. All these, together with the bills looking to the modification of the Sunday laws, are likely to go into oblivion. Gubernatorial election is at Ropes. The others are Solomon Schlechter, hand, and the party in power is in fear of the "religious vote" on the one hand, and of the "non-religious" on the other. In this dilemma, all the forces of the political machinery of the state are needed to keep things in the path of compromise and neutrality, so as to avoid disintegration and defeat. It is the old story-too frequent-wherein that which aims at the higher good of society and the commonwealth, is found the vein he had struck so profitable that crucified at the hands of political expediency. On March 26 a bomb-throwing episode occurred in Warsaw, Russian Poland. The Chief of Police, Baron von Noiken, and several policemen, were wounded, although no one was killed outright. One policeman was killed by the fugitive bomb-thrower, whom he sought to arrest. Supplies of booms and of small arms

are secreted in numerous places through the Empire. This is a strong factor in the revolutionary movement

No fighting, of note, has occurred during the of the remarkable feats foreshadowed in the week. The most suggestive and important featbooks have been since accomplished. ure of the campaign in Manchuria is, that a large section of the Japanese army has disap-An unheard of accident occurred in the subpeared from the region of Mukden and from the way under the East River, between Brooklyn pursuit of the Russians. All probabilities indicate and New York, on March 28. The extreme that it is making a forced march to cut the railpressure of the compressed air in the tunnel blew road between Vladivostock and Harbin, thus inout the roof at a point where the subway and suring the capture of the former port, which the bed of the river came near together. A workwill leave Russia without any seaport in the East. man, who attempted to plug the hole, was blown There are also indications that another Japanese through twenty-seven feet of mud and water, force is moving to cut the railroad west of Harand twenty-five or thirty feet into the air, in bin. This would isolate the remaining Russian an instant. His name was Creeden, and this their Spring list, a book of dramatic sketches army from European Russia and be equivalent is his story, as told in The Tribune: "It all hapdealing with the personal and human side of the to its total annihilation. Details concerning new pened so quickly that I still had a bag of saw-Russo-Japanese war. It bears the title, "The movements by the Japanese are wanting. Their dust in my hands. I was picked up by a tug successful secrecy has been a prominent feature, and taken to Joralemon street. The only in-Increasing interest is felt in Maxim Gorky, from the beginning of the war. Still the Japanjury I received was a cut about three inches the Russian writer who put his life in peril ese are keeping up their pursuit of the Russians, long on the forehead. A doctor sewed that up through his efforts in behalf of the people before, who are now a long way north of the last battle and I was put into a coach and sent home. As to ground at Mukden. It does not seem probable my sensations, I cannot tell what they were. It that any serious fighting will take place, unless was all over so quickly. As I said, I was hand-He was born, practically in the gutter, reared the Japanese succeed in intercepting the direct ling a bag of sawdust, trying to stop the break, then came a rush of compressed air, and the next line of retreat. In that case, some sharp encoununtil almost middle life. In spite of all, he has ters might take place, before the Russians would thing I knew I was on top of the river. How I got through the sand, mud and water is more surrender. The financial situation has been prominent durthan I can tell." Two other workmen followed ing the week. Russia fails to secure any loan Creeden, but as they were on the floor of the Exports of cotton cloths to China from the abroad, and her government securities have falltunnel, they were carried only to the top of the water. They were rescued unhurt. If Jules Verne had put such an incident into his books, hand, a new Japanese loan has been floated in twenty years ago, it would have been reckoned as one of his wildest yarns. A similar accident, twenty-four years ago, in the tunnel under the Hudson River, between Jersey City and New The question of peace has been the most prom-

abundant than official statements. The sum of the matter is, that each day adds to the burden of facts that must compel Russia to make terms, or be humiliated and defeated yet more and more. The trend of facts now indicates that France, and probably other powers, are laboring to secure a movement in favor of peace, from Russia. But up to date, nothing final appears. It is said that Russia will not listen to any demand for indemnity. On the other hand, it is said that Japan will demand \$800,000,000. It is plain that the Japanese are more intent on new victories just now, than on terms of peace. Should they secure Vladivostock, they will be able to compel terms which might be a blow to Russia as great as any other item in her defeat.

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Jules Verne died at Amiens, France, on March 24. He was born at Nantes, Feb. 8, 1828. He has held a strong place as the author of strange literature. He had unusual inventive power in that direction. His first novel, which appeared in 1861, was "Five Weeks in a Balloon." In preparing to write it he read about 500 books on ballooning and aeronautic inventions, and chose Africa as the scene of action because much of it was unexplored, and it struck him that it could be explored from a balloon. The author he followed it with "The Adventures of Captain Hatteras," "The Voyage to the Centre of the Earth," "From the Earth to the Moon," "The Mysterious Island," "Twenty Thousand Leagues Under the Sea," "A Floating City," "Around the World in Eighty Days," "The Purchase of the North Pole," and many others. He made a careful study of scientific discovery and speculation, basing his stories on what had been accomplished and the logical results to be secured by carrying on discovery and development along the lines of what had already been accomplished. Many

York, cost over twenty lives. Mrs. Chadwick, the great female swindler of

in prison.

nearly one-half of the gift of \$100,000 made by Mr. Rockefeller to the American Board, had been received and used, before a protest was raised against it. During the week, the Ex- to my willingness to give up all, this question ecutive Committee of the Board has published an came as clearly and unexpectedly as though explanation of the situation and a defense of spoken: "Would you give up your Sabbath?" their actions.

Domingo, concerning financial and political matters, so far as the United States is concerned, seems to be settled, for the present. It is await- no doubt. So I take to myself no credit, and I schools. In them the teacher may get methods ing the action of Congress at its coming session, concerning the treaty already under discussion. keeper because I was born one. Let us hope of the Bible, inspiration, and a thorough in-

of Hydrotherapy, in the treatment of the insane, thankful that there is always sentiment and love cussion of the leading points in the lesson, and have reached a point of success not known hith- for the old church and its faithful ones, to make thoughts on the text from the different helps erto. These experiments have been in progress our duty, not altogether, "something to be borne, used. More and better thoughts can be brought in the Manhattan State Hospital on Ward's Isl- like the tooth ache." We try to be cheerful, at out of a lesson, when it is studied by a company and, New York. The treatment includes hot times. Our cross is being discussed as a "prob- of teachers, than one can possibly get in studyand cold baths, vapor and hot air baths, douches lem," and not daring to speak, for fear we might ing it by himself. Passages are continually and jets. For violent delirium it is said that be making much of a small subject when there found that teachers have difficulty in explaining a continuous bath in water kept exactly at blood are so many large ones at hand. There are sev- clearly, to their classes, simply because the meanheat, has proved very successful. Specialists in eral in which we are so much interested, that ing is not understood sufficiently by the teacher. Hydrotherapy have been urging this treatment, we can hardly resist the temptation to talk. Well for some years. The state of New York has led do I remember how hard it was, learning to stand other states in making these experiments.

of the Philippines has announced the completion of the many church meetings and all the plans of the Philippine census, ordered in 1902. It for work, and never speak a word. I sympathize arguments, and the expression of dogmatic opinis already provided that, two years from this an- with the poor lad who has to console himself ions must be discouraged. The spirit of truthnouncement, an election shall be ordered for a native legislative body, as one of the first steps toward self-government. This is a movement in the fence and say "he will fall off?" the right direction, and if successive steps shall follow, guided by wisdom, the self-government of our new possession will be attained in a good degree, if not wholly, within the time of a generation of men

A strange accident occurred on March 29, in the subway near 167th Street. An empty train of cars, in charge of a motorman, collided with a hand car. This resulted in "short-circuiting" the immense electric current, which set fire to the crushed train and the wood work in the unfinished tunnel near by. No lives were lost. It is possible that dynamite, which was being used in the unfinished tunnel near by, added to the destruction, though that is not definitely known. Fire burned fiercely, since the fire department could not reach it effectively, it being one hundred and twenty feet under the surface.

During several days of the last week, on the Atlantic Coast and elsewhere, the temperature has been that of summer. The sudden change produced no little discomfort, and some deaths, especially among workmen in rolling mills and other places which are always super-heated.

FROM A "LONE SABBATH-KEEPER." There are two classes of lone Sabbath-keepers. The convert, whom we must believe is guided by principle, and the hereditary Sabbath-keepers, who, say what we will, must be more or less influenced by sentiment. Until we can honestly say, were I convinced that the first-day instead of the seventh is the right day to keep, I would cloth girdles in their hands, trying to get a thougive up the Sabbath, the day my forefathers kept, the day made sacred by many hallowed as- stitch means, I am praying for you. The solsociations, until we can say this, can we honestly dier who wears one of these girdles into battle say, we have more principle than our neigh- knows that he has the prayers of a thousand bor, who may not be living up to our conviction, women. What inspiration to do his best. nor perhaps to his own?

A little experience comes to mind. Dr. J. Wilbur Chapman was holding meetings. I was

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of the Holy Spirit." As I remember, this thought had denied his Master, with an oath. Remem-It has been reported during the week that was in my mind: "I am sure, being a Sabbath- ber Peter. Be loyal to even an erring one. As keeper, and denying myself so many things, that far as in you lies, let him start anew with a clear there is nothing more I can surrender." When the record. "Yea he shall be holden up, for God is time came for heart searching, and the question as able to make him stand." Be loyal. God did not want Abraham to slay his son. He The little disturbance in the Island of San wanted the willingness. God did not want me to give up the Sabbath. I needed a lesson in humility, I went away sorrowful, for I was proud, the Normal School is to the teachers of public During the week, Governor General Wright almost as hard to sit back, for years, and read with "sitting on the fence to see her pass by." Don't you think it would be rather cruel to shake

> please do not shake the fence. We are hanging on. If we fall, we will try to climb back. We may not be doing all that you would do. I fear we are not even "five talent" people.

> say, your doubts. Did you ever sit down and write a letter to that teacher who has gone among no one else.

ture of the women in the streets of Japan, with sand women to take a stitch in each girdle? Each \* \* \*

Cleveland, Ohio, has been sentenced to ten years especially interested in his sermon on the "Gift Christ, is that only a few weeks before, Peter

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#### TEACHERS' MEETINGS. W. B. DAVIS, SUPERINTENDENT.

One of the most effective adjuncts of the Sabbath-School is Teachers' Meetings. They are more helpful to the Sabbath-School teacher than confess with all humility, that I am a Sabbath- of presenting a lesson, an increased knowledge It is announced that new experiments by way there is some principle, with-all, and let us be sight of each week's lesson, the benefits of a dis-Such passages invariably come up for discussion in teachers' meetings, and light is thrown upon on my feet and speak in meeting. I think it is them, from many directions. Of course much depends upon the tact and ability of the leader. Useless discussions, aimless digressions, heated seeking and of helpfulness should pervade these meetings. Teachers must be made to feel that they are getting something worth their while, I am not going to speak of any of the numer- or they will prefer to depend upon their own ous things some Sabbath-keepers can do, and helps at home. We believe that such meetings do sometimes accomplish. But I am going to as- should be held regularly. They should begin sume that you would like to help us, as we would and close on time. They ought never to drag like to help and encourage you. First of all, along through two hours, when all the good

things could have been said in one. I write this thinking that THE RECORDER read-

ers will be interested in hearing from our Teachers' Meeting at Shiloh, N. J. It was organized We note your solicitude and fears, and may in 1864 by Lemuel Heritage, and has been held regularly from that time to this. First day evening seems to be the best time for it, in Shiloh, strangers, or to that young woman who has mar- so for several years it has been held on that evenried and gone to live among those who do not ing, at the homes of different teachers. Of keep the Sabbath, a letter expressing confidence course, not all of our teachers attend regularly, and encouragement, saying we believe in you, but enough come every week to make it very we will pray for you? An ounce of faith is profitable and interesting. The attendance varies worth more than a bushel of doubts. You who from five to twenty. Former Superintendents have been playing that doubt string, strike the have urged the substitute teachers to attend, and other, with a firm hand. It will do you good if this has often brought in others who do not teach in the school. One of our sources of strength I know of one who left home years ago, one and one great reason why our teachers' meeting who was faithful in church duties, who loved has an uninterrupted existence of over forty the church. In all the years, full of cares and years, we believe to be the fact that several teachtrials, no such letter of assurance came. This, ers have been accustomed to take their turn, no doubt, was an exceptional case. We hope it with the pastor, as leaders. In this way, several may be the exception in the future. There come of our teachers have developed into strong, retimes of weakness and trial, when, to know that sourceful leaders. Frequently, after the study some one believes in us and is praying for us, of the lesson is finished, items of business, that means more than all else. Did you see the pic- are to come up before the school, are talked over and explained. Special programs for Christmas, Children's Day, and the like, usually have their inception in the teachers' meeting. In this way time is saved in the Sabbath School.

