

THE SABBATH RECORDER.

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VOLUME 61. No. 16.

PLAINFIELD, N. J., APRIL 17, 1905.

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.

 "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

misery 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-

Self-control, a Supreme Virtue.

ing far back in history, we learn from the writer of Ecclesiastes, that he was a reckless young fellow, who gave his heart to know madness and folly, and found it to be vanity and vexation of spirit. His experience accords with the experience of all other men, and yet the majority of boys in each generation—of too many men as well—seem determined to ignore such experience, and attempt the same path of madness and folly. It is a pitiful blindness which leads men to think that, although a certain course has brought dire results to others, they can follow that course and avoid such results. An old adage says that a burnt child dreads the fire, but in spite of that truth, most people are inclined to test the statement, at the expense of blistered fingers. Young people are quick to condemn the results of wrong-doing as it appears in the lives of old people. A young man, who plans eagerly concerning money-making, will say: "What a horrid old miser — is," when if the whole picture were seen, the young man would know that — began to be a miser when, at twenty-two, he was planning, as his critic is now planning. One of the greatest elements of value in the Bible is the clearness with which it pictures the results of right-doing, and the fruitage of sin. If a course of Sabbath-school lessons, for example, could be compiled, showing, as nearly as possible, all those pictures in the Bible, that portray the results of right-living and of wrong-living, such lessons would be of incomparable value in their warnings against evil, as shown in the experience of others. Considering how careless and reckless we are, a new view of God's long-suffering and mercy appears, when we remember—with rejoicing—how he awaits to welcome back even those who have wandered farthest away, and to forgive those who, however deeply stained, return with repentance. All this, however, does not remove the necessity of pleading with men, young and old, to let the experiences of those who have gone before, shining backward upon the path of life, become a guiding light to ways of righteousness. The value of being warned early and of being obedient to the warnings of experience, is seen, when we consider the truth that, although God does welcome the returning prodigal, he comes back with scars.

THE purpose of this note is to call

the attention of both preachers and people to the value of clear thinking and appropriate setting forth of thoughts in sermons. We must begin by acknowledging that Theological Seminaries do not usually give sufficient attention to the construction and presentation of sermons. As a result, students are sent into public life without competent knowledge concerning the construction of sermons, and without sufficiently high appreciation concerning the gain or loss of power, through forms of statement and methods of presentation. This point is emphasized, in these days, by the inappropriate and objectionable forms in which preachers, who seek to be sensational, announce their themes. Not long ago, we saw a group of themes which the writer claimed to have gathered from announcements made in a certain locality. Some of those themes are as follows: At the Bargain Counter, A Living Dog vs. a Dead Fish, Some Old Time Fools, Rascals and Saints, The Skin of My Teeth, Dresses and Fashion, Bicycles, Vertebrates and Jelly Fish, How to Be Happy, Though Married,

A Good Swimmer, Left-Handed Folks, The Beer Check in the Contribution Box, Give Him a Boost, Hitching Posts, God & Co., That Boy's Sister, The Jolly Earthquake, Seeing the Elephant, Homely People, My, What a Chance.

A Theme Necessary.

FOOLISH and inappropriate as the above themes are they illustrate the fact that each sermon should crystallize around a theme and gather all lines of thought into a definite center. The mere statement of a theme at the opening of a sermon is not its greatest value. The chief value lies in the fact that a sermon, which is clearly and logically thought out and constructed, must express itself in a theme. The preacher should know how the material he has gathered for a sermon, may be put together wisely. Like an efficient architect, the extemporaneous sermonizer must perfect the general arrangement of his discourse before a word is spoken in the pulpit. His pre-arranged plans must be kept intently in mind, and the thoughts to be presented must be so familiar that they can be recalled without effort at memory. Do not attempt to recall words and sentences, so much as thoughts, and the purposes which the sermon seeks to accomplish. All these results, and many more, are secured by the choice of the theme—whatever the text may be—and by the construction of the sermon along those lines of thought, which the theme indicates. No sermon can be well composed and effectively delivered which wanders in a general and aimless way, over some given field of thought. To be effective, the sermon must follow a definite path, seeking a definite end, having in view, from the first, a single purpose. All these things demand that it be constructed according to a theme.

A Theme Helps the Hearers.

EVERY audience waits to be aroused and led, at the beginning of a sermon. It is an important part of the preacher's business to secure attention, at first. The method in which he commences will determine whether he secures attention, or dissipates it. If the sermon is begun uncertainly, without the guidance of a definite line of thought, attention will be prevented rather than secured. At the beginning, the people want to know what the message of the morning is, and the first three minutes have much to do with the success or failure of the preacher, on every occasion. Hence the value of a clear-cut theme, briefly stated, which suggests enough to the hearers to awaken anxiety concerning what is to follow. The preacher is certain to fail, comparatively if not absolutely, who drifts about as though he were searching for a line of thought, or were trying to get his bearings, during the first five minutes of his sermon. There is not only value in having a definite theme for each sermon, but that theme should be announced at the opening. In many cases, additional good would be attained if the theme were announced a week previous to its presentation. If it could be announced on the day previous to its presentation, still greater good would be likely to ensue. People would then have it in mind, many would give it some thought, and the audience would be better prepared both for its announcement and for the sermon to follow, than they can be when they are wholly ignorant of the subject up to the time the sermon begins. The situation is far worse when no theme is announced, and when, therefore, the audience must wait indefinitely, and watch to discover what the

preacher "is driving at." For the sake of himself and quite as much for the sake of his audience, the preacher should shun themeless sermons. Sensational themes are foolish, and to be condemned. Themeless sermons do injustice to the preacher, the people and the truth.

The Ultimate Purpose of the Universe.

ALTHOUGH we may not understand Divine wisdom, nor measure God's plans, we may be greatly helped by considering what purpose appears in all history, as indicating the ultimate end which God seeks in the universe. Considering the higher experiences of humanity, one cannot doubt that all things point toward one glorious result, which Divine love and Divine wisdom seek in us and through us. As we rise toward better conceptions of God, and therefore better conceptions of ourselves as His children, we must believe that neither chance nor blind fate have any controlling part in the history of the universe, or the purposes of God concerning it. Children though we are who may not understand the end from the beginning, we can put together in some degree the various parts in the great on-going picture, as it appears in the progress of events. But intelligent faith must believe that out of all which we cannot explain, and beyond that which we cannot comprehend, a Divine purpose is guiding toward best results. Little by little humanity rises, its outlook enlarges, and light from above increases. Moral and spiritual ideas have no limit, as the horizon has. While all the interests of life are so related that one is affected by the other, still all experiences which are permanent in value, center in the religious element and on the spiritual side of human history. The strong far-reaching imagery of the early Hebrew prophets, which in the latter years of Hebrew history, took form in the apocalyptic writings and the description of the coming kingdom of heaven, were all born from this larger conception and broader vision of the Divine purpose in the universe. Everything hopeful in the heart of man as an individual, or in the history of the race looks toward the same Divine consummation. It is only fear and doubt which look upon humanity as a permanent failure, or upon existence as an unsolvable problem. Many of the highest incentives in life come to us because it is a comparatively unsolved problem. What we cannot understand leads to faith in that which will yet be revealed. Faith leads to effort, and so beyond the range of present experience and beyond the horizon which bounds the vision of each generation, we still see and believe in something better yet to come. As in the freezing days of winter we know that the earth is moving sunward, so we know that in the onward march of events, humanity moves Godward. Seen in its larger light, this faith in the Divine purpose to bring order and beauty out of human history and to present humanity at length before God, redeemed and glorified, according to His purpose, appears the one high road for faith and hope. The ancient Hebrew prophet told of a path upon which the vulture's eye had not looked, and along which the young lions had not walked. It was the path of safety, where the redeemed of the Lord press forward to a more glorious future, and a Divinely ordained deliverance from earthly surroundings. That path which the vulture's eye hath not seen is the high road of humanity's hope, the highway of redemption, the path that leadeth upward and endeth in everlasting light.

Christ and the Sabbath.

THE careful student of the New Testament has no difficulty in learning what Christ condemned in connection with the Sabbath. Judaism had evolved so much of forms and ceremonies that it was easy, if not unavoidable, that the observance of the Sabbath had come to be largely ceremonial. They deemed actions more important than the spirit which prompted them. This imperfect conception, passing through various modifications, had grown into a system intensely burdensome, when Christ appeared. Endless restrictions, as meaningless as they were endless, were associated with the Sabbath, until the higher character of the day and its purpose were buried by them. Christ condemned these restrictions. He did not attack the Sabbath, but the imperfect and false notions with which the Jews had surrounded it. He discarded these, and taught in their place that higher spiritual conception of the day, which is the normal unfolding of the Sabbath law. Blinded by their misconception, the Jews failed to grasp Christ's meaning, and since His actions were not in accord with their restrictions, they condemned Him as a Sabbath-breaker. This condemnation played a large part in securing His death. Christ set forth the true Christian view of the Sabbath. His interpretation of the law and His example in obeying it are the authoritative example for His followers. It is on this point that the first great failure begins in the prevalent conception of the Sabbath question. The Jewish Christians of the New Testament Period, adopted Christ's idea of the Sabbath. Those who accepted Him as the Messiah followed His example, and did not discard the Sabbath, only the Jewish restrictions connected with it. They accepted Christ's interpretation of the fourth commandment, and His example concerning the Sabbath, as indicating the true starting point for His followers, through all time. Had this starting point been observed, had men followed His example and interpretation, the history of the Sabbath would have been quite unlike what it has been. Before the close of the New Testament Period, the opposition between those who rejected Christ as the Messiah and those who accepted Him, grew intense, and as Gentiles were drawn into the new faith this separation increased. Under the influence of Greek thought the Sabbath suffered more seriously than any other requirement of the ten commandments. It therefore came about that by the middle of the second century, new influences were well at work, which resulted in a deep and lasting perversion of the views which Christ taught. That perversion was the primary cause of present no-Sabbathism.

THE SABBATH RECORDER this week is a jewel! Why? Because nearly all the matter is produced by Seventh-day Baptists. That does not necessarily mean that Seventh-day Baptists are better writers than others (though as a denomination I believe they are) but it does mean that Seventh-day Baptists are interested in Seventh-day Baptist affairs. We talk about denominational loyalty and about patronizing our own institutions; and then expect one man to produce nearly enough spiritual and mental food to fill our weekly paper. What THE RECORDER needs above all else is more articles from Seventh-day Baptist pens. The business manager says you need more readers and another Linotype. True, but both will come if you can

secure the co-operation of more people throughout the denomination in the production of denominational copy. The number of subscribers will grow in proportion to the amount of reading matter which relates directly to our people. This is not a criticism of your work. You are doing grandly. Your editorials are the first thing I read in THE RECORDER. But you cannot do it all—even with the assistance of your valuable department editors. It is possible to systematically and regularly receive good copy from every part of the denomination—and the RECORDER will then grow. If I can be of any assistance to you, command me. If you want another consignment of my ideas along this line I will send them by prepaid mail without charge. They may not be valuable. I leave that to your judgment. Assuring you of my hearty interest in your work, I am Sincerely — — —

The Right Ring.

THAT letter strikes the keynote, a note that ought to be made the Dominant Chord in our denominational music. THE RECORDER is the organ and property of our people. It has been anxious for such a state of things as the above correspondent describes. Its various departments give ample chance, and make constant call for communications relating to Seventh-day Baptist interests and work. Some years ago its pages were often crowded with controversial communications, and too many columns of debate. Controversy and debate, as usually defined, we do not want. They are not productive of growth in grace and strength in righteousness. Our churches and people are scattered far and wide over a great continent. THE RECORDER is the natural and efficient channel through which knowledge of each other and sympathy with each other and with our denominational work, must be created and made strong. Home News is the simplest form of inter-communication, therefore we ask and ask,—grow discouraged—then ask again, and finally secure some, but usually much less than we desire. But more than ordinary news is wanted. The late response to direct requests sent out by the RECORDER, brought articles from nearly all our pastors concerning Sabbath Reform. This gave a symposium of unusual value. But it ought not to be necessary that special requests go out thus. THE RECORDER desires such matter as thoughtful men, pastors or others, may write on their own initiative. With our different departments, besides the body of the paper, the field is ample. No editor can promise before hand to publish everything that may be sent. From the standpoint of the correspondent, it may seem a misfortune, sometimes, that a paper must have an editor with power to accept or reject communications, but no other way of conducting a paper, or any enterprise of value, has been discovered. THE RECORDER means to be just, liberal, and as nearly all-inclusive as may be. Words which indicate such interest in denominational affairs, as the foregoing letter does, are doubly welcome.

To a Theological Student.

THE following is the substance of a letter lately written by the editor of THE RECORDER to a theological student. It is given here because of suggestions it contains which ought to be considered well by all theological students, and by all Seventh-day Baptists also: "I am interested in what you say about the force of arguments concerning the Sabbath, as

the question appears to you now and as it appeared to you a few years ago. I think I can appreciate something of what that remark means. Let me add, that to my own mind the strongest arguments are found in the facts of history and in the results which have attended the various efforts to secure a Sabbath regard for Sunday, and to cast the Sabbath aside. When you are in the midst of such discussions as now surround you, there is danger that the ultimate test concerning all things, as laid down by Christ, "By their fruits ye shall know them," will be lost sight of. The men with whom you are now meeting will undoubtedly leave that phase of the argument out of account, and they may seek to belittle it. Nevertheless, the fact will remain that the results which appear in the history of all such questions, are God's decisions concerning the experiments, arguments and mistakes of men.

It is sufficient, at this time, that I call your attention to the fact that the only two epochs in the history of Sunday, when it has assumed anything like the character of the Sabbath, from a religious standpoint, were created by the introduction of strong Biblical features, which men attempted to transfer from the Seventh-day to the First. I mean that epoch in the latter part of the Middle Ages, when the Levitical provisions concerning the Sabbath were transferred to Sunday by the Roman Catholic Church, and sacred time began at three o'clock on Sabbath afternoon and extended to sunrise on Monday, according to a law of the church. The next epoch, of course, was that of the Puritan Sunday. It is an important fact, which modern advocates of no-Sabbathism seem to have overlooked, that in proportion as men have believed that the Divine law of the fourth commandment might be transferred to Sunday, they have given it religious regard, and it has been made a day of real value, rather than a holiday. With the decline of that opinion, the day has gone back to its original no-Sabbath basis on which the first great defection from the truth began. The arguments which are now urged by those who oppose the Sabbath are identical with the arguments and theories which produced the "Continental Sunday," which, as you know, is considered to be gravest of evils in the history of that day. These same causes have already secured similar results in America. Such dominating and imperative facts in history are more important as an argument, than all the disputations and sophistry, which are likely to appear in the usual course of discussion and debate.

At the end of almost half a century of study, my convictions are clear, that the historic argument is conclusive, both against Sunday and in favor of the Sabbath. No question which has been so persistent and so prominent in the history of religion, and of the world, can be settled by ordinary methods of argument or by superficial interpretations of detached passages of Scripture. What the Bible says, and does not say, forms an important consideration in the premises. But larger than all else, is what God has said in history concerning the experiments that men have made. Do not fail to give these facts an important place in any consideration of the question which may arise in your own mind, or in your arguments with other men, especially with those who have breadth of thought and historic knowledge sufficient to appreciate the larger phases of the question. God says, through history, "the Sabbath is pre-eminently an

institution of religion, representing me in time, and existing in my authority."

The South-Eastern Association will open on May 18, next, at Lost Creek, W. Va. The Eastern Association will be held at New Market, N. J., beginning May 25. A special feature of this session will be the two hundredth anniversary of the organization of that church. The Central Association will open on June 1, at Adams Centre, N. Y. The Western Association will begin its session on June 8, at Little Genesee, N. Y. The North-Western Association, which closes the series, will open on June 15, at Farina, Ill.

SUMMARY OF NEWS.

Discussion concerning the gift of Mr. Rockefeller to the American Board has been brisk during the past week. A defense, from Mr. Rockefeller's attorney, appeared early in the week, asserting that the charges of dishonesty, fraud, etc., made against the Standard Oil Company, was false. Quite a number of religious papers have expressed opinions concerning the question. These opinions indicate, that while the problems involved are not easily untangled, nevertheless the majority of opinions expressed are in favor of accepting the gift. On the 12th of April, the Prudential Committee of the American Board made its final report in which they announced that the gift is accepted, in accordance with the report of its sub-committee. Two prominent points appear in the report of the Prudential Committee; one that having already accepted the gift, the board cannot send it back legally; nor morally, since the acceptance of the gift placed legal and moral obligations on the board, which ought not to be ignored. A second point set forth in the report is, that it is contrary to the spirit of Christianity to prevent any man from doing good, and that the condemning of a man for doing a good deed is as wrong as it would be to commend him for doing a bad deed. We have not discussed the questions connected with this gift, thinking it wiser to let the atmosphere clear itself by time and sober thought before expressing an opinion, should such necessity appear.

The President has entered upon his hunting vacation during the last week, but up to the present time nothing of importance, even to hunters, has been reported. A few coyotes, a raccoon, and perhaps other equally ferocious animals, have been bagged. Meanwhile the President is securing life in the open air, with plenty of exercise in the saddle, and that freedom from official cares, which he evidently needed.

On April 8, it was announced that Mr. Carnegie had made a conditional pledge of \$1,000,000 toward a fund for the support of superannuated ministers of the New England Methodist Conference.

The sessions of the New York Conference—Methodist—during the last week were visited by quite a cyclone of excitement because a prominent clergyman charged that a few wealthy laymen govern the appointment of clergymen, giving the best places to a few favorites, and discriminating unjustly toward younger and less popular men. After a day or two the breeze died away, and the charges did not go upon the permanent records.

Among the rumors from Japan, which have

appeared during the week, is one that she will demand from Russia at least \$500,000,000 as indemnity before peace can be secured.

Various statements and initiatory actions on the part of the new Mayor, Judge Dunnie, of Chicago, during the week, have increased public interest in the question of Municipal Ownership, as it is developing in that city.

On April 9, it was announced that a suit against the Bell Telephone Company, by farmers in the state of Iowa, had been decided against the company, after twenty years of litigation. It will be good fortune for all people if as the result of this—now that the original patent-right has been in force long enough to give adequate compensation to the inventor—telephone service shall become much cheaper and therefore more nearly universal.

The passage of a bill at Albany during the past week gives good ground to believe that the "Raines-Law Hotels of New York city, which have been horrid centers of social vice, will soon be wiped away. Such a consummation is devoutly to be wished.

During the week, the Russian Baltic fleet, with what seemed great suddenness, appeared in the China Sea, in the neighborhood of Singapore. Definite reports concerning it, so far as details are concerned, are not yet at hand. It seems to have anchored, probably for the sake of coaling, and perhaps for cleaning the bottoms of the vessels, near the Islands of Anamaba. On April 12 it was reported that a battle was already in progress, the news coming by the way of Java to a Dutch newspaper in Amsterdam. Meanwhile the whereabouts of the Japanese fleet is wholly unknown. The newspapers are discussing the probabilities, possibilities and uncertainties involved in the situation, without throwing any light. We venture the suggestion that the Japanese fleet is at Formosa, and that Admiral Toga will pursue a running battle, aiming to destroy the Russian vessels, one by one, rather than to join in one great battle with the entire fleet. This is the situation when these lines are written on the 13th of April. What the situation will be when these lines reach the readers, we make no effort to prophesy. Judging by the past, however, the Japanese will not be found asleep, and the Russians will not have a clear path to their only sea-port on the Pacific, Vladivostock. It is also probable that by the time they reach that port—in case they are able to reach it—it will be cut off from communication with European Russia, and successfully besieged by the Japanese. But since the province of this column is to report news rather than to indulge in prophecy, we shall await events. Meanwhile the armies in Manchuria are constantly in touch with each other. The Russians seem to be fortifying in the vicinity of Kirina, while the Japanese appear to be moving with part of their forces to surround the Russians while another column is pushing north-east to cut the railroad, isolate Vladivostock and accomplish its investment.

THE LOSS OF DEVOUTNESS.

A well known writer and preacher who has recently been an honored guest in this country, has written a book which is just off the press, with the imprint, 1905. Among all the words of his which I have read, I have found none wiser than these:

"My brothers, I have come to a point in life now when some retrospect is possible. I can

say of many phases of life, the experiment is ended; I can see the conclusion of the whole matter, I have had manifold opportunities, far more than fall to most men, of studying the life of young men, especially in great cities; and of all the conclusions most deeply graven on my mind I think the deepest is this: *the beginning of ruin is the loss of devoutness.* I am not now speaking of irreverence of tongue or thought only; I am speaking of something far more subtle—the departure from the heart of that gracious habit of spiritual thought which we call devoutness:—and when I see a youth to whom religious worship has been the atmosphere of childhood, gradually withdrawing himself from the means of grace, I tremble for him. I tremble for him because I have seen what it means. I have seen the light of aspiration dying out of young eyes, as the sunshine dies from a cloud, leaving only gloom. I have watched character, and all the finer part of a man, deteriorate. I have known rich men whose spiritual decay was in the ratio of their worldly success, and at this hour I can think of men whom I loved, who once came with me to the House of God to keep Holy Day, who now lie in jail and penitentiary, who are dying in charity wards of hospitals, who are rotting and starving in streets, and all their misery began when they forsook the Tabernacle of their God, Joshua, strong man as he was, knew where the strength of his life lay. He knew he must grow a soul before he could live a great life and achieve a great career."

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, April 9, 1905, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, A. H. Lewis, W. M. Stillman, J. A. Hubbard, Corliss F. Randolph, G. B. Shaw, J. D. Spicer, Esle F. Randolph, E. F. Loofboro, W. C. Hubbard, Asa F. Randolph, W. H. Crandall, H. M. Maxson, Mrs. H. M. Maxson, A. L. Titsworth and Business Manager, John Hiscox.

Visitor: H. H. Baker. Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

The Supervisory Committee reported that they had arranged for the printing of new tracts that are in demand for distribution, and that the new linotype had been installed and was in good working order. The committee on Distribution of Literature presented the following report:

To the American Sabbath Tract Society: Your committee on the Distribution of Literature, reports as follows:

A box of tracts, containing 145,600 pages, has been sent to Rev. George Seeley, for distribution.

The second installment of the tracts that are being sent to clergymen, lawyers, etc., in Pennsylvania, Massachusetts, Rhode Island, and Connecticut, consisting of the two 16-page tracts, entitled, respectively, "The Authority of the Sabbath and the Authority of the Bible are Inseparable," and "Reasons for Giving the Sabbath a Rehearing," bound in one 32-page tract, which your committee recommends shall be entitled "The Sabbath of the Master: Why?" has been set up, and is ready for the press.

The two tracts, ordered by the Supervisory Committee for distribution on the Canadian field, in editions of 5,000 copies each, namely, "Enforced Sunday Idleness Promotes Crime," and the tract, entitled, "The Catholicization of Protestantism on the Sabbath Question," the latter of which has been revised and shortened, under the title, "Sunday Keeping, non-Protest-

ant," have been put into type and are ready for the press.

Respectfully submitted,
A. H. LEWIS,
CORLISS F. RANDOLPH,
WM. C. HUBBARD,
ASA F. RANDOLPH,
Committee.

PLAINFIELD, N. J., April 9, 1905.
Report adopted.

The report of the Treasurer for the third quarter was read and adopted. A statement of receipts and disbursements since the last meeting was also presented.

The committee on program for the sessions at Conference in August next, presented the following report:

SUGGESTIONS FOR PROGRAM AT CONFERENCE.

FRIDAY, P. M., AUG. 25, 1905.

1. The Finances of the Tract Society, by the Treasurer, F. J. Hubbard.
2. The Business of The Tract Society, by the Business Manager, John Hiscox.
3. The Sabbath Reform Work of The Tract Society, by the Corresponding Secretary, A. H. Lewis.
4. Open Parliament.

FOR MONDAY, AUG. 28TH.

Summary.

What we have been.

What we ought to be.

A. H. LEWIS,
A. L. TITSWORTH,
Committee.

Report adopted.

Correspondence was received from Cor. Secy., Mrs. Harriet C. Van Horn of the Woman's Board relating to the arrangements for the work of Mrs. Townsend, in which they agree to cooperate with us for the ensuing four months, the work to be under the immediate direction of the Woman's Board.

In pursuance of correspondence from Hon. W. P. Brownlow relating to literature for the National Home for disabled volunteer soldiers, at Johnson City, Tenn., it was voted that we contribute to this Home a set of our bound publications for their library, and send THE RECORDER to them regularly for their reading room.

Correspondence was also received from A. C. Davis, L. C. Livermore, L. M. Cottrell and Mrs. M. G. Townsend.

Voted, that in view of our experience in the sale of books, it is deemed inadvisable to publish the book entitled "The Supremacy of Peter" by Moses E. Kellogg.

The following tribute was presented and unanimously adopted, and a copy requested sent to the members of the family:

MR. JOSEPH MITCHELL TITSWORTH.

A MEMORIAL TRIBUTE.

We, the members of The Executive Board of The American Sabbath Tract Society, by the death of Mr. Joseph Mitchell Titsworth, on March 14, 1905, having been called to part with a loved and honored fellow member, do place on record this memorial tribute.

In offering a tribute, we record this expression of our high appreciation of the faithful and valued services of Mr. Titsworth, in his connection with this Board for more than twenty-two years. He was elected a member of The Executive Board of The American Sabbath Tract Society in 1883, and has served continuously since that time. He was recording secretary of the Board in 1884; was elected a member of the Supervisory Committee at its constitution, and remained an active member until his death. That in these capacities, and elsewhere he has been a valuable member of the Board because of his wisdom in counsel, and his conservative but excellent judgment in all business matters. He took a large view and a long look forward concerning the mission of this society and the work it represents.

That, in thus recording our appreciation of his manliness, good judgment, and wise counsels, and in offering

this tribute to the memory of our departed fellow-member and friend, we can but express our sense of deep loss which his death brings to ourselves and to others, and especially to his bereaved family, to whom we extend our warmest sympathy and true affection, and commend them, for comfort, to Him, from whom all true consolation must come.

Since our last meeting the Rev. Lucius R. Swinney of DeRuyter, N. Y., having been called to his reward, it was voted that the Secretary convey to Mrs. Swinney an expression of sympathy from this Board, and express also the feeling of loss to our Denomination we as a people sustain in this providence.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

TREASURER'S REPORT.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the Quarter ending March 31, 1905.

Balance on hand Jan. 1, 1905	252 45
Funds received since as follows:	
Contributions to General Fund as published:	
January	513 35
February	170 14
March	372 76—\$1,056 25
Contributions on debt	2 00
Contributions on Linotype acct	4 00
Contributions "Aggressive Sabbath Reform":	
January	140 00
February	104 50
March	56 50—301 00
Payment on Account Reuben D. Ayres property	28 00
Interest on bank balance	8 16
Income:	
January	949 41
February	32 00—981 41
Publishing House Receipts:	
January	\$1,562 78
February	910 88
March	1,157 99—3,631 65—6,012 47
	\$6,264 92

By cash paid out as follows:	
A. H. Lewis, salary:	
January	166 67
February	166 67
March	166 66—\$ 500 00
A. H. Lewis, expenses to Harrisburg, Pa.	9 60
G. Velthuisen Sr., salary:	
January	50 50
February	50 50
March	50 50—151 50
George Seeley, salary:	
January	12 50
February	12 50
March	12 50—37 50
George Seeley, postage	15 00
A. P. Ashurst, salary and expenses	10 00
Publishing House expenses	4,080 09
First payment on second Linotype	550 00
Herbert J. Whipple, legal services	91 92
	\$5,445 61
Balance on hand	819 31
	\$6,264 92

Additions to Permanent Fund:
John G. Spicer Memorial \$ 100 00
E. & O. E.

F. J. HUBBARD,
Treasurer.
PLAINFIELD, N. J., April 3, 1905.
Examined, compared with books and vouchers and found correct,

D. E. TITSWORTH,
W. C. HUBBARD,
Auditors.
PLAINFIELD, N. J., April 8, 1905.

HOW CHRIST KEPT THE SABBATH.

REV. WAYLAND D. WILCOX.

Jesus regarded the law as a plant planted by His Heavenly Father which might not be uprooted. He said it was not His mission or His purpose to destroy the law, but to fulfil it. (Matt. 5: 17.) He fulfilled the requirements of the law as He understood it. But he set at naught the fond traditions of the scribes and Pharisees which He regarded as a heavy burden imposed by men. (Matt. 15: 13; 23: 4.)

Christ's observance of the Sabbath, which created the deepest hostility toward Him, was wholly in accord with the spirit of the law. He showed by His examples how the Sabbath ought to be kept. Christ frequently taught in the synagogues on the Sabbath; indeed there is no mention in the New Testament of His teaching in the synagogue on any other day. At Nazareth, "as His custom was," he went into the synagogue on the Sabbath-day, to engage in worship. (Luke 4: 16.) Jesus habitually taught on the Sabbath, and performed miracles of healing while suffering and need required it. On account of such deeds of mercy, however, the Pharisees charged Him with Sabbath-desecration. Likewise in allowing His disciples to pluck ears of corn on the Sabbath, He provoked their condemnation. It was because of His disregard of the Pharisaic observance of the Sabbath that the opposition to Him took an acute form, and His enemies planned to kill Him. (Mark 3: 16.)

Jesus, by the manner of His Sabbath-keeping, relieved the Sabbath of the burdensome requirements and the dead formality of Pharisaic observance. He defended and justified His manner of keeping the Sabbath many times, to the discomfort of His opponents. He allowed His disciples to pluck ears of corn on the Sabbath, and when called to account by the Pharisees and scribes, defended them by an appeal to Scripture. (Mark 2: 23-28.) He healed a withered hand on the Sabbath, and defended the act by an appeal to reason. (Mark 3: 1-16.) It must be lawful to do good on the Sabbath. A woman who had been deformed for eighteen years, He healed on the Sabbath, and, when charged with violating the day, He defended the act by an appeal to their own experience. (Luke 13: 10-17.) They loosed asses and oxen on the Sabbath, to give them water. Surely, He might loose a daughter of Abraham, whom Satan had bound. Again, He healed on the Sabbath, a man who had dropsy, and justified His course by an appeal to the experience of his hearers. (Luke 14: 1-6.) They did not hesitate to lift a child or an ox out of a pit on the Sabbath. But that was work, no less than His healing the sick man.

In such manner, with consistency and true reverence, Christ kept the Sabbath, in that, as in all else, doing the will of His Father, and revealing to the world what is the will of the Father. The Son of man is Lord even of the Sabbath. (Mark 2: 28.) He kept the Sabbath faithfully to the end of His ministry, and thus honoring God, He has handed down the Sabbath as an inseparable part of His Gospel.

We cannot get away from the idea of a Supreme Being and our obligations to Him.

Begin each day by tarrying before God and letting Him touch you. Take time to meet God.

No nation can exist unless its people are possessed of the spirit of brotherly love.

Missions.

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

THOUGH there has not been a wave of revival through our churches, yet several churches have had a precious work of grace, reviving the membership, reclaiming the backslidden in heart and life, and gathering precious souls into the saving fold of Christ. Seventeen have been received at Jackson Centre, Ohio, and are awaiting baptism by the pastor. More are to be baptized at Berea, W. Va. Bro. D. C. Lippincott and his daughter have been holding a series of meetings during the last two or three weeks at Farnam, Neb. A good revival is progressing there. Under date of April 6, he writes: There will be baptism next Sabbath. Meetings not closed, will give a fuller account later on. Evangelist L. D. Seager is at present holding meetings at Salemville, Pa. May we all pray for him and the work there.

We hear much these days about devotion and consecration. What is devotion? What does it mean? It comes from two Latin words, De, from; Vorere, to vow. The primal thought is a vow, or vowing. It is to set apart or dedicate by a vow. Devotion then involves a strong love or attachment, an earnest service, zeal in effort. Devotion to Christ and his kingdom means a great love for him and his kingdom which is manifest in loving, earnest and zealous service. That service is not spasmodic, but steady and growing. We all know something of a mother's devotion to her children, especially if one is sick, or deformed, or in serious trouble. Love and faith are the mainspring of devotion. Says Jackson, "If faith be the mainspring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith, and active in obedience without continual communion with God the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up." There is quality in devotion. We do not commend a musician so much for the length of his music as to how well he plays. It is the quality of his music that pleases and charms. Spencer says: "It is not the days of our life, but the goodness of our life; not the length of our prayers, but the fervency of our prayers; not the measure of our profession, but the sincerity of our profession, that is acceptable unto God."

PEOPLE are very diligent in using the means that bring worldly success. Christians should be very diligent in the use of the means of grace, that Christian life shall be a success and Christ's kingdom a success in the world. Says a writer, "Diligence comprises both the impulse of the bow-string that dispatches the arrow, and the feather that keeps it true to its aim." Diligence is derived from the Latin word Diligo, which means "I choose," "I select." To be diligent therefore is to choose an object and then bend all energy to secure it. President W. C. Kenyon of Alfred University used to impress us with power of "mental concentration." There was not a Latin or Greek passage so difficult, or a problem in mathematics, so hard, but what "mental concentration" would conquer. Great generals have won their great victories chiefly by a rapid concentration of their forces on one point of the enemy's line. How many times have we, with a burning glass, set fire to paper or shavings because it focalizes the sun's rays

on one point. So in the work of Jesus Christ, and of his kingdom, which we so much wish to further in the world, we should select one thing to do and then do it.

SENSATIONAL RELIGION.

A recent writer in the New York *Independent* makes a strong indictment of what he calls "yellow pulpism." He points out how all the methods employed by "yellow journals" for attracting readers are resorted to by the churches for attracting hearers, and he shows how many modern churches have learned from the professional advertiser the trick of catching the public. These methods are dreadful enough when they are used to sell soap or breakfast foods, but they degenerate to the verge of blasphemy when they are employed to attract men to the Bread and Water of Life. The time is coming when the most urgent service of the serious Christian will be to save the religion of the Spirit from the sensationalism which is turning Christianity into a "show," a "spectacle," a form of "entertainment."

This writer says that we are getting to consider a "church service" as an "occasion" for hearing a fine musical performance, and, he adds: "Matters continue much as they were at the dedication of Nebuchadnezzar's image: the people are bidden to 'fall down and worship what time they hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.'" One notice refers to 'a new organ,' another mentions a 'string quartet and organ,' another boasts of 'stringed instruments and a chorus choir'; somewhere a 'famous quartet will be present and sing'; somewhere else 'the music will be under the direction of Professor X. and the singing will be led by Madam Q., the favorite soprano,' while, in still a third place, 'Herr B., the distinguished cornetist, will perform.' One church advertises a 'cellist and contralto,' another an 'imported tenor,' another a 'basso soloist,' and still another the fact that there will be 'violin music and euphonious solos,' whatever that may be."

The pitiful fact is that so many persons are deluded into supposing that this is the only way to reach the public. The small churches fall to imitating the large churches in these matters, and unfortunately some Friends' meetings are taking this downward path to nowhere in the vain hope of extending the sphere of their influence. But when religion is spread out so thin and is made so gauzy it neither wears well nor warms anybody. The purpose of religion is not entertainment, it is the transformation of life, and when religion has been switched over to this lower level and merely serves to draw a crowd to be entertained, its end is in sight. It will produce comic preachers, but no martyrs. A list of subjects which the above-mentioned article gives shows how far we have traveled in the direction of vulgar and sensational sermons:

"They are all genuine. Not one is my own invention. I could not have invented them if I had tried. I am not at all sure that I got all that were singular, nor even that I have chosen the most startling; for, by the time that I had read the list half through, nothing any longer looked strange or surprising. When taken out of their setting this is how they look in cold print: 'Seeking Grass for Mules and Finding Elijah'; 'A Great Gulf Fixed, one of a series of Trumpet Blast Addresses'; 'Nathan Said unto David, 'Thou Art the Man'; or, The Crack Detective'; 'Out of the Frying-pan into the Fire: A Study

of a Recent Suicide.' 'The Metaphysics of Sociology,' 'The Changes that Have Taken Place in Christianity in the Past Eighteen Hundred Years,' 'What About the Human Race? or, Men and Women.' Sometimes they are bewildering, as, for example, 'An Interview with a Noted Scientist of 900 B. C.' Sometimes they are startling, as, 'The Persistence of Hell.' Sometimes they are intended to be practical, as, 'How to Succeed: Get a Good Job and Stick to It.'"

Such sermons may amuse and interest a crowd for a little while, though that kind of preaching will soon wear out, but it is practically useless for the main purpose to which the Christian church is consecrated—it does not search men's hearts and reins, it does not touch the spiritual quick and bring men to repentance and to a recreation from within. It is better to sit in silence before God and feel the issues of eternity sweep over one's soul than to forget one's sins in the easy flow of sensational sermons and in amusement over happy hits from some lively entertainer.

SECRET OF JAPAN'S STRENGTH.

The same diligent genius that enables a landscape gardener in Japan to compass within a few square yards of land a forest, a bridge spanned stream, a waterfall and lake, a chain of terraced hills, gardens of chrysanthemums, hyacinths, peonies and pinks, a beetling crag crowned with a dwarfed conifer, and through all the dainty park meandering paths, with here a shrine and there a dainty summer house, has made it possible for the farmers of the empires to build up on less than 19,000 square miles of land the most remarkable agricultural nation the world has known. If all the tillable acres of Japan were merged into one field, a man in an automobile, travelling at the rate of fifty miles an hour, could skirt the entire area of arable Japan in eleven hours. Upon this narrow freehold Japan has reared a nation of imperial power, which is determined to enjoy commercial pre-eminence over all the world of wealth and opportunity from Siberia to Siam, and already, by force of arms, is driving from the shores of Asia the greatest monarchy of Europe.

The secret of the success of the little daybreak kingdom has been a mystery to many students of nations. Patriotism does not explain the riddle of its strength, neither can commerce nor military equipment nor manufacturing skill. Western nations will fail fully to grasp the secret of the dynamic intensity of Japan to-day, and will dangerously underestimate the formidable possibilities of the greater Japan—the Dai Nippon—of to-morrow, until they begin to study seriously the agricultural triumphs of that empire. For Japan, more scientifically than any other nation, past or present, has perfected the art of sending the roots of its civilization enduringly into the soil.

Progressive experts of high authority throughout the Orient now admit that in all the annals of agriculture there is nothing that ever approached the scientific skill of sunrise husbandry. Patient diligence, with knowledge of chemistry of soil and the physiology of plants, has yielded results that have astonished the most advanced agriculturists in Western nations.—*Booklovers' Magazine.*

Love stops not to think how much must be given and what may be kept; it gives all.

We cannot tell, day by day, what may be, only He never forgets us or leaves anything out.

Woman's Work.

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

APRIL LILACS.

I can see their purple clusters hanging yonder by the well;
I can almost catch the incense that we youngsters used to smell
When we stood with dripping pitcher, in the early morning light,
Bending down to plunge our faces where the dewdrops sparkled bright.
O the fragrance of the lilacs in the shifting April days,
Ere the frail flowers have opened all along the garden ways!
What heart-cheering hope and promise to our longing souls thy bring,
Making every breeze a bearer of the message of the Spring!
How the summer farmhouse chambers used to swim with odors rare,
As we set great bowls of lilacs on the mantels, everywhere!
How the musty parlor sweetened, till it smelled of far Cathay,
With the great cascades of blossoms pouring all their hearts away!
Precious gift to God's dear country are the sturdy lilac-trees,
Growing old and gnarled and twisted, like a grandsire's wrists and knees—
Growing old, but growing sweeter, every season that God gives,
Like a heart so set to loving that it mellows while it lives.

—C. E. World.

"UP FROM SLAVERY," the story of the life of Booker T. Washington, is soon to be published in Chinese. It has already been published in Germany, East India, Holland, Spain, Poland, England, Norway and France. This book bids fair to rival, in its number of readers, the widely known and universally read, "Uncle Tom's Cabin."

WHILE many people realize the increase of cigarette smoking among our boys, they do not always know the extent of the evil, or the hold that it has on them. In a New England school where cigarette smoking was common among the pupils, the teacher reported that thirty-nine out of forty-eight pupils were found to be using cigarettes, and that the average scholarship of those who smoked was ten per cent. lower than that of the members of the class who did not smoke. A Hartford clergyman says, "The use of cigarettes in minors is becoming appalling, and those pupils are found to be untrustworthy, untruthful and deceitful." There is little doubt that the practice has become one of the greatest evils of the day, and its effect is disastrous alike to body and mind.

"SUSAN Coolidge," whose "Katy Did" books used to be in almost every Sunday School library, died suddenly at her home at Newport, R. I., April tenth, at the age of seventy. Besides the children's books by which she was well-known she wrote many poems and short sketches for magazines and newspapers. She also did considerable work in the way of translating the writings of foreign authors. Her real name was Sarah Chauncey Woolsey.

REPORT OF WOMAN'S BOARD.

A special meeting of the Woman's Board was held on March twenty-seven, at the home of Mrs. A. E. Whitford, by the call of the President. The meeting was called to consider Mrs. Townsend's work. Members present: Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Platts, Mrs. Van Horn, Mrs. Whitford and Mrs. Babcock. After Scripture reading and prayer the minutes of the previous meeting were read.

The Treasurer's report was presented and adopted.

Owing to sickness in her family the president was not able to visit Mrs. Townsend as voted at last meeting. Mrs. Babcock accordingly went in her place, and reported that Mrs. Townsend accepted the proposition of the Board for four months' work beginning April 1.

A letter was received from Dr. A. H. Lewis, Secretary of the Tract Board, asking that the Woman's Board take charge of Mrs. Townsend's work, and make reports of the same to the Tract Board, the latter Board paying its share of expenses for the work and travelling expenses of Mrs. Townsend.

The Woman's Board accepted the responsibility of directing the work of Mrs. Townsend for the next four months as suggested in Dr. Lewis' letter.

Mrs. Townsend was instructed to go to Janesville, Wis., for one week's missionary and colporteur work and plans were made towards her spending some time in other places in the same kind of work in the near future.

Mrs. Van Horn reported that Mrs. B. F. Langworthy of Chicago will write a paper for Conference on the subject "The Effect of Systematic Benevolence on the Work of the Woman's Board."

It was decided that this meeting shall take the place of the regular monthly meeting of April.

Board adjourned to meet the first Tuesday in May.

MRS. S. J. CLARKE,
President.

MRS. J. H. BABCOCK,
Recording Secretary.
MILTON, Wis., March 27, 1905.

[Omitted in last month's minutes: "Mrs. Maxson expressed willingness to comply with the request of the Board, and will write a paper for Conference."]

AN OPEN LETTER.

MY DEAR SISTERS:

Through the Executive Committee of the Woman's Board, I shall soon be in receipt of the expression which this week's RECORDER gives in "Woman's Board Receipts," in the support of the colporteur work, through me. I want to get into closer touch with you, as sister to sisters in our blessed faith. We may not see each other by physical vision, but spiritual aims and achievements give a comradeship over which neither distance nor circumstances can control. I have promised myself the pleasure of personally acknowledging all donations designated to the support of my work.

I have always loved the colporteur system of disseminating truth. When only twelve years old, I bought a small book entitled "True Riches" for which I paid the colporteur's wife one dollar, in knitting, and the impressions which were made upon my mind by that book, have enabled me through all my life, to see and choose truth and rightness at any cost; hence when the

fact that the Seventh-day is the true Sabbath was revealed to me through the Student Evangelistic work, in a sermon by Elder Kelly, I unhesitatingly and loyally accepted it, and said, "Lord, here am I, send me." I was at that time State Treasurer of the Ohio Woman's Christian Temperance Union, had been lecturer and organizer, both in the State W. C. T. U. and I. O. G. T. for years, as circumstances in the home permitted, and received for the work, from sixty to seventy-five dollars per month, and all expenses paid and appointments made. I saw, however, in Sabbath Reform, principles and possibilities that covered and involved all other reforms, and so said "Yes" to the Evangelistic Committee, to go forth sowing seed of precious truth. I counted nothing dear unto myself and received for the work I had taken up a decrease in salary of twenty-five dollars per month, but God has blessed me an hundred-fold more than I have thought for or asked.

Two years ago last November, the Evangelistic Committee, which was under negotiations with Elder Kelly to do evangelistic work before I came in to the denomination, received word from him that he was then ready to begin evangelistic work. The financial strength of the committee not being sufficient to support us both, the three boards, Tract, Missionary and Woman's, united in a call, and have supported me in doing Missionary Colporteur work since that time.

I have worked in five different states; have delivered one hundred and sixty-four sermons, twenty-six on Sabbath Reform, twenty-one on denominational interests; have made forty-six addresses to Y. M. C. A. Associations, Christian Endeavor Societies, Sabbath Schools, and Temperance meetings; have made one thousand two hundred and seven calls; organized two Ladies' Benevolent Societies, two Junior Endeavor Societies, and strengthened and encouraged many others; have held one hundred twenty-six cottage prayer-meetings; distributed through mail and personally 174,721 pages of tracts, three hundred and sixty-two copies of the *Sabbath of Christ*, and four hundred and seventy-four copies of THE RECORDER, and have held twenty-three Bible Readings on the Sabbath, and two Bible Institutes, of eight days each.

Since last July, I have had much care and anxiety because of the sickness of both my son and daughter. The former is likely always to be an invalid, in a measure, the latter is only partially recovered at the present writing; but through it all, God has wonderfully blessed me by his presence, and provided for my necessities. Kind words and prayers from both churches and associations, spoken and written to me have done much to lighten the burden, and opportunities and places in which to serve God and the Church, for Sabbath Reform have come through providential leadings. I am exceedingly grateful for the appreciation manifested towards the work by you in specified support. Zeal and devotion to a cause bring their reward to the worker in the consciousness of honest effort, but co-operation and out-spoken recognition should be given to all our field workers.

The growing agitation produced by legislative action to enforce a Sunday-Rest Law incites investigation among thinking men and women,—and the opportunity to advance Sabbath Reform and do it more aggressively, was never better, and the missionary colporteur work is an old and established feature of evangelism used by all re-

ligious denominations and reformers in every branch of reform work. Neal Dow said when Maine was under agitation for the prohibition of the Liquor Traffic: "Sow the State knee-deep with Prohibition Literature," and he lived to see Prohibitory Laws effective in that state. How much more important it is that a living commandment, from a living Creator should be adhered to by consecrated, consistent living and promulgated by pulpit and printed page.

Again, dear sisters, who have supported and will continue to support this important branch of work, accept my sincere thanks, as your Missionary Colporteur, and believe me,

Yours, ever in loving service,

MRS. M. G. TOWNSEND.

CLINTON, WIS., March 26, 1905.

MOTHER love has always been the favorite analogue to that great love which God bears toward His human creatures. Daily life never fails to reveal countless instances of maternal devotion, the latest and most notable being that of a New York mother who at the risk of her own life went to the pest house that she might nurse her boy who was stricken with the smallpox. The devoted mother is in full health, but rather than be separated from the boy she loves she is willing to breathe for weeks the deadly atmosphere of the lonely pesthouse in an island of New York Bay. Should her son live or should he die, should this woman whose mother love is her sole armor and her shield survive him, she must pass other weeks in quarantine on this island, lest winning her boy from death or losing him she might spread contagion among her neighbors. No, she is not the wife of a "prominent man." She is not a society leader. Her name is Donohue. Her husband is a policeman. That matters nothing except to prove that mother love is a universal instinct. It is the only thing which can interpret for us the love of God to His children of earth.—*Ram's Horn.*

ERASTUS P. CLARKE.

ALFRED WHITFORD.

Erastus Patterson Clarke was born in Edmeston, N. Y., June 30, 1817, and died, suddenly, on the evening of March 24, 1905, in the 88th year of his age. He was the last survivor of a family of eleven children, born to Oliver Pendleton and Nancy Patterson Clarke, and was of the sixth generation in descent from Joseph Clarke, of Newport and Westerly, R. I. He was also a grandson of Rev. Henry Clarke, pastor of the First Seventh-day Baptist Church of Brookfield, whose father and grandfather also were clergymen, and pastors of a Seventh-day Baptist Church in Rhode Island. He married, April 7, 1841, at Unadilla Forks, N. Y., Mary Jane, the daughter of Enos and Hannah West Peck, all three of whom now lie buried in Milton Cemetery. To this marriage were born two children, Willis Peck and William Wallace, who now survive, and with the eldest of whom the father has found a home since he was bereft by the death of his wife.

Mr. Clarke was a mechanic by trade, and for several years, in company with two of his brothers, was a manufacturer of farming implements at Unadilla Forks. In 1853 he removed to Plainfield, N. J., and for three years he was the proprietor of a hardware store in that city. Since 1856 he has been a citizen of Milton, working at his trade for many years, and busy in civic and other duties in the interests of his friends and neighbors. For nearly half of a

century he has been one of our foremost citizens, active in all enterprises for the public good. He was an ardent supporter of the government for the maintaining of the Federal Union, during the Civil War, and an unflinching opponent of the liquor traffic in our town. For nearly all this time he has been a teacher in the Sabbath-school of the church of which he was a member, and a prompt and habitual attendant upon all of its services. And for nearly a half a century he has been a justice of the peace in our town, for the duties of which his more than ordinary intelligence and judicial mind, especially fitted him. In the discharge of his duties of this office, and also that of a local insurance agent, it is safe to say that he has, more than any other one, been in close touch with



the life and business of his neighbors. His good judgment was everywhere respected, and no one, I dare say, ever questioned his integrity.

Erastus P. Clarke was by birth and conviction a Puritan of the New England kind, the land of his forefathers. He believed in God, and that the Bible was his only infallible guide in faith and practice. So strong were his convictions that he was intolerant even of liberal interpretations of the Sacred Scriptures. Their literal statements to him were the end of all controversy. He had no use for the New Theology or Higher Criticism.

In early life, he became a member of the church of which his grandfather had been pastor for a quarter of a century, and later transferred his membership to the Seventh-day Baptist Church at Plainfield, N. J., then under the pastoral care of Rev. James Bailey, and after his removal to Milton, he became a member of the church of like faith in that town. He leaves behind him but a few of those who were associated with him in church relationship in 1856, but he has left to that few, to a much larger number, the memory of a Godly life and a sincere devotion to his highest ideals of duty.

Perfection can never be attained in a moment, or even in time.

"Attachment to Christ is the only secret of detachment from the world."

I believe that fun is the next best thing to religion, and the next best thing to fun is money.

The condition of successful work with sinners, is, first of all, that we ourselves have the joy of this salvation.

The miserable wrecks of manhood and womanhood one meets every day once had a chance almost equal to the best.

Popular Science.

BY H. H. BAKER

The Largest Diamond in the World.

A very large diamond has lately been found near Pretoria, in South Africa, which is creating quite a sensation among the owners of precious gems throughout the world.

The stone is reported to be of pure white, and of good quality. It weighs three thousand and thirty-two carats, and is estimated to be worth from three and a half to four million dollars.

The famous Kahinoor diamond, now in Windsor Castle, England, of which we have spoken before, weighed nine hundred carats before it was cut, and now weighs one hundred and twenty-three carats, and is worth six hundred thousand dollars.

In 1895 a black diamond was found in Brazil, South America, which weighed three thousand three hundred carats.

This stone was broken up for drilling purposes, and was then valued at one hundred and fifty thousand dollars.

There was another diamond of great purity found in Brazil, that weighed nine hundred and seventy carats. This was divided, it being too large to wear for ornamentation.

The value of diamonds and other precious stones now in the possession of Kings, Emperors, Dukes, Princes, and other nobles of earth, as well as the wealthy, and others, are in value beyond all human calculation.

It would seem that where so great values are comprised in so small a compass, that the ladies especially, would provide a more secure and secret place than the right hand corner of the upper bureau drawer, which every thief well understands is the place to be first searched for diamonds.

A MEAN TRICK.

It was a mean trick, of course, and some day, doubtless, she will get even with him; but for the present the woman in the story that follows is just wriggling in fury.

She saw him take a piece of paper from his pocket, carefully fold it up, put it in an envelope, and then place the envelope in one of the far corners of the drawer of the library table.

"What's that," she asked.

"O, nothing of any consequence," he replied. Now, if he had simply thrown it carelessly into the drawer she would have thought nothing of it, but the care he took to put it clear in the far corner, and the fact that he seemed ill at ease, after he found that his action had been observed, aroused her curiosity. She wondered what it was, and she reasoned with herself that he had said it was "nothing of importance," so he would have nobody but himself to blame if she looked at it. She was justified in inferring from his words that there was no reason why she should not. And this is what she read scribbled on a piece of paper:

"I'll bet you a new hat your curiosity will not permit you to let this alone."

It was a terrible predicament in which to place a woman. How could she claim the new hat without giving herself away?

We must have a distinct purpose in living, and we cannot put that purpose too high.

Every consistent, right-living child of God, be he ever so humble, is a candle shining in the spot where his Lord has placed him.

History and Biography.

GOVERNOR SAMUEL WARD, OF RHODE ISLAND.

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

[Reprinted from pamphlet.]

(Continued from April 10.)

In consequence of the oppressive acts of the British ministry, Virginia and Rhode Island took the lead in establishing standing committees of correspondence and inquiry, in order to obtain the earliest intelligence of all measures of the British government relating to America, and to correspond with similar committees in the other colonies. Governor Ward saw the advantage of extending this system to all the towns in Rhode Island, and accordingly, on the 31st of December, 1773, soon after the patriotic destruction of the tea at Boston, addressed a letter to some prominent gentlemen of Newport, urging the necessity of establishing such committees of correspondence in the various towns of the colony, and suggesting that Newport, their metropolis, should lead the way in this important matter. This remarkable letter was signed by himself and several other patriots of Westerly, and is as follows:

WESTERLY, 31st Dec., 1773.

Gentlemen—As Liberty, under God, is the parent of wisdom, virtue and happiness, and the only security valuable blessings, we have beheld with the deepest which mankind can have for the enjoyment of those in concern, the many unconstitutional, violent and unjust attacks which have been made upon the liberties of America. Many of these attempts have been defeated by the brave resistance of the Americans; and the colonies in general have gloriously asserted their just rights and privileges, and placed the justice of their cause in a light as clear as that of the meridian sun. But the administration, insensible of every humane, generous, and equitable sentiment, still continues its vile attempts to enslave us. There is therefore the greatest necessity that a general, firm and inviolable union and intercourse of all the colonies, and of the several towns in each colony, should immediately take place, that the ministry may be effectually convinced that an opposition to their measures hath been made, not by a few interested, designing or factious persons, but by the joint concurrence of people of all ranks in the several colonies. To put this matter beyond a doubt, and convince the world that America is firmly united, and resolved never to give up their liberties but with their lives and fortunes, we think a point of the greatest importance. We are sensible that the appointment of committees of correspondence by the several governments will have a most happy tendency in this respect.

But we think something further necessary, and can think of nothing so effectual as the calling of town meetings in every town in the several colonies, in order to publish to the world their sentiments upon the present alarming situation of affairs, particularly their detestation of and determination to oppose to the last extremity the base attempts made by the East India Company to establish tea factors and tax gatherers amongst us; and to declare the firm resolution of every town to support each other, and especially our most worthy brethren in Boston, who have so nobly sustained and defeated every ministerial attempt upon their liberties, and also to manifest our unalterable resolution to live freemen, or die gloriously in defense of our liberties.

With views of this kind, we had thought of calling a town meeting in Westerly; but as it would be most for the interest of the common cause that a measure of such importance should originate in the metropolis, we chose to communicate our sentiments to our brethren in Newport; and as you, gentlemen, have generously undertaken to watch over the interests of your country, and point out every attempt upon liberty, we thought we could not address ourselves to any gentlemen in the colony with so much propriety as to you. If the measure suggested by us should appear to you in the same important light which it does to us, you will undoubtedly take the proper measures for carry-

ing it into immediate execution in this, and all the other governments.

We shall expect your sentiments by Mr. S—, before we proceed any further, and have no doubt but that the maritime towns will be supported by all the other towns in the colony. We have only to add that the crisis, the important crisis which must determine whether the inhabitants of this vast continent shall be the greatest and most happy people in the universe, or a race of vile, miserable, unhappy, wretched slaves, appears to us to be now come. * * * Let us then stand firm, and whatsoever our hands find to do in this glorious cause, do it with all our might. May that God who delivered our fathers from the cruel hands of oppression and persecution, and preserved them amidst all the dangers and distress attending their settlement in a wilderness destitute of every necessary of life and inhabited by numerous tribes of fierce savages, give us wisdom and virtue to defend those liberties they so gloriously purchased and transmitted to us, and to establish our just rights and privileges upon a foundation which shall last as long as the sun and moon endure!"

Gov. Ward wrote in a similar strain to prominent men in other towns of the colony; and, on the second of February, 1774, introduced a series of resolutions at a meeting of the town of Westerly, as chairman of the committee of correspondence, which fully recite the grievances of which the colonies complained, and urge resistance as the only alternative remaining to them as freemen. The meeting was very largely attended, and the resolutions were adopted without a dissenting voice.

It is well known that the destruction of the tea in Boston harbor only incited the British ministry to more grievous measures, and the Boston Port bill and other accompanying acts warned the colonists that no mercy was to be expected. These celebrated measures powerfully aided in precipitating the Revolution.

On the 17th of May, 1774, at a town meeting in Providence, a general Congress of all the colonies was first proposed, and on the 15th of June, during the session of the General Assembly, Samuel Ward and Stephen Hopkins were elected the first delegates from any colony to the Continental Congress, which subsequently met at Philadelphia. Two days later, Governor Ward addressed a letter (signed also by Stephen Hopkins) to the Hon. Thomas Cushing, Speaker of the Massachusetts House of Representatives. It reads as follows:

NEWPORT, 17th May (? June), 1774.

Sir—The General Assembly of this colony having in their present session resolved that the preservation of America requires a convention of representatives from all the colonies, and appointed us to represent this colony in a Congress, we take the earliest opportunity to assure you that we shall at all times be ready most heartily to concur with your Province, and the other colonies, in all proper measures for effectually restoring the peace of America, and establishing the just rights of the colonies. When we consider the distress in which your people are already involved, and the danger which threatens us all, we are of opinion no time ought to be lost, but that as soon as all the colonies can have time to concur in the measure, the Congress ought to be held. We would by no means recommend a time so short as would preclude the more distant colonies from an opportunity of sending commissioners; for the more general, the more important and permanent will be the happy consequences of it.

With regard to the place of meeting, we must observe that the great design upon which we are to assemble, is more to be attended to than our own personal convenience, and that place where there will be the fewest objects to draw the attention of the commissioners from the great business of their meeting, must be the fittest place for the Congress. In a government under ministerial instructions, some interruptions may be attempted; but in one under the direction of the people nothing of that kind can happen. For these reasons, and on account of the danger of taking the small-pox in some places which may be named, we should like one of the places proposed by the committee of correspondence for Connecticut, or Princeton in the Jerseys; but

we will make no difficulties on our own account, but will readily join the other commissioners at any time and place agreed upon by the majority."

The Congress met at Philadelphia, Sept. 5, 1774. Governor Ward journeyed thither on horseback. His private diary of this and the succeeding Congress is still preserved. He writes:

"Arrived in Philadelphia 30th Aug., 1774, in the evening, Aug. 31. In the forenoon the delegates from South Carolina, and some gentlemen of the city, came to see me; soon after, the delegates from Boston, New Hampshire and of the city, (save those out of town and the Farmer, (Mr. John Dickinson,) in the afternoon, several gentlemen of the city: Mr. Hopkins and lady and the delegates from Connecticut arrived. Sept. 5th. Met at New Tavern, went to Carpenters' Hall, and liking the place agreed to hold the Congress there, took a list of the delegates, chose the Honorable Peyton Randolph, President, and Mr. Charles Thompson, Secretary, read the appointments of the delegates, considered of the manner of each Colony's voting and rules for regulating the business, but adjourned until 10 o'clock tomorrow. 6th. Met at 10 o'clock, each colony to have one vote, etc., etc. Mr. Duche desired to open by prayer to-morrow at 9 o'clock. Sept. 7th. Mr. Duche read prayers and lessons, and concluded with one of the most sublime, catholic, well-adapted prayers I ever heard. Thanks for it, and presented by Mr. Cushing and Mr. Ward. A committee of two from each colony appointed to prepare a statement of the rights of the colonists, the infringement of those rights, and the means of redress. * * * Sept. 22d. The Congress met, made and ordered public a request to the merchants not to import, and also to direct a delay of orders already sent, until the Congress came to resolutions on that point," etc.

Governor Ward entered upon his duties with great zeal for his country's welfare, and a sincere wish for independence, which he maintained throughout. He soon became intimately acquainted with Washington, then a delegate from Virginia, and what is preserved of their subsequent correspondence is very interesting. In a letter to his son, Samuel, dated at Philadelphia, Oct. 22, 1774, he sums up the proceedings of the first Congress as follows:

"We have formed a bill of rights, a list of grievances, and for redress of those grievances, agreed upon a petition to the King, a non-importation, non-exportation and non-consumption agreements, an address to the people of England, another to those of America, have stigmatized Bernard Hutchinson, and other wretches in Boston, and advised resistance and reprisals, in case any attempt should be made to seize and transport any persons to England for trial. Our proceedings are to be sent to all the colonies and the West Indies to invite them to join us."

(To be continued.)

TRUE, NEVERTHELESS.

"How did you rest last night?" asks a character in *Collier's Weekly*.

As she spoke, the hostess glanced with a non-expectant look at her guest and a show of assumed interest.

The guest smiled grimly.

"I never slept worse in my life," he replied. "The bed was poor, the sheets were sticky, the room was poorly ventilated, and between the servants moving around overhead and the dog barking underneath my window I scarcely closed my eyes."

The hostess, in a rage, left the room, and presently returned with her husband.

"Put that man out of the house at once!" she gasped.

"What!" exclaimed her astonished husband. "Has he insulted you?"

"He has indeed," replied his indignant wife. "Here I have been keeping house for years, and he is the only one who has dared to tell me the truth."

Children's Page.

TH' BESTEST TIME.

I'll tell you what's th' very best
Of all th' things I know;
It's when I get a drefful cold,
So ma says, "You can't go
Outdoors a-tall, ner off t' school;
You stay 'ith me to-day."
'Nen she looks aroun' and says,
"Less see, what shall we play?"
"Injuns," I yell, good and loud,
'Cause Injuns's mostest fun;
'Dear, no," says ma, "if we play that,
I won't get nothin' done."
'I'll be a grea' big nefelant,
An' you're jest awful 'fraid."
'All right," says ma, "you rant an' roar
Till I get my cookies made."
I wait till she's a-lookin' in
Th' oving, then I sneak
An' swipe a couple cookies an'
She dassen't even peek,
'Cause she don't want t' get ner me—
I'm a nefelant, you know,
'At catches people 'ith his trunk,
An' squeezes 'em up—so.
An' when she gets her work all done,
An' we get tired of play,
She pulls her chair up to th' fire,
An' holds me, this-a-way.
Most times she says 'at I'm too big,
She won't hold me a-tall,
But when I'm sick she says 'at I'm
Her baby, after all.
'Nen she gives me hoarhoun' drops,
M-m, hoarhoun's goodes' stuff!
An' lemonade, all nice an' hot,
Till I'm jes' full enuff.
'Nen she lays me on th' lounge,
An' tucks her shawl aroun',
An' pats me till, firs' thing I know,
I'm sleepin' jes' soun'.

—Lippincott's.

A GREAT STORY TELLER.

On April 2, 1805, Hans Anderson was born in the village of Odense, Denmark. On the second of the present month, the one hundredth anniversary of his birth was recognized in many places. His father was a poor shoe-maker. When Hans was eleven years old his father died. From early boyhood, it is said that he was always making up stories and reading grown-up books. His friends desired that he should become a tailor, but he would not learn the trade. Finally a man, who knew how much Hans loved to write stories, brought him to the notice of the King of Denmark, who aided him, and before he was twenty years of age, he began to write out the stories which were always running through his head. His first book of fairy tales was published in 1835. He continued to write story-books, and came to be the greatest story-teller of his age. He lived to be more than seventy years old, and died August 4, 1875. Here is one of the stories, which he wrote when he was a young man:

THE DARNING NEEDLE.

There was once a Darning-needle, who thought herself so fine she imagined she was an embroidering needle.

"Take care, and mind you hold me tight!" she said to the fingers that took her out. "Don't let me fall! If I fall on the ground I shall certainly never be found again, for I am so fine!" "That's as it may be," said the fingers; and they grasped her around the body.

"See, I'm coming with a train!" said the Darning-needle, and she drew a long thread after her, but there was no knot in the thread.

The Fingers pointed the needle just at the cook's slipper, in which the upper leather had burst, and was to be sewn together.

"That's vulgar work," said the Darning-needle. "I shall never get through. I'm breaking! I'm breaking!" and she really broke. "Did I not say so?" said the Darning-needle; "I'm too fine!"

"Now it's quite useless," said the Fingers; but they were obliged to hold her fast, all the same; for the cook dropped some sealing-wax upon the needle and pinned her handkerchief together with it in front.

"So now I'm a breastpin!" said the Darning-needle. "I knew very well that I should come to honor; when one is something one comes to something!"

And she laughed quietly to herself—and one can never see when a Darning-needle laughs. There she sat, as proud as if she was in a state coach, and looked all about her.

"May I be permitted to ask if you are of gold?" she inquired of the pin, her neighbor. "You have a very pretty appearance, and a peculiar head, but it is only little. You must take pains to grow, for it's not everyone that has sealing-wax dropped upon him."

And the Darning-needle drew herself up so proudly that she fell out of the handkerchief right into the sink, which the cook was rinsing out.

"Now we're going on a journey," said the Darning-needle. "If I only don't get lost!"

But she really was lost. "I'm too fine for this world," she observed, as she lay in the gutter. "But I know who I am, and there's always something in that!"

So the Darning-needle kept her proud behavior, and did not lose her good humor. And things of many kinds swam over her, chips and straws and pieces of old newspapers.

"Only look how they sail!" said the Darning-needle. "They don't know what is under them! I'm here, I remain firmly here. See, there goes a chip thinking of nothing in the world but himself—a chip! There's a straw going by now. How he turns! how he whirls about! Don't think only of yourself, you might easily run up against a stone. There swims a bit of newspaper. What's written upon it has long been forgotten, and yet it gives itself airs. I sit quietly and patiently here. I know who I am, and I shall remain what I am."

One day something lay close beside her that glittered splendidly; then the Darning-needle believed that it was a diamond; but it was a bit of broken bottle; and because it shone the Darning-needle spoke to it, introducing itself as a breastpin.

"I suppose you are a diamond?" she observed.

"Why, yes, something of that kind."

And then each believed the other to be a very valuable thing; and they began speaking about the world, and how very conceited it was.

"I have been in a lady's box," said the Darning-needle, "and this lady was a cook. She had five fingers on each hand, and I never saw anything so conceited as those five fingers. And yet they were only there that they might take me out of the box and put me back into it."

"Were they of good birth?" asked the Bit of Bottle.

"No, indeed," replied the Darning-needle, "but very haughty. There were five brothers, all of the finger family. They kept very proud-

ly together, though they were of different lengths: the outermost, the thumbing, was short and fat; he walked out in front of the ranks, and only had one joint in his back, and could only make a single bow; but he said that if he were hacked off a man, that man was useless for service in war. Daintymouth, the second finger, thrust himself into sweet and sour, pointed to sun and moon, and gave the impression when they wrote. Longman, the third, looked at all the others over his shoulder. Goldborder, the fourth, went about with a golden belt round his waist; and little Playman did nothing at all, and was proud of it. There was nothing but bragging about them, and, therefore, I went away."

"And now we sit here and glitter!" said the Bit of Bottle.

At that moment more water came into the gutter, so that it overflowed, and the Bit of Bottle was carried away.

"So he is disposed of," observed the Darning-needle. "I'll remain here, I'm too fine. But that's my pride, and my pride is honorable." And proudly she sat there, and had many great thoughts. "I could almost believe I had been born of a sunbeam, I'm so fine! It really appears as if the sunbeams were always seeking for me under the water. Ah! I'm so fine that my mother cannot find me. If I had my old eye, which broke off, I think I should cry; but, no, I should not do that: it's not genteel to cry."

One day a couple of street boys lay grubbing in the gutter, where they sometimes found old nails, farthings and similar treasures. It was dirty work, but they took great delight in it.

"O!" cried one, who had pricked himself with the Darning-needle, "there's a fellow for you!"

"I'm not a fellow; I'm a young lady!" said the Darning-needle.

But nobody listened to her. The sealing-wax had come off, and she had turned black; but black makes one look slender, and she thought herself finer even than before.

"Here comes an eggshell sailing along!" said the boys; and they stuck the Darning-needle fast in the eggshell.

"White walls, and black myself! that looks well," remarked the Darning-needle. Now one can see me. I only hope I shall not be seasick!" But she was not seasick at all. It is good against seasickness, if one has a steel stomach, and does not forget that one is a little more than an ordinary person! Now my seasickness is over. The finer one is the more one can bear."

"Crack!" went the eggshell, for a wagon went over her.

"Oh, dear! how it crushes me!" said the Darning-needle. I'm getting seasick now—I'm quite sick."

But she was not really sick, though the wagon went over her; she lay there at full length, and there she may lie.

Contentment is natural wealth; luxury, artificial poverty.

The most important world to master is the world within each man.

Back of the laws, back of the administration, back of the system of government lies the man.

Who says, "I will," to what is right,
"I won't," to what is wrong,
Although a tender little child,
Is truly great and strong.

Young People's Work.

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

UNCLE SILAS AND THE BOYS.

BY UNCLE BILL.

Ed and Will Brown came over to spend the evening with Tom. They soon got to talking of the future and what they wanted to do, and how each hoped to be rich. Uncle Silas joined them as soon as he finished his chores.

"Talking about getting into the Millionaire Business again?" inquired Uncle Silas, after he got the drift of the talk.

"Yes," answered Will Brown, "but we can't make up our minds what we will do. I don't like farming, it is too hard work, and you never get rich, or at least not so very rich at farming, and besides it is dirty work. I think I would like some good business in the city, something that paid well, and where I could keep the Sabbath, but I don't know just what it will be."

"Uncle Silas looked inquiringly at Ed Brown. "I would like," commenced Ed, "to be a doctor, or a dentist, or a druggist, but have not made up my mind yet which. Farming don't just suit me. It is too long hours, you have to get up too early. Those city people do not have it as hard as we do, and besides, you can't get rich farming."

But Tom only repeated what he had said before, "I lived in the city before I came here, and if I can have my choice, I will stay on the farm; it is better in every way than the city."

"There it goes again," said Uncle Silas to the Brown boys. "Most everybody is looking for an easy place where there is little to do and big pay for doing that little. Each one thinks what he is doing is the hardest work and the smallest pay. There are a few, and only a few, easy jobs. If you go out looking for them it is a million chances to one that you will not find them, or be able to get them when you do find them. The boys all want to try a different business from what their father is in, thinking that they can find something better, but they seldom do. The farmer envies business and professional men, and they in turn think the farmer is the only one that has an easy time of it. Doctors and druggists not only have to get up early, but have to get up all times of night, and stay up, too, sometimes. They have hard times and troubles, the same as every one else, and the business men also. Why, ninety per cent. of the business men of the entire country fail, but only a small per cent. of farmers ever fail, entirely. If a man gets a good farm, it will support him as long as he lives, and he need never have one-half the worry which the business or professional man has. Very few city people are rich; a small per cent. are comfortable as long as their jobs hold out, then they are down, and down hard, but the large majority of city people are poor, very poor."

"I went to the city last Fall and stopped with Cousin Henry. He lives in a nice house, but he does not own it; just rents it. I supposed all the Seventh-day Baptists were rich, but when I went to church with Henry, he said that only one or two were rich; most of them just lived from hand to mouth; only two or three owned their homes clear, while in our church here, one-half of the farms are clear and free, and the owners could live well if they never did another day's work."

"Remember another thing, it costs two or three times as much to live in the city as it does here in Atmore. Thirty dollars will go as far here

as seventy-five dollars in the city. You have got to work hard whatever you do, and it is better to put that work in a farm, where you can make a living and keep the Sabbath, and keep it right. You can't keep the Sabbath in the city as you can in the country. If it is not broken short off, it is badly bent. Now boys just look around and count the boys that have left the old farm and the Sabbath, to go into the Millionaire Business, and let me know how many of them are rich, or even as well off as the boys that stayed on the old farm."

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

SABBATH, APRIL 29.

Topic.—"How Christ kept the Sabbath."— Luke 14: 1-6.

QUESTION SPURS.

Prepared by Mrs. W. L. Greene.

1. Why did the Pharisees object to the conduct of the disciples? Matt. 12: 1, 2.
2. How did Jesus justify the conduct of His disciples? Matt. 12: 3-5.
3. What relation to the Sabbath does Jesus sustain? Matt. 12: 6-8.
4. What kind of work is lawful on the Sabbath? Matt. 12: 10-12.
5. What attitude of Jesus towards the Sabbath caused the Pharisees to persecute Him? John 5: 15, 16.
6. How did Jesus justify Himself? John 5: 17-20.
7. In what other ways did Jesus justify Himself for Sabbath healing? Luke 13: 15-17; 14: 4-6.
8. How does the pastor follow Christ's example? Luke 4: 16, 31; 6: 6. Mark 6: 2.

Other references. John 7: 21-24; 9: 14-16; Luke 13: 10-13.

DIFFERENCE BETWEEN CHRIST'S IDEA OF SABBATH-KEEPING AND THAT OF THE JEWS.

With the Jewish leaders at the time of Christ religion and righteousness consisted of strict adherence to the perfunctory ritual. Verbalism, and superstition had devalued the words of God. The Jews were keeping the Sabbath "with a vengeance," but its observance was servile and its service brought no light to the spiritual nature. Their attitude toward the Sabbath emphasized its negative instead of its positive aspects, since its observance was hedged about by a vast array of prohibitions, injunctions, and legal restrictions. This excessive strictness led to the invention of many evasions which could but harden the conscience and kill the spiritual life. Thus the Sabbath, intended as a blessing, became a burden and an embarrassment to the higher life.

In contrast to all this legalism and in opposition thereto, Christ's teaching and practice regarding the Sabbath is that it stands for the grand principle of service and altruism. The Sabbath is a bringer of life and blessing, not a yoke of bondage. Both in word and deed Christ made the Sabbath a day of higher instruction, a day for promotion of spiritual growth, for acquiring a truer and deeper sense of duty, for domestic and social kindness, and for consecration to holy purposes. With him it was not so much a negative as a positive institution, its purpose being to ennoble and spiritualize the whole of life, to lift mankind into harmony with divinity and into communion with his Maker.

C. B. CLARK.

"I MUST DO."

Philosophy may be a helpful and broadening study, but you must not make her shrine the seat of your worship.

Jesus came out of the temple, attended by his disciples. There at the entrance sat a blind man. The disciples folded their arms and began to discuss. Very interesting case. Of course he must have sinned or he would not be blind. But no, he was born blind. Then it must have been his parents. "Master, who did sin, this man or his parents, that he was born blind?" O, do you see the picture? All that the blind man was to them was an object of discussion. But do you see the Saviour with that earnest look in his eyes. "Never mind how he came to be so, just now. He is to furnish an illustration of divine power and compassion. I have come, not to philosophize about him, but to heal him." And he put forth his hand.

We sit in our clubs and conventions and argue learnedly about the evils which afflict humanity; but if we are to be followers of the Master, we are to put forth our healing touch. Here is where some of your time and strength go—hours and hours spent in meaningless discussion—meaningless because it has no practical issue. A man told me about the course that a young fellow was taking; how he had certain traits from an uncle and certain other traits from his grandfather. He knew the whole line away back, and could trace the forces at work—but, listen—he was not doing a solitary thing to help the young fellow to a better life!

"I must work the works of him that sent me while it is day." Samuel Johnson had that sentence engraved on his watch-case.

CHOOSING COMPANIONS.

A few years ago we had for our C. E. topic "Choosing Companions," and I was asked to answer the question as to the kind of associates we should choose. It occurred to me, as I happened to read them over this morning, that perhaps you might find something in the answers that you would think helpful to others, if published:

1. Choose those for your companions whose association will help to make your own life better.
2. Those whose influence over you will be an inspiration to be helpful to others.
3. Those who are manly or womanly in their conduct, gentle, courteous, truthful, honest, sincere, upright, respectful.
4. Those who will do right at whatever cost.
5. Those who will refuse to do wrong, even though life itself must pay the forfeit.
6. Those who have the greatest respect for God, love for His Word and reverence for His sanctuary.
7. Above all others, choose those for your companions who love the Lord Jesus and are most active in His service.

S. H. B.

LITTLE GENESEE, N. Y., March 29, 1905.

TO GET A PENTECOSTAL BLESSING.

MRS. DELLA M. SULLIVAN.

The law of tithing is older, by many centuries, than Judaism. When Abraham was returning from the slaughter of the kings, laden with the spoils of victory, he was met by Melchisedec, king and priest of Salem, who brought bread and wine for him and his men, and blessed him in the name of God. Then Abraham gave Melchisedec one-tenth of all the plunder he had

taken from the kings. Abraham paid tithes to God through his representative, Melchisedec, thus acknowledging the law of the tenth to be of Divine appointment.

One hundred and seventy years afterward we overtake Abraham's grandson, Jacob, fleeing from his brother, Esau, to Padanaram. Near the little city of Luz he falls asleep on the ground, with a stone for his pillow, and dreams of a ladder with angels ascending and descending. Waking in the morning, he exclaims, "Surely the Lord is in this place; and I knew it not. This is the house of God and the gate of heaven." Having named the place Bethel, which means the house of God, he vowed that he would be a servant of God henceforth and added: "Of all that thou shalt give me, I will surely give the tenth unto Thee." Jacob evidently thought that he could not be a real servant of God, or, as we would say, a Christian, without giving one-tenth of his income to the service of Jehovah.

"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." These are the words of God to Israel through Malachi. Malachi walked with God, about four hundred years before the birth of Christ. He was on such intimate terms with the Great King that the secrets of heaven were revealed to him.

In the time of his prophecy the Jews had returned from the seventy years of captivity in Babylon and were dwelling in the land which God had given to their fathers. They were no longer slaves; they could worship God according to the dictates of their own consciences, in their own temple, which had been rebuilt on the very spot where it had formerly stood. But they were very far from being prosperous and happy. The times were very calamitous. Their national independence was gone. Heathen kings were their masters. They were hated and persecuted by the pagan tribes who dwelt around them. The soil which they tilled yielded a scanty return for their labor. The grapes withered upon the vines before they were ripe. Locusts devoured the grain in their fields. Drought destroyed the herbage on which their flocks and herds depended, and dried up their fountains and wells, and famine ever stared them in the face. Their condition, in many respects, was worse than when they were captives in Babylon. For then they had plenty to eat and drink; and many of them were rich in silver and gold. Now they suffered the want of all things; and life seemed a heavy burden instead of a joy and a blessing. Amid these circumstances their hearts and mouths were full of murmurings and bitter complaints.

They said to themselves and to each other: "It does not pay to serve the Lord. There is no good in fasting and prayer. The wicked fare better than the righteous. The idolatrous heathen are more prosperous than we. If there is a God in heaven, why does He permit us to suffer such afflictions?" They did not seem to know why they were so weak, poor, despised and afflicted, instead of being strong, rich, honored and prosperous. And yet there was a reason which they might have easily discovered. Malachi saw what was the cause of all the trouble under which his countrymen were groaning and grumbling, and made it known to

them in plain and honest words. He said, It is your own fault that all these afflictions have come upon you. Ye have turned your backs on God; and therefore He has turned His back on you. Ye have robbed God, even this whole nation. Ye say, 'How have we robbed God?' I will tell you. Ye have withheld the tithes which the law of Moses commanded to be paid into the treasury of the Lord. Therefore ye are cursed with a curse; as long as ye withhold the tithes, God will withhold the rain, and will send locusts, mildew, and blight. Return unto the Lord and He will return unto you."

There was a rigid law in Israel that every man should give one-tenth of his income from all sources each year, to the Lord, for the support of his church. If, when the tithing season came, a man found that he had raised one hundred bushels of wheat, he had to measure out ten bushels, and carry or send it up to the temple of the Lord. He must do the same with all his grain and fruit. At the same time he would shut up in a pen all the cattle and sheep, goats, and other clean animals, born on his land during the year, or obtained by purchase and while one of his servants drove them through a narrow gate, one by one, he would touch every tenth creature with a rod dipped in red paint. Every ox, cow, calf, sheep, lamb, goat or kid which bore the red spot belonged to God. According to the same rule, I suppose, one-tenth of the money, which came into any man's hands, in the course of the year, was put into the Lord's treasury in the temple.

This is just what God required of His ancient people; and whenever they failed to keep this law, He called them robbers, and punished them as such. The Jews, in Malachi's time, having lately returned from exile and being very poor, thought they could not afford to give so much to the church. So, for the sake of economy, they withheld their tithes. You know the result. After years of bitter experience, they learned—what all who make the trial will learn, at last—that it does not pay to rob God. If all Christians would give one-tenth of their income to the church, they would have greater spiritual and temporal prosperity, the Lord's treasury would be running over full, infidelity would be put to shame, the Gospel would advance with rapid strides, and the world would soon be converted to Christ. But what shall be the law of our giving? I will again repeat the law. "Bring ye all the tithes into the store house," I maintain that the law of giving tithes is still binding on the people of God. But you say: "The law of tithing was a Jewish enactment, and is done away in Christ." You are mistaken. Jesus Christ, who came to fulfil the law, did not repeal the law of the tenth, but admitted its binding force, when He said to the Pharisees: "Ye tithe mint and rue all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." When the Great Teacher said "and not leave the other undone," He meant ye ought to pay tithes of all ye possess. Everything that was merely Jewish, Christ abolished when He introduced the New Dispensation. But tithing was not merely Jewish; therefore tithing has not been abolished, but is one of the laws of the Christian church. Bring ye all the tithes into the store house is God's command to every one of us. We should lay aside one-tenth of all the money that comes into our hands, from day to day, and draw from it as demands are made

upon us for aid in behalf of benevolence and Christian work. You should have a box, or purse, called the Lord's. Into it put one-tenth of your net income from all sources, as it is received. Regard that tenth as belonging to God in such an absolute sense, that to use it for yourself would be robbery, as truly as though you should take it from the pocket of your neighbor. If I am in debt, some one says, shall I not pay my debts before tithing my income? By no means. Your tithe is the most sacred debt you could possibly owe. Remember, one-tenth of your income belongs to God and you must not use it to pay your debts to any man. Under such a rule as that all a man would have to do to escape paying the tenth to God would be to get in debt to men, and keep in debt. Should I ever give more than one-tenth? Yes, when you can afford to do so. Giving begins, when the tenth has been paid. What you give over and above the tenth will be a free will offering. What if it takes all I get to support my family; shall I pay the tenth to God? Yes, for two reasons, first, because the tenth belongs to God, and second, because, strange as it may seem, the remaining nine-tenths will go farther than the ten tenths. If you do not believe that last statement, look in Malachi, to the Scripture referred to, and read again the history of the Jews, in those days. While they withheld the tenth, because they were poor and seemed to need all they had to live on, they almost starved. But God told them that, if they would pay Him the tenth, they would have left more than they could use. Malachi's God is our God. What is the Gospel standard? Is there light upon this difficult subject? Is there a mystery or secret of giving? David sounded the keynote long before there was any Gospel. I have given because I have set my affection to the house of my God. It was, with his people, an act of adoration to come to God's house with an offering. They welcomed with joy the taking of the collection. Let us listen to some of God's words about giving, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing. Thou wilt make his bed in his sickness." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth; there is that withholdeth more than is meet but it tendeth to poverty." "The liberal soul shall be made fat and he that watereth shall be watered also himself." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water whose waters fail not." "Give and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give unto your bosom. "For the same measure ye mete withal, it shall be measured to you again." "I have showed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord, Jesus how He said, It is more blessed to give than to receive." "Every man as he

prospereth in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver."

Cheerful really means hilarious. An hilarious man is one who throws his cap into the air, and swings his arms and jumps up and down with delight. That is the way you ought to feel whenever you see the contribution box coming toward you. Not that you should actually do that, for you would disturb the meeting; but you ought to feel like doing it, whenever you have an opportunity and the ability, to contribute to any good cause. Remember, "the Lord loveth an hilarious giver" and God is able to make all grace (the word grace here refers to temporal blessings) abound toward you; that ye always having all sufficiency in all things may abound to every good work."

How mightily the work of God would advance if every Christian would follow the example of Abraham, Jacob and the primitive Christians, if every Seventh-day Baptist would believe and obey. No more poorly paid ministers. No more abandoned churches. No more spiritually destitute neighborhoods. No more boards of Stewards distracted over church finances. No more heartrending appeals to public congregations for funds to carry on God's work. No more oyster suppers, church fairs and broom drills to raise money for God. Every pastor would have an ample salary; every church treasury would be filled to overflowing; the Bride of Christ would stand unabashed before the world, and the Gospel would spread through all these states and counties like fire in the dry grass of a western prairie. Money alone will not save the world, but the world cannot be saved without money. Because we have disobeyed this law we have not received the baptism of the Holy Ghost. The way to get a Pentecostal blessing is as simple as "two times two make four." Bring ye all the tithes—the tithes of money, the tenth of your income—into the store house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

ALFRED, N. Y.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

Sin and happiness certainly do not travel on the same car, for they are not journeying on the same road.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

The greatest achievement is character.

The measure of love is sacrifice.

MARRIAGES.

DAVIS-JEFFREY.—At the home of the bride's parents, Mr. and Mrs. B. I. Jeffrey, March 30, 1905, by the Rev. T. J. Van Horn, assisted by the Rev. M. G. Stillman, Mr. Stephen Albino Davis and Miss Ethel Leo Jeffrey, of Albion.

DEATHS.

BONHAM.—At his home in Shiloh, N. J., March 29, 1905, Deacon George Bonham, in the seventy-ninth year of his age. A more extended account of his life will be sent later. E. B. S.

COON.—At Utica, Wis., Feb. 16, 1905, Lawrence Elston, infant son of Elam and Mabel Wheeler Coon, aged four weeks and one day. T. J. V.

CRANDALL.—Mrs. Susan Holt Crandall was born in Verona, Oneida Co., N. Y., June 7, 1828, and died in Edgerton, Wis., March 24, 1905, in the seventy-seventh year of her age.

When she was quite young her parents moved to Columbus, N. Y. At that place, she made a public profession of faith in the Lord Jesus Christ, and united with the Free-will Baptist Church of Columbus Quarter. About six years of her early married life were spent in South Brookfield, N. Y. In 1852, she moved to West Edmeston, N. Y. Here she united with the Seventh-day Baptist Church. In 1884, she came west, and Sept. 11, 1886, she united with the Seventh-day Baptist Church of Milton Junction, Wis., and remained a member until her death. The greater part of the time she has lived in the West; she has lived with her daughter, Mrs. T. A. Perry. The funeral was held at her home in Edgerton, March 26th. Sermon by the writer from John 5: 24. Sister Crandall was a devout, and earnest Christian, her life expressing her faith and pointing unerringly to the truth of the revelation of God. G. J. C.

DAVIS.—Mrs. Eunice Ann Davis, daughter of Clayton and Abigail Sheppard Ayers, was born May 11, 1807, at Bacon's Neck, Greenwich, Cumberland County, N. J., and died at Shiloh, N. J., Dec. 27, 1904, in the ninety-eighth year of her age.

Her mother died when Eunice was young, leaving the home and family to her care. She was married to Jeremiah B. Davis, Nov. 20, 1838. On the 12th of September, 1829, she was baptized and united with the Shiloh Seventh-day Baptist Church of which she has been one of the most devoted members ever since. About eleven hundred people have united with that church since the date of her baptism. She had always taken the Sabbath Recorder, and had a deep interest in all denominational affairs. She was identified with the work of Shiloh Academy in its palmy days, and was unusually cheerful and hospitable, in all things. The father of the writer, Dea. Truman Saunders, was the recipient of favors and hospitalities of that home, when he was a young man and a teacher in Shiloh Academy. The people of Sister Davis's generation have long since gone. She had been active and "about the house" until a few days before she fell asleep, passing away without a struggle. She had been ready and waiting for some time to go home, feeling that she had outlived her usefulness. Three daughters remain—Mrs. Hiram Davis, Mrs. Theodore F. Davis and Mrs. Chas. Dickinson, who greatly mourn the loss of such a mother. Funeral services were conducted from the home of Mrs. Hiram Davis. A large circle of relatives and friends mourn the loss and cherish the memory of this saintly woman. The following was one of her favorite poems and she requested that it be read at her funeral. Her friends request that it appear in this connection.

(The poem was evidently written by Mrs. Davis after she was ninety years old.)—Editor.

The years roll on, a rushing tide,
How fleet as now I nearer glide
O'er life's great sea so vast and wide,
To home so bright.

My busy thought to-day perchance,
On more than ninety years may glance
And view the scenes that have
My soul's delight.

But children's joys have passed away,
And many friends who used to stay
Around my home, so bright and gay,
In years gone by.

My hair is changed to silvery gray,
And dimmer now the light of day,
My step once firm now needs a stay,
But I don't sigh.

For wisdom's way I sought in youth,
Took for my guide the Book of Truth,
That all these years my heart might say,
By faith press on.

Though clouds sometimes obscure the day,
And sore afflictions still hold sway,
I'll trust in God, and try to say
Thy will be done.

Life has its burdens all must bear,
A heavy load has been my share,
But I will not in God despair,
But trust his word.

And day by day through life's decline
May cheerful faces 'round me shine,
And willing hands unite with mine,
To lift the load.

And when doth gleam life's latest ray,
May faith and hope be then my stay,
And Jesus come to lead the way,
And open the door.

I'll bear the cross till life is done,
And one day wear a shining crown,
And sing God's praise around the throne
For evermore.

E. B. S.

GARTHWAITE.—Mercy Crandall, seventh child of Oliver Chace and Abigail West Crandall, and sister of the late Rev. Lucius Crandall, was born in Brookfield, N. Y., Oct. 3, 1807, and died in the town of Milton, Wis., March 21, 1905, in the ninety-eighth year of her age.

For more than eight years she has been tenderly cared for by her daughter, Mrs. John Ashley. January 14, 1832, she was united in marriage with Henry J. Garthwaite. Eight children were born to them, six of whom, four sons and two daughters, are still living. Of her other descendants, there are twenty-one grandchildren, thirty-four great grandchildren, and one great grandchild. Sister Garthwaite made a public profession of the religion of Jesus Christ and united with the Seventh-day Baptist Church of Scott, N. Y., in 1833, so she had been in the Christian service about seventy-two years. She has spoken to the writer of the imperfectness of her service, but never of a desire to give it up, or to rid herself of its responsibilities. She has been weary in the service, but never weary of it. At the time the Rock River Seventh-day Baptist Church was organized, she and her husband, became members of it by presenting letters of standing from the church at Scott, N. Y. After so many years of service in the army of the Lord, she has been promoted to the higher realm of service, where she will see the Master, face to face. "Blessed are the dead who die in the Lord, Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

G. J. C.

GREENE.—Roy Greene was born in Walworth, Wis., Aug. 19, 1883, and died in the same place, April 4, 1905, aged 21 years, 7 months, 13 days.

Walworth has been his only home-place. He finished the high school course at the age of sixteen. A year later he went to Beloit and completed a two-years' business course in one year. He then took to the business of salesman with great tact and energy, and within a year just past, he and a friend set up in business for themselves. He was determined to succeed by honest effort and clean methods. His winning disposition and genial activity made him a general favorite with all the people. Our church has seldom been so packed for any gathering, as it was April 6, for the funeral services. His mother had been Sabbath-school superintendent here for some years before she died. It was Roy's request to gather at the church where he had been taught the words of scripture, and that the present pastor should preach. He was sick about nine weeks. When he had to leave his work it was advised that an operation was necessary for abscess of the kidney, but it was soon observed that the condition of his blood would not permit a success in that treatment. The course followed appears to have been approved by later special examinations. He will be greatly missed in our village. Who knoweth what a day may bring forth.

M. G. S.

TINGLEY.—At Plainfield, N. J., March 31, 1905, Mrs. Grace A. Tingley, widow of the late Jacob S. Tingley.

She was the daughter of Archibald and Nancy Dunn, and is survived by a daughter, Grace M., wife of Edgar P. Chappelle of Plainfield. When the Seventh-day Baptist Church of Plainfield was organized—on Feb. 9th, 1838—Grace Dunn was one of the 57 constituent members who had been members of the Piscataway Church. For 67 years she has been an active Christian woman among us. She loved the Plainfield church, and her death leaves but one of the original membership.

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: 1-17
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 V.—JESUS WASHING THE DISCIPLES' FEET.

LESSON TEXT.—John 13: 1-14.

For Sabbath-day, April 29, 1905.

Golden Text.—"By love serve one another."—Gal. 5: 13.

INTRODUCTION.

It is noteworthy that about a third of the space of the Gospels is devoted to a record of the events and of the sayings of our Lord during the last week of his earthly life. In John's Gospel for example the twelfth chapter tells of the early part of Passion Week, and then chapter 13 to 20 inclusive all belong to one day. The Synoptists give many other teachings that belong to this week that are not mentioned by John.

If we accept the traditional theory as to this week, we are probably to understand that Jesus finished his public teaching on Tuesday and then spent all of Wednesday and Thursday till about sunset in retirement with his disciples at Bethany.

Many have thought that John corrects the record of the Synoptists and teaches us that the last supper which Jesus ate with his disciples was not on the evening after the 14th of Nisan, at the regular time for the celebration of the passover, but rather twenty-four hours earlier. If this be the fact Jesus would then himself be slain at the regular time for the killing of the passover lamb on the 14th of Nisan. But there is scarcely sufficient ground for this conclusion, and it is probable that John is best understood in agreement with the records of the Synoptists.

TIME.—The traditional date is Thursday evening of passion week in the year 30. Very likely this was the sixth day of April. At sunset of this day the 15th of Nisan began.

The author of these notes follows the traditional dates of passion week, not because they have been determined beyond dispute but because the weight of evidence seems to be in their favor. These dates are of no dogmatic importance.

PLACE.—Jerusalem: in the upper room.

PERSONS.—Jesus and his twelve disciples.

OUTLINE:

1. The Object Lesson in Humility. v. 1-5.
2. The Instruction of Peter. v. 6-11.
3. The Application of the Lesson. v. 12-14.

NOTES:

1. Now before the feast of the passover. This is the phrase upon which those depend who hold to the theory that the supper described in the following verses is not the passover. But this temporal clause refers more particularly to the time of Jesus' knowing that his hour had come, and to the statement that he loved his own unto the uttermost; and if it is insisted that the first sentence extends through the fourth verse, we may say that it is plain that Jesus washed the disciples' feet before the meal. Knowing that his hour was come. He realized that his death was immediately at hand. At just this most trying time for himself when he most needed human sympathy and comfort, he devoted himself anew to loving service for his disciples. There was

of our Master. Judas' feet were washed by the nothing that they needed more than to learn the lesson of humility. It was impossible to teach them the lesson by words. He had already spoken to them most clearly in Matt. 18: 1-6 and other passages. He loved them unto the end. Or, perhaps better, unto the uttermost. In spite of all their short comings, one of which was particularly noticeable upon this occasion in their universal unwillingness to do the servant's task, Jesus loved them with a supreme and unwavering devotion.

2. And during supper. This translation is a little less objectionable than that of King James' Version, "supper being ended." Render, supper being served. The time had just arrived for the meal and every thing was in readiness. Not only is this the best translation for these words, but the context would lead us to infer that the meal had not begun. Jesus would no doubt wait till just meal time in order to give his disciples every opportunity to show proper humility and regard for their fellows, but we could hardly assume that he would actually let the meal begin before performing the service which he did for them. The devil having already put into the heart of Judas, etc. This circumstance gives an added touch of vividness to the picture of our Lord's condescension. He washed the feet of Judas who was already a traitor.

3. Knowing that the Father had given all things into his hands. Although Jesus knew his own exalted position, and especially that he was just now about to enter upon the fullness of his Messianic power, he went calmly about this duty. This fact emphasizes the depth of his condescension. It is however compatible with the highest dignity to be of service to others.

4. Riseth from supper. They had evidently just taken their places at the table. Layeth aside his garments. He prepared for work by putting off his outer garment and tying a towel about his waist.

5. And began to wash the disciples' feet. We may imagine that upon ordinary circumstances the disciples took turns in performing this task. But this was a special occasion, and the disciples had just been disputing as to which of them was the greatest, and no one wished to act the part of servant. It is to be remembered that they wore open shoes or sandals, and that it was necessary for cleanliness and comfort that the feet should be washed after one had come in from the street.

6. So he cometh to Simon Peter. Tradition has it that he began with Judas and came to Peter last of all. However this may be it is evident that he did not come to Peter first. Lord, dost thou wash my feet! From the use of the word "Lord" we are not to infer that the disciples had already begun to recognize the divinity of Jesus as we recognize it. He meant, Honored sir, or Master. Yet Peter as he sat there thinking realized that Jesus was vastly superior to him, and came to the conclusion that it was absolutely unfitting for him to wash his feet. The words "thou" and "my" come close together in the original and thus emphasize the incongruity. Very likely others had felt that Jesus had shown them in the wrong and that they ought not to let him do the servant's part for them; but no one had broken the silence.

7. What I do thou knowest not now. Peter was in a certain sense right in his impulse to refuse to receive this mark of condescension from his Master, yet there is a purpose in this procedure not understood which Jesus is going to explain after a few minutes. Peter must learn that whatever Jesus does is right and appropriate.

8. Thou shalt never wash my feet. Peter is filled with a sense of the appropriateness of his own objection, and does not see the inconsistency of setting up his opinion in opposition to that of his Master. Compare his words to Jesus in Matt. 16: 22 when our Lord told his disciples of his suffering and death. If I wash thee not, thou hast no part with me. It is plain that our Lord used these words with a figurative as well

Master, but he did not have any real part with that Master.

9. Lord, not my feet only, etc. Peter is as quick to change his mind as he was ready to as literal meaning. We must submit to cleansing in order to be real partakers of the blessings form his first opinion. If this washing is to symbolize devotion to Jesus, he is eager to have as much of it as possible.

10. He that is bathed needeth not save to wash his feet. The one who has just come from the bath needs but to cleanse his feet from the defilement that they have incurred by the way. The latter part of the verse shows that the first has a figurative meaning. Jesus would teach that he who has once been cleansed from the defilement of sin and is in fellowship with Christ does not need new cleansing except from the special sins into which he falls in his everyday life. But not all. There was one exception.

11. For he knew him that should betray him. Jesus knew what was in man. John 2: 25. We are not to think that Jesus knew from the time that he first called Judas that he was to be his betrayer. Indeed Judas must have been for some time a sincere disciple of Jesus. Upon this evening the other disciples were guilty of a fault and needed a cleansing symbolized by the washing of feet. Judas was guilty of a sin, and had no real cleansing.

12. And sat down again. Literally, reclined. We are to understand that they reclined upon couches rather than sat in chairs. The head would be supported by the left arm bent at the elbow. The feet would be away from the table and thus easy of access for one who would wash them. Know you what I have done to you? Of course they knew what was the external act which he had done, but he would direct their thought to the significance of his deed.

13. Ye say well. Your words are appropriate when you address me as Teacher and Lord. He was their Lord.

14. Ye also ought to wash one another's feet. The application of this command to the literal washing of feet is an error. Jesus means that his example has taught his disciples to devote themselves in loving humble service to their fellows.

A SILENCING INQUIRY.

The leader of the Baptist Mission in France, Pