

THE SABBATH RECORDER.

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WHOLE No. 3,137.

THE BLOOD OF THE PEOPLE. 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 sympathies; Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul— Mere surface shadow and sunshine; while the sound-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 men! 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 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 men, and remain. Many people feel that they have nothing of value to leave to their children, because they have not material wealth. As an actual fact, the least valuable inheritance is earthly wealth. In most cases, great wealth does not remain long in the hands of those to whom it is passed by way of inheritance. On the other hand, the deeper philosophy of human history shows that ideas, thoughts, purposes, are constantly at work. Once introduced into human history, they continue in spite of material hindrances, political changes, or the destruction of nations. Judaism and Christianity, as religious systems, are prominent illustrations of this fact. The Revival of Learning, out of which grew the successive reformations which followed the Middle Ages, is another illustration. In all these cases, the power of thought, the perma-

nency of truth, and the vitality of righteousness appear. Marble and granite wrought into monuments or edifices have a good degree of permanency. They have no vitality. A system of philosophy, an interpretation of Scripture, an inspiration toward higher life, all these are vital forces. The power of life is in them all. They permeate, as life permeates. They develop in new forms, as life develops. They create their own laws of action. They are forces, vital, eternal forces. Thus it follows that whoever gives utterance to a great truth, or expression to a great thought, enriches the world with permanent life. The most potent forms in which thoughts find expression are in individual lives. The man who leaves to the world a great thought, a new phase of a great truth, or a new impulse toward higher and better things, has contributed 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, purposes and endeavors. Let these be noble, pure and great, and they will expand, enrich and uplift the world, more than earthly greatness and all material riches can do. In the writer's boyhood he heard much said in his father's home, and by thoughtful people of Elihu Burritt, "the learned blacksmith." Mr. Burritt was a fine representative of a man who gained much in scholarship in spite of difficulties, studying the dead languages while he worked at his forge, as a blacksmith, and becoming a lecturer of great ability. It is said that he adopted as his motto this Latin phrase: Fit non nascitur, "made, not born." It cannot be denied that Mr. Burritt had great natural abilities. In this sense he may well be said to have been born great, but it was the persistent effort to develop those natural abilities, and to attain through hard work, that which he at last became, that made him pre-eminent and gave success. The influence of the conversations concerning him, upon the writer, a boy of eight or ten years of age at that time, can yet be traced. The boy had a dim perception of what it meant to place a book upon the ledge of a blacksmith's forge, and study the more difficult lessons contained therein, while a large iron was heating and getting ready to be shaped under the hammer. But the real value of the impressions that boy gained was in the thought that he gained was in the thought that he had not influenced his fellows with reference to it. Silence is often a powerful influence, and refusal or neglect to act is a definite power over our fellows. It must be remembered that, in spite of all attempts to deceive God, after the manner of Cain, in spite of all efforts to evade the

at hand. One of the greatest elements of value is found in the idea that no endowment by birth, whether of favorable circumstances, or of latent abilities, can give success without that labor and patient struggle which Burritt stood to represent. Pride yourself on that which you have received as an inheritance, as much as you will, or mourn as much as you may over the fact that you have not received by inheritance as much as others have, but know that real attainment and final success are the result of effort, and not the result of birth. Men, able, noble, conscientious, and God-fearing are developed more by their own efforts, and eminently more because of their conscientious regard for truth and God's requirements, than they are by inheritance or surroundings. You are to be made or unmade by yourself, more than by your birth. 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 bushes, put his hands behind his back, and defy God. But he could not remove the blood stains from the grass. From that hour to this, men have been inclined to shirk personal responsibilities concerning their fellows, in spite of the fact that God is always saying to each one, "where is thy brother?" In a certain way, we do recognize personal responsibilities for actions, but outward acts are not the main standard by which responsibilities must be determined. Actions are comparatively few. Words are more numerous than actions. Influence goes forth constantly from every life, even if it is not embodied 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 influence, good or bad, is always going forth. The largest part of the influence which we exert over others, goes forth with little or no consciousness on our part. He deludes himself who supposes that because he has not acted, or spoken, concerning a given thing, that he has not influenced his fellows with reference to it. Silence is often a powerful influence, and refusal or neglect to act is a definite power over our fellows. It must be remembered that, in spite of all attempts to deceive God, after the manner of Cain, in spite of all efforts to evade the

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result of actions or words, that our influence is constantly going forth for the uplifting or down-dragging of our fellows.

Inner Life is Revealed.

THE silent influence which men exert, that is, their influence without actions or words, is the most nearly accurate unfolding of their inner life. As each kind of perfumery gives off its characteristic quality, and as we recognize each by that quality, so each life expresses, without words or actions, its real character through the influence it exerts on others. Coming near to some lives, all men find uplifting and blessing. Coming in touch with others, one is repelled, made to shudder, chilled. The largest factor in the education of children is the influence which others exert over them, without words, and largely without actions. The extent to which each is responsible for the life and character of those with whom he associates is demonstrated in the fact that almost every form of education is begun and goes forward through unconscious influence. The language which a child of six years uses, determines the character of the home in which that child is being reared. The fact that, during the earlier years of childhood, say the first ten years, almost all influences are taken in by the child passively, and sent out by the parent unconsciously, indicates the supreme importance of a pure inward life, on the part of the parent. The same principle holds good as the years of the child advance, and he passes from home to school, and school to college. In these later years, the element of choice becomes more prominent, but the earlier tendencies have become fixed in many cases, so that the choices of later life cannot overcome the earlier influences without great struggle, and in many cases, not at all.

Custom and Fashion.

THE power of custom and the slavery of fashion reveal another side of interweaving influence. Few persons are brave enough to act independently of what is customary or fashionable, as in the matter of dress, etc., etc., so closely are we bound by the common influence of each other. Very little study of the situation is sufficient to reveal the fact that the currents of influence which govern the ordinary actions of men, are made up of the combined influences of individual lives, until each person is fashioned and guided by such common influence. As a matter of theory, it is easy for a man to say, I ought to do thus, or, I ought to be such an one. Until he goes beyond such theoretical statements and attempts to follow a course which the surroundings, customs and ordinary fashions of men do not uphold, he will have little consciousness of the strength with which the influence of his fellows holds him. This great law, by which lives are interwoven with each other, brings blessing or curse, according to the character of those influences which surround us. If influences for good are prominent, and we welcome them, so that they become dominant in our lives, there are few blessings greater than those which come from the fact that each man is his brother's keeper. If, on the contrary, the dominating influences are not good, evil results come with corresponding power. Surely human wisdom must stop at any effort to declare how little or how much each one owes to his surroundings and to the results which come from the influence of other people over him. Nothing less than Divine wis-

dom, and no time shorter than unfolding centuries, can determine how or to what extent each one is the keeper of his brother. In this fact alone is found one of the strongest arguments in favor of personal purity, nobility and righteousness. It might be possible for a man to disregard his own interests and become reckless concerning himself. But he who realizes how much his life has to do with other lives—must have to do with them, whether he wishes it or not—will be made thoughtful and led into paths of obedience and righteousness, for the sake of others, if not for his own sake. This consideration is of supreme moment to parents and teachers. If a father were ever tempted to be careless as to his character and life, and indifferent to future results, the consideration of what may come to his children through him, by the law of heredity and the law of unconscious influence, he would be compelled to pause, and turn away from the appearance of evil. Read again that dialogue between Cain and God, in the fourth chapter of Genesis, and let the inquiry, "where is thy brother" remain in your memory, graven there as the stone cutter's chisel carves letters in the immortal granite.

Cheerfulness and Good Health.

THE natural relation between cheerfulness and spiritual and physical health, is well understood. Depression of spirits is closely allied to physical depression, and is often the source of disease. The same law holds good in spiritual and intellectual matters. Cheerfulness, hopefulness, and a permanent residence on the hill tops of intellectual and spiritual experiences, are not only essential to good health, physical and intellectual, but a prominent source of it. Morning comes so much earlier to a man on the high land than it does in the valley, that the hours of sunshine are many more, and are an immediate source of strength and healthfulness. He is surely an object of pity whose home is crowded into some low valley of grief and misfortune, where day is turned into night, and hours of light and sunshine are unknown. Two experiences are in the writer's memory. One, an afternoon's visit to Boulder Canyon, in the Rocky Mountains. Entering the Canyon between two and three o'clock of an afternoon bright and beautiful, he was met by increasing shadows, growing chilliness, and strong depression. Physically and intellectually, everything crowded downward. An experience more strongly marked is connected with a narrow Alpine valley, running southward from the River Rhone. The mountains on either side shut in and in, like the blades of a pair of scissors. There was no room for the poverty stricken homes, except as they dug into the hillside. The roofs were earth and rock. If the sunshine came into the valley at all, it was but for a little time. The days were short, the nights were long, and seemed to be always lengthening. The scattered population, moving as in a shadow, lived in one continuous chill, with depression as their constant companion. That most pitiless and pathetic of diseases, Goiter, abounded, and, as it is likely to be, was frequently associated with idiocy, partial or complete. The people of the valley, for generations, had known an hundred hours of shadowed life to one of sunshine. Children born within the shadows had never known the sunny days and starlit nights with which the dwellers on the plains or the mountain top are familiar. All this is recalled for sake of spir-

itual lessons we all need to learn. In our relations with God, that is, in things spiritual, we are not doomed to dwell in narrow valleys, nor under the shadows. If temporary experiences, as of grief or illness, bring in the shadows for a time, it is possible to rise above these, even while the cause remains, for the spirit is stronger than the body, and the Divine uplifting has greater power than the depressing influences of earth. We plead against spiritual Goiter, against moral imbecility, for imbecility in spiritual things is sure to come if spiritual life and health are neglected. There is a spiritual indifference, which is closely allied with spiritual idiocy. This is nurtured by the shadows of earth, and is sure to develop if one lives in poverty-stricken huts, digged in the mountains of worldliness and passion. There is deep pathos in the picture when a human soul, destined for better things, permits itself to sink into the shadows of spiritual indifference, of animal enjoyment, of earthly degradation. If one were not born for better things, it would be less pathetic. If men had not the choice, in a degree much larger than they appreciate, as to where they shall build their spiritual homes, and as to the surroundings within which they are to dwell, the case would be less pitiful. Saddest of the stories of the Old Testament is told when it is said that of his own choice "Lot pitched his tent toward Sodom." He who dwells permanently within earthly shadows, surrounded by those things which depress and degrade, is usually responsible for his choices. If, in any case, he is not, God tempers the shadows, and lifts men into the light. Divine help waits by the side of those who are indifferent and negligent to lead into light. Our plea is for such up-reaching of soul as leads into the higher light in all spiritual things, and avoids or finds a cure for that spiritual disease closely akin to the hopeless Goiter, which disfigures the neck and poisons the physical life of those who dwell in shadows and darkness.

A Monument for Elder Swinney.

THE DeRuyter *Gleaner*, March 30, 1905, announces as follows: A Monument Fund.—It is proposed to raise a fund for the purchasing of a monument to mark the resting place of the late Rev. L. R. Swinney. No one will be asked to contribute, as none but free-will offerings are desired, the amounts to be left wholly with the donor. Small contributions will be gladly received, that the children and all who wish may help, even if it be but little. Contributions may be handed or sent to C. E. Maxson, C. J. York or Mrs. W. W. Ames.

THE RECORDER commends this monument to its readers. Help to perpetuate his worthy memory, by the Speaking Granite.

CONVERTING THE JEWS.

It would be of great advantage to everyone who desires the conversion of the Jews to Christianity, if he could be more familiar than the average Christian is with the history of Judaism and Christianity, since the time of Christ. That Christians of the present day know so little of the relations which Judaism and Christianity have sustained to each other, for centuries, and so little of the real character of Judaism to-day, is a source of confusion and weakness. The writer has kept in touch with modern Judaism, through its representative newspapers for the last twenty years. Without a knowledge which may be gained in that way, or by direct min-

gling with the better types of Jewish thought, no one can have sufficient ground for a wise judgment concerning the conversion of the Jews. In the *Jewish Exponent* for Adar II, 24th, 5665, —March 31, 1905, Philadelphia, is an editorial on "Conversionist Activity." It opens by stating that among the Jews "the general feeling is that, if any sane Jew who has reached the age of maturity, wishes to change his religion for another, he is welcome to do so." *The Exponent* adds that those unfortunate persons, who are more easily approached by Christian missionaries, because of sickness or poverty, and "innocent children who are bribed to forsake the religion of their fathers" are those whom conversionists usually seek. A description of the situation, and an expression of opinion is found in the following extract from *The Exponent*. We give it, somewhat at length, that our readers may see the picture as it appears to an able representative of Judaism. Whatever defects that view possesses, we must recognize that it is the prevailing view, from the Jewish standpoint, and we must not forget that the knowledge which Judaism has of Christianity has come almost entirely from its contact with Roman Catholicism, and Greek Catholicism, which contact has been so marked by wrong and injustice toward the Jew, that it would be no cause for wonder if Judaism hated Christianity as its prime enemy, rather than as a friend, which seeks its good.

For some reason or other the conversionists cannot or will not understand this position. In their zeal for the so-called "saving of souls" they overlook the finer ethical considerations which are an essential part of true religion. They do not understand the people they propose to deal with; they know very little of their lives, their virtues, their thoughts or their way of doing things. They fail to see the plain lesson which Jewish history teaches. If they did they would soon understand that what the forces of the Inquisition and untold sufferings for eighteen centuries could not do, cannot be accomplished by perfervid exhortation and appeals that are meaningless to Jews. And therefore they persist in their vain endeavors. Like the Bourbons of old, "they never forget, and they never learn." In fact, they never try to learn.

A striking instance of this fatuity was furnished by Archdeacon Sinclair, of London, in the annual sermon which he preached to the London Society for the Conversion of the Jews, and in the course of which he said:

"Consider how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Roumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 42,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Servia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By ignorant peasantry, by the superstitious worship of pictures, and by bitter oppression. In Austria, in France, in Spain, popular Christianity has sunk mainly to the worship of the Virgin, Joseph, and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together, in the dreariness of London slums, indifferent altogether to religion. The best of Christianity—the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life—

they do not see, and have no opportunity of seeing."

And if they did see it what would they find? Simply that the humblest and poorest Jewish home where the spirit of Judaism truly dwells will not suffer by comparison with the best of these examples.

SUMMARY OF NEWS.

The National Association of State Dairy and Food Departments, at a meeting held in Chicago, April 1, reported that 455,000 infants died in the United States last year, from food poisons. This would indicate that 65 per cent. of the deaths of infants during the year past, was due to impure foods, the greater part of which are probably placed upon the market by fraudulent manufacturers. Whether these figures are wholly accurate or not, it is well that much consideration is being given to the pure-food question. The unwillingness which appears in state legislatures, and in Congress, to enact stricter laws concerning the adulteration of foods, may be due to pressure along financial lines.

New developments in wireless telegraphy appear every few days. Meanwhile the application of that system, in a practical way, increases with marked success and rapidity. Among the later developments is the fact that a wireless message travels much more rapidly in a dark night than in the bright sunlight of day. Probably the wireless system will be more successful upon the ocean than upon land, at least, in the matter of distance, although the experiments already made are not decisive upon that point. Each new development indicates both the simplicity and the wonderfulness of that unknown agent, called electricity. Every new development also forbids any dogmatic conclusions or prophecies as to what may yet appear.

Spotted fever—spinal meningitis—has increased in virulence, in many of the large cities, during the week past. It appears, mainly, among children, and under those surroundings where poverty and unsanitary conditions are most prevalent. Although contagious, it is said that it is not actively so. The most susceptible age, as indicated by statistics from army posts, is between fifteen and thirty years, although it is coming to be classed as a disease peculiar to children. Little accurate knowledge exists concerning the nature of the disease and there is but little success in its treatment.

A disastrous explosion occurred in a coal mine at Benton, Ill., on April 3, by which fifty miners were entombed, most, if not all of whom, were killed.

On April 3, President Roosevelt left Washington, on a special train, for the Southwest, seeking an extended vacation. Quite a portion of this will be spent in hunting large game in the Rocky Mountains. He will keep in touch with Washington, by a system of wireless telegraphy, a temporary station being established at the point where he leaves the settlements for the mountains. His journey is being marked by many expressions of interest, and by numerous brief addresses from him, on national questions.

The seventh session of the Cuban Congress opened on April 3. President Palma's message on that occasion indicated great improvement in the general affairs of the Republic and of all the interests of Cuba. The Cubans seem to have developed the capacity for self-government, rapidly, since the affairs of the island were turned over to the natives by the United States.

The election for mayor of the city of Chicago, on April 4, is described as a "political tornado which overwhelmed one of the most remarkable leaders in that city." The central issue was the municipal ownership of street railways, and similar enterprises. There were several elements in the line of political influence, which combined to produce this result, among which the Socialistic forces were not the least. The problem of municipal ownership of public works in great cities is an important one, but one which involves several serious considerations. The country will look with interest and anxiety upon the beginning of this experiment in Chicago.

It is announced that Japan will probably transform its legations at Washington, Paris, Berlin and Vienna into "Embassies" for the purpose of "extending and exalting the status of Japan among the nations."

A terrible earth-quake occurred in and near Lahore, India, April 5. In the area of territory affected, and in the extent of the disaster to life and property, it surpasses all recent earth-quakes in India or elsewhere. In general, the territory covered is 500 miles in length and 200 miles in width. Many cities and towns are included in this territory. Two hundred people, or more, have perished, while many thousands were rendered homeless and foodless.

No new developments have been reported this week, from Manchuria or Russia. It is evident that the Russian army in Manchuria is suffering, not a little, for lack of food. Meanwhile, it has been reorganized since the defeat at Mukden, and under compulsion, because of the movement of the Japanese, is preparing to give battle again. The Japanese army, reorganized, is pressing northward, having a line one hundred or one hundred and fifty miles in length. The movement of the army is hidden by lines of cavalry which keep in touch with the Russians. There is evidence that the Japanese Commander aims at surrounding the Russians, or cutting off the railroad lines of retreat, that still greater advantages will come to Japan, in the next battle. Beyond these general facts, details are not at hand. The probability, amounting almost to a certainty, is that the Japanese are moving a strong force against Vladivostock. Meanwhile the expectations of peace, which were comparatively bright ten days ago, have disappeared. It is said that the Baltic Fleet is pushing eastward and that naval battles are likely to occur very soon. The Revolutionary movement in Russian cities, while more intense some days than others, seems to be increasing, both as to extent and power. There is great probability that widespread and serious outbreaks will occur at the coming Russian Easter-time. Among the later reports is one indicating that special efforts are being made against the life of the Czar, by bomb-throwers. So the week closes with the sad fact prominent, that peace and cessation of slaughter in Manchuria, and in the great Russian cities, are yet far away.

Exports from the United States to Cuba in the eight months ending with February, 1905, amount to \$24,126,687 and are larger than in the corresponding period of any fiscal year in the history of our trade with Cuba. Compared with the corresponding period of last year they show an increase of over 42 per cent., while the imports from Cuba in the same time show an increase of only 16 per cent. The statement of trade with Cuba during the eight months end-

ing with February, just issued by the Department of Commerce and Labor through its Bureau of Statistics, shows an especially rapid growth in exports to that island, and that the increase occurs in practically all articles entering into that trade.

Exports of iron and steel manufactures from the United States in the first eight months of the present fiscal year exceed those in the corresponding months of any earlier year, being \$85,500,000 in value, as compared with \$81,500,000, the high record made in the first eight months of the fiscal year 1901.

AMERICAN SABBATH TRACT SOCIETY.

Treasurer's Receipts for March, 1905.

Table with columns for donor names and amounts. Includes entries like Mrs. C. T. Hallock, Betsy Harshaw, Semilda Randolph, etc.

E. & O. E. F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., April 1, 1905.

THE NEW COVENANT SABBATH.

An Exposition of Matt. 24:20. We are frequently confronted with the question: Is the Seventh-day Sabbath of binding force under the New Covenant? To this we answer without the slightest hesitation—Yes.

Second Covenant was, as implied in v. 18, likewise dedicated.

The basis of both covenants was the law of God. Ex. 19 and Heb. 8.

The New Covenant was not established upon a better law—as that would have been impossible, but upon better promises. Heb. 8:6.

In order to illustrate this point, allow us to say that we once had a man in this vicinity who decided that he would procure a certain tract of land. He approached the owner and they arranged terms satisfactory to both. Five hundred dollars was to be paid down, and the remaining \$1,000 was secured by a ten years' mortgage.

Having located the time when the new covenant went into effect, we will now examine Matt. 24:20.

"But pray ye that your flight be not in the winter, neither on the Sabbath day."

Our Lord was here speaking of the destruction of Jerusalem by Titus in the year A. D. 70, an event which occurred forty years after his death and ascension. It is to be recalled that persons were told by Christ's mother in the early portion of his public career, to do whatsoever he said (John 2:5); and we, as Christians, believe that whatever Christ said was equivalent to a command.

The Sabbath has always been a sanctified day. The Almighty sanctified it in the garden of Eden (Gen. 2:3). The Standard Dictionary, the greatest authority on the English language, has this to say concerning the meaning of the word "sanctify."

"SANCTIFY; to set apart for holy purposes, as—the Sabbath was sanctified by God."

We may then correctly represent Christ as saying:

"Pray that your flight be not upon the day set apart for holy purposes."

The only day of the week thus set apart at the time Christ issued this command was the seventh, the Sabbath of the Fourth Commandment; and as Christ, by naming it, indicated that identical day, it is made perfectly clear that in the New Dispensation, as well as in the Old, the seventh day is to be observed as the sacred Sabbath.

The time when Jesus made the statement in Matt. 24:20 was only two days before his last Passover (See Matt. 26:2), and therefore early in the crucifixion week of the Old Covenant.

This effectually nullifies all statements that our Lord did not desire Sabbatic observance to continue under the New Covenant. We must bear in mind that, if the Sabbath was to be nailed to the cross, as some misinformed people fondly teach, then, at the time of our Saviour's utterance, no more sacred Sabbaths were to dawn upon this fair world of ours, the last Sabbath having passed into history, and the next seventh day, the Saturday after the crucifixion, occur-

ring in New Covenant times, and hence not a Sabbath according to those who teach the abolition of the law. Did the Saviour believe in the repeal of the Sabbath Law? Matt. 24:20 enters an emphatic denial.

Jesus told his followers to call the Seventh day the Sabbath, and to pray for its preservation from secularity. For forty years that prayer was to be said, and it certainly would have been useless to offer it if no such Sabbath day existed. We know that Christ would not mock his trusting followers, hence we rest assured that on this side of the cross the Sabbath day continued to exist; and being in force at the beginning of this dispensation, it will undoubtedly remain in force until its close.

But, says an objector, you must remember that many of the early Christians observed a number of the Jewish feasts and rites. Yes, we are so informed; but of circumcision, the Passover, etc., etc., the 24th of Matthew makes no mention. Concerning these things our Lord showed no solicitude and directed no prayer to be offered. But about the Sabbath, how different! Our Saviour, the Lord of the Sabbath, showed most tender regard for it, and instructed his disciples, as the text shows, to invoke the aid of God to keep them from desecrating his holy day.

Under the Old Covenant all are agreed that Christ called the seventh day the Sabbath, and Matt. 24:20 makes it equally clear that it is the divine will that the holy day should be observed by all true Christians who live in New Covenant times. Try as they will, our opponents cannot escape the conclusion that the seventh day, by the authority of Christ, is still the sacred Sabbath of the Lord our God.

ROBERT SAINT CLAIR. FRANCONIA, ONTARIO, BRITISH NORTH AMERICA, March 22, 1905.

THE VIOLET. O faint, delicious, spring-time violet! Thine odor, like a key, Turns noiselessly in memory's wards to let A thought of sorrow free.

The breath of distant fields upon my brow Blows through that open door The sound of wind-borne bells, more sweet and low And sadder than of yore.

It comes afar, from that beloved place, And that beloved hour, When life hung ripening in love's golden grace, Like grapes above a bower.

A spring goes singing through its reedy grass; The lark sings o'er my head, Drowned in the sky—O, pass, ye visions, pass! I would that I were dead!

Why hast thou opened that forbidden door From which I ever flee? O vanished joy! O love, that art no more, Let my vexed spirit be!

O violet! thy odor through my brain Hath searched and stung to grief This sunny day, as if a curse did stain Thy velvet leaf.

"A correspondent wants to know if 'fits are hereditary,'" says a country paper; and the editor replies, "Any small boy compelled to wear out his father's old clothes could tell that they are not."

Home News.

SHILOH, N. J.—We have neglected to report ourselves in the Home News department of THE RECORDER for several months past. We shared with the most of you in the severe winter; three weeks of sleighing in Southern New Jersey, a thing seldom heard of. We held our special evening meetings previous to the New Year, and the severe weather. Secretary Whitford came home with us from the New Jersey Yearly Meeting, held in November, at New Market, and assisted in the meetings for about two weeks. The interest gradually increasing. In December, Brother E. F. Loofboro of New York City came and spent two Sabbaths. These brethren preached evenings and Sabbath days; they also had the visiting to do, so far as they could, as the pastor was sick, though he kept up to attend most of the meetings. On New Years morning seventeen attended the Sunrise Meeting; the first one I have lost for some years,—sickness prevented. On the night of Jan. 25 we closed the special meetings. A blizzard came, while I was compelled to take my bed, and for four weeks I knew little of what passed. I realized that not only myself and family had the prayers of both the Shiloh and Marlboro churches, and of many kind friends far away, and that the young converts had them, as well, and were in the hands of a loving Sabbath School and church, and that God would keep them from falling. On the evening of the third Sabbath of February, Brother George B. Shaw of Plainfield kindly came and administered baptism to ten who had been converted in the December meetings. Sickness prevented several others. For nearly three months past, various brethren of the ministry have kindly supplied the desk. Twice our young people have read sermons. Twice the Marlboro church has adjourned its regular morning appointment, came here and joined with us in union service, Elder Wheeler preaching. Twice Brother Shaw came, spent the Sabbath and preached, administered both baptism and communion. We are very grateful to those churches and pastors. The First-day men from churches about Shiloh have preached for me on exchange, and kindly assisted. God has wonderfully led us along, step by step, answering our prayers; though we were walking by faith, the valley road, quite new to some of us. Blessed be His Holy Name that we are thus counted worthy. They tell me the congregations have been large and the sermons good. The pastor has not been present at service for nearly three months. I think the good results come in this way. The people have been doing the church work, and most of the praying. The church is quite aglow with the Spirit of God, and my sick room has been a "Bethel," most of the time. I am about the house, the discharge from the abscess in my side has nearly ceased. Spring rains and green grass are in sight. PASTOR SAUNDERS. March 22, 1905.

BERLIN, N. Y.—During the latter part of winter the interest in church services was such that some extra meetings were held with gratifying results. The Holy Spirit was present in power at all these meetings, and as a result about a dozen young people have professed faith in the Saviour and are awaiting baptism, which will be administered in the near future. The interest continues, and we are hoping and praying for others. We are made to rejoice on account of this

work of grace among us, but in the midst of our rejoicing we are made sad because of Pastor Socwell's decision that he must sever his connection as pastor with us, on account of a throat difficulty which he has decided, upon advice of physicians, necessitates a change of climate, or the laying down of his work as a public speaker. During the two years Elder Socwell has spent here he has gained a host of friends throughout our community and in adjoining towns, who will be sorry to have him leave. F. J. GREENE.

DROPS FROM A DOCTOR'S BOTTLE.

W. F. CHURCH. Nostalgia. It is not difficult for the majority of men to live among strangers when blessed with perfect health and receiving a good income for work. If the position is a secure one there is naturally a feeling of independence. The possibility of a change may be only lightly considered, and the saving of a portion of one's income for future needs, not deemed necessary. But a change may come and the head that is held high with independence one day may be drooping the next, faint from the onslaught of disease. Strength has given place to weakness; clear thoughts to cloudy perceptions, while the desire for home has become an ache difficult to endure.

Early in September last I was called to see a young lady ill with typhoid fever. As she had no relatives in town and her home was several hundred miles away, it was considered best to take her to the hospital. She was conveyed there at once, and for eleven weeks and five days remained inmate. During this period a number were brought there afflicted with the same disease, some at the end of a few weeks going away rejoicing in the exhilaration incident to returning, while others were carried out for their last ride. The struggle for life was a long and weary one. There were periods of discouragement, but hope increased as strength returned. During the last weeks there came a keen desire for home. She wanted to get away from the hospital where the associations were those of sickness, routine work of the nurses, and bare walls. Kept a prisoner by disease, there was an uncontrollable longing for freedom—the freedom only to be found at home. Just as soon as her strength would permit she was taken to the depot and carried on board a train bound for home. I am quite sure the home is not one of luxury, but of modest pretensions, for her parents are poor, but it has fulfilled the longing for family and familiar associations. After her arrival she wrote: "I wonder if you can imagine how glad I was to see all of my folks."

A few days ago an old pioneer tossed wearily on his bed, unable to sleep but little, or even to rest. So far as could be judged, whenever the brain acted, it was dominated by the thought of going to his long home, which seemed to be his only desire. During weeks of illness there had been great reluctance to taking nourishment sufficient to aid in his recovery. There was not only a willingness to depart from this life, but evidently a strong desire to go. When his mind grew somewhat cloudy this great longing was apparent in the answers to ordinary questions. "I want to go home," or "I am going home." He has gone home.

"You had a lot of books this year, didn't you, Mollie?" "Yes," replied Mistress Mollie, with all seriousness of perfect sincerity, "I had five improving books on my Christmas tree, and two to read."

Hallowed Time.

Continued from Page 213, April 3.

There being no power on earth capable of adding a moment to a day, or subtracting a minute from a week, or changing the seventh day over to the first for rest and worship, then why does not God's words and works be allowed to remain as he arranged them, and why does not every person who fails to follow Jesus, who has set the example, assuredly in the end suffer loss?

As God has created six days for labor, and has told us which days they were (from the first day to the sixth), can any person do violence to conscience or truth by doing ordinary work of any kind on any one or all of those six days? Can it be possible that there has not been a word found in the Bible that makes it wrong to perform manual labor? If God says you may, then what man shall rise up and say thou shalt not, especially in the first day, if you do, we will punish you. Any legislation forbidding labor, when the Bible declares it right, had better take the advice of a Pharisee when men were to be punished for simply talking when they had been forbidden not to talk. Please read the advice of a level-headed man. (Acts 5:34-39).

The question may be asked what constitutes labor on the Sabbath-day? Jesus saw a woman that had been infirm for eighteen years. He called her to him and laid his hands on her and said, "Woman, thou art loosed from thine infirmity." (Luke. 13th chap.) She was cured immediately.

The Jews charged Jesus with doing work on the Sabbath day. Jesus likened it to loosing an ox from the stall, and leading it to water for drink. Yet the ruler of the synagogue said to the people, "There are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath day." (Luke 13:14). Jesus did no labor, simply laid his hands on the woman and said a few words. (Luke 13:14).

Another instance where Jesus was charged with Sabbath breaking, took place when Jesus saw a man blind from his birth, and anointed the eyes of the blind man with clay, and bade him wash in the pool of Siloam, which the man did and returned seeing.

For this anointing the eyes with his finger, and telling the man to wash in Siloam, the Jews charged Jesus with not being of God; because he kepteth not the Sabbath day, and caused the blind man healed, to be cast out of the synagogue.

No Sabbath-breaking by Jesus here (John 9th chapter).

From these and many other passages of like import we conclude that it is pleasing to our heavenly Father, and lawful to have us do a kind benevolent act, on the seventh day, as on all others.

That the law given by Moses was made so strict and had such severe penalties attached is not to be wondered at from the intense anxiety the children of Israel had to hold on to their Egyptian idolatry.

To be concluded.

"Have you any rooms, ma'am?" The worthy landlady gazed in wild alarm at the healthy young person seeking Chautauqua board. "Well, yes. I guess I could sleep you, but I can't eat you. Mealers are taken across the way."

Missions.

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

Evangelist L. D. Seager closed his evangelistic labors with the Ritchie Church, Berea, W. Va., and is now with the Salemville Church, Pa.

The meetings with the Ritchie Church were blessed of the Lord. The Holy Spirit was present with reviving and converting power. There was quite a number of conversions, backsliders reclaimed, and the church encouraged and strengthened. Twelve have been baptized and seven added to the Ritchie Church. Others are expected to join in good time. Let us pray to the Lord of the harvest for a large gathering in of precious souls at Salemville, Pa.

The sessions of the five Associations will soon be at hand. Programs of these sessions are being arranged and plans devised to make the Associational gatherings instructive and inspiring. All our lines will be represented by earnest persons, presenting the work being done, the needs, the new movements and the prospects. It is a good opportunity and time to do this, better than we have at our General Conference, for there will be more time and more people to whom such denominational matters can be presented. But we trust those who have the arrangement of these sessions will see to it that, so far as they can make them, they will be seasons of spiritual refreshing and power. Our Associational gatherings should be made a time of spiritual renewals, and a gathering in time of precious souls into the fold of Christ. Why not close each Association with a revival start, which shall go on bringing great spiritual blessings to the church and community where the Association is held. Let all pray and work for that end.

How great and wonderful is the plan of salvation! Jesus Christ became our sin substitute. "For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. When it is said that the sufferings and death of Christ on the cross were vicarious, it is meant that as a substitute he suffered and died in the place of the sinner. This implies exemption of the sinner from the death which Christ met for him, on the ground of repentance of sin and the acceptance of Christ by faith as his substitute and Saviour. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. 2: 9. The death he tasted was the penalty of sin, not because he was a sinner but substitutionally for the sinner. He has made provision for the salvation of every man, but only he will be saved who accepts and makes Jesus Christ his personal Saviour. "This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

THE POWER OF THE BIBLE.

The classics are found on forgotten shelves. Homer is no longer sung in the streets. Aristotle and Plato, Seneca and Bacon, are known only to the student. But more and more does the Bible enter into the life of the race. Its copies are multiplied. Its power over man increases. The world is being subdued by its message. Humanity finds in it alone that which satisfies every need. Children and old age alike find comfort in its pages. It is of the great uplifting force

in the world. It is of the everlasting voice of God upon earth.—David J. Brewer, Justice of the Supreme Court.

UNITED PRAYER FOR MISSIONS.

Perhaps no more vital outcome has resulted from the yearly Conference of Missionary Secretaries of Foreign Mission Boards in the United States and Canada than the program of United Prayer which has been prepared by a special committee, and which in leaflet form has been issued by the missionary societies by the hundred thousand to churches and to individuals in all parts of the country.

This custom of observing a week of prayer for missions has proved so helpful that Christians are asked to observe again this year, April 16 to 23, the week commemorating the death and resurrection of our Lord, for special prayer on the following topics:

I. For missionaries; for the Native Churches; for all inquirers and catechumens; for greater faith in God; for the establishment everywhere of Christian homes and the preaching of the Gospel to every creature.

II. For reinforcements—native and foreign—men and women of prayer, constrained by the love of Christ, of good judgment and humility who can not but speak the things they have seen and heard.

III. The Empires of Eastern Asia, Japan, China, Korea, Tibet and Siam. For the cessation of war and the decay of distrust; for friendship; for continued progress; for openness of mind and heart on the part of Confucianist and Buddhist toward the Gospel.

IV. Central and Western Asia, India, Afghanistan, Persia, Turkey, Arabia. For religious liberty; for the elevation of woman; for freedom from famine; for the conversion of the Hindu and the Mohammedans.

V. The Continent of Africa. For the extinction of the slave-trade and the liquor traffic; for peace; for justice in the Kongo Free State; for the evangelization of the Sudan, and all unreached tribes.

VI. The countries at our door—Mexico and Central and South America. For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.

VII. The islands of the sea—the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. For the purification of American influence from all vice and irreligion; for confidence and service; for justice and peace; for the end of slavery and impurity, and the triumph of Christianity.

VIII. The Church at Home. For ministers and people; for forgiveness for lethargy and indifference; for more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience; that every member of the body of Christ may have the mind of Christ regarding foreign missions, and, abounding in the grace of giving, may yield prompt obedience to the command of our risen Lord.

We desire to emphasize the importance of a united spirit of supplication possessing the Church in these quiet days just before Easter, when every reverent heart must be following more or less closely the footsteps of the Saviour. Why did He go aside to pray? Why did He gather His disciples about Him? Why did He walk the lonely way of humiliation? Why did

He give Himself to the cross? but for the world's redemption.

No less purpose ruled Him than to do the will of His Father who desireth that all men shall come to the knowledge of the truth. Some will make this opportunity of united prayer a daily one, others will meet during the week in each others' homes, some will gather in their churches to pray, but everywhere there may be the same sense of fellowship and that highest type of fellowship—unity in petition for a common good.

When the whole Church together shall in earnest approach the World's Redeemer for this cause, which lies nearest His heart, we may anticipate a new Pentecost. "Let us unite in prayer."—The Missionary Review.

A SERIES OF REMARKABLE REVIVALS.

During some four or five years a succession of religious awakening has attracted the attention of praying disciples. To go back no further, there was, for instance, a great work of Messrs. Torrey and Alexander. These revivals grace in Melbourne, Australia, under the lead of proved to be contagious, and a similar movement followed in other points in Australia. Then these evangelists visited England and Scotland, Ireland and Wales, with similar results; and the present wonderful awakening in Wales is no doubt in part traceable to Mr. Torrey's campaign.

Meanwhile, similar movements have been in progress in America—as, for instance, at Pittsburgh, Atlanta, Binghamton, Terre Haute, Colorado Springs, Pueblo, Fort Collins and Cripple Creek; and now, more notably, in Schenectady, Denver and Los Angeles. In the last three places the work of God has gone on with very unusual power. In Schenectady one of the leaders in the movement, Mr. Adams, says there was practically no planning, but only a receptive, hopeful spirit, the great revival in Wales, already lasting nine months, having stirred up all denominations to hold union services. No outside help was asked for, but one of the home pastors did almost all of the preaching, and the whole city was moved. Saloons and theaters were practically emptied, and the churches filled. Great crowds of people came to the meetings, whether at noon or night, and one day all the fifty churches in the city were crowded.

In Denver and Los Angeles the work was under the direction of Dr. Chapman, of New York, who was sustained by nearly a dozen evangelists and singers. He himself testified that he had never seen anything equal to the work in Denver. Not only were there great meetings and many conversions, but the work was largely characterized by visits to the saloons and other disreputable places. Two thousand people moved in procession, late at night, through the worst quarters of Denver, accompanied by members of the Salvation Army and volunteers. They sang hymns before the saloons and houses of ill-repute, and invited the inmates to come to the midnight meeting at the theater, where hundreds crowded in, and many were hopefully converted. One day was reserved as a day of prayer, and the mayor sent out a proclamation that all work should cease, and the four theaters were filled at midday. It is estimated that twelve thousand people attended the services.

One of the special features of the "new evangelism" seems to be this midnight work by the many respectable Christians among the outcast classes. It is an attempt to bridge the gulf be-

tween them and the Church. This, in our opinion, is the keynote of all success. The Church is giving a practical proof of its interest in the more neglected part of the population. Thousands of people confessed conversion in Denver, and similar results followed in Los Angeles.

God is appealing to all disciples in all parts of the world to pray definitely and systematically for a world-wide revival.—The Missionary Review.

TREASURER'S REPORT.

For the Month of March, 1905.

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

Cash in treasury, March 1, 1905	\$ 116 79
Mrs. T. H. Tucker, Boulder, Col.	2 00
Mrs. I. A. Hunting, Plainfield, N. J., to complete life membership	15 00
"A Friend," DeRuyter, N. Y.	2 00
Woman's Executive Board:	
General Fund	\$ 20 00
Foreign, Missions, bequest of Mrs. Clarissa Vincent	100 00—120 00
S. C. Maxson, Utica, N. Y.	5 00
Albert M. Clarke, Clayville, N. Y., Life Membership for wife	25 00
Mrs. H. Alice Fisher, Northboro, Mass.:	
General Fund	\$15 00
Pulpit	10 00—25 00
Dr. O. M. Barber, Mystic, Conn.	5 00
Mrs. David Langworthy, Mystic, Conn.	1 00
Mrs. M. E. F. Wood, Tom's Niver, N. J.	5 00
Collected at Garwin, Iowa, for L. D. Segar	8 00
Seventh-day Baptist Mission, Syracuse, N. Y.	2 00
Elizabeth I. Crandall, Coloma, Wis.	5 00
Interest on bank balance	2 79
Churches:	
Rotterdam, Holland	19 84
Plainfield, N. J.	63 40
Welton, Iowa	5 00
Chicago, Ill.	11 00
Milton Junction, Wis., salary of Rev. F. J. Bakker	30 00
Westerly, R. I.	195 81
Second Brookfield, N. Y.	7 50
Nile, N. Y.	10 00
Nortonville, Kansas	45 85
New York City	30 57
Sabbath school at Plainfield, N. J.	
Chinese schools	\$18 79
General fund	24 52—43 31
Dodge Center, Minn.	5 00
Subscription on debt by Plainfield (N. J.) church	35 00
	\$841 86
	CR.
Cash in treasury, March 31, 1905	\$841 86
E. & O. E. Geo. H. UTTER, Treasurer.	

Jesus preached from a lily, and from a handful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor, and purity and charity exhale with the morning dew. Every sunrise is the poem and every sunset is the peroration of a noble discourse from God to His children. The man who feels with, and suffers with, and smiles with nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls. As Goethe says, "To such there came trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out: 'Here we are! Here we are!'"—William Mountford.

"Now boys," said the teacher, "how many months have twenty-eight days?"

"All of 'em," promptly replied the youngster at the foot of the class.

Woman's Work.

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

SPRING.

We don't have time to watch the apple blossoms blow, Because, forsooth, the house needs cleaning so; Then, having missed the blossoms, do not see the budding fruit

Because it's time to see about a new spring suit, And if to hear the robin's note, or oriole's, we wait, An ogre from behind pipes up: "Late for a winter hat, too late."

If we but ope the window to gaze toward vernal skies, It's time to put the screens in, to keep out the flies; And even when the organ man comes down our street to play,

The sound of beating carpets drowns out his tuneful lay; Though long for him we've waited, through winter's frost and rime;

We only catch a broken strain of "The Good-Old-Summer-Time." Warm zephyrs whisper, "Moth balls"; our hearts fill with regret

As we give up hunting Mayflowers to sprinkle camp-phoret.

—Katherine P. Fuller in Good Housekeeping.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

The regard now paid to the unfolding personality of the child in family discipline has great possibilities of value; but to many thoughtful observers of present day children it seems as if very many parents are entirely overlooking the fact that the child must somewhere form the habit of obedience,—obedience to authority in the home and in the school, in his younger years, obedience also to demands of duty and right in his later years. Not long since a teacher suggested to a parent that his son ought to do certain things. "I will try to coax him to do it," said the father. "But suppose you make him do it," suggested the teacher. "Oh, no," said the father, "I can't do that. You push and I'll coax him."

In this connection the following quotation from the *Christian Register* is worth reading:

"Into every one of our acts there enter two elements,—the element of choice between possible alternatives, and the element of power to carry out the choice. That the former is the more important I do not for a moment deny. But the knowledge of 'what were good to do' comes—must come—slowly, indirectly, subtly, with many shiftings of the point of view; whereas the power 'to do' comes rapidly, directly, definitely, from habit, from training. I would not undervalue 'moral instruction,' certainly not when it takes the form of patient explanation, kept patient and really explanatory by sympathetic understanding, by the constant remembrance that we are talking to a child, who speaks as a child, feels as a child, thinks as a child, and is not expected to put away as yet, childish things. In ethics, 'the reason why,' the real reason, is not always easy to understand. At forty we may have attained to some comprehension of the paradox that it is only he who loses his life that saves it; but how far did we comprehend it at four, or even at fourteen? And yet this paradox is the basis of all Christian morality. I would not undervalue 'moral instruction,' but I confess that in this matter I have more faith in example than in precept, in a certain moral atmosphere than in direct admonition. Admonition has its value, of course, in due season; but the season is so seldom due. It is generally administered when the child's mind is in revolt, when he is 'naughty' and, consequently, in a

most unreceptive frame of mind. Whether we are four or fourteen or forty, we get little enough good from talk unless we want to get it. But from habit we get good, whether we want it or not. Observe the recalcitrant baby who has formed the habit of sleeping o' nights.

"The normal child accepts the inevitable with much philosophy,—only it must be the inevitable, and nowadays it seldom is. Most parents aim obedience to rules and regulations, a partial fulfillment of distasteful duties, at 'what they can get,' buoyed up by the hope that after sufficient admonition—admonition is a more dignified word than nagging—their children's judgments will come to be more in agreement with their own. In this they are actuated by the most loving and unselfish of motives; but during the process the children are forming certain habits, and, whatever these habits may be, they do not include the habit of meeting the disagreeable squarely, as a matter of course, and thus, very likely, transforming it into the agreeable,—the habit of honest work, without which play is a poor thing; the habit of doing the thing which is to be done promptly, in manly fashion, without the waste of nervous force; the habit of self-command,—all those habits, in short, which mean power.

"Yet without such power that enlightenment of the understanding, with which we are all so much preoccupied nowadays, will not be of much avail. No matter how much we know, no matter, indeed, how wise we are, 'to be weak is miserable.' In the moral education of our children much is beyond our reach; but it is within our reach that from babyhood they should form certain habits, should strengthen by use certain moral muscles. For not one whit more truly does physical training, the steadily repeated exercise of certain portions of the body, result in physical muscle than does moral training result in moral muscle. All the gold in the world cannot buy a strong wrist, all the admonition in the world cannot make a strong character; it must make itself."

HINTS FOR SABBATH SCHOOL WORKERS.

MARY A. STILLMAN.

At the convention of the Religious Education Association held in Boston February 12 to 16, a most interesting and suggestive exhibit was provided. It consisted of material used for religious education in Protestant, Roman Catholic and Jewish Sunday-schools, and comprised school furniture, books, maps, pictures, drawings, note-books, etc.

The manual methods for teaching the geography of the Bible, included sand maps, relief maps in paper pulp or clay, dissected card-board maps, and maps drawn by pupils in point, line and water color. There were also models of objects mentioned in the Bible, such as parchment rolls, oriental lamps and candlesticks, houses, tables, altars and temple furniture. The model of a tent made by a boy of twelve years, was in the collection.

Many interesting uses for pictures were suggested. Pictures drawn to illustrate the lesson story by children of five years, showed the free expression of the child mind at that age. Scrap books of pasted pictures alone, or of pictures and the lesson text furnished good home work for children of from seven to nine years. These pictures were cut from the quarterlies (and often colored with crayon), or collected from other sources. A few might be given by the teacher,

but more interest is felt in the collections when the children make them themselves. With a little older pupils the passages illustrated were copied in their own handwriting on the page beside the picture, and some really fine note books made by children of thirteen, contained mounted pictures with original descriptions and maps. Some of the books had original cover designs. "Draw any animal mentioned in the Bible and put down the text where it is found" is one of the search questions.

The Roman Catholic schools showed prints illustrating the life of Christ, collections of Madonna, pictures, etc.

One beautiful reference book compiled by Henry Turner Bailey of Massachusetts is called "The Gospel of the Great Masters." This could not fail to be useful to any teacher of children.

BOSTON, MASS.

REV. L. R. SWINNEY.

PRESIDENT BOOTH COLWELL DAVIS, D.D.

Rev. Lucius Romain Swinney was born near Shiloh, N. J., Dec. 23, 1837. He was the son of Ethan Burdick Swinney and Eliza (Frazeur) Swinney.

He was the third in a family of eight children, and was blessed with a home life of extraordinarily elevating and helpful influences. His father and mother were Christian people of unusual intelligence and strength of character. All those beautiful virtues of an ideal home life were cultivated and cherished as the rarest accomplishments that can adorn a life. The father died suddenly with apoplexy, in 1880, but the mother, long known as "Grandmother Swinney," lived to a good old age, having been an inspiration and a guide to hundreds of acquaintances young and old, and passed to her reward only five years ago. Thoughtfulness, loving sympathy, and strong discipline had been the characteristics of that family environment.

It is not strange, therefore, that there should come forth from that home one to give his life on the altar of his country's freedom, on a Southern battlefield; three to give their trained, skillful service in ministering to suffering humanity as Christian physicians—one of these our well known Doctor Ellen Swinney, missionary to China; and one, consecrated to the Gospel ministry, our dear Elder Swinney—pastor, counselor, friend, comforter: whom to-day a thousand hearts mourn.

Romain, as he was called, studied in the district schools near Shiloh and later in the Union Academy of Shiloh, which in that day, under the leadership of such men as Ethan P. Larkin, William C. Whitford, William A. Rogers, and O. U. Whitford, was a school of wide influence and usefulness. After graduating from Union Academy about 1856 he began teaching in public schools in New Jersey, and in 1860 became principal of a Classical Academy in Pennsylvania, and he continued this work until 1865. He then studied four years in New York City—one year a "reader" in Cooper Union, and three years a student in Union Theological Seminary, from which he graduated in 1869.

Early in life he had professed faith in Christ and united with the Seventh-day Baptist Church of Shiloh. Home influences, together with the longings and impulses of his own heart, led him to choose as his life work the gospel ministry.

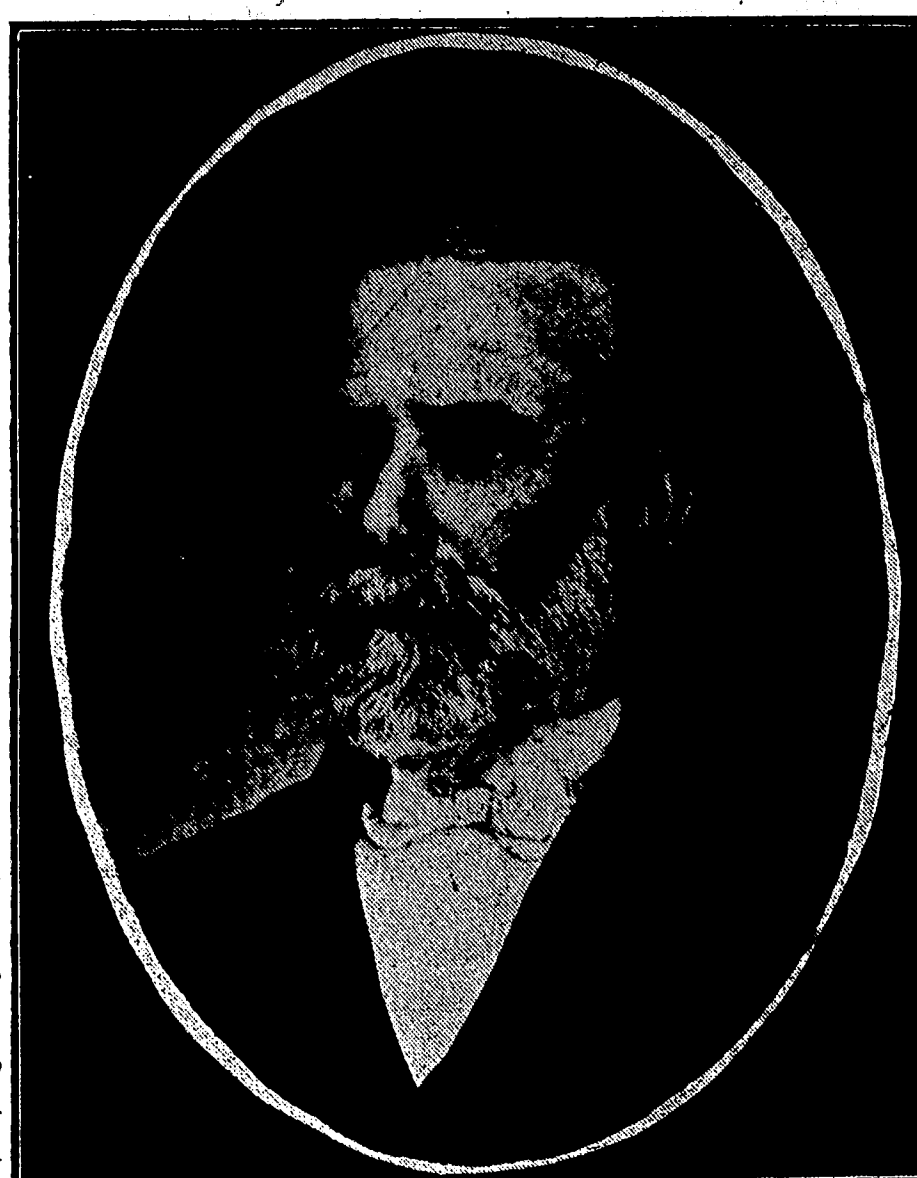
He was a young man of scholarly tastes and ideals. These tastes, together with his love for the Bible and his desire to dig deep in its mines of

truth, led him to specialize in Hebrew and cognate languages.

In the Seminary he gained the distinction of having mastered these subjects and acquired an unusual proficiency in them.

Upon graduating from the Seminary in 1869 he was married to Miss Sue M. Black of Greenwood, Pa., and removed to his first pastorate, at Alfred, N. Y., where he was ordained in 1869 and where, for eight years, he was pastor of the Second Alfred Seventh-day Baptist Church. This position he filled with great ability, and demonstrated the wisdom of his choice of his life work.

Another important service rendered in the years of his pastorate, was his service as the Professor of Hebrew and Cognate Languages in the Theological Seminary of Alfred University. This professorship he held from 1870 to 1876, and by his careful, scholarly study and instruction in the original languages of the Bible, wrought his own life and faith into the hearts of many of his pupils. His name will always be associated with Alfred University as one of its able, consecrated and efficient professors.



In 1877 he accepted a call to the pastorate of the Lost Creek Seventh-day Baptist Church, at Lost Creek, W. Va. This pastorate he filled most acceptably until 1886, when he resigned it to accept a call to the pastorate of the DeRuyter Seventh-day Baptist Church.

While in West Virginia, he gave much time and effort to general Missionary work among the scattered churches and Sabbath-keepers of that state. Notably among these services were his Bible-School institutes which were of great interest and profit. He prepared a "model" or "relief" map of Palestine and transported it from place to place, explaining the geography, physical features, and the customs of Bible lands. In this way he made the Bible history and narrative assume a nearness and freshness, which added greatly to the interest of the Bible School workers.

While in West Virginia a great sorrow came to their beautiful home. Three sweet, lovely daughters, Nellie La Rhue, in her ninth year, Myrtle Content, in her fifth year, and Josephine Cornelia, in her third year, were all stricken with diphtheria and died the same autumn, two

of them on the same day. Margaret, the only child then remaining, was also very ill, but was spared to them after long and careful nursing. It seemed a blow from which few could have recovered, to have such a family stricken down at once. But Elder and Mrs. Swinney bore their sorrow with a Christian fortitude which won for them the love and admiration of all who knew them. During these eight years, Elder Swinney was the beloved pastor of the writer of this sketch, and though only a boy, in 1879, when this sorrow fell on them, he can never forget its impression, or the influence of their sweet, affectionate lives upon all with whom they came in contact.

When the writer left his own dear home in West Virginia and came to Alfred to college in 1885, it was in company with Elder Swinney that the journey was made. The kindly interest and helpful advice which were given then, and through the previous years, will always remain with me like a rich legacy from a pure life.

Elder Swinney's service as pastor of the DeRuyter Seventh-day Baptist Church, the people of DeRuyter know better than any words can express it. Nearly nineteen years he has lived and labored here. In the hearts of his beloved people, his neighbors, and friends, the history is written, never to be erased.

In ministering to his people and to the sorrowing and suffering everywhere he found his greatest joy and most fruitful field. Far and near he is known as a friend and sympathizer, a true preacher of Christ and a worthy fellow citizen.

His faithful companion and his loving family have been his constant joy and pride.

Frequently when away attending Associations and Conferences, he has been asked, "How is Mrs. Swinney? Why did she not come?" he would say, "When I go to war, she stays by the stuff."

Aside from his work in his church and parish, and in the neighborhood, he has given time and effort for the general good. He was President of the Madison County Bible Society, Treasurer of the Madison County Bible School Board, a member of the Seventh-day Sabbath School Board, a frequent contributor to the denominational publications, and was at one time editor of the *Helping Hand*.

He has been an esteemed member for many years of the Board of Education of DeRuyter, and for the past two terms the President of the Board.

He was the delegate-elect from the Central Association to sister Associations in May and June next, and was also on the program for the next session of the General Conference to be held in Shiloh, N. J., in August.

It is no wonder that with all this great work and unselfish labors, age should have begun to tell upon his strength ere he reached 67 years.

During his wife's long and serious illness some two years ago, he watched constantly, feeling the greatest solicitude and exerting every effort for her comfort and recovery. Soon after that terrible strain he began to feel occasional warnings that his heart was growing tired with its work; and since that time, as his friends can now look back upon his words and actions, he must have felt that the end was likely to come soon and suddenly. But he was brave and courageous, and could never say "no" when the request came for his help and comfort, particularly in cases of funerals where his presence was so often desired.

The last week of his life he attended seven funerals, frequently taking long, tiresome drives into the country.

On last Monday, after having been thrown from his cutter in an impassable road, he was obliged to walk for miles to complete the journey, where he could not drive. During this fatiguing walk he became utterly exhausted and stopped in at houses by the roadside to lie down and rest; and in one instance lay down in the snow by the road to gain a little rest. Without a single day in which to relax, he kept up this intense daily struggle, until Wednesday night, when he returned from Cuyler utterly exhausted—too tired, he said, to eat much supper. After visiting with his wife until eleven o'clock he retired, only to be awakened by distress just before one o'clock, when, in an effort to stir, he fell unconscious on the floor, and in a moment his tired heart ceased its labor, and his triumphant spirit went home to the God he loved.

A good man has fallen. A man universally beloved and esteemed. A man who had no enemies, whose charity for others' weaknesses seemed sometimes, even to approach a fault. Though he is fallen, his works will live after him; in the hearts and lives of loved ones; in the churches and communities he has served, and in the denomination with which he identified his life, and to which he gave a whole-hearted service.

As truly as could Paul, so could our brother say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day, and not to me only, but to all them also that love his appearing."

He is survived by the wife of his youth and long ministry, a faithful, loving companion; and by four children suddenly bereaved of an affectionate, loving father: Margaret Elizabeth, of Groton, N. Y., John Bayly, of Springville, N. Y., Robert Ethan of Cornell University, and Leslie Romain. He is also survived by one brother, Dr. Curtis O. Swinney of New York City.

The funeral was one of the largest and most impressive ever held in DeRuyter, people coming from long distances despite the almost impassable roads to gaze once more upon the features of their departed friend and bear silent testimony to his worth.

LOOKING BEYOND.

Am I growing old when my heart can wake
To the joy of a perfect day?
Can happily laugh as the white clouds break,
And scatter and float away?

Not growing old—oh, no! oh, no!
But nearing the time when the gleam and the glow
Of an endless day will illumine me so
That youth shall be mine always.

Am I growing old when the song of a bird
Can thrill me with tremulous joy,
Can wake in my heart a music not heard
By others, which naught can destroy?

Not growing old, but nearing the bound
Of a wonderful land, where the echoing sound
Of the soul of all music forever is found,
And happiness knows no alloy.

Am I growing old when the dews can weave
A spell to dazzle my sight,
And charm my heart till they thrill and leave
In my breast a dream of delight?

Not growing old, but nearing the shore
Where friends, now parted, shall part no more,
When a Light that is fadeless shall cover me o'er
Till it leaves no shadow of night.

—May Anderson Hawkins.

History and Biography.

GOVERNOR SAMUEL WARD,
OF RHODE ISLAND.

BY HIS GREAT-GRANDSON, COL. JOHN WARD, OF
NEW YORK.

[Reprinted from pamphlet.]

NOTE.

The life of Governor Samuel Ward has been very ably written by Professor William Gammell, and will be found in the ninth volume of Sparks' *Library of American Biography*. In the preparation of this interesting biography, Professor Gammell used many of the family papers now in the possession of the author of this sketch. It occurred to the writer that so many more letters and papers had been collected since that time by his late uncle, Richard R. Ward, especially the diary of Governor Ward in the Continental Congress, that a new article might be written, embodying the best part of these documents, and illustrating the character of Governor Ward as an American statesman. Hon. Samuel G. Arnold, in his *History of Rhode Island* and in his *Centennial Address*, mentions Governor Ward in very appropriate terms, especially alluding to his refusal to take the oath to enforce the Stamp Act. Dr. George Bancroft mentions this refusal of the Governor in the fifth volume of his *History of the United States*, page 351.

The following sketch was read by the author before the Rhode Island Historical Society at Providence, R. I., by invitation, on Tuesday evening, December 19, 1876. It was published in the *Providence Journal* on Christmas day, the week following; and the writer desires to express his thanks to the Rhode Island Historical Society for the resolutions passed in regard to his article, which are alluded to in the notice of the meeting in the *Providence Journal* of the 20th instant.

New York, December 27, 1876.

The life of a great and eminently good man leaves an impress on his generation, which is very lasting in its effects; although his fame may be overshadowed by that of others, whose good fortune has been to live on and reap the reward of their labors. The veil of secrecy that so long rested over the proceedings of the Continental Congress did no injury to the reputation of those members who lived to sign the Declaration of Independence; but in the case of the subject of this memoir, an untimely death, by precluding him from signing that immortal document, prevented his arduous labors in the cause of his country from being as widely appreciated as they deserved.

Governor Samuel Ward, of Rhode Island, a very prominent member of the celebrated Continental Congress, and a patriotic statesman of most enlightened views, was born at Newport, R. I., May 27, 1725. He was the second son of Governor Richard Ward, of an ancient family settled in that colony, and was descended from the celebrated Roger Williams. He received a very thorough education, residing at Newport until he was 20 years of age, when he married Anna Ray, and removed to Westerly, R. I. There he rapidly rose to prominence and wealth, his agricultural and mercantile pursuits proving very remunerative. While residing there he became well acquainted with the distinguished philosopher, Benjamin Franklin, who established a long correspondence with Samuel Ward's sister-in-law, Catherine Ray. In 1756, Mr. Ward was elected to the General Assembly of Rhode Island, and continued to represent Westerly in that body until 1759. He took a leading part in the debates of the Assembly and was speedily looked up to with great respect, early winning for himself the wide and commanding influence that his noble character and talents deserved. In 1758, he was one of the two delegates representing Rhode Island in the Convention called at Hartford by the Earl of

Loudoun to settle the quota of New England troops in the French war, and reported the proceedings of the Convention to the Rhode Island Legislature.

In 1761 he was appointed Chief Justice of the colony, and in May, 1762, while holding this office, was elected Governor. During his first term he was much interested in the wise plan of founding Rhode Island College, now Brown University. His name appears among the first signers of the petition for a charter, and in 1764 he became one of the original trustees, when the college was incorporated by the Legislature. His son, Lieutenant-Colonel Samuel Ward, was graduated with high honors in one of its earliest classes. In 1765, he was re-elected Governor, and, upon the passage of the infamous Stamp Act by Parliament, immediately took strong ground against its enforcement. The Rhode Island Assembly, in September, adopted the five celebrated resolutions drawn up by Patrick Henry, of Virginia, to which another and a bolder one was added, the whole breathing virtually a tone of independence. The Governors of all the colonies but one took the oath to sustain and enforce the odious Stamp Act. Samuel Ward, "the Governor of Rhode Island stood alone in his patriotic refusal," says the historian Bancroft. In the month of October, a Colonial Congress, representing nine colonies, was held at New York to protest against this oppressive measure. Henry Ward, a brother of Governor Ward, and noted as holding the office of Secretary of Rhode Island for many years, was one of the two delegates from his native colony. The following year, Samuel Ward was again elected Governor, continuing to reside in Newport while in office. His future colleague in the Continental Congress, Stephen Hopkins, was generally the rival candidate opposed to him, and party feeling in Rhode Island ran high, until finally a compromise was agreed upon, and the two statesmen became firm friends. After the expiration of his third term of office, Governor Ward returned to his home at Westerly, R. I., where he remained in retirement, closely observing the rapid march of events, until he was called to legislate for the whole country. He frequently attended the sessions of the General Assembly, although holding no office, and exerted a wide influence in the decision of questions of great public interest.

(To be continued.)

THE WORLD TO-DAY.

The *World To-day* stands among the first magazines in the country. The themes which fill its pages are among the best. It is profusely illustrated and the quality of the pictures accords with the literary excellence of its pages. The April number sustains, and in some respects, surpasses previous issues. "The Spineless Cactus" with illustrations, is worth the cost of the magazine to everyone who is interested in horticulture, and the possible results which are likely to come from the work of Luther Burbank, the fruit producing wizard. Two articles on Rate Regulation, and Rate Maintenance, discuss the important and growing question of government supervision of public thoroughfares and common carriers. But the whole table of contents must be studied to be appreciated. The magazine is edited by Shailer Mathews, and published by *The World To-day Company*, 67 Wabash Avenue, Chicago, Ill. Eastern office, 156 Fifth Avenue, New York. 10c. a copy, \$1.00 a year. Its cheapness and quality are phenomenal.

"What's become of Barker? He certainly was a fine talker. He always carried the crowd with him."

"He still does."

"Is he a lecturer?"

"No, a motorman."

Young People's Work.

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

STIRRED TO GOOD WORKS.

This department is always glad to receive timely articles, interestingly written, in good English. The Board are always glad of suggestions. They have no use for the people who find fault behind their backs, and never do anything. But to the people who tell them squarely what they think, and are ready to back their thought with service, the door swings wide. No matter how you may differ from us. You are welcome. Come again.

And now, will you permit me to suggest that, if the proposition to publish the *Seventh-day Baptist Endeavorer* has done nothing else, it has stimulated our field secretary in the Central Association to write an article for this page of THE RECORDER. This is an achievement worth something in itself, for we know what literary talents Miss Haven has. I hereby earnestly ask her to see that something is sent in from her Association to this page every week. Please be that department editor for your Association. Give us a glowing thought, a significant experience, a successful method, a striking passage—something unique and unexpected, like yourself, and I hereby summon every field secretary to do the same thing. And will not you—and you—co-operate with us toward the same end?

Really, I am delighted at the way this new proposition is stirring up our young people, including the editor himself—to good works. Material is pouring in for use on this page at a gratifying rate. If even the considering of the plan has accomplished so much, what may not the plan result in?

You need this stirring up, you know you do. You have N-O-T done your duty by this page. No one is qualified to raise objections to a new paper unless he is willing to help make this page bristle with helpfulness. This is your work. Offer your advice freely. Fire in your letters. Everything is open and above board. But remember that the only valuable criticism is that which helps do something better.

The little *Endeavorer* should be to some extent an overflow of the treasures of THE RECORDER. Not half our families have THE RECORDER at all, and there are young people outside whose lives we would like to touch. The sheet, coming monthly, at twenty-five cents a year, will awaken interest in THE RECORDER, by giving the young people a taste for that kind of reading, and by quoting appetizing passages from THE RECORDER. The editors will be those who believe, to the back-bone, in THE RECORDER. Give it a trial.

A READING AND STUDY COURSE IN BIBLE HISTORY.

It will be an inspiration to all that are following this course if they can know how many others are following it day by day. Will not every one that intends to use it for six months or more send a postal card to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., merely writing on the card "Reading Course in Bible History," and giving name and address.

The First Alfred Intermediate Society of twenty-five members began the study last week. West Edmeston reports five members this week, with more to follow. Rockville sends thirteen names, and says: "The subject studied each

week is to be discussed in connection with the Christian Endeavor topic." A good plan. Try it in your society. Total enrollment, 81. Is your name among the number?

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

The New Century Bible, on Genesis. Bennett, 90c.

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

The History of the Jewish Church. Stanley, 3 vols., \$6.

A Short Introduction to the Literature of the Bible. Moulton, \$1.

THIRD WEEK'S READING.

Note these questions, and answer them as you follow each day's reading. We suggest that you keep a permanent note book, and answer them in writing, at the close of the week's work.

1. What good and what bad points do you find in Lot's character?

2. God wished Lot and his family to break with Sodom. Why? With what habits and sins would God have you break?

3. From these chapters, what would you consider God's attitude to be toward human sacrifice?

4. What moral and spiritual lessons may be learned from the sacrifice of Isaac?

5. What conceptions of prayer is taught in the 24th chapter of Genesis?

6. What elements of greatness in Abraham's character do you find in this week's reading in addition to those found last week?

II. The Beginning of Hebrew History.

1. Period of Abraham, Genesis 12:1, 25:8 (continued).

First-day. The Story of Lot; the destruction of Sodom and Gomorrah, and the origin of Moab and Ammon, Gen. 19:1-38.

Second-day. Abraham, Sarah and Abimelech, king of Gerar, Gen. 20:1-18.

Third-day. The Birth of Isaac, and the Expulsion of Hagar, Gen. 21:1-21.

Fourth-day. The Covenant with Abimelech at Beersheba, Gen. 21:22-34; The Offering of Isaac, Gen. 22:1-19.

Fifth-day. The Death of Sarah, and the Purchase of Machpelah, Gen. 23:1-20.

Sixth-day. Securing a wife for Isaac, Gen. 22:20-24; 24:1-27.

Seventh-day, or Sabbath. Securing a wife for Isaac (continued), Gen. 24:28-67; Keturah, the Mother of Arab Tribes, Gen. 25:1-4; The Last Acts and the Death of Abraham, Gen. 25:5-8.

TITHING.

C. S. SAYRE.

There is one class of people who cannot tithe. They are those who earn no part of their support. Such persons are living on God's providence as provided by the liberality of some one else, and are objects of charity. If the man earns a part of his living, he should tithe what he earns. Some will demur at this, saying, Should he not pay it all out for his support, since he is dependent? My dear friend, if this fellow were selling books for you on a commission of 20 per cent., do you think he ought to pay out all he took in for those books because he is dependent? No, indeed you do not! You would be right after the fellow if he failed to remit the 80 per cent in due time. God gives him 90 per cent.

and only asks 10 per cent. for himself. It does not seem possible that men could be so unreasonable as that, but I have found just such men. There are thousands of people in the world who are professed Christians, who show just such contempt for God, and just such high regard for man.

The first and great commandment is love to God. The second is like it, but not so great—love to man. People get this principle turned around, and seem to think that God being so great and good, can stand being cheated and defrauded much better than man can, so they set God aside and favor man. If love to God is the greatest commandment, then we ought to favor God, to the setting aside of men. Not that we should do less for men, but that we should do more for God. If he is not first now, while we live, he will not be first when we die; and I want to say that if God is not first then, there will be nothing but outer darkness for us. Tithing may seem like a small thing to those who have lofty ideas of giving, but it is a principle that demonstrates mathematically whether a man is really making an effort to be square with God, and "Figures don't lie."

HOW TO KEEP OUR YOUNG PEOPLE TO THE SABBATH.

REV. A. J. C. BOND.

The question assigned to me for discussion is one which has been asked and is being asked repeatedly in different forms and on different occasions. It is being asked by leaders of our denomination who long have labored in the interest of Sabbath truth; by pastors who helplessly witness the desertion from the Sabbath of those who have been reared in Sabbath-keeping homes; and by parents who can not understand why their children turn from the training of early years. I once heard a young man of perhaps thirty years say, in a Christian Endeavor prayer meeting, that if we would only keep our own young people loyal to the Sabbath we would grow as a denomination instead of barely holding our own as at present. One thing which gave emphasis to this testimony was the sad fact that out of a family of five boys raised in a Sabbath-keeping home, all of whom grew to manhood, he alone had remained loyal to the Sabbath.

So the question is asked, How can we hold our young people to the Sabbath? If the repetition of the question is proof that it fails of a satisfactory answer, it is evidence, also, that as a people we believe it to be an important one, and its agitation profitable. Such a question cannot be answered with the exactness of the solution of a mathematical formula. It involves character and conduct, things which have to do with life, human life, than which there is nothing more complex, if nothing more important.

No physician would suggest a specific treatment in any given case until he had diagnosed the case. For the remedy must be suited to the disease or symptoms. Let us inquire as to the reasons why our young people leave the Sabbath that we may with more intelligence suggest a remedy.

The Sabbath is more than a doctrine. There are doctrines of the Sabbath. But the keeping of the Sabbath involves more than mental approval. It is an ordinance and as such makes demands upon our life. Recurring as it does, once a week, its practical demands occur as often. It is a question which must be faced and disposed of. Because of its nature and its place in re-

ligious life, it is persistent in its appeals to conscience. A good conscience, then, is necessary to keep our young people to the Sabbath. Or, to state our conclusion in such a way as to put it in the category of the things which cause our young people to leave the Sabbath, we say it is the absence of a good conscience. Perhaps this is the reason, or the basis of all others. But there are many who leave the Sabbath who are not wholly devoid of a Sabbath conscience. How shall these cases be accounted for? It seems to be a fact that for a young man starting out in life there are greater opportunities to make money if he forsakes the Sabbath. Some put up the plea that they can not make a living and keep the Sabbath. Hence we see that the bread and butter question is a weighty one.

There have been among us those who seem to have labored under the impression that it would widen their field of action and of usefulness to break with the past and to form alliances with the great world of Sunday-keeping Christians. There are those who marry first-day people without any understanding whatever regarding the Sabbath. There may be an agreement that they shall keep different days with a secret purpose on the part of the Sabbath-keeping party to the contract to win to the truth his, or more often her, companion. Failing in this, and for the sake of harmony in the home and in church affiliations, the Sabbath is finally given up. If the wife remains loyal the children of such homes are seldom substantial Sabbath-keepers.

These are some of the things that have taken from us many of our young people and have depleted the ranks which should be kept full and greatly strengthened by the stepping in of those who are reared in the faith. With the problem thus before us let us see if we can find a solution. We will take up the items in reverse order from that which they have been stated, as I have a desire to dispose of the most delicate first. I wish to repeat here that I believe all have their source in the first. That is, that a Sabbath conscience is necessary to keep our young people to the Sabbath, under all circumstances.

Selecting a life companion is one of the great questions of life. Next to choosing Jesus Christ as the Saviour, comes, perhaps, the question of a life work, and then that of a life companion. It is my opinion, based, of course, on a limited observation, that to marry a young man to reform him is folly. The principle is the same if the young man be a Christian and the point of difference a question of religious faith and practice. I do not condemn mixed marriages. I could not go back upon my own mother and many other mothers who were converts to the Sabbath and who raised up loyal Sabbath-keeping children. But I do think the question of sufficient importance to demand a discussion and settlement before two young people join interests for life in the close relationship which the marriage tie enjoins. Of course this becomes a very serious question sometimes. I venture the suggestion that it is no disgrace to live in single blessedness. Although, no doubt, the marriage state is more blessed if no principle of right has been sacrificed.

Another partial solution of the problem as has often been suggested is that our young people attend our anniversaries and get acquainted with each other. Specific cases might be cited where this has resulted in a happy settlement of the question. The one thing I urge is that we who must settle this question for ourselves, and we

to whom inquiring young people come for advice, should make it a question of prayerful consideration. It is a question which is the subject of too many jokes, and not enough serious and prayerful thought.

There are those who believe that there is a wider field of usefulness in a larger denomination. I think, however, that the number who believe thus, is small. Such need to be helped to a readjustment of view-point. The question of accomplishing the most in life is not determined by the number of lives with which we come in contact, but by our influence upon them. Not by the number to whom our teaching is agreeable, but by the purity and strength of the truths taught. Pastors and parents need to impress our ambitious young men and young women with the fact that when truth is sacrificed in order to gain a larger hearing, power to accomplish good is proportionately lessened. The primary object of those who have an ambition to make the world better should be, first, to find out the truths of God, and then try to proclaim them in the sweetness and strength of the Master, trusting God to take care of the increase.

Perhaps a larger majority of those who leave the Sabbath do so for financial reasons. Not, perhaps, from a spirit of avarice, but because they desire a share of the comforts of life which seem easier to attain if the Sabbath is given up. The sure safeguard of a young man facing this question is confidence in the keeping power of our Heavenly Father, supplemented by a strong ambition to do his best. I have read in an ancient Book, of a young man who was in great straits, humanly speaking, when a decree had gone out that he who should pray to any other god or man except to the king of the land in which he was a captive, should be put to death. But I read there that the young man never altered his custom of praying to Jehovah three times a day; that when he was cast into a den of lions, the lions' mouths were shut and they did not touch him. And this was not because they were not hungry, for they tore in pieces those who had plotted against the young Hebrew, while the latter was promoted by the king. I have read in the same Book of three young men who were cast into a fiery furnace because they were not willing to betray their God by bowing with the multitude to an image of gold. And these young men were not touched by the flames. Not because the fire was not hot enough, for it consumed those who had cast them in, while the latter were exalted among the people. Even if Daniel had been devoured by the lions and the Hebrew children consumed by the flames, would we say that they were unwise? No. A life given up for the sake of truth is incomparably better than a life eternally lost for the sake of adding a few years to existence here. But the point which these ancient stories of heroism teach is that God never forsakes those who put their trust in him. The truth of this statement has been verified by business men under modern financial conditions.

I said there seems to be a better chance for the comforts of life on the part of those who leave the Sabbath. This seems true in theory, but it is not so in fact, so far as my observation has gone. The young man of whom I spoke in the beginning is worth more than all his brothers, financially, and I noticed in a recent paper an item praising him for his manly and successful leadership in gaining a victory for

temperance before the legislature of his native state. I have known other similar cases, I leave you to search out the principles. I give only facts. The palmist said in his old age that he had never seen the righteous forsaken nor his seed becoming bread.

While we are doing all we can to bring our young people to view the question in this light, we must, also, endeavor to make the conditions such that they can keep the Sabbath while their consciences are being educated. The problem is of such a character and of so much importance that it should engage the thought of all our people. The farm is a good place to raise Seventh-day Baptists. The call "back to the farm," is in the air. Our own young people should be among the first to hear and heed that call. The farmer of to-day has advantages of which the farmer of forty years ago little dreamed. The farm is not for the boy who has no ambition to be somebody. The college graduate, with his books and magazines, and his scientific methods of farming, is as much a gentleman of affairs, to-day, as his brother is who enters a profession. During a conversation a few days ago with friends interested in the employment of Seventh-day Baptists, some one dropped a remark, that a competence might be gained raising chickens, and any young man could enter this business with a little capital. The same might be said of truck-farming and gardening. I know of one young man who has some ginseng beds, which I believe is a new industry among us, and which experiment we may watch with interest. While I believe in the opportunities on the farm, I am not one of those who believe it is the only place for Sabbath-keepers. We have many eminent examples of those who are loyal to the Sabbath in the city, and at the same time are successful in business.

I trust that in the not distant future we may see more definite efforts on the part of our minded men to so invest their money as to give employment to our young people where they can keep the Sabbath. I believe that we are not fully awake to the opportunities along this line. I have confidence in the business men of our denomination, and believe that more definite efforts will be made in this direction, when the situation is fully appreciated. I recently heard of some men who were endeavoring to organize an oil company whose wells would not be pumped on the Sabbath. This is among men who have large interests in oil, but who dislike to see all the work going ahead on the Sabbath. This would not give employment to very many, but it shows a disposition on the part of those among us who have money to invest it in Sabbath-keeping enterprises. Let us do what we can to encourage such steps.

That upon which we are to base all our hopes is the quality of life of the young people themselves. The question of the Sabbath is a religious question. The first and the final appeal must be to the conscience. Into the making of a good conscience many things enter. In speaking with a good brother about the subject which had been assigned me for this meeting, I asked him how we were to keep our young people to the Sabbath. He replied: "We fathers must keep it. If we go off to town on Sabbath afternoon on a little matter of business we can not expect our children to have much regard for the day." The influence of home life in keeping our young people to the Sabbath cannot be

estimated. It will take conscientious parents to raise conscientious children. Sometimes the children lead the parents in these things, but it is not the natural way, and in such cases the children have been robbed of what is their right. The child will very early learn the difference between the Sabbath-day and other days, if the parents act as if there was a difference. It is unfortunate when the difference on the part of the child is felt to be in favor of the week day. When the Sabbath-day, for it is a gloomy one. It should be the brightest. I believe in the religious capacity of children, and that the Sabbath-day may be made the most joyous of the week, at the same time the children are being taught those things that will cause them to reverence God and his Sabbath. Parents should talk of the joy of Sabbath-keeping, and not complain about the inconveniences. Some young people think it is a misfortune to be born a Seventh-day Baptist. I fear too often this feeling comes from the manner and tone in which their parents refer to the subject. "It makes life so hard!" How the conduct of Joseph should inspire the heart of every young man who is tempted to turn aside from the path of right. When tempted to sin he thought of his position of honor and trust, and said: "How can I do this wickedness and sin against God." He was too great to sin. Seventh-day Baptists should feel that it is a great thing to be in harmony with the teachings of God the Father and with the example of Jesus Christ his Son, our Saviour. They should feel that they are too great to leave the Sabbath. Parents, teach your children not to look down upon themselves because their lot is with the minority. Teach them that loyalty to the teachings of the Bible is a matter of first importance, and the first step toward greatness. There is nothing greater in this world than a life in harmony with the plan of the God of the universe, the Father of the race. Teach your children so and make them feel the delights of such a life.

Next to our attitude toward the Bible our attitude toward our own denomination and its publications has perhaps the greatest effect upon the lives of our children in keeping them loyal to the truth, as we hold it. Three young people have offered themselves for church membership in the Portville Church this winter. Three young men from different homes, and in each home THE RECORDER has been a regular visitor for years. Friends, there must be some connection between those two facts. Not so simple as to be readily seen, perhaps, but vital, nevertheless.

A few weeks ago I asked an aged and intelligent lady of a neighboring church why so many of our young people leave the Sabbath. Her reply was: "Our ministers don't preach as if it made much difference." Brethren, let us preach as if it did mean something. In my opinion it is not the best plan to preach a Sabbath sermon at stated times. But frequently, in our preaching, there are opportunities to emphasize it which we ought not to miss. If we treat the subject only at periods of long intervals, and say nothing about it between times, we may seem to act as if it was a question apart from salvation and Christian growth. Something tacked on to the Christian life and not a part of it. Then we may miss an opportunity to help someone who is in need of help.

Our schools should be conservators of the traditions of our people. They should be the centers, not only for the safe keeping of musty volumes of the past, which is a valuable service, but they should be centers of denominational life

and spirit. In the very atmosphere of these schools one ought to be able to breathe in that loyalty to truth, that devotion to unpopular principles of right which have always characterized God's elect. While young people of all denominations should find a welcome, and while nothing should be done to offend those who hold views different from ours, yet the chief object of Seventh-day Baptist schools, to-day, should be to furnish opportunities for broader culture under influences which help to keep our young people to the Sabbath. These schools are, or should be, the rallying point of representatives of our best young people. An effort should be made to help these young people to a just appreciation of their position in the world, as Sabbath-keepers, and to a growing confidence and an increasing satisfaction in the safety of that position. Any legitimate effort to avoid the stigma of reputed narrowness is excusable, perhaps commendable. But our young people should be made to feel that to stand by the truth is not narrowness, even though one has to stand alone, or in company of a few.

While we should always be ready to cover, with the cloak of charity, the errors of those who conscientiously differ from us, yet we must be careful that none of our acts, official or otherwise, shall seem to approve in other young people that which we condemn in our own. There is a difference between tolerance and approval. This difference must be sweetly and wisely emphasized in our conduct toward those of other denominations, if we are to impress our own young people with the importance of the Sabbath; if we are to make them feel that we believe it to be a vital question of ethics and religion—a factor in shaping character and determining destiny. In each of our schools there are opportunities for Bible study. This is well, for above all things else our young people should learn to reverence the teaching of Scripture which is the basis of our faith. In each school there should be given, in some form, instruction in those things which directly affect us as a people. We need a new book embracing the things which Dr. Gamble is giving the Seminary students this Semester, under the head of Denominational History. I hope that in the absence of something which would cover a wider field, Salem College will offer instruction in the History of Seventh-day Baptists in West Virginia, using as a text book the volume by Corliss F. Randolph, now in the hands of the publishers. Similar books ought to be written covering in a like manner the history of other associations with which our young people should become familiar. Our young people should be urged to attend such meetings as this and the Associations, and, when possible, the General Conference. We cannot hope to hold to the Sabbath all those who are born of Seventh-day Baptist parentage. Sabbath-keeping is a test question, and it results in a sifting process. But let us pray and labor that the percentage of those who leave us may grow less and less. Let us continue to ask ourselves and each other the question, "How can we hold our young people to the Sabbath?" And for the sake of the truth we love and of our young people themselves, let us seek, so far as is in our power, the solution of the problem.

HELEN RAY'S TALENT.

There was a light rap at the door of the sunny sewing room at the parsonage, and in response to Mrs. Dayton's "Come," the door opened and Helen Ray entered.

Mrs. Dayton turned from her work at the cutting table, with a cordial greeting for the young girl, who said: "Please, Mrs. Dayton, I want you to ask me to take off my things and spend the afternoon with you. I have brought my thimble, and while I help you with some of these garments for the little folks, perhaps you can help me out of 'the slough of despond.'"

"Why, certainly, take off your things," Mrs. Dayton said. "I shall be very glad both for your company and your help. But to find you, who are always scattering sunshine yourself, in 'the slough of despond,' Helen, is almost beyond my powers of imagination." And Mrs. Dayton looked a little anxiously into the plain, yet sweet young face.

"Thank you, Mrs. Dayton, I am glad if I have ever done anything so useful as to scatter sunshine," said Helen. "I have been seeing myself in 'the barren fig tree.' But give me work, please, and let me use my fingers as well as my tongue."

Selecting one from the pile of garments already cut, Mrs. Dayton gave it to Helen, saying, "This dress for little Helen may be your work, not only because she is your pet and namesake, because she needs it to wear."

"To do what will help you most is all the choice I have," Helen replied. But where is Helen this afternoon?"

"She is spending the day with Mrs. Gates," Mrs. Dayton answered. "When the children came from school they brought a note from Mrs. Gates, asking if I would lend her my 'Sunshine' to-day. She always calls Helen, Sunshine; and really, Helen, I think she is like you in her happy, sunny disposition, as well as in name. I hope she may develop the same loving thoughtfulness, that makes you such a comfort and blessing to your friends. And now, dear, tell me what it is that troubles you."

There was a glad light in Helen's eyes as she looked up from her work to say, "Really, Mrs. Dayton, I am beginning to doubt whether I am troubled. I believe I have been near envying my friends their talents. You know how gifted some of the girls are. Kate Cameron is a fine elocutionist; Sue Sanderson is an excellent musician; Ellice Holmes writes stories and poems for the magazines; Lois Lyman is an artist; Esther Elmer is a successful teacher; Marian Gordon is studying law; Emily Grove is studying medicine, and Clara Graham theology, expecting to go to China as missionaries; while poor Helen Ray can only do commonplace things; a servant without a talent, it has seemed to me. But I know you are not one who says what you do not mean, and if, as you say, I am in any sense a blessing and comfort to my friends, I am content."

"I am very glad to hear you say that, Helen," said Mrs. Dayton. "I do not undervalue the gifts of your friends, which you say you have been near envying. They are God-given talents, and used in His service they cannot fail to prove blessings to themselves and to others. But our lives are filled day by day with little, and seemingly unimportant things; and to my mind there is no talent more needed in this world of ours, than that of diffusing brightness and sunshine. To be able to give to the discouraged a word of cheer; to the sorrowful a tender sympathy; to the desolate a loving interest; to be patient under trials; and to be sunny and cheerful, though surroundings and companions may be depressing; looking for good in others instead of dwelling on their peculiarities and disagreeable traits; is to

give more real happiness to those whose lives touch yours, than you will ever know until the light of eternity reveals all things. I know that you are striving to live close to the Saviour, and to win others to the knowledge of His love; and to me, the field appears wide, and the need great for the exercise of the very talent which the Lord has given you."

"I can hardly tell you, Mrs. Dayton," said Helen, "how much your words have helped me. My desire for a college education has been very great, though it has been impossible, since I am needed at home. The ceaseless round of doing the same things, and as I told you, such commonplace things, without any special thing that I could call a gift, has made me feel that I was of very little account. But you have shown me that nothing is so trivial as to be unimportant, if it is the work the Father asks of us; and I can be very happy in doing any work or any round of work, if I can feel that it is the work He gives me." M. A. L.

HOPES ALL WILL ADOPT TITHING.

I have for sometime past believed in this way of supporting the Lord's work. I am teaching school this winter and that has kept me very busy. I am going to preach on the subject of tithing, the first good opportunity. I want all my congregation to be present when I present that subject. The roads have been drifted full of snow so that it has been impossible for them to get to church. I do hope that all our people will adopt this plan and that we may see our cause advance more rapidly.

Remember us in your prayers that we may present this subject thoughtfully and great good be done in the Master's name.

DARWIN C. LIPPINCOTT.

GARWIN, IOWA.

FROM GENTRY.

Spring in all its beauty is here. Strawberries are in bloom and garden vegetables are growing nicely. Our C. E. society is also taking on new life; and we are praying that this may be a season of rich fruit-bearing for the Master. The Missionary and Music Committees are assisting Pastor Hurley in preaching services at Pleasant Valley, six miles east of here. Immediately after the first service at that place, a tall Arkansan gave the preacher his hand, and pleasantly observed, "Well, parson, you did mighty well, but your singers beat you all hollow."

CORRESPONDING SECRETARY.

GENTRY, ARK.

"MY RELIGION AS GOOD AS THE JEWS."

I did preach sometime ago on "How to Give," which included the presentation of the tithing system. I did not insist on the amount, or the proportion that men should give. But I made it quite clear that I thought my religion was as good as that of the Jews, so I could hardly afford to give less than a tenth, anyway.

ELI F. LOOFBORO.

NEW YORK CITY.

MARRIAGES.

TEFFT-KRUSEN.—At the home of Chas. Tefft, Alfred, N. Y., March 30, 1905, by Rev. L. C. Randolph, Elisha Tefft of Wellsville, and Mrs. Juliette Krusen of Andover, N. Y.

SMITH-STUKEY.—At the residence of the bride's mother, Alfred, N. Y., March 15, 1905, by Rev. L. C. Randolph, Mr. Arthur Henry Smith and Miss Lena Cornelia Stukeley, all of Alfred.

WILCOX-WITTER.—At the home of the bride's father, H. E. Witter, March 25, 1905, by Rev. L. C. Randolph, Jay J. Wilcox and Miss Ethel Witter, all of Alfred, N. Y.

DEATHS.

CLARKE.—Erasus P. Clarke was born in Edmeston, New York, June 30, 1817, and died in Milton, Wis., March 24, 1905, in the eighty-eighth year of his age. Because of the absence of his pastor, Brother L. A. Platts, and the illness of President W. C. Daland, the funeral services were conducted by Prof. Edwin Shaw, and Prof. Albert Whitford. A more extended notice later. E. S.

BABCOCK.—In Dodge Center, Minn., March 4, 1905, Lucile Babcock, youngest daughter of R. H. (deceased) and Jennie L. Babcock, aged twelve years and eight months.

This young sister has been feeble for several years. For about three years she has been a great sufferer from rheumatism and heart trouble. All that loving hands and medical skill could do was of little value, save for temporary relief, and on Sabbath morning, March 4th, she passed to the Spirit World, to join her beloved father. For several years she has been a zealous worker in the Sabbath School and Junior C. E. Society, and on Dec. 20th, 1903, at the close of the revival conducted by Rev. M. B. Kelly, she was baptized by her pastor into the fellowship of the Dodge Center church. She leaves a mother and sister, who derive much comfort from the fact that the departed was an ardent child of the Lord.

Services were held in the church March 6th, conducted by the pastor, who spoke from Eccl. 12: 1, "Blessed are the dead who die in the Lord."

G. W. L.

HESELTINE.—At Whitesville, N. Y., March 26th, 1905, Edwin R. Heseltine, in the 73d year of his age.

He was born May 22, 1832. May 22, 1862, he married Fanny Mingus who, with an adopted son, mourn the loss of a kind and sympathetic husband and father. Brother Heseltine was baptized and united with the Seventh-day Baptist church of Independence, N. Y., when about sixteen years of age, and was one of its faithful members until he was called home, after a week's illness with pneumonia. God had blessed him with some of this world's wealth, and he enjoyed helping the needy. He loved the Lord Jesus fervently and showed his interest by urging the young to give their hearts to the Saviour. He was a prominent citizen of the town, loved and respected by all. He was willing to do by other men better than he expected them to do by him.

Funeral services were held at his late residence in Whitesville, March 28, 1905, conducted by his pastor, assisted by Rev. Jared Kenyon, and by the Baptist and the Methodist ministers of Whitesville.

A. G. C.

BALLOU.—Mrs. Martha Potter Ballou was born in Berlin, N. Y., June 14, 1842, and died at West Hallock, Ill., March 6, 1905.

She was the eldest child of Riley and Phoebe Green Potter. When a young girl she came with her parents to West Hallock, where she spent the remainder of her life. She united with the West Hallock Seventh-day Baptist church, Oct. 9, 1858, of which church she was a member at the time of her death. For forty-eight years—since 1857—she had served continuously as a member of the church choir. She was of a retiring nature, of a pleasant and kindly disposition, toward all, a devoted mother and a willing worker in the home and in the church. Acts 26: 8.

F. E. P.

VOORHEES.—Robert P. Voorhees was born in Howard, Steuben County, N. Y., April 28, 1814, and died at Alfred, N. Y., March 29, 1905.

He was the son of Luke and Mary Pettit Voorhees, and one of a family of fourteen children. In his youth the family moved into Allegany county, settling in the vicinity of Wellsville, which, at that time, could scarcely be called a village, its business interests being only a blacksmith shop and a saw mill. The saw mill was run by two brothers named Wells, from whom the village took its name. Possessing a strong and healthful body, the willingness and courage to accept the toil and hardships of a pioneer life, with the steadfast pur-

pose to make for himself a place among men, while always endeavoring to fulfill his duty to God and his fellow-men, he early commenced the work of an eventful life. In his young manhood he was happily married to Augusta Higgins, and unto them were born five children, of whom two died in childhood. Of the others, Deacon Charles R. Voorhees of Alfred, in whose home the father was most tenderly cared for during the last two years of his life, Lewis W. Voorhees, of Richburg, N. Y., Mrs. W. W. Stebbins of Mankato, Minn., with twenty grandchildren and eleven great grandchildren, survive him. In early life he became a believer in the Lord Jesus Christ and a willing and efficient worker in his cause, committing himself earnestly to Bible School work, taking an active part in prayer, conference and other social and helpful religious services. At the organization of the First Baptist church of Wellsville, he became one of its charter and active members. He was always a careful and conscientious student of the Bible, seeking to follow its teachings in all things, and by its study was led, some fifty years ago, to embrace the Sabbath of the Bible, and soon after became a member of the church of Independence, N. Y. Some ten years later he united with the Niles Hill Seventh-day Adventist Church, and has since that time continued his relation with that denomination, being at the time of his death a member of the Seventh-day Adventist Church at Shingle House, Pa. He was a man of sterling integrity, conscientious in action, faithful in duty, honored and trusted of men. At the close of a life covering a period of nearly ninety years, he leaves behind him, as a precious heritage to his own worthy descendants, and to many others, the example and influence of a Godly life and of service faithfully rendered to Him by whom he had been called to a life of truth, virtue and usefulness. S. B.

WITTER.—Jehiel Samuel Witter was born in Brookfield, N. Y., April 10, 1818, and died at the home of his daughter, Mrs. Oscar Hood, Alfred, N. Y., March 19, 1905.

He was the fourth of eight children of Paul and Ruby Burdick Witter. With his death the last of the family has gone from earth. His father moved from Brookfield to East Valley some seventy years ago. Samuel was a youth of sterling worth. He gained in the district school a good education, and taught school four winters, working on the farm summers. His wages were given to his father to help pay for the place.

While teaching at Hartsville, he met Miss Fannie Burdick, to whom he was married March 9, 1843. She survives him with their four children, William S., James L., Mrs. Oscar Hood and Mrs. Albert Langworthy. There are four grandchildren and two great grandchildren, one of whom had four great grand parents living until Mr. Witter died.

He was converted when a boy at Brookfield, baptized and received into the church. For nearly seventy years he was a member of the Second Alfred church, which lost its oldest living member when he died.

His religion was manifested in his home, and the family prayers are looked back to by the children with great tenderness and gratitude. Three of the children were converted in this manner at the hearthstone, and from this beginning a revival sprang up, in which nearly all the young people of the neighborhood were brought to Christ.

It is very unusual for man and wife to enjoy so long a life together as have Mr. and Mrs. Witter. They celebrated their golden wedding and two years have passed since their sixtieth anniversary. Their mutual devotion was beautiful to see.

Services were conducted by Pastor Randolph at the home of Oscar Hood, in Alfred, March 22, 1905. Text, Ps. 127: 2. L. C. R.

WORDEN.—Clarressa Louisa Worden, daughter of Green and Louisa Worden, was born in Stephentown, N. Y., July 4, 1824, and died in Little Genesee, N. Y., March 25, 1905.

She came with her father's family to Alfred in 1840, where, four years later, she was married to Leander W. Lewis. She was the mother of four children, three sons and one daughter. Two of the sons and her husband have preceded her to the Spirit land, while the daughter, Mrs. J. L. Hull, and her son, Clarence, survive her. Of her father's family only one sister, Mrs. S. E. Green of Nile, N. Y., is left. She had been for many years a member of the First Genesee Seventh-day Baptist church and was in hearty sympathy with all its work. Funeral services at the house March 27, conducted by her pastor. Sermon from Rev. 14: 13. S. H. B.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

SECOND QUARTER.

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

LESSON IV.—THE ENTRY OF JESUS INTO JERUSALEM.

For Sabbath-day, April 22, 1905.

LESSON TEXT.—John 12: 12-26.

Golden Text.—"Blessed is he that cometh in the name of the Lord."—Matt. 2: 19.

INTRODUCTION.

Jesus now at the end of his ministry gives the Jewish nation a final opportunity to accept him as their Messianic King. The crowds of people gathered at the feast hail him with enthusiasm, but the leaders of the people stand back and criticize. We are to understand also that the multitudes, although they were sincere in their homage on this occasion, did not believe with any great intensity of purpose. These same people may not have been among the number of those who cried, "Crucify him" a few days later, and yet they could not be relied upon for the defence of their King.

We are not to think that Jesus had changed his mind, and had decided to seek political power as a preliminary means for the establishment of his spiritual kingdom. There were shouts of joy and ascriptions of praise as Jesus approached the Holy City, and we appropriately speak of his triumphal entry; but there was nothing in all this to arouse the suspicions or excite the hostility of the Roman officers.

Jesus came not upon a war-horse, but upon a "colt the foal of an ass." He came not in humility, but in triumph. It was however a triumph of peace. He meant for the people to see in his coming the fulfillment of the prophecy of Zechariah.

TIME.—Upon the day after last week's lesson. The traditional date is upon the first day of the Passion Week, and is called by many Palm Sunday. Some day early in April of the year 30. The incident in regard to the Greeks is probably two days later.

PLACE.—Upon the way from Bethany to Jerusalem; and in Jerusalem.

PERSONS.—Jesus and the multitudes; certain Greeks; Philip and Andrew.

OUTLINE:

1. Jesus Rides to Jerusalem in Triumph. v. 12-18.
2. The Pharisees are Chagrined. v. 19.
3. Certain Greeks Seek Jesus. v. 20-22.
4. Jesus Speaks of the Path to Glory. v. 23-26.

NOTES.

12. *A great multitude that had come to the feast.* We are to notice that the people who joined in the triumphal procession and hailed Jesus as King were not men of Jerusalem, and probably did not belong to Judea at all. They were at Jerusalem to attend the feast of the passover. They heard that Jesus was that morning to go to Jerusalem from Bethany about two miles distant.

13. *The branches of palm trees.* Used as symbols of victory or rejoicing. *Hosanna: blessed is he that cometh in the name of the Lord.* These words are especially significant as a quo-

tation from Psa. 118: 25, 26. This is certainly a Messianic Psalm. Even if these words were not specifically addressed to the Messiah in the Psalm, we may be sure that the people intended them here as an ascription of praise to the Messiah, for they add "even the King of Israel." The word "Hosanna," meaning literally, "save now," was originally a petition, but came to be an expression of gratulation or praise.

14. *Having found a young ass.* Jesus accepted the homage of the people, and deliberately set about the external fulfillment of the Messianic prophecy of Zech. 9: 9 as a sign unto them. We are not to think that Jesus' riding upon an ass was a token of humility. Compare Solomon's riding upon the royal mule. Jesus was a Prince of peace, and he was meek and gentle; but his riding upon an ass did not at all signify that he was meek.

15. *Daughter of Zion.* This is a figurative reference to the inhabitants of Jerusalem.

16. *These things understood not his disciples at the first.* They did not at this time understand the real significance of his acts or of the acts of devotion on the part of the people. If the disciples did not understand, how much less did the multitudes understand who were carried away with their own enthusiasm. *When Jesus was glorified.* That is, through his death and resurrection. *Then remembered they.* Much of the apostles' equipment for their work in founding the Christian Church came through calling to mind under the direction of the Holy Spirit the things that had been said and done by Jesus in their presence.

17. *The multitude—bare witness.* This verse and the next serve as an explanation of the origin of this demonstration in the honor of Jesus. Those who had been present at the time that Lazarus was raised from the dead bore witness that Jesus had done this deed, and the people accepted their testimony.

18. *The multitude went and met him.* We are to understand that a multitude was coming to meet Jesus as well as a multitude accompanying him.

19. *Behold, how ye prevail nothing.* The Pharisees were deeply chagrined by this great demonstration in honor of Jesus. They were doing their best to counteract his influence, and here was the great crowd of passover visitors shouting his praise.

20. *Now there were certain Greeks.* With this verse a distinct paragraph is begun. The time is probably two days later, for verse 36 which is connected with this context seems to refer to our Lord's final departure from the temple and is therefore parallel with Matt. 24: 1 and Mark 13: 1. The word "Greeks" here certainly refers not to Greek-speaking Jews, but to real Gentiles. Possibly they came from Greece, but it is more likely that their home was in Galilee, or somewhere not very far away. *Went up to worship at the feast.* Some have inferred that they were proselytes, but all that we have to be sure of is that they were sincere searchers after truth.

21. *These therefore came to Philip.* Why they came to Philip we may only guess. Perhaps because he had a Greek name; possibly because they were acquainted with him; very likely because they were from the same city. *Sir, we would see Jesus.* The request is not merely for a chance to look at Jesus, for this they might easily have obtained without the intervention of any one; what they wanted was an interview.

22. *Philip cometh and telleth Andrew.* Philip does not take the responsibility of bringing this request to the Master by himself. Very likely he remembered that Jesus had said at one time, "I was not sent but unto the lost sheep of the house of Israel." And again when he first sent out his apostles he had forbidden them to go to the Gentiles.

23. *And Jesus answereth them.* By "them" is evidently meant Andrew and Philip. Whether Jesus actually granted the request of the Greeks or not we are not told. Some say, Of course not. But by far the most likely view is that he did receive them. He healed the daughter

of the Syro-phenician woman and the centurion's servant. Our author does not stop to tell us about the reception of the Greeks because he wishes to give prominence to what our Saviour taught concerning the significance of their coming. *The hour is come, that the Son of man should be glorified.* The supreme glorification of Jesus is in being crowned as Lord in the hearts of men. The coming of these Greeks is the token that Jesus is beginning to be received by those outside of the Jewish nation. The kingdom of heaven is founded and well started upon its way to conquer the world.

24. *Verily, verily, I say unto you.* This formula is frequently used in this gospel to introduce some particularly important teaching. *Except a grain of wheat fall into the earth and die.* The law of nature is that life must be devoted in order to produce life. This principle is very clearly illustrated in the case of a seed. A grain of wheat must perish in order to produce many grains. Jesus says clearly that for the progress of his kingdom he himself must die.

25. *He that loveth his life shall lose it.* This general principle that Jesus has stated does not apply to himself alone, but equally well to his disciples and to others. If any man shall take extreme precautions against using his time and strength for the benefit of others, and shall show great regard for his life by striving in every way to prevent any expenditure of it, this man shall lose the highest and best that is in him, that is, his real life. On the other hand, the man who shall give his life freely for others, who shall indeed act as if he hated his life, this man shall really save that which is best in him, and shall be doing that which is really for his own highest advantage. This law of compensation is even more true in spiritual matters than in the physical world about. *Unto life eternal.* The word translated "life" earlier in the verse is that which is sometimes rendered *soul* or *self*; the word in this line means a high and noble existence.

26. *If any man serve me, let him follow me.* Let him adopt the principles taught by my life and conduct. Let him, for example, choose to drop into the ground like a grain of wheat and give himself in order that he may bear fruit. *And where I am there shall also my servant be.* The reward for such action will be natural and inevitable. If Jesus comes to honor by the sacrifice of himself, so will his follower who imitates his example. *Him will the Father honor.* Devotion to the Son and to the principles which he exemplifies can not fail to bring recognition from the Father who is well pleased with the life and work of the Son.

You say that the absence of restfulness in modern life springs from the fierce struggle for existence. But the Bible goes a good deal deeper than that; the want of rest is rooted in want of trust. Depend on it, he that believeth not is always in danger of feverish impatience. Depend upon it that, to the end of time, he that believeth shall not make haste.—G. H. Morrison.

War is the most futile and ferocious of all human follies.

I abhor war and view it as the greatest scourge of mankind.

My first wish is to see this plague to mankind banished from the earth.

A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas.

There never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword.

I feel confident that the time is not far distant when war will be as impossible among civilized nations as duelling is among civilized men.

A MATTER OF HEALTH



THE LATE SILAS C. BURDICK.

A Fitting Tribute by President Davis to a Worthy Man.

Silas C. Burdick was the youngest son of Amos and Anstice (Clark) Burdick. He was born in Alfred, March 12, 1838. He was a young man of scholarly tastes, and after graduating from Alfred University in 1858, he studied for one year in Madison, now Colgate University. After completing his education he entered the mercantile business in Alfred and continued in that business for over thirty years. He has served his town in important public offices, including Town Clerk, Supervisor, and Postmaster. Thus all his life Mr. Burdick has been actively interested in the business and industrial interests of Alfred. His most cherished and enthusiastic life service has been, however, in the interest of Alfred University. Since his graduation he has been a devoted and loyal Alumnae, and in 1865 he was elected a trustee of the University and has served continuously in that office since that time, a period of forty years.

Alfred's good name and the best possible achievements of her faculty and students have been objects of his constant thought and solicitude. He possessed a strong personality, a keen observation and a critical mind with an instinct for literature and learning in general. In no other way was this more clearly or more helpfully shown than in his regular attendance at and active participation in the meetings of the Alleghanian Lyceum, of which he was a life-long member, loved and honored by all. He is the author of the history of the Town of Alfred, in the Centennial Memorial History of Alleghany County. In this admirable history and by many other choice bits of literary and historical authorship, he has inscribed his name indelibly in the history of the town and county.

The Alumni of Alfred for fifty years have all known and loved Silas Burdick, and no man has been more in the minds of these Alumni all over the country as they revert to their pleasant associations at Alfred.

Mr. Burdick professed faith in Christ in early life, was baptized and united with the First Seventh-day Baptist Church of Alfred, of which church he remained a worthy and esteemed member until his death.

He was a close student of the Bible and was for many years an active and able teacher in the Bible School.

But Mr. Burdick's domestic life is one of his richest legacies. In 1863 he was married to Mary Taylor, also a graduate of Alfred University. For forty-two years their affection and devotion for each other have been the most beautiful and sincere.

Two children have blessed their home, Mary Leona, now Mrs. John J. Merrill of Albany, and Miss Emma Gertrude of Westerly, R. I. He was devoted to his children, his son-in-law, and his two little grandchildren, Margaret and Anna Merrill. And he was in turn loved and cherished by all of these.

The advice of physicians that a serious operation be undergone, led him to realize that life's work might be finished. But with faith in God, unshaken, he was courageous to live if God so willed, and cheerfully ready to die if his work was done.

Six days after the operation his heart ceased its labor and he entered into rest March 21, 1905, at the age of 67 years and 11 days.

Farewell services were held at the home March 24, conducted by President Davis, assisted by Pastor Randolph and Rev. O. D. Sherman. Interment in Alfred Rural Cemetery.

B. C. D.

The Trustees of Alfred University desire to place on record their deep appreciation of the loyal service of Mr. Silas C. Burdick as a member of their Board for forty years. He has been devoted and faithful to the University at all times. His labors in her behalf have been untiring. At the time of his death he held the longest record for service of any member of the Board. His abiding interest and thoughtful counsel will be greatly missed.

We extend to his bereaved family our sincerest sympathy, and hereby convey to them our assurances of the esteem and high regard in which their departed loved one will always be held by the members of this Board.

WHEREAS, God in his infinite wisdom has called from our midst our late brother and friend, Silas C. Burdick, and

WHEREAS, Mr. Burdick was a loyal Alleghanian, a welcome visitor at our sessions, and a member whose presence and kindly counsel will be sorely missed, be it

Resolved, That we, the Alleghanian Lyceum, in special session assembled, do hereby express our grief at the loss of our brother, and tender our sincere sympathy to the sorrowing family. Be it further

Resolved, That our program boards be draped in mourning; and that a copy of these resolutions be presented to the bereaved family; a copy placed on our record books; and a copy given the *Alfred Sun* and to the SABBATH RECORDER for publication.

"REVERENCE MY SANCTUARY."

F. J. Wells sends the following quotation from the *Christian Herald*, with selections from the Bible:

Speaking broadly, all fairs, festivals, concerts, suppers, tableaux, plays and similar entertainments for the purpose of winning the heart and purse of the world, are out of place in God's house. "They are contrary to the precepts and examples of his Word and cannot be pleasing to Him," writes an authority. "They are counterfeit methods of giving, and they stimulate not genuine but bogus benevolence." Besides, to transform the church, which is consecrated and set apart for the Lord, into a restaurant,

social parlor, festival hall or amateur theatre, is certainly desecration. See Lev. 19: 30; John 2: 14-17; Luke 19: 45, 46; I Cor. 11: 22.

"Ye shall keep my Sabbath, and reverence my sanctuary."

"And [he] said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise."

"And he went into the temple, and began to cast out them that sold therein and them that bought. Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves."

"What, have ye not houses to eat and drink in? or despise ye the church of God, * * * I praise you not." I Cor. 11: 22.

Special Notices.

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOPBOLO, Pastor, 260 W. 54th Street.

To be published in the Spring of 1905.

A History of

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

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

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

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

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WHOLE No. 3,138.

THIS DAY IS MINE.
 This day is mine! To-morrow may not be!
 I do not know that it will ever come!
 Another day I may not live to see;
 These lips which now can speak may then be dumb.

This day is mine! No moment can I spare
 For idle thoughts or self-indulgent ease;
 The work He gives to-day with love and care
 Must be done now, if I my Lord would please.

This day is mine! It soon will pass away,
 Swept backward in the tide of vanished years:
 I cannot have again a misspent day,
 Though I should seek it carefully with tears.

This day is mine! How swift the moments fly!
 Alas for me if when at set of sun,
 In looking back, with sad and tearful eye,
 I find, too late, my work has not been done.

This day is mine! God gives me all the days
 That I may work for Him and do His will,
 And if each day I walk in wisdom's ways
 He'll guide my steps and love and keep me still.

This day is mine! O then with all my might,
 For love of Him, and with a faith sublime,
 Let me each task perform, and feel at night
 That all my work is even with my time.

Spiritual Aroma.
 The story is told of a little girl, who, sitting in her father's lap, said, "I know what you have been doing this morning, papa. You have been caring for the flowers. You brushed against a geranium and it has left a sweet smell all over your coat." There is an aroma of soul quite as definite, and equally prominent, in every life. Children are quick to discover this, although they may not be able to analyze it as finely as the little girl in the story analyzed the odor of the geranium, which clung to the clothing of her father. Every life gives forth its own perfume, and each is known by the spiritual aroma which surrounds it. This appears in endless ways. One need not announce it. Every sensitive soul will discover it without announcement. Character always proclaims itself and asserts itself. We like to walk leisurely through the quiet streets of Philadelphia, where the old Quaker homes are, for the sake of meeting those Quaker women of mature years, whose pure lives shine out in their faces, find expression in their dress, and, without words, speak a benediction to everyone whom they meet. The same thing appears, sometimes, in the faces of Sisters of Mercy of the Roman Catholic Church. Perhaps the style of dress in both cases has something to do with the influence, but the spiritual aroma of which we are speaking, appears where there is no peculiarity of dress. It is an essential part of all lives which have risen above selfishness and earthliness, high enough to give

the spiritual ascendancy over the physical. Light from the life beyond comes through such faces, as the softened sunlight falls through the skylight windows of a great picture gallery. This quality of soul cannot be assumed, neither can it be repressed. The incident with which this note began is a perfect illustration of the spiritual qualities here spoken of. The odor of the geranium could not be secured without direct contact with its sweet-scented leaves. Having had that contact, the father carried the aroma with him, and the child caught it the moment she came to his arms. The sweet spiritual aroma of the purified life comes because that life is in close spiritual communion with God, purity, righteousness and peace. Being in contact with these, the soul must carry such aroma wherever it goes, must bring it whenever it comes, and all the world must know it. Those who are most in sympathy with spiritual things will be first to detect it, and quickest to respond to it, but even the dull and unspiritual will know it. It was the one great power in the life of the Master. Wherever He went, men felt His spiritual presence, they detected the divine spiritual aroma of His life. It came to Him through communion with His Father, through His heavenly aspirations, through His unselfish sacrificial love. It came through Him because He was the anointed of God. It still comes to the children of men through those who are God's anointed, and therefore are Christlike. We hope this incident will remain in your memory, so that whenever you meet the sweet aroma of a geranium leaf, the best possible conceptions of what the spiritual aroma of your own life ought to be, will be fully awakened. The great value of any illustration is found in what it brings to us frequently. The Summer time is near. The geraniums will fill the gardens and crowd the window boxes, beautifying with their blossoms, and loading the air with their fragrance. We trust that by these few words, a life larger in spiritual things will come to each reader, whenever the aroma of a geranium leaf touches the soul through the outward senses. Let the geraniums preach to you through all the days of the coming Summer.

Self-control, a Supreme Virtue.
 "He that ruleth his spirit is better than he that taketh a city." This proverb from Solomon states an universal truth, while it also voices Solomon's own sharp experiences. Like many other great men, much he said resulted from his struggles with himself, if not from his failures and defeats. "It is our belief that nine-tenths of all the evils that afflict society, and the larger proportion of all the difficulties and estrangements that fill families with

miser and churches with discord, spring from lack of self-control." Thus does a modern writer state the case. Self-control, defined in a large way, is the best fruitage of manhood. Without self-control, the weakness of inexperience and the follies of childhood become doubly strong, in adults. The larger definition of self-control must include not only the relations which men sustain to each other, but also the relations of each man with himself. It is easy for some men to exhibit a good degree of self-control in their associations with other men, but the same persons often fail, pitifully, in those things that pertain to themselves. They are overcome, and sometimes destroyed by their own wrong-doing and evil passions. The ordinary definition of self-control applies mainly to the matter of anger. While this is a correct definition, it is not complete. Self-control is quite as important when plans of life, lines of action, and the consideration of choices are being determined in the quiet of one's own heart. A man's inner life is the most important field for the exercise of self-control. An ancient author, speaking of a great military leader, who had subdued many savage tribes, declared that such victories were insignificant when compared with the triumph of one who was always able to subdue his own inclinations. Turning to the New Testament, the book of James gives excellent advice and vivid descriptions of both phases of this question of self-control. That description culminates in his definition of self-control, as to words; but words are only the embodiment of thoughts, and thoughts are the direct product of choices and the immediate expression of life and character. Enough has been said to set the reader a thinking, if not to humiliate him in his own presence, while he remembers how far below the divine standard his own attainments are in the matter of self-control.

Profiting by the Experiences of Others.
 He came into the office the other morning to get some newspapers from our wastebasket. By some chance remark, conversation soon turned upon the fact that children and young people lose much through unwillingness to learn wisdom from the experiences of others. It is a fact, at once remarkable and deplorable, that each generation insists on learning important truths through individual experiences, showing a marked tendency to ignore the experiences of preceding generations. It is, therefore, necessary to repeat many times and in many ways, the fact that while the experience of a given generation is something like the stern-light on a ship, it is really a head-light for the next generation. Go-