At a recent meeting, while talking over ways and means of helping the Sabbath School Board in its efforts to support a field missionary and organizer, during the coming year, one of the One of the wonderful things to me in Peter's teachers proposed giving a series of parlor engreat sermon, when thousands were brought to tertainments, or socials. It was finally decided

### APRIL 3, 1905

line to be given as they might decide. A part the railroads have been charged with being in of the money thus raised will be forwarded to league with the Standard Oil Company to raise our Sabbath School Board.

the younger classes were given regular courses oil industry, as well as for other shippers who in work outside of the International Lessons. have grievances with the roads. For the oil and These include, for different classes, memorizing gas industry something had to be done to pro-Books of the Old and the New Testament, the tect the independent oil producers against the Ten Commandments, the Beatitudes, the 13th rapacity of the Standard Oil Trust. The Standchapter of First Corinthians, Psalms, the Denomi- ard built its pipe line to Kansas City and eastnational Catechism. (These are furnished by our ward, kept dropping on the price it paid for oil, Publishing House). Besides these there has and in conjunction with the railroads, raised its been assigned work for the pupils from "Ten charges for carrying oil, until the producer's Minute Series of Supplementary Work" in Bi- profits were almost eliminated and his position ble History, Geography, etc., published by the became unbearable. The legislature, as a remedy, American Book Concern. The Assistant Super- voted \$400,000 with which to establish and mainintendent has taken charge of this work and has tain a state refinery at Peru, Kan. It made the arranged to have this year's graduating exer- pipe lines common carriers, hence, like the railcises held in connection with our usual Chil- roads, subject to the Board of Control and dren's Day program, in May.

found of value is the Home Department. This charged by both the railroads and the pipe lines, was organized under the direction of Rev. I. L. Cottrell in 1894. There is a Superintendent elected every year who has charge of that Department In this way several of our people who cannot attend Sabbath School are led to a study of the same lesson, each week. The Sabbath School can be made to fulfill its mission as the Nursery of the Church. With this motive before us, can we not put forth more effort? Would not a good report from other Sabbath Schools be of interest and do good?

#### SHILOH, N. J., March 28, 1905.

#### KANSAS AND REFORMS.

Little can be written on this topic that has not already been better done in the daily press of the country, but for the benefit of such as have not kept in touch with recent happenings, I wish to mention through THE RECORDER, some Kansas Reforms accomplished by our recent legislature. In the campaign last fall the old political machine was broken, and in the election of Governor Hoch, the Republican party was pledged to certain reforms, such as legislation for the protection of the oil and gas industry; regulation of railroad freight rates; state depositories for state funds: state ownership of a printing plant; good rom; reduction of legislative expenses; reform in management of State Institutions; civil service; reapportionment of Congressional Districts; Primary Elections, and Taxation.

Now that the legislature has adjourned, in claims to have redeemed all its pledges except the last two. Certain it is we have had a remarkable body of legislators (among the number our own Senator U. S. Griffin of Nortonville). The eyes of the state and the nation have been upon Kansas. There was no room nor time for graft, or exhibition of greed or selfseeking ; but from the Governor down, the Rooseveltian spirit seemed to be in the saddle, and an apparent friendly rivalry to be first to champion reform measures. As is not uncommon, the House led the Senate in radical endeavors, and was not always able to bring it to its own position without some compromise. But the two items of legislation of greatest importance to the people, and which elicited the intensest interest all over the state were those touching the railroads, and the oil and gas industry of the state. The scope of the Railroad Commissioner's work was enlarged and an attorney provided, with power of complaint for the correction of discrim-

#### THE SABBATH RECORDER

to ask each class to arrange something along that inating charges in freight rates. Inasmuch as Holy Time. Continued from Page 189, March 20. His speeches, preaching and letters appear to rates on oil so high as to be prohibitive to the extend back to the beginning of time; connecting Two years ago our school was graded, and producers, this is a very important law for the our Blessed Redeemer with the creation; referring to many incidents along by the way; elucidating many events of much importance, and bringing to a close all that can possibly be known of our early existence. Then looking forward and seeing the heavenly rest, where time cannot be computed nor "the Sabbath ever end." St. Paul concludes by exhorting all: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. (Heb. obliged to carry the people's oil at the rates 13:20, 21). "I was in the Spirit on the Lord's day and Another feature of our school that has been fixed by law. It fixed the maximum rate to be heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and for carrying oil in barrel and car-load lots. the last." (Rev. 1:10).

As an illustration of what this means to the We introduce this text here because it is freshipper, already, since this law was enacted the quently quoted as implying that the "Lord's Humboldt independent refinery has shipped a day" mentioned here was the first day of the car of oil to Kansas City for \$27, that previously week, commonly called Sunday. cost \$78, a saving of over \$50 per cap in freight We do not understand that the words "Lord's rates. What the people demanded, what the legday" can possibly be applied to any other day islature sought, was simply fair play for all, the of the week except the Seventh. The day he fair deal for every man. They undertook to give specially blest and sanctified, and strictly comthe under man a chance, and require the bully manded to be observed as a Sabbath. (Ex. 26: to be decent, or rule him out of the game. What is the result? Independent refineries are start-Our opinion is that the Lord's day referred ing up. The operators are organizing. A new to only exists in the spirit realm, where there pipe line to the Gulf of Mexico is being talked is no night, nor measured time; where the first of, by foreign capital, while the Standard Comand the last meet (eternity). pany is taking revenge, by pulling down its tanks, Better told, "But beloved, be not ignorant of taking up its branch pipe lines, and threatens to this thing, that one day is with Lord as a cut down its Kansas purchases from 11,000 to thousand years, and a thousand years as one 2,000 barrels of oil per day, and secure its main day." (2 Peter 3:8). Better still, "For a thoussupply from Indian Territory. If the Standard and years in thy sight are but as yesterday when carries 'out this spirit of revenge, which is enit is past and as a watch in the night." (Ps. tirely in accord with its reputed principles and practice, it will doubtless work a temporary in- 90:4). As far as we know, God created days, weeks convenience and loss to the oil interests of the and years, (but not months). Darkness and state, but it will result in incalculable benefit, light were also created (Isa. 25:7). The day by leaving an open field for independent capital in was formed embraced both. Darkness he called wholesome and lawful competition, in bringing "night," or "evening," and the light "morning." to the markets of the world the millions of treas-"And the 'evening' and the 'morning' were the ure that lay beneath our soil. Adjoining and disfirst day. (Exo. 1:5). tant states are catching the Kansas spirit, and The time length of this "first day" has never are falling into line and taking up the battle been changed, for the reason, that no one but cry against the common foe. Her Port Arthur God could add to, or take from it. Therefore is fallen, now on to Mukden and the wilderness. yesterday and to-day are exactly the same as We need not think that everything is accomat the first. plished when good laws are enacted. Laws will God created six other days in duplicate, and not enforce themselves, nor change the nature when added to the first day constituted a week. of law breakers. Until men and corporations The weeks, in length of time, having been estabcan be made decent, you must expect trouble trylished by the Creator, remain unchanged; also ing to make them live that way. It is an eternal the years. conflict. No more with the prohibition law than Having traced sacred scientific and holy time with any law that strikes at men's greed, meanfrom its creation, as set forth in the first chapness and sin. But all honor to the noble men ter in Genesis, to Revelations, where St. John

who have had the disposition and nerve to give us laws that, if rigidly enforced, will give relief to the economic evils under which we chafe. G. M. C.

TOPEKA, KANSAS, March 21, 1905.

The chariots and utmost strength of God's help are round about you if you pray, whether you see them or not.

There is no anodyne for heart-sorrow like ministry to others.

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speaks of being "in the Spirit on the 'Lord's day,' also all statements made in relation to any change in time, either in days, weeks or years, and we fail to find any change whatever; therefore, they all remain the same as when God at the close of the sixth day, "saw everything that he had made, and behold, it was very good." (To be Continued).

Those who look for troubles will not be long without trouble to look at.

TIPHINGE TH ORIGINAL

PARSON PENNIAND THE APATHETICS. Dear Interior.—The cause and cure of spiritual apathy is, and, I fear, long must be, a matter of deep concern to both pastors and laymen. I wonder if you and your readers would care to hear a bit of personal experience that has given one old parson a wholesome lesson on the subject.

My church, as you know, is what may be called an average one in size, in wealth, in intelligence, and in its standing and influence in the denomination. Situated in a small city, composed chiefly of energetic and fairly prosperous families, with plenty of bright young people, it seemed to me when I accepted the call, an ideal parish, and I entered upon my work with the pleasantest anticipations.

The congregations were large and respectfully attentive, and they treated me with the utmost kindness, giving me the usual compliments and congratulations when the sermon was good and amiable indulgence when it was poor. But I soon became sensible of an atmosphere of spiritual coldness. The prayer meeting was thinly attended and utterly lacking in fervor. The benevolent contributions were of a scantiness out of all proportion to the ability of the people. Calls for work among the poor or the spiritually neglected fell upon deaf ears. The appeal to conscience, the rebuke of sin, the presentation of any pungent, searching truth, was resented. Social activities of all sorts, even social dissipations,---whist-parties, dancing-parties, theaterparties,-flourished; everything but religion.

Well, of course, this determined the drift of my preaching. I trained my homiletical artillery upon the apathetics. And the more they winced and scowled and pouted, and the more distinctly they hinted to me that I would alienate influential parishioners and preach myself out of my pulpit, the more unsparing became my assault. I studied the severest passages in the old prophets, and the sermons and methods of Finney and Jonathan Edwards, and strove to outdo them in the oratory of fierce denunciation.

It was a flat failure. One self-righteous old sinner especially in need of the medicine, praised its pungent quality and complacently passed it to others. Two or three godly women, examples of every saintly virtue, took the bitter message to heart and became very unhappy over imaginary faults. As to the rest, some deplored my want of tact, some thought me dyspeptic, some laughed at my violence, and some talked back.

But one thing now seemed possible. I must leave the people who had rejected my message. I wrote my resignation, and a red-hot sermon to go with it, and prepared for the final scene. That was some satisfaction. I took keen pleasure in putting in the little flings and thrusts that I thought would make people wince and writhe, and was impatient for the day when I could hurl those lurid sentences at their heads.

I was still further exasperated to find my wife disposed to side with the people rather than with me. She called my faithful preaching scolding, and protested against the resignation as premature and needless. She always was a pretty plain-spoken critic; and I guess I didn't speak very gently in reply. I overheard little Mollie, my special pet, telling a playmate that papa was getting awfully cross.

About that time I had a call from Father Lamb, my old pastor, with whom I had always been on terms of affectionate intimacy. Sure at last of a sympathetic hearer, I poured out the story of my woes. He gave me one of those benevolent smiles that you know so well.

#### THE SABBATH RECORDER.

"I suppose you are giving special attention to your own spiritual condition," he said.

"Why, no," I replied, "I have had no time to think of myself."

"But you have been very much in prayer?" "No, I have hardly been able to pray at all. The situation has been so distracting, you see."

He reached for the Bagster on my desk, opened to the sixth of Galatians, and read Paul's directions for dealing with a man "overtaken in a fault," pointing out the three conditions required-spirituality, meekness and personal sympathy. "Have you followed that plan?" asked Father Lamb

"Well, perhaps not, exactly, but-"

"Let us pray," said Father Lamb.

I knelt, rather reluctantly,-not to say, rebelliously,-and he prayed, not a word for the parish, but very fervently and tenderly for me. Then, with no farewell, he slipped away and left me on my knees.

That was two months ago. I will not attempt to tell what happened next, or what the month has brought. The prayer-meeting is crowded, and its tone shows a high degree of spirituality in the church. The Sunday-school and the Christian Endeavor show a corresponding impulse. Extra meetings, proposed by the people themselves, are held, and there is an eager response to every appeal for personal service. Some long-hidden church letters have been unearthed. Some worldly Christians have returned to their first love. A number of young people, including our own little Mollie, are asking to be taken into the church. Now, what does it all mean? And how do you suppose it has come about? Black Dinah, the old laundress, a relic of slavery and plantation piety, dropped a remark the other day that is being a good deal quoted in the parish. I give it to you for what it is worth. "Bress de Lawd," she said, "de preacher done got religion!

If anybody has contradicted her, it is not— Parson Penn.

# AGGRESSIVE SABBATH REFORM.

FROM REV. W. L. BURDICK.

Sickness, not indifference, has caused this long delay in sending you a statement of my views regarding Sabbath Reform Work. I have prepared this brief outline, at this late date, not because I wish to exploit my own views, but because you have requested me thus to do.

I consider aggressive work on the part of the Tract Society to be of most vital importance to the Society itself, and to the Denomination whose child it is, and for whom it labors. I have long felt that the people would support the Society in aggressive work when they saw that it was determined to push work. As I have studied the subject of Sabbath reform, these facts have impressed me:

First, Its importance. God has called us to herald a truth which means more than the observance of a certain day of the week. It is one which is freighted with the greatest consequences to Christ's kingdom on earth, and to humanity. It involves the question whether there shall be any Sabbath for man at all, and with that the question whether the Bible shall be supreme authority in matters of religion. The history of the world, particularly of the church, shows that there must be a return to the Sabbath of the Bible or the world will be that will be required to accomplish this great Sabbathless. More than this. If men may ig- reform, which is to save Protestantism, the Binore one precept and example of Christ, the apos- ble and the Sabbath. Many persons, during the tles, and prophets, the way is paved for the set- last eight years, have apparently been disappointting aside of others, and others, until all is swept ed because one man, giving a part of his time

away. This is not all. The Bible as authority. against the church as authority, is the foundation on which Protestantism has built. Therefore, to undermine the authority of the Bible is to undermine the whole Protestant movement, It is to sweep back to the position of the Catholic church and leave men without a guide, and Sabbathless, and soon, Godless. Can anything be of greater consequence to humanity than this?

Second, I am impressed with the Herculean task before us. This struggle reaches far back into the centuries, and if it were an easy one, it would have been accomplished long ago. We are attempting to change practices and beliefs hoary with age, and people are very loath to give up those practices and beliefs which have been held sacred by their sainted forefathers for hundreds of years. We are asking people to take a step which will revolutionize the customs, business, social, and religious, of all Christendom. We have also reached a point in the development of human history where people are no longer willing to listen to doctrines, even to those of the church of their adoption. We have felt this among our own people, but this state of affairs exists to a greater extent among those to whom we are to carry the truth, than among ourselves. President Bradley of Iowa College, recently wrote, "Neither do average men in our time care much for doctrine that is strictly denominational. The Methodist church has had its great growth in spite of Methodism; the Baptist churches flourish in spite of close communion; and the successful preachers of those great denominations seldom allude, except in private ways, to what is strictly denominational. The Congregational minister, loyal as he is to the principles of the fathers, discovers no practical advantage arising out of preaching Congregationalism, as such, and he scarcely ever does it." The religious press, almost unanimously, has been crying out against doctrinal preaching. Very few, except hobbyists, want it and they, only that which proclaims their hobbies. The development of this state of affairs has done much to close people's ears against Sabbath truth, for to tell them that the Sabbath question is not a doctrinal one, does no more good than to tell them that water is not water. The great interest regarding Sabbath reform to- centers around the effort, on the part of the devotees of Sunday, to force upon the multitudes a stricter observance of that day as the Sabbath. These efforts are creating an interest on the part of many who would not otherwise give it a moment's attention. Here is the great opportunity for Seventh-day Baptists. To carry on a campaign of proselyting, will not be as successful as in the past, because people are not willing to listen to doctrinal discussions. Our great opportunity is to take advantage, as the Tract Society is now doing, of the interest created by attempts to enforce stricter Sunday observance. All classes, connected in any way with such movements, should be deluged with Sabbath truth. Not that pastors and evangelists should cease to proclaim the truth, but the "open door" for Sabbath reform now is the one opened by the effort to resuscitate Sunday, a dying, pagan institution.

The third thing which impresses me is the time

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to.Sabbath reform, has not converted the entire world. That this reform will ultimately triumph. there cannot be a shadow of doubt in the mind of one who has faith in God. It is as easy to destroy God as it is to defeat truth, which is an attribute of God.

"Truth crushed to earth shall rise again, The eternal years of God are hers."

Great reforms have not been brought about in a day. The history of ours already reaches far back across the centuries. How much longer it is to continue, God only knows. Many of us are old enough to have already outgrown our boyish hopes of witnessing a complete triumph, in our day. This, however, does not mean discouragement, but a broadening view and a firmer grip on God. These, more than ever, are to be days which test the courage and faith of Seventh-day Baptists. Those who are weak in faith and worldly at heart, will desert the truth and follow the multitude in the broad road of error; but the true and noble will remain firm for the right, though they, like Moses, die having had only a glimpse into the Promised Land. In the great drama of human history now being acted, it is the part of Seventh-day Baptists, by every reasonable means, to keep the truth before the world. In the years to come when the history of the church is written, none will be seen to occupy a larger place in the accomplishment of God's purposes than this little people, who, in the midst of apostasy, were loyal to God, obedient to His Word, and true to their own convictions.

#### ASHAWAY, R. I., March 21, 1905.

#### OUITE TOO SWEEPING.

There once was a woman so woefully neat That she swept her whole family into the street. She lectured on tidiness, day after day, Till her children ran off to the neighbor's to play. And sometimes, the "lord of the manor" would roam From his beautiful house which was never a home; 'Twas a splendid expression of beauty and art, But it did not possess home's one requisite, heart.

But this woman worked on with her brush and her

room

She waxed and she polished her beautiful floors Till her friends hardly ventured inside of her doors. Her carpets, so velvety, one would refuse To walk on, until he had dusted his shoes; Her chairs all so tidied, without and within, That to sit on them seemed little less than a sin.

Her children had toys which they never could spread O'er immaculate floors; nor could cookies or bread Be eaten where crumbs might be scattered about, For her house was like "wax-work" within and with

Of dust, just the least little innocent bit Would bring on a something akin to a fit. And a tidy or picture a trifle awry Could never escape her most diligent eye.

Her children grew up and they hurried away As soon as they could, scarcely caring to stay Where brooms were a-whisking; they sighed for nest,

Still neat, but inviting a spirit of rest. And the day when the last of her little ones left, And the home of their smiles was forever bereft, She said, while for dust she still searched up and down, "They know I'm the finest housekeeper in town." -Good Housekeeping.

Fill the place where God has placed you. Show your fitness for it and your contentment in it, You might prefer a change, but God keeps you in it for some wise purpose, and if you make the best of it, he will be glorified and you will be blest.

#### THE SABBATH RECORDER.

# Missions.

'By O. U. WHITFORD, Cor. Secretary, Westerly, R. THERE are fifteen churches of our people that need now, and will need soon, pastors, or missionary pastors. We call those ministers who have charge of churches that are aided by the Missionary Society in their support, missionary pastors. Some of these fifteen churches are seeking pastors now, some will be, because of the change of pastors which will occur in a few months. Some of these churches, near each other, can and will, as heretofore, combine to have a joint pastorate. Even with such combinations there will be needed nine pastors. We have now among us, so far as we know, eleven ministers unemployed; two or three of them, perhaps, are unavailable because of age, and of poor health. It seems to us that it would be a wise thing for the churches and fields needing pastors to call and employ the unemployed ministers, rather than to call a pastor from a church, render it pasjust the man it wants, it is much better for the church or field, to take up with a second choice, or even a third or fourth choice, than to go without a pastor. Some churches are now going to decay and dying out from lack of pastoral care. Churches are sometimes too fastidious and hard to suit, for their own good. There may be some pastors over churches who may deem it wise for the church and for them-Secretary of the "Board of Pulpit Supply and Ministerial Employment," I will gladly send the names of the unemployed ministers among us to the churches and fields desiring pastors, on application for the same, and also the names of those of the employed ministers who are availthe Secretary.

S. C. S.

WE have read with interest and care the artion, will be more than made up in 1905, by the ticles which have appeared in the SABBATH REadoption and pushing of the denominational plan CORDER for several weeks upon Aggressive Sabin the churches and among our people. We trust With her servants she battled through room after bath Reform, within and without ourselves. The that every pastor will see to it that his church and congregation are thoroughly canvassed with the thoughts and suggestions are excellent and if put into operation, by the blessing of God, would pledge cards and envelopes, and adequate funds bring greatly desired results. Who will put them shall be raised for 1905 for all lines of our work. into operation? Much depends upon what the HIGHER CRITICISM IN BANKRUPTCY. leaders of our Societies will do, but very much Those timorous persons who have feared the more upon what our pastors will do in the matresults of the so-called higher criticism of the ter. We believe there is not enough preaching and teaching upon the question of the Sabbath, Bible may take heart of grace after reading a recent magazine article by Dr. Emil Reich. This from our pulpits. Our boys and girls, and young Hungarian writer, himself of a philosophical people, are not instructed enough, and indoctrinturn, does not hesitate to say that the profoundly ated enough in Sabbath truth, in our homes and learned Germans who have been pulling the in our churches. Why are we hesitating, fearful and behind our duty in this matter? We feel, Scriptures to pieces have at last gone into bankand believe, that we shall never become success- ruptcy. There is nothing left and they cannot ful in Sabbath Reform work among ourselves, carry on the business any longer. The premises and in the world, until we become a more spirit- of skepticism now require more credulity than ually minded and devout people. We need such those of faith. Philologians have fairly reduced a revival of religion in our homes and in our their theories to an absurdity. Dr. Reich goes churches as will thoroughly purge us from the so far as to say that the higher critic is by reaworldliness, greed, selfishness, and intense pleas- son of his philological predilictions utterly unure seeking, which are sapping spiritual life and fitted for the task of historical investigation. On power in our homes and churches. In the re- this point he observes: "The philologist who in all his days has never vival that is sweeping through Wales, in towns and cities in England, and in our own country, seen a personality, cannot bring himself to bewe are told that everything that stands in the lieve that institutions like the Spartan state are way of salvation and spiritual life is given up; of the making of a single man. Thus Lycurgus that whist clubs, card playing, dancing parties, has been dissolved into a myth. Theseus and drinking, rum selling, pool rooms, gambling, ev- Romulus have survived through more than five erything that hinders or prevents the flow of the and twenty centuries only to be ruthlessly mur-Christ-life into and through the soul, are cast dered by a pack of philologists. And now, not

out, forsaken, that Jesus Christ and His lifegiving and sanctifying power may have entire possession. When such a regenerating, reviving, consecrating work, such as baptism of the Holy Spirit, shall come into our homes and churches, then the Sabbath will be better observed by us, and we shall have more heart, purpose, power and success in Sabbath Reform work in the world.

WE give the following financial statements concerning the receipts from the people for our mission work, home and foreign, independent of the income from the permanent funds, for the past five years: For 1900, \$10,272.96; for 1901, \$8,032.57; for 1902, \$6,910.60; for 1903, \$7,-004.20; for 1904, \$7,741.20. The above statements are funds that came in from the people for both special and general objects, or as designated special, or general funds. We now give statements of the funds for the past five years that came from contributions of churches, societies, torless, and send it out seeking after a pastor. If individuals, collections at Associations, Confera church or a field cannot have its first choice, or ences, Yearly Meetings, etc.: For 1900, \$6,-808.33; for 1901, \$4,808.96; for 1902, \$4,555.20; for 1903, \$5,924.68; for 1904, \$4,878.03. The reader will notice that there was quite a falling off in receipts from those sources in 1901, and 1902, an increase in 1903, and a falling off again of over \$1,000 in 1904. There are probably sev-<sup>1</sup> eral causes for the falling off in those years, but the falling off last year, 1904-we attribute largely to the transition from the Missionary Society's selves to make a change. As Corresponding method of raising funds for itself, to the plans and methods of the denominational Board of Systematic Benevolence. The Missionary Society did not use and push its method of raising funds for 1904, because it wished, and still wishes, that the denominational plans and methods of raising funds for all lines of denominational work, shall able, when they shall have so made it known to be universally adopted by our churches, and people, and be a success. We hope, as a Society, that the loss of more than \$1,000 by said transi-

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satisfied with these crimes, they are moving forward to attack yet greater and more sacred personalities, those of Moses and even of Jesus Himself. We cannot well be angry with the perpetrators of these deeds. They have used what means they had ready to hand. They have availed themselves of a weakness common to all mankind. They have made up for their ignorance by incantations of high-sounding names."

This is very cleverly put; and it is also perfectly true. The more sober of the critics themselves are beginning to draw back from some of their conclusions. Baur and the Tuebingen school are already hopelessly discredited. The errors in the reasoning of Strauss and Renan are admitted. Harnack is becoming almost orthodox. Making patchwork of the Pentateuch and multiplying the number of Isaiahs is an interesting game, but it is not exactly profitable. Nor do these critics agree among themselves. This is shown most characteristically in the discussion of the Johannine writings in the New Testament. The most desperate expedients have been attempted in order to throw doubt upon their authenticity. Some of these learned men allow that the Apostle wrote or dictated the Gos- lovely spring weather now. Peach trees are in pel that goes by his name; others deny this and bloom. Farmers are busy planting potatoes and give him Revelations; others admit the Epistles corn. and reject the rest. Several unknown forgers have been invented as candidates for the authorship, to say nothing of a certain Presbyter John, of whom no one knows anything. So with the Friday night meeting is largely attended by those Synoptic problem—it has been handled in every possible way that promised not to solve it. These methods, if generally pursued, could destroy any Lewis and Mr. Randolph as teachers. Mr. Ranthose employed by the crazy advocates of the teach another eleven weeks' term. Baconian origin of Shakespeare's plays.

Why, then, asks Dr. Reich, has the school of higher criticism hitherto met with no really serious opponents? "The question is, after all, not so very difficult to answer. The works of the higher critics abound in erudition, and to refute them by exposing the nullity of their evidence all along the line would entail an amount of barren labor which serious thinkers scarcely care to undertake. The complete wrongheadedness of the whole method of higher criticism cannot fail to be manifest to anybody who bases his judgments upon the true essence of the matter in dispute, and not upon mere eternals." And it might be added that the fear of disturbing the faith of others has kept some scholars quiet. They have assumed that if the destructive criticism were not answered, people would forget about it and it would fail to destroy. This is, of course, an error. So far as faith has been disturbed those who might have broken silence and did not must be regarded as in part to blame. If the higher critics were unanswered the plain wayfaring man might be excused for concluding that their arguments were unanswerable.

The higher critics are not to be reviled, therefore, simply because they ventured to criticise, but because they have been misled so strangely by perfectly untenable theories. Dr. Reich's word, bankruptcy, is perhaps no exaggeration of the present condition of the higher criticism.-The Providence Journal.

The wisdom that comes from above is first pure, then peaceful. The man that wants to live peacefully and not pure is turning the thing around, and can't succeed.

Look at your mercies with both eyes; at your trials and troubles with only one.

#### THE SABBATH RECORDER

## Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

#### NOT WORTH WHILE.

Talkin' 'bout the weather, don't you recollect the day When the robin was a-singin'? It's not so far away; An' the night when star dust shimmered an' was mirrored in the lake.

While the whippoorwill was singin' like its heart was goin' to break. It's hardly worth complainin' 'bout the weather of to-

day.

When weather such as that is not so very far away.

A day when woodland perfumes are awakened by the

Is surely worth the trouble of a wintry storm or two. An' the clover will be bowin' in the sunshine an' the shower.

An' the bee will make his customary way from flower to flower,

So it's hardly worth complainin' of the weather of to-day,

When weather such as that is just a little while away. -Washington Star.

#### FROM FOUKE, ARK.

A personal letter from Mrs. G. H. F. Randolph, dated March 15, says: We are having

Our church is in a fairly good condition. The attendance at church and Sabbath School on Sabbath mornings is usually about fifty. The outside our church.

Our school has been successful with Mrs. literature. They are as wide of the mark as dolph's part will soon close, but Mrs. Lewis will penses.

#### THE PRAYER CALENDAR.

Many of us recall with pleasure the Prayer Calendar mentioned by Mrs. Fryer. It was arranged, if we remember correctly, by Mrs. R. T. Rogers, formerly editor of the Woman's Page of THE RECORDER. This calendar was sold quite generally throughout the denomination. It was, as Mrs Fryer says, a help in many ways. It was a means of attaching more closely, the lone Sabbath-keepers to the interests of the denomination. It increased the interest of all our people in the work of our missionaries and also seemed to make a personal message of the Scripture texts The financial side was in itself a satisused. faction. The sale of the calendars netted about sixty dollars, which formed a nucleus for the Crofoot Home in China.

Mrs. Fryer's suggestions should be carried out, either have a new one prepared or the old one revised to date. The Woman's Board of many denominations have as a part of their regular work and their regular income also, the Prayer Calendar. Why should not we do the same and derive both the spiritual and financial benefit?

It is well to agitate this subject thus early in the year, that it may be thought over and talked over and considered from every side, so that we may have time to come to some decision sufficiently early that we may have a new Prayer Calendar ready for the new year.

We invite discussions of the subject and will try to give all the benefit of this discussion through the Woman's Page of THE RECORDER.

## REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session at the home of Mrs. A. E. Whitford, Milton, Wis, March 7, at 2.30 P. M.

and approved.

The Treasurer reported \$246 received during the month of February, the bequest of Mrs. Clarissa Vincent of \$100 for Foreign Missions being" a part of that sum. The report was adopted. The Corresponding Secretary read a letter from Secretary Lewis, asking that a picture of the Woman's Board be taken for publication. A communication from Secretary A. H. Lewis, in regard to the employment of Mrs. Townsend in colporteur work, stated that "The Tract Board at their meeting, Feb. 12, decided to continue their appropriation for her support, that is; onethird of salary, and one-third of expenses, provided the Woman's Board shall unite with them paying the same proportion, Mrs. Townsend assuming the one-third of salary and expenses which the Missionary Board has decided not to continue, her work for the year to begin with Feb. 1, of this year."

Motion carried that we employ Mrs. Townsend on terms as proposed by the Tract Board for the term of four months, beginning with April 1,

1005. Moved and carried. that the Board send the President, Mrs. Clarke, to visit Mrs. Townsend at her home in Clinton, Wis., and explain the condition of affairs that caused the above action. Voted, To pay Mrs. Van Horn \$5 for ex-

Letters from Mrs. George W. Post and Mrs. Henry M. Maxson were read concerning the papers they were asked to write for Conference. Mrs. Post declined writing on the subject of "Systematic Benevolence" and the Corresponding Secretary was asked to write Mrs. B. F. Langworthy of Chicago to write the paper. The minutes of the meeting were read and approved. MRS. S. J. CLARKE, President.

MRS. J. H. BABCOCK, Recording Secretary.

THE PRAYER CALENDAR.

Just a little talk about a Prayer Calendar! I do not know how generally the one published a few years ago was circulated throughout the denomination; but certainly the object in getting it up was worthy to have given it a welcome place in every Seventh-day Baptist home. Perhaps those who had the task of its preparation in hand, worked better than they knew, and have never accomplished anything more helpful and practical than they did when donating the time and labor they must have spent upon that little work.

To such as may not have seen the Calendar, but who may read these lines, I will say, that a subject of general denominational interest was linked with an appropriate Scripture-text for each day in the month. These were arranged to be read over in their respective days every month throughout the year, or as long as those important matters will require reminders for earnest thought and prayer. Just one subject and one Bible verse for each day!

Those who have made a daily use of this little Calendar, have, I am sure, found it helpful in keeping their minds in sympathetic touch with the various causes it represents. By the subjects recurring so frequently, it has also served to make those precious Bible verses one's very own in a new sense, by giving to them a more per-

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Van Horn, Mrs. Platts, Mrs. Whitford, Mrs. Babcock.

Mrs. Clarke read I Cor. 10.

Mrs. Van Horn offered prayer.

The minutes of the last meeting were read

#### APRIL 3, 1905.

I think so.

We know that in order that the various activities in the denomination may succeed and prosper, they will have to be continually kept before the minds of the people, that all may come to have a united and abiding interest and faith in them. They must be worked for and prayed

How can this best be accomplished? Before we can work and pray for anything, we must be impressed that there is a real and urgent need for what we are called upon to do. People will not-can not-act effectively, even in the best of causes, in regard to things about which they know little or next to nothing. How then can these needs in our denomination be made so plain as to become constant reminders to all of their duty toward them? Is there anything better than to have them stated in concise, convenient form where, together with a verse of Scripture they may at least be glanced at the first thing in the morning of each day? What can be better adapted for this purpose than a Scripture Calendar? If there is anything more practical and helpful than this, I hope the pages of THE RECORDER will publish it.

In this era of commercialism it is said that spiritual life does not exert'the influence upon the many that it did even a few years ago. Large denominations everywhere are noticing this, and are making renewed efforts to hold their young people as well as to extend their influence on to others. With so small a people as our own, will not similar efforts have to be doubly active, that the denomination may survive at all?. In taking a careful view, does it not sometimes seem evident that we, as a people, are approaching a time when hearts must anxiously, renewedly turn toward the direct leading of the Father, unless as a separate denomination we shall soon cease to exist?

What can be done to stay the tide of drifting away, which is reported on every hand, for all can see that there must be no delay in entering upon some effort directed toward this end. If we believe that our Father has vouchsafed a great and special truth for us to live out in daily life, whose fault alone is it if this truth languishes? Is it not because of negligence and unfaithfulness somewhere? Something must be done. It may be "that man's extremity is God's opportunity." Let us hope that it be so. The one great encouragement remains, and that is, that truth, if constantly adhered to, cannot be lost, for then error has no entering place to blot out its living power. I am certain that this "falling away" is the burden of many earnest ones

me as being one way toward getting into line, "abide under the shadow" of our Common Father

#### THE SABBATH RECORDER.

sonal meaning, as well as stimulating daily by guiding all to think and pray for the same —that they may catch some gleams of His love thought and prayer toward some direct and def- urgent causes at the same time, thus unifying and manifest it in their lives. Mr. Davis and inite purpose. What a beautiful way to get out our denominational life. Now in what more prac- family, Miss Burdick, Mr. and Mrs. Crofoot, of one's own little worries and perplexities, into tical manner can our small, scattered people and all connected with our China mission need unselfish, helpful living with and for others! enter upon this important subject and become in- the continual backing and prayer of all interested Does not this of itself mean growth in grace? terested in the general work that is being car- everywhere, that the work of their hands and ried on, than to begin at once to make use of this hearts may be blest. Oh, what a help and en-Calendar? It is not something for the few, but couragement to feel that there are those who are is for all-the young, the middle-aged, and the daily praying for the work we have entered old-for those who are privileged to meet to- upon! There is no stimulus like that. gether in churches, as well as for the lone ones But a new Calendar is required, else the old who are scattered up and down throughout our one will have to be revised. Other names will own and other lands. All may, by using it, be- need to take the place upon it of those who have come interested in denominational work each finished their life-work. New phases are develday of every week in the year so that all will be oping which call for new interests in the denompulling together in spirit. Besides, we know ination and these should have their place upon that there is no other way to become strong in the Calendar. If this calendar-idea is enterways of righteousness, except in turning to the tained favorably, committees of the church mem-Word of God-the spiritual source of all good. bers of Christian Endeavor Societies would have To hold and keep one phase of work and one to prepare this little work. Then there would verse from Holy Writ each day, as it comes with . have to be those appointed to see that every memits perplexities, duties and pleasures, will prove ber-not forgetting those absent-and such as a source of help and strength that will far more are unable to procure one-be supplied with a than repay the effort made. Dear friends, just Calendar. try it for a week and you will not care to let it If these are sent forth accompanied by prayer go again as long as you live. It will come to seem that they may be so placed in the homes that every member of the household may have access as necessary as your daily food, and you will to them-that even the little children, as they say you've found the secret of blessing,-of life and growth,—which is so free to all but which is learn to read and treasure the Bible verses, may also learn to take an interest in those who are experienced only by the few.

bearing the heavier burdens in the Missionary, This united interest is what we have been Educational, Sabbath, and other forms of prolonging for for years. Shall we not enter upon gressive work among us, may we not expect that it at once? But how, do you say? Just glance this means may prove a potent way of growth with me at the Calendar, if you have one, and in grace and of making our lives tell of our inread the verse for to-morrow—the seventh of the terest in one another and in the "precious faith" month. It reads thus: "That ye should shew which has been delivered unto us? Evidently, forth the praises of Him who hath called you out of darkness into His marvelous light." This yes. As to the financial part of this undertaking, is the day for the "Native Helpers," as you will surely contributions will be readily forthcoming, see. Think of the "darkness' they have been if an appeal is made through the columns of THE called out of, and of their need of help to enable LIZZIE NELSON FRYER. them to "shew forth the praises" day by day in RECORDER. 2620 DURANT AVENUE, BERKLEY, CAL. their lives which are surrounded by all kinds of discouragements! Try to picture them in their A CONVERT. homes among the heathen, and think what cour-I'm ready for the simple life, I'm waitin' for the day, age they have had to have even started out in When everything is peaceable, without a sign of fray. this new life. While at your work during the I'm tired of fightin' snowstorms, I'm tired o' choppin day, these thoughts and others will come into wood---A simple life is somethin' that I feel would do me good. your minds and you will become more and more I've shivered in the mornin' when the dawn was gray interested in our missionary work, both at home and bleak, and abroad. After a little you will have gained I've took quinine and bitters till my stomach's gettin' so much interest, that ere you know it, there An' I'm waitin' most impatient for the time to come will be some plan of helping, your part, in the good work that is begun. Then, too, you will along, When the sun is shinin' lazy and the world is all a song. find something for your own life in those words. You will say "How can I shew forth His praises Swingin' in the hammock underneath the spreadin tree, this day?" The result will be renewed efforts Listenin' to the robin an' the murmur of the bee; to follow Him-it may be in doing trifling things Keepin' jest' a little bit awake, so's not to miss The perfume of the clover mingled with the zephyr's for others-but the blessing will be there. Just I've had enough of battle with the winter's ruthless try it.

This is but one of the subjects for the month, power; I yearn for peace and quiet. I can stand it by the/hour. and is not richer than are all the others. For It's fine to be a hero an' to conquer in the strife, example, look at the "eighth day," "He that But I'm gettin' good and ready to adopt a simple life. and that to such there will surely come in His dwelleth in the secret place of the most High -Washington Star. own good time, answers to their prayers. Else shall abide under the shadow of the Almighty." where is our faith? Many different ways will "I will say of the Lord, He is my refuge and Love in its essence is a spiritual emotion, and be presented toward working out a cure for this my strength: my God; in him will I trust." These its office seems to be an interchange of thought state of things-the eye of faith already sees verses were placed on the Calendar for Doctor and feeling; but, often thwarted in its object, some of them-whereby means will be devised Swinney and her precious mother. There is no it becomes general, transforms itself into symto give every member of our precious faith some longer need for prayer for them, as both are pathy, and embracing a world, goes out to all individual work to do in the general plan. We safely resting from their labors and their "works mankind. know that growth and strength come only by do follow them," but the cause for which they Patience in a man makes him infinitely sueffort, and that weakness is the result of inactiv- worked is as needy as ever. Doctor Palmborg perior to his fellow-men. . is putting forth all her strength and energies that Our life with all it means to ourselves and This little Prayer Calendar presents itself to the sick and others she is working for, may to the world is the outcome of our convictions.

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# Young People's Work.

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

YOUNG PEOPLE, do you know what your board are doing and planning to do? It would have stirred your soul if you could have been present at the recent meetings at Alfred. They were full of vim and ozone.

You need not fear that older men will look upon this activity with apprehension. Of course, they understand that many plans which are first proposed with enthusiasm will be found impracticable; but they also know that, out of this creative activity, much that is permanently valuable will come. Certainly we will not accomplish anything by sitting still. Only a small part of the apple blossoms become apples; but there would never be apples without blossoms, and we will not complain of those that fall away in their bloom. Even these were beautiful and served a temporary purpose.

Take, for instance, the proposed little sheet, The Seventh-day Baptist Endeavorer. It is only a blossom yet. But it is the outbursting of the life of the tree and it does the tree good. My personal opinion is that it will mature some good fruit, too. But it would be foolish of the gardener to discourage the tree, because so many of the blossoms never amount to anything.

WE young people need to get right at work in the Lord's cause. We will make mistakes, and the fathers will have to turn their faces aside once in a while as they smile at our crudities; but'they will be inwardly gratified to find that the child was worth raising. President Roosevelt has been watched dubiously by many timid people. He was so impetuous, they thought. His best friend will not complain that he has not made mistakes; but he has surely been earnest and resolute. He has done things which others talked about. He has learned lessons and profited by them. The next time he knew what to do, while the timid man was still in doubt. action, is "lost," not always because some big Dr. Palmborg Mission, etc. hobgoblin is about to eat him up, but because the capacity for action is opting out of him.

ident Roosevelt. He is aggressive and active. known as The Seventh-day Baptist Endeavorer. If he sees that a canal needs to be dug from the This can be made self-supporting. Following Atlantic of our Christian Endeavor workers to is the editorial staff: the Pacific of young people who are outside, but \_ Editor-in-chief, A. C. Davis, Jr.; Department near by, he wants to have our spade struck into Editors; Evangelism, Rev. L. C. Randolph; Topthe soil the minute the opportune time arrives. ics, Mrs. Walter L. Greene; Sabbath, Rev. A. J. He makes mistakes, but he hits the mark mar- C. Bond; Junior, Mrs. Henry M. Maxson; Emvelously well. He is. immensely helped, like ployment, William M. Davis; Society at work, Roosevelt, by his graciousness in drawing out Prof. A. L. Davis. and receiving advice. He gets lots of it in the board meetings, too.

which is presented each week on this page. Thirty-six signed for the course on the afternoon it was presented at Alfred, and we confidently expect the number to be largely increased. This course will take us all through the Bible together in a systematic and intelligent manner. If you have another course, so much the better. Put this at one end of the day and that at the other end. We have been too fragmentary in our study of the Bible. We need a comprehensive course to supplement our special investigations.

#### THE SABBATH RECORDER.

Board expects to send out in all the associations be fire in the engine to furnish the power, and this summer; the student evangelists, carefully after that, the wheels and cogs and bands. So selected and wisely distributed; and Doctor Palmborg's house, of which you will hear more presently., I can not forbear telling you this much, however,-that the Board are unanimous and enthusiastic in the desire to raise the money to build our Doctor a house at Lieu-oo. Correspondence with Secretary Whitford reveals the fact that he has already written Doctor Palmborg to present her plans for consideration at the Missionary Board meeting, April 19. Would it not be jolly if we could all drop in when it is finished and help give it a warming?

#### PRESIDENT'S LETTER.

Friday and Sabbath day, March 10 and 11, were days of special interest in Endeavor work, in Adams Centre. The cheerfulness and readiness with which the Endeavorers responded, were very marked. The Sabbath morning service was given over to the presentation of the work of the Young People's Board. They have a very nice Junior Society there, and the writer spoke on Junior work in the afternoon. There was a business meeting in the evening and the Christian Endeavor Society took favorable action upon the various phases of the work. Besides these three meetings, there were four more services of various kinds, held in the church that Sabbath day. Seven services in one day. No wonder the Adams Centre people are good, if they go to church seven times a day. That would make any one good.

Most of the past week has been spent in Alfred, where, with the Alfred Board members and others interested in young people, the work for the coming months has been outlined. Our Secretary, and others, will probably tell you more of the details of these meetings, as we are all to contribute something for the Young People's Page of THE RECORDER. I will give you a general outline of the work. Here it is in brief:

1. The continuation of our general work namely, giving toward the support of the work He who hesitates when the time has come for of the Missionary Board, Tract Board, and the

2. The supporting of the Student Evangelists. There are about fifteen in number.

3. The publishing of a denominational month-Our president, Dr. Davis, is a little like Pres- ly (25 cents) Christian Endeavor paper, to be

4. One worker in each Association, so far as is practical, to visit and work with each Christian Endeavor Society for one week, holding ROLL up a big list for the Bible study course Special Endeavor meetings, Christian Endeavor rallies, presenting new methods, arousing Endeavor enthusiasm, etc. If the societies will cooperate with the Board in this movement, the funds can be raised easily and the method of raising such funds will be described in detail later.

5. The sending of Theodore Davis, late of China, out upon the field to lecture on "The China Mission." He has some splendid views. This work is self-supporting.

And now, dear reader, let us join heart and hand in this work for the Master. There must be a love for and a devotion to the cause if we

THEN there are the field secretaries which the would do our best for Him, just as there must there must be the fire of love, in the heart for God, and after that the machinery must be added if we would accomplish best results. Pray for the Young People's Board, pray for the work that is before us, and pray for yourself, that the Lord may make you a factor in this great field of service. Yours in Christian Endeavor, A. C. DAVIS, JR.

> Every Board should be broader than its own interests. It should be as broad as the denomination itself. The Sabbath School Board and the Young People's Board are composed of what might be termed "our young people," and these are the Boards from which all other denominational Boards must draw, in the future. I wonder if we, young people, will be able to take the places of our older brothers and sisters when they are gone. God grant that we may have that same spirit of denominational loyalty which they possess.

The Sabbath School Board needs that bright little paper The Sabbath Visitor, although there is a children's page to the SABBATH RECORDER. The Visitor does not detract from THE RECORDER in any way. It rather helps it. In just such a manner does the Young People's Board need a Seventh-day Baptist Endeavorer, although there is a Young People's Page in THE RECORDER. The Endeavorer would not hurt THE RECORDER. It would help it. If we can hold our young people to the Endeavor Society, when they grow up they will be loyal to the church and to the denomination, and will want that grand denominational paper, the SABBATH RECORDER. But if we lose our hold on them as Endeavorers, they are lost to the church and to the denomination, and will not, under any circumstances, subscribe for or read the SABBATH RECORDER. Now this is logic—and logic is logic.

But this is not all. We are all going to help to make the Young People's Page of THE RE-CORDER better. You watch as we do this. It has been my privilege to visit almost one-half of the Endeavor Societies of the entire denomination, during the past six months. Thus I have come to know the young people and their needs. Our Secretary, Mrs. Walter L. Greene, has long been identified with the Board, and is capable of making a correct diagnosis of the case. Our Treasurer. Starr A. Burdick, is a level-headed financier, and he is all right; while Pastor L. C. Randolph has been for years one of the leaders of our young people. The Board has been considering, for months, the various phases of our work. Nothing hasty has been done; it has all been weighed. We hope for the hearty co-operation of all Endeavorers that this work may be pushed to a successful termination. Our predecessors, the official members of the Young People's Board, have been worthy men and women who have done valiant service for the Master, and we thank God for such earnest workers. But we stand to-day upon the vantage ground which they have given us and we ought, at least, to take one more step forward. God help us to do it. Yours for Christ and the Seventh-day Baptist A. C. DAVIS, JR. Denomination,

Secret devotion is the very essence, evidence and barometer of vital and experimental religion.

#### VOL. LXI. NO. 14.

DENOMINATIONAL LOYALTY.

#### APRIL 3, 1905.

# TORY.

Total enrollment as far as reported, 39.

It will be encouraging to those who are taking up this course of reading to know how many others are following it with them; so, if you intend to follow the reading for a part, or all of this year, send your name and address to the crative position in the shop and that Dr. Waite secretary of the Young People's Board, Mrs. gave up a fine practice in New York, we shall Walter L. Greene, Alfred, N. Y., and thus understand that they do value highly both God's identify yourself more fully with the movement. SECOND WEEK'S READING.

**Ouestions**.

(We suggest that you keep these questions in mind as you read, and at the close of the week's work write out the answers and preserve note book).

I. What suggestions do you gather from chapters 10 and 11, regarding the unity of the race and the universal brotherhood of man?

is the Bible chiefly concerned and why?

call in the moral and religious history of the "studied medicine, and has now established world?

the story of Lot?

5. What elements of greatness in Abraham's character stand out prominently thus far in his career?

6. Of what was circumcision the sign?

I. The Beginnings of Human History (continued), Genesis chapters 1-11.

First Day. Origin of the Nations, 10: 1-32. Second Day. The Tower of Babel, 11:1-9; From Shem to Abraham, 11: 10-32.

\* II. The Beginning of Hebrew History, Genesis 12: 1-50: 26.

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

Third Day. Immigration to Canaan, 12: 1-9; In Egypt, 12: 10-20.

Fourth Day. Return to Canaan and separation from Lot, 13: 1-13; Divine Promise, 13: 14-18; Victory Over Four Eastern Kings, 14:1-16.

Fifth Day, Story of the Kings of Sodom and Salem (Melchizedek), 14:17-24; A Divine Covenant, 15: 1-21.

Sixth Day. The Promise to Sarah, 16:1-6 Birth of Ishmael, 16: 7-16.

Sabbath. The Divine Covenant and its Sign-Circumcision, 17: 1-27; Story of the Visit of the "Three men," 18: 1-33.

TO TAKE UP MARKET GARDENING.

"I am greatly pleased to learn of the founding of an agricultural department in Alfred University, and I look to see it grow by leaps and bounds if our people keep pace with others in the great wave of interest sweeping over our land. Mr. Waite and I have been studying for years along this line and we have decided to take up market gardening. The decision was not lightly lies it costs only one-third as much as a similar made, but we believe out-door life offers the best equipment for engineering or medical profesopportunity for development for us and our sions. The number of years required for good children. Health and independence are assured, preparation is but a fraction of that required by bringing in the best literature, working with and financial success is more promising than in for other professions, and one can keep up to most other lines where as large an equipment date at a comparatively small cost, because of is given. Mr. Waite's engineering training in the very valuable work the government is doing the Massachusetts Institute of Technology, and for agriculture. The soil capacity is limitless; in ten years' experience with his knowledge of if not adapted to one crop, it is to others; even the best business methods are large assets, but the abandoned farms of New England, supposed his growing interest and enthusiasm for out-door, to be worthless, are being reclaimed by a very life are the essential features. We plan to have few years of intelligent farming; and are proonly Seventh-day Baptist help, but it has been ducing such crops as their former owners never difficult to secure. We want a man who is in- heard of. Besides the pleasure of seeing things terested and to whom the opportunity will be grow and "knowing why," comes the opportunity I expect to preach on the question of tithing.

#### THE SABBATH RECORDER.

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THE READING COURSES IN BIBLE HIS- worth something. We believe that our new step to understand our Creator better, when we come in business will mean much for others as well as ourselves."

The above extract from a private letter of Dr. growth, working outdoors, developing the unlim-Anne Langworthy Waite will form an introduction to the article on farm life which follows. When we realize that Mr. Waite left a luout-door world and the religious faith which they profess. L. C. R.

#### SUN, AIR AND MOTHER EARTH. ANNE LANGWORTHY WAITE.

The letter from Mrs. C. W. C. with its quotathem, and these printed outlines, in a permanent tion, "Young people must just settle down on a farm right here if they wish to keep the Sabbath," crystallizes ideas I've had for some time, and I hasten to write them down. It reminds me of the old story of the man who 2. With which line of descendants of Noah had a number of grown up sons. A friend who had not seen him in many years, inquired about What was the significance of Abraham's the boys. "My Albert," the father replied, himself as an M. D. in a neighboring village; 4. What spiritual lessons do you gather from Henry Ward is a young minister of the Gospel and well liked wherever he goes; Daniel Webster has taken to the bar business, and what a speech the young rascal can make. They are all high up in the world."

taken to the farm."

"Can he lay up anything in these times of agricultural depression?"

"Well, he just manages to get along. You see, he has to support all the other boys as yet." Now instead of this contemptuous attitude toward the farm, why not take advantage of the great wave of interest in agriculture, and train our young people to apply the same brains and science to the farm that they would to trades or other professions? There is more independence, health, and wealth to be secured from proper development of the soil than from any other profession. Almost any one can get a simpler home life. Of course each kind of work living from a small piece of land; while a little study applied to it, pays large dividends. A few months or years in scientific training will greatly assist a man who is interested to make the most of the magnificent opportunities that are presented in fruit growing, market gardening, special farming, etc. He will never be without a market because people must always eat, and there is a constantly increasing demand in home and foreign markets.

There are few things that pay such high interest on the amount of study and capital invested. The current literature on farming is in-

in daily contact with His works, at first hand. There are larger opportunities for individual ited resources of the soil, making "two ears of corn grow where one burdock and two Jimsonweeds grew before."

A young man who leaves a large corporation, that he may keep the Sabbath—though the salary of the electrical engineer seems larger than the receipts of the farm,---may yet find his engineering skill and business training bringing larger financial results from the land, as well as larger spiritual growth to his life. Let us have opportunity for the best agricultural training for the young, at our colleges, an appreciation of the dignity of the farming profession, and an understanding of its necessity to the world. Let our young people who are thinking of favorable life work for Seventh-day Baptists, read in the March number of World's Work. "Government and the New Farmer," the Country Life in America every month, and the Scientific American every week, as well as some of the government reports which may be had for the asking, and it will not be so difficult to get Seventh-day Baptists who are interested in out-door life, to fill good positions, as it is now. There seem to be few Seventhday Baptists who are interested in out-door life, and yet the pay is larger than the graduates of "But what has become of John?" asked the Technical Schools frequently get, at first, and friend. "John? Oh, not much. He has only may run up to any figure, limited only by the man's ability to work scientifically with nature. The advance of the next fifty years, measured by that of the last decade, is rich in promise to the scientific student. If the farmer's boys want to leave the farm because they are interested in machinery, he will do well to help them work out engineering methods on the farm, and his farm products will repay the outlay many times over, besides keeping the boys and girls satisfied in the health-giving country.

> Out door openings for girls are widening rapidly, and even the drudgery of overworked farmers' wives is giving way to new methods and has its share of drudgery, but that of the farm is coming under scientific control quite as much as any other business.

> T. B. Terry, the successful farmer, lecturer, and author, had a decided bent for mechanical life, was forcibly directed by his parents toward the ministry, but being thrown into farming to get himself out of a bad business debt, eventually found it of more absorbing interest than ma-

chinery. If our young women would forget to care for soft white hands, and get in touch with the soil itself, for a few years, we should hear little of shattered nerves and nervous prostravaluable, and, for six monthlies and two week- tion, which are now so common, for bounding health is to be obtained in abundance from sun, air, and mother earth.

> Widening the horizon of the country homes scientific methods, and taking time to develop spiritually, must surely bring courage and enthusiasm to the young people who desire to keep the Sabbath

VITALLY RELATED TO SPIRITUAL LIFE.

T. J. VAN HORN.

A circular letter signed by the pastors of the Western Association, and others, asks me when For some weeks before the letter came I had de- forward when, in reality, it is but the retrograde termined to devote the first Sabbath in the year to that subject. A few are practicing the doctrine here. More believe in it, and I hope that form, does not mean keeping Sabbath as others a number will begin the practice. Two or three keep Sunday. It means a little jar and friction; have said that we should have more money for it means the consciousness of moving on and not church work than we should know what to do merely sitting still while others are moving backwith, if every one would tithe. I am satisfied that it would solve the great financial problem tion, must come up to higher ground in our rebefore us as a denomination. But there are lation to the Sabbath. We must characterize greater questions than those of finance, and if it with such devotion and loyalty that its sacredtithing affected only that question, I would not ness will be impressed upon others. It must not urge its importance. But it is also vitally re- be regarded by us as a day for pleasure-seeking, lated to spiritual life and growth. We must be for the enjoyments we did not get time for durfair with God before we can prosper or have ing the week, for idleness, or lounging, or relaxspiritual power. The Lord asks the first of ation; but a day of worship and devotion to God; everything. It is not only the tenth but the first tenth. Prov. 3:9. Ex. 22:29. ALBION, WIS.

#### PROTEST AGAINST A NEW PAPER. My Dear Mr. Randolph:

At the risk of seeming ungracious and out of sympathy with a "forward movement" on the part of the Young People's Board, I wish to enter a protest against the new venture, the Seventhday Baptist Endeavorer." This protest is based on two ideas—that it is unwise to scatter our energies, and that the ultimate outcome will be a loss of interest on the part of the young people in the SABBATH RECORDER, to which, in my opinion, we owe our very hearty allegiance. Without desiring to criticise in the least, the present management of the Young People's Page, it does seem possible that the same systematic division of labor as suggested for the new periodical might make the editorial work less arduous and serve to make the page more vital and representative.

If THE RECORDER is to be to the rising generation what it is to the grown people of to-day, there must be no entering wedge of separate interests and lines of work. If our denomination numbered thousands, where it counts now hundreds, it might be that such a periodical would be demanded and would not antagonize the interests of the paper already published. As it is, there seems to me to be grave danger that the present departure will mean permanent divergence of interest and sympathy, and that the end will be the weakness of a Confederacy rather than the strength of a Nation "one and inseparable. Faithfully yours, ETHEL A. HAVEN.

LEONARDSVILLE, N. Y., March 26, 1905.

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#### REAL SABBATH REFORM. EDGAR D. VAN HORN.

<sup>1</sup> Did you ever have the sensation of going ahead when you were standing still? The other day as I was on my way to Alfred, our train stopped by the side of a freight train, standing on a siding. While busy with my thoughts, I became conscious (as I thought), that our train was moving forward, when, suddenly, a break in the train revealed the fact that it was not our train, but the freight that was moving in the opposite direction. This "moving forward" sensation ended so abruptly that I was almost thrown from my seat. Had I looked out the opposite window, or noticed the absence of the jar, I should not have been deluded.

I wonder if we, as young people especially, are not in danger of being deluded in regard to our keeping the Sabbath. In the rapid drift toward no-Sabbathism among the First-day people, are we not in danger of thinking we are moving

#### THE SABBATH RECORDER.

movement of others?

Moving forward, or aggressive Sabbath reward. We, the young people of the denominaa day in which we shall devote ourselves to spiritual development and growth in true Christian character. This is aggressive Sabbath reform that must be done by each of us, before we can expect to do Sabbath reform work in the larger sense of converting others to the Sabbath. Let us be sure, then, that we are moving forward and not standing still. "But they measuring themselves by themselves and comparing themselves among themselves are not wise."

Andover, N. Y.

Chuildren's Page.	
WE ARE CHLOROFORMING GRAND	PA.
We are chloroforming grandpa	
In our laboratory snug,	
For we've been to Dr. Osler,	
Who has furnished us the drug.	
Grandpa hates asphyxiation	
And is kicking up a roar;	
Though he ought to die contented,	
Since his useful days are o'er.	
We are chloroforming grandpa.	
'Tis a dire and fatal plunge,	
But we're sure the old man needs it.	
(Willie, run and get the sponge.)	
Grandpa's such a hale old fellow.	
If he wasn't put away	
He would still continue working	
Twelve or fourteen hours a day.	
Little Johnnie (such a bright boy!)	
Runs a railroad and a bank;	
Baby Jim conducts a journal,	
And a Senator is Frank.	
Boys of sixteen, eighteen, twenty Now direct the human race—	
What's the use of having grandpa	
Merely loafing round the place?	
Merchy loaning round the place.	
We are chloroforming grandpa—	
Don't you hear his feeble moan?	
Cuesties is a size and filters	•

Grandpa is a nice old fellow And it's sad to have him groan-Shall we take him out my brothers,

Ere he dies beneath the lid? No! we've talked with Dr. Osler, And he says it must be did.

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EARLY SCHOOL DAYS.

ANNA STILLMAN. It was Friday afternoon and the hands of the scarred old clock in the old Wicketquock school house moved slowly, in fact, the children seated there that afternoon thought they hardly moved at all

It was about fifty years ago and the schoolroom might be described by these words of Whittier:

"Within the master's desk is seen,

Deep scarred by raps official; The warping floor, the battered seats, The jack-knife's carved initial;

The charcoal frescoes on its wall; Its door's worn sill betraying The feet that, creeping slow to school, Went storming out to playing."

On this particular afternoon Jack and Pete were unusually restless and lack's little bare brown toes were working uneasily in and out of a generous crack on the floor under his seat while he was pegging away at a long column of figures that somehow would not add right. He heaved a great sigh. The teacher looked over his glasses. "Say," whispered. Pete, "I bet old Granet has set that clock back."

"Yep," answered Jack, "Let's git even with 'im. I won't figure any more on this 'ere." "Don't," said Pete, "my cousin 'Lizbeth's got the nervous palpitation from studying, and you look as though you might have it. Less play 'Tit-tat-too.'

Accordingly the boys washed off their slates with their jacket sleeves and started in. They became so much absorbed in their game that they forgot the teacher, the time and the place. Slowly old Granet crept down the aisle with

'n next." ng above them.

Two little boys, weeping and repentant, ldged slowly home from school that night, lder but wiser boys.

I wo men, one a doctor, the other a lawyer k back upon their boyhood days at the old icketequock school house, and in spite of the mory of old Granet and his fearful ferrule, vy the days when as barefoot boys it was "their n next.'

hose readers of THE RECORDER who did me honour to peruse my article on "British-American Sunday Laws," issue of Dec. 5, 1904, will recall that I stated that His Majesty's Privy Council in England having decided the Ontario Lord's Day Act (1897) and other provincial Sunday statutes ultra vires of the provinces, the First-day organization ("The Lord's Day Alliance"), through their officials and counsel, appeared before the British-American Premier, Sir Wilfred Laurier, and endeavored to secure Sunday legislation from the Dominion Parliament. Sir Wilfred received the delegation in his usual courteous manner, but would not commit himself to their scheme. Sir Wilfred is a French-Canadian Catholic, and entertains "The Continental Idea" of Sunday observance, an idea entirely foreign, at least in pretensions, to the Scotch-Presbyterians and other ultra-puritanical Sundaytarians who compose the membership of the "Alliance." The Premier informed the representatives of religious legislation that he would reply to them within a few days. This he did, through the Minister of Justice, the Hon.

## Vol. 1x1. No. 14.

his rod of correction carefully concealed behind

'Here," whispered Pete, "you wait; it's my

"Tain't neither," loudly came back the anver from Jack, "'taint fair, you cheat, it's my rn next you know----"

'It's my turn now, and I won't cheat. I'll y fair," roared a voice from behind.

Two little boys turned surprised and frighted eyes toward the angry school teacher glow-

PROVIDENCE, R. I.

#### E BRITISH-AMERICAN SUPREME COURT REJECTS PROPOSED SUNDAY LAW.

ROBERT SAINT CLAIR.

#### APRIL 3, 1905.

Mr. Fitzpatrick, who informed the "Alliance" that he would submit to the British-American Supreme Court and to the Imperial Privy Council (London, England) the draft of the bill they desired enacted and ascertain from those honourable bodies whether it could be placed upon the statute books, for, said the Hon. Minister of Justice, it would not do to have the measure made a law and then have the courts declare it unconstitutional. To this the clergymen assented, as the suggestions appeared so reasonable.

Several weeks ago, the draft bill was examined by Their Lordships, the British-American Supreme Court Justices, and they were not at all favorably impressed with its provisions.

"The Alliance" was represented by Lawyer Paterson, who propounded many questions to Their Lordships. The position taken by the Supreme Court Judges, seemingly, is that legislation of the kind proposed in the draft bill submitted to them has already been declared by the Imperial Privy Council to be ultra vires of the provinces. As to the questions submitted to them bearing upon Sunday labour of various kinds and the right to indulge in recreation and sport on Sunday, the Judges appear to hold that they are not there to indulge in academic discussion or to answer questions of a hypothetical nature.

Mr. Paterson was addressing himself to the point that a Provincial Parliament had power to legislate so as to prevent work on Sunday, when Judge Nesbitt declared that he could not conceive of any set of circumstances where legislators would be solemnly asked to deal with this matter, except in some particular cases. "What practical politicians," he asked, "would ever sit down to deal with the question Mr. Paterson was considering in the form in which it was?"

Judge Sedgewick-You are insisting about going to the local Legislature. Why not go to the Dominion? They are just as capable of protecting public morality as Provincial Parliaments, particularly in reference to a matter of univeral importance, as Sabbath observance.

Judge Davies-And upon which the Privy Council have passed an opinion.

Mr. Paterson-When the Lord's Day Alliance went to the Provincial Parliament they were met with this proposal of reference.

Judge Sedgewick—Probably they wanted to escape responsibility, as all politicians do.

Mr. Paterson-I want to know the law clearly.

Judge Davies-It is pretty hard for us to define more clearly and definitely than the Privy Council did, and if there is a failure on their part to make this perfectly clear, they are the best ones to explain it.

Mr. Paterson—I submit, with every deference to them, that they will not make this perfectly clear.

Judge Sedgewick-We cannot surmise what they meant. You had better go to them.

Later on resentment was shown by Their Lordships of the Supreme Court because of the reference of these Sunday law questions to them. (For the information of the reader, we would state that when the Premier or the Government transacts public business that it is always in the name of His Excellency, the Governor-General, who is the representative of His Majesty, the 'baked under conditions that mark its manufac-King of Great Britain and Ireland and the Do- ture as long before the advent of man as he is minions Beyond the Seas, Emperor of India, etc. to-day. This loaf has the appearance of having As the Governor-General acts only on the advice been baked before an open fire, the mass of dough

#### THE SABBATH RECORDER.

of his councillors, the Prime Minister and his thrown on a flat stone before the open blaze and colleagues, the official papers read: "The Govturned until each side had been subjected to the heat. It is hardly up to the standard of our ernor-General-in-Council,"etc.) present bread, but the men of those days were Judge Sedgewick-The Governor-General-in-Council has no right to ask how you can recover not finical.

a promissory note. That is practically what you are asking. (This was RE. electric R. R. charters and Sunday cars).

Judge Nesbitt-Now, what right has the Governor-General-in-Council to ask what charters a Provincial Government can grant? What right has the Governor-General-in-Council to know?

Judge Sedgewick—Are Shakespeare's plays immortal? The Governor-General-in-Council has asked us what a Provincial Parliament can put in a Provincial act. It is a piece of impertinence, if I might be bold enough to say so, on the part of the Governor-General-in-Council, to ask what power a Provincial Parliament may ex-

threshing machine. A long argument ensued in which Their Lord-The old style of grinding obtained with the ships decided that any law passed prior to the Egyptians, the women usually being required to confederation of the provinces in British Amerperform this work, but they had discovered the ica (N.) was at the present time in full force. power of fermented yeast cells, as in several in-Such a law, they said, could not be repealed by any Provincial Parliament. Judge Sedgewick stances leavened bread has been found dating to this era. It is also with the Egyptians that remarked to Mr. Paterson that the Privy Counthe professional baker first springs into notice cil had made mincemeat out of his argument, in the world. There is picture writing on sevwhich was to the effect that the Provincial Pareral tombs that shows bake shops long before the liaments had a right to amend the railway acts time of the dynasty. The story of Joseph conon the ground that Sunday traffic was a question serving the abundance of the fat years for use of civil rights. during the seven lean years shows how important The session ended thus: grain and breadstuffs were to latter-day Judge Sedgewick—We have decided that the Egyptians.

whole draft of the bill is ultra vires of the Provincial Parliaments.

Mr. Paterson directed attention to the prohibition of Sunday shaving.

Judge Sedgewick—What right has a Provincial Parliament to make it a greater crime for a man to shave me than for me to shave myself? Do you contend that the Provincial Parliament could send me to prison for shaving myself on Sunday?

On the bronze gates of Balawat are found engravings depicting the warlike doings of Shal-That is the present status of the Sunday law maneses II., who ruled and warred in the years situation in this portion of King Edward's realm. 860 B. C. to 825 B. C. One engraving shows We are still under the ancient Sunday statutes the women of a tribe baking bread, for the beneof Henry VI. (1448), Charles I., Charles II., fit of returning victorious soldiers. The Assyr-William IV., George III., and other monarchs ians also knew how to raise grains, their hymentioned in my article of Dec. 5. draulic machines and aqueducts showing how they appreciated the value of irrigation—Public When the next move is made by "our friends. the enemy," we will endeavour to inform the Ledger.

readers of THE RECORDER concerning it.

We are thankful for the light which Their The greatest lesson we learn from our ex-Lordships have received on this important quesperience in life is the great central lesson of tion, and for the critical, yea; even sarcastic, exobedience. amination to which the "Alliance's" wishes were When I want to speak, let me think first: Is subjected.

FRANCONIA, ONTARIO, BRITISH NORTH AMERICA, March 22, 1905.

ANCIENT BREADMAKING. Spoiled Darling-Sure of it, doctor; I can't Bread was made of fairly respectable quality sleep after 9 o'clock in the morning. long before the advent of the days of biblical chronology. Synchronous with the development MARRIAGES. and progress of grinding stones was the improvement in the manner of making bread. HERITAGE-CLARK.—At the home of Mr. and Mrs. A. Meisskomer, to whose delving into subjects on E. Burch, near Leonardsville, N. Y., March 15, race progress much present knowledge is due, 1905, by Rev. I. L. Cottrell, Mr. Clarkson Heritage discovered, says the Flour Trade News, an eightof Milton, Wis., and Mrs. Ambrosia Clarke of Brookfield, N. Y. pound loaf of evenly crushed grain and well MARVIN-HANSELL .- At the home of the bride's mother, in Hornellsville, N. Y., Dec. 31, 1904, by Rev. I. L. Cottrell of Leonardsville, N. Y., Mr. Edward Cottrell Marvin, and Miss Georgiana Hansell, both of Hornellsville.

The ancient Egyptians were the pioneers in extensive grain growing and bread-making. Their grains were wheat, barley and doura, and were much like the grains of to-day, although in the samples of it unearthed recently there is conclusive evidence to show that the process of evolution goes on constantly in vegetable life. The Egyptians were really the best "farmers" of which we have any coherent record. They harvested their wheat five months after it was put in the ground, and bound it into sheaves much like the hand bound sheaves of to-day. Their threshing was done by driving cattle over the floor of the granary floors, possibly the first effort of importance toward the invention of the

Thanks to the art of the Assyrians and the enduring qualities of bronze, we have records to show how this ancient people prepared their bread. Apparently the Assyrians were a most abstemious people, and little given to riotous feasting, even in the celebration of victories for their armies.

it true? Is it kind? Is it necessary? If not, let it be left unsaid.

Doctor-So you think you have insomnia?

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Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by

REV. WILLIAM C. WHITFORD, Professor of Bib lical L'anguages and Literature in Alfred University.

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이상에는 것은 것은 것을 가지?	. S	John 13: 1-14
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#### LESSON III.-THE SUPPER AT BETH-ANY.

## LESSON TEXT.—John 12: 1-11.

#### For Sabbath-day, April 15, 1905.

Golden Text.—"She hath done what Mark 14: 8. she could."--

#### INTRODUCTION.

After the raising of Lazarus the leaders of the Jews were still more anxious to arrest Jesus and put him out of the way. They could not deny this notable miracle, and they saw that his followers were becoming daily more numerous. In order to be out of their reach Jesus withdrew privately to a little place called Ephraim, the precise location of which is not known. It was probably in Judea and not far from the boundary of Samaria and near the Jordan. Here Jesus remained till near the time of passover, when he crossed to the east side of the river and openly journeyed toward Jerusalem with his disciples and the crowds of passover pilgrims.

During the interval between last week's lesson and this belong many of the teachings of our Lord as recorded by the synoptists. The time was perhaps six or eight weeks.

The incident of our lesson should be carefully distinguished from the anointing mentioned in Luke 7: 36-50. On the other hand we need not hesitate to identify this anointing with that mentioned in Matt. 26 and Mark 14. See Daily Readings. It should also be noted that neither the woman who anointed Jesus as recorded in Luke 7, nor the woman concerning whom we study this week is Mary Magdalene.

The Synoptists do not mention by name in this connection the Mary who anointed Jesus, nor as for that matter do they mention the names of Martha and Lazarus. Matthew records Jesus' words, "Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." John tells us her name.

TIME.—Six days before the Passover. The traditional view is that the feast occurred on Sabbath-day; and this is not improbable. It may have been then on April 1st, of the year 30.

PLACE.—Bethany.

PERSONS.—Jesus; Mary, Martha, and Lazarus; the chief priests and other Jews; Judas Iscariot. **OUTLINE:** 

I. The Loving Offering. v. I-3.

- 2. The Unkind Criticism. v. 4-6.
- 3. The Gracious Defense. v. 7, 8.
- 4. The Murderous Purpose. v. 9-11.

#### NOTES.

I. Six days before the passover. This is evidently the date of the supper) mentioned in the following verse. In Mark 14: 1 and Matt. 26: 2 the time is mentioned as two days before the passover; but that is the date of Judas' arrangement with the chief priests. In both of the accounts parallel with our lesson the supper and the anointing are mentioned parenthetically in connection with the story of the treachery of Judas as presenting the occasion which incited

him to immediate action. Where Lazarus was. this loving offering as a very appropriate anoint-This phrase as well as the "therefore" in the first line shows the direct connection with the narrative of the preceding chapter.

2. So they made him a supper. We may not be sure as to who is meant by "they;" perhaps the friends of Jesus in general, or possibly Mary and Martha and Lazarus in particular. Simon the Leper mentioned by Matthew and Mark may have been the father or some near relative of these three. The word translated "supper" refers to a formal meal. It might well be rendered "dinner." It is probable that it was served at evening, and this fact has evidently influenced our translators to call it "supper." We may imagine therefore that Jesus arrived in Bethany just before? the Sabbath, and that this feast was given in his honor on the evening after the Sabbath. Martha served. She helped in waiting on the guests. She was evidently a very capable woman. Compare Luke 10: 40.

3. Mary therefore took a bound of ointment of pure nard. An unguent prepared from a rare aromatic plant. The word translated "pure" is a rare word, and some have thought that it names the plant or shrub from which this costly perfume was obtained. Very precious, and under ordinary circumstances used only in very small quantities. The alabaster cruse in which it was contained evidently was designed to prevent waste, and had to be broken if the whole pound was wanted at once. The pound was a little less than twelve ounces avoirdupois. And anointed the feet of Jesus. This she could do without difficulty, as Jesus was no doubt reclining rather than sitting and his feet were away from the This statement of John in regard to table. anointing the feet does not contradict what is said by the Synoptists about anointing his head. wiped his feet with her hair. Thus show-And ing her great love. And the house was filled with odor of the ointment. This fact indicates the lavishness of the gift.

4. But Judas Iscariot, one of his disciples. Matthew tells us that the disciples remarked upon this seeming waste; but we may well believe that Judas was the chief and very likely the only objector. The mention of the fact that he was one of Jesus' disciples is in vivid contrast with his lack of true regard for his Master. We would not have been surprised if some stranger had objected to this lavish use of the costly perfume. The word "Iscariot" means "man of Kerioth." It is probable that Judas was the only one of the twelve whose home was in Judea. That should betray him. Some such designation as this is frequently placed after the name of Judas by the Evangelists. Of course no one knew at that time that he was the betrayer.

5. Three hundred shillings. This translation of the American Revision is better than that of King James' version, because it gives a better impression of the amount. The coin here referred to, the Greek denarius, was equal to about seventeen cents. Three hundred denarii would be fifty dollars; but since the purchasing power of money was relatively much greater then, this would be practically equivalent to three hundred dollars now. A denarius was the regular daily wage for a laborer. This cruse of ointment was worth as much as a man could earn in a year. And given to the poor. We may readily believe that Jesus gave often to the poor. Compare chap. 13: 29.

6. Not because he cared for the poor. He was a hypocrite in this expression of anxiety for those in need. Because he was a thief, and having the bag took away what was put therein. Judas was the treasurer of the Twelve, and was untrue to his trust. Very likely John did not find this out till after the time of our lesson. He may not have taken enough to arouse sus-

Suffer her to keep it against the day of my 7. burying. The meaning of this line is a little ob-Compare the very different reading in scure. King James' Version. Jesus was certainly defending Mary against the criticism of Judas. We are probably to understand that Jesus accepted

ing beforehand for his burial." For the poor ve have always with you. Every day you have the opportunity of bestowing your bounty for the necessities of the poor. but the opportunities for showing affection for the man Christ Jesus will be very few. Lavish gifts for friends are at some time appropriate, especially if we are continually mindful of the needs of the poor.

9. The common people. They are contrasted 10. That they might put Lazarus also to

with the chief priests and other leaders of the nation. That they might see Lazarus also. No doubt many of them came out of curiosity to see a man who had been dead but was now alive. death. They had already planned to put Jesus to death, and now since Lazarus is a living witness of Jesus' power through the sight of whom many are believing upon Jesus, they are so enraged against Jesus that they do not hesitate to commit a crime in order to counteract his popularity.

Los Angeles, Cal., has 3,000 acres of brush land called Griffith Park, which it intends to convert into a commercial forest. This will be the first instance of a city in the United States creating a forest. The practice is quite common in Europe, where the forest-parks have not only contributed to the pleasure of the people, but have been more than self-supporting through their timber output. Under its co-operative offer the Bureau of Forestry had last summer at Los Angeles four of its experts, making a comprehensive planting plan for the forest. This plan was completed at the end of September. The idea is to convert a waste piece of land into a productive forest, which will not only pay for its creation and care through the sale of mature lumber, but will prove a constant source of pleasure and recreation for the citizens of Los Angeles. It is an entirely practical plan, and Los Angeles deserves credit for its progressive spirit. Other cities could very profitably follow this excellent example.

If every Christian laborer, mechanic, clerk, servant girl, lawyer, soldier, doctor, dairyman, farmer, school teacher, would make it the aim of life to commend Christ by the word and life to all who are met in the common intercourse of life, the Gospel would spread like a fire. The Gospel should be carried from home to home. What is needed is an organized evangelization that will carry the Gospel into every family circle as such, with tact and continued repetition, with loving persistence. There are millions waiting to be won as soon as the churches set about winning them with tact and zeal and love. We want the homes of the land redeemed.—Robert E. Speer.

An old Negro died at Holly Springs, Miss., recently, and as he belonged to no church or lodge, three or four Negroes volunteered to bury him, and they were the only followers in his funeral train. After the coffin had been lowered into the grave all seemed to feel that something ought to be said. They appealed to the oldest man, "Bob" McCraven, who delivered the following: "Friday Vizor, you is gone; but we hopes you is better off than we 'spects you is.'

#### VOL. LXI. NO. 14.

#### A CITY PLANNING A' FOREST.

#### LOYAL SERVICE.



APRIL 3, 1905.

## 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 rfom March 27).

"Governor. I did think I would never cast in a prox for you, but you have such a winning way that I shall certainly give you my vote this time." The roars of laughter which succeeded this declaration restored the equanimity of both parties, which was not disturbed until the election was decided. Gov. Ward owned at one time a large number of slaves, but at his death he was in possession of but two; one named James or Cudjo; the other, Peggy, both of whom were manumitted by the administrator. In his deed of manumission, Mr. Clarke states that, in freeing them, he was but fulfilling the wishes of Governor Ward, expressed during his life time.

A short distance from the house, towards the cast, upon the opposite side of the road, is a burying ground tenanted by a number of those faithful, but unfortunate children of Africa.

The personal appearance of Governor Ward was dignified and commanding. Says John Adams: ... "He was a gentleman in his manners, benevolent and amiable in his disposition, and as decided, ardent and uniform in his patriotism, as any member of Congress."

He was about five feet seven inches in height stout built, with light complexion, and light or sandy hair. The most superstitious of the people, in allusion to his complexion, when speaking of his controversy with Mr. Hopkins, said, that if it was a fair, pleasant day, Gov. Ward was sure to succeed; but if it was stormy, Gov. Hopkins would be victorious. One was of a fair, the other of a dark complexion.

In the pride and strength of manhood, thus died at his post of duty, a true patriot. His last words showed a Christian faith in the justice of the cause in which his country was struggling. "If my vote and voice are necessary to support the cause of my country, I shall live; if not, I shall die." Had he lived but a few months longer, his name would have been affixed to the Declaration of American Independence, and thus handed down to immortality. But that immortal honor was denied him; he fell in the "meridian of his days," before the star of

## THE SABBATH RECORDER.

his country had arisen. What more can a man do, than to die for his country?

Reader, if this memoir of a worthy and distinguished citizen shall encourage but one young man to a more successful perseverance, or to emulate his integrity and patriotism in the discharge of his duties to society, or his country, the author will have been perfectly repaid. Yet the existence of a Revolution must not be considered necessary to bring these virtues

to light. The every-day duties of life contain many opportunities for the exhibition of self-sacrifice and devotion. Many a true hero has descended to the tomb,

whose memory is cherished only by a few loving hearts, never to appear as such, until the day when all our actions shall be exposed to view, before whose effulgence the sanguinary heroes of the battle field shall shrink, and retire, as darkness flies before the god of day.

"Honor and shame from no condition rise, Act well your part, there all the honor lies."

# Home News.

Adams Center, N. Y.—The robins are with us again, and we are very grateful indeed that SABBATH-KEEPERS in Utica, N. Y., meet the third the majority of our people have passed through Sabbath in each month at 2 P. M., at the home of Dr the long cold winter with so good degree of S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible health. Early in January, Rev. L. C. Randolph class alternates with the various Sabbath-keepers in the city. All are cordially invited. gave us a very interesting lecture, "On Horseback through the Holy Land." It was very in-BOF THE Seventh-day Baptist Church of Chicago holds structive, and was well attended. Sabbath mornregular Sabbath services in the Le Moyne Building ing, March 11, Dr. A. C. Davis ably presented on Randolph street between State street and Wabash the work of the Young People's Board and Stuavenue, at 2 o'clock P. M. Strangers are most cordent Evangelistic work. He was also presdially welcomed. W. D. WILCOX, Pastor, ent at the Senior and Junior C. E. meetings, 516 W. Monroe St. giving us new ideas and new methods, in each one. A short time ago the Junior C. E. held THE Seventh-day Baptist Church of Hornellsville, a social at the home of its president, Miss Eva N. Y., holds regular services in their new church, cor West Genesee Street and Preston Avenue. Preaching Greene. A musical and literary program had at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting been prepared, and was creditably given; especthe preceding evening. An invitation is extended to ially the "wee ones" joining with the older ones all and especially to Sabbath-keepers remaining in the in naming the books of the entire Bible, in their city over the Sabbath, to come in and worship with us order.

At the regular church meeting, one year ago last January, the resignation of our pastor, Rev. S. S. Powell, was laid-on the table for one year. At the last January meeting, it was reconsidered and accepted. During the three years of Mr. Powell's stay with us we have found him to be a man of much culture and spirituality. He and his family have many warm friends here. Rev. E. H. Socwell of Berlin, N. Y., has accepted a call to become our pastor, and we expect he will be with us some time in June next.

On the afternoon of March II the funeral of Benjamin Dealing was held in the Seventh-day Baptist church. Mr. Dealing was a noble, upright citizen, and before he became infirm from old age: he was a faithful attendant at the Sabbath morning service. Out of respect to him, and his son, T. M. Dealing, who is our Sabbathschool Superintendent, no Sabbath-school was held after the service on that morning.

March 23, 1905.

BEAUTIFUL STORIES. From the Good Old Book. BY ISABEL C. BRYUM.

M. G. S

8x10 inches, 320 Pages, Price post paid \$1.00. GOSPEL TRUMPET COMPANY.

MOUNDSVILLE, WEST VIRGINIA. This volume contains one hundred and forty stories from the Bible. The book is profusely illustrated with old-time pictures, the ones that have appeared in similar publications for the last century. In point of mechanical execution the book is commendable. If the reading of the stories, whether for children not yet old enough to read for themselves, or by chine in who are older, be properly directed by wise parents or teachers, considerable of value from the Bible can be gained which would not be gained by consecutive reading of the Bible itself. All literature of this kind attempts a difficult task, and not a few things connected with such books might well be eliminated. On the other hand, as suggested, if the use of such books is wisely directed, children of almost all ages will gain good from them. Not a few of the pictures should be put aside for all time. The impression made by pictures is often greater than that made by words.

## **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.

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 LOOFBORD, Pastor. 260 W. 54th Street.

To be published in the Spring of 1905.

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

#### A. D. 1789 to A. D. 1902

#### By Corliss F. Randolph

It is now expected that this volume will be published some time during the coming Spring. The edition will be small, and about half of it has already been subscribed for. Advance subscriptions will be accepted for a limited period at \$2.00 net, postage prepaid.

The price will be advanced upon publication.

Address all subscriptions to

CORLISS F. RANDOLPH, 185 North Ninth Street,

NEWARE, N. J.

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THE BLOOD OF THE PEOPLE.

VOLUME 61. No. 15.

O blood of the people! changeless tide, through century, creed and race! Still one as the sweet salt sea is one, though tempered

by sun and place; The same in the ocean currents, and the same in the

sheltered seas: Forever the fountain of common hopes and kindly sym-

pathies Indian and Negro. Saxon and Celt. Teuton and Latin

and Gaul-

Mere surface shadow and sunshine; while the sounding unifies all!

One love, one hope, one duty theirs! No matter the time or ken.

There never was separate heart-beat in all the races of

Thank God for a land where pride is clipped, where arrogance stalks apart;

Where law and song and loathing of wrong are words of the common heart;

Where the masses honor straightforward strength, and know, when veins are bled,

That the bluest blood is putrid blood—that the people's blood is red.

-John Boyle O'Reilly, in N. Y. World.

Actual Riches.

WE all know that the real riches of life consist in thought, character, aspirations and Christ-like service. To know a truth like this, in

a general way is not enough. It needs to be remembered, to be recounted, and re-presented to our attention, frequently. Otherwise, the temporary interests of life, material riches, and Made, Not things which are but for the moment, will keep us from acting in view of this larger truth, which we may hold as a theory, without being actually blessed by it. While material riches, if rightly used, become permanent elements of good, the real uplifting of the world is through the thoughts, purposes, and aspirations which each generation develops and leaves behind. This comes because intellectual and spiritual forces are the only ones which remodel society, uplift Burritt had great natural abilities. In this sense men, and remain. Many people feel that they he may well be said to have been born great, have nothing of value to leave to their children, but it was the persistent effort to develop those because they have not material wealth. As an natural abilities, and to attain through hard work, actual fact, the least valuable inheritance is earthly that which he at last became, that made him prewealth. In most cases, great wealth does not re- eminent and gave success. The influence of the main long in the hands of those to whom it is conversations concerning him, upon the writer,

toward higher and better things, has contrib- self, more than by your birth. uted to the actual wealth of the world, a thousand fold more than he who has left only earthly fame or material riches. If you seek to fill a place worthy of your name and time, that will be accomplished most and best by your thoughts, Keeper?" purposes and endeavors. Let these be noble, pure and great, and they will expand, enrich and

# Born.

uplift the world, more than earthly greatness and bushes, put his hands behind his back, and defy all material riches can do. God. But he could not remove the blood stains from the grass. From that hour to this, men have been inclined to shirk personal responsi-In the writer's boyhood he heard bilities concerning their fellows, in spite of the much said in his father's home, and fact that God is always saying to each one, by thoughtful people of Elihu Bur-"where is thy brother?" In a certain way, we ritt, "the learned blacksmith." Mr. do recognize personal responsibilities for actions, Burritt was a fine representative of a man who gained much in scholarship in spite of difficulbut outward acts are not the main standard by ties, studying the dead languages while he worked which responsibilities must be determined. Actions are comparatively few. Words are more at his forge, as a blacksmith, and becoming a lecnumerous than actions. Influence goes forth turer of great ability. It is said that he adopted constantly from every life, even if it is not emas his motto this Latin phrase: Fit non nascitur, "made, not born." It cannot be denied that Mr. bodied in words or actions. Actions may be restrained. Words may be kept back, although it is true, as a friend said half an hour ago, "the majority of evil results in this world come from hasty words." But personal influence cannot be withheld. The aroma from a bottle of perfume must go forth, whenever the bottle is opened. Men's lives are always open, and individual passed by way of inheritance. On the other a boy of eight or ten years of age at that time, influence, good or bad, is always going forth hand, the deeper philosophy of human history can yet be traced. The boy had a dim percep- The largest part of the influence which we exshows that ideas, thoughts, purposes, are con- tion of what it meant to place a book upon the ert over others, goes forth with little or no constantly at work. Once introduced into human ledge of a blacksmith's forge, and study the more sciousness on our part. He deludes himself history, they continue in spite of material hin- difficult lessons contained therein, while a large who supposes that because he has not acted. or drances, political changes, or the destruction of iron was heating and getting ready to be shaped spoken, concerning a given thing, that he has nations. Judaism and Christianity, as religious under the hammer. But the real value of the not influenced his fellows with reference to it. systems, are prominent illustrations of this fact. impressions that boy gained was in the thought Silence is often a powerful influence, and refusal The Revival of Learning, out of which grew that one might become educated, in spite of dif- or neglect to act is a definite power over our the successive reformations which followed the ficulties. That conviction is a valuable factor in fellows. It must be remembered that, in spite Middle Ages, is another illustration. In all every life, whether the question of education, of all attempts to deceive God, after the manthese cases, the power of thought, the perma- of money getting, or of spiritual attainments, is ner of Cain, in spite of all efforts to evade the



PLAINFIELD, N. J., APRIL 10, 1905.

WHOLE NO. 3,137.

nency of truth, and the vitality of righteousness at hand. One of the greatest elements of value appear. Marble and granite wrought into mon- is found in the idea that no endowment by birth, uments or edifices have a good degree of perma- whether of favorable circumstances, or of latent nency. They have no vitality. A system of phil- abilities, can give success without that labor and osophy, an interpretation of Scripture, an in- patient struggle which Burritt stood to represent. spiration toward higher life, all these are vital Pride yourself on that which you have received forces. The power of life is in them all. They as an inheritance, as much as you will, or mourn permeate, as life permeates. They develop in as much as you may over the fact that you have new forms, as life develops. They create their not received by inheritance as much as others own laws of action. They are forces, vital, eter- have, but know that real attainment and final sucnal forces. Thus it follows that whoever gives cess are the result of effort, and not the result utterance to a great truth, or expression to a of birth. Men, able, noble, conscientious, and great thought, enriches the world with perma- God-fearing are developed more by their own nent life. The most potent forms in which efforts, and eminently more because of their thoughts find expression are in individual lives. conscientious regard for truth and God's require-The man who leaves to the world a great thought, ments, than they are by inheritance or surrounda new phase of a great truth, or a new impulse ings. You are to be made or unmade by your-

" Am I my Brother's

CAIN represents the first murderer. His reply to God's inquiry concerning Abel indicates criminality, brazenness, and cold-hearted indifference. It was possible to hide the body of Abel, throw the bloody club in the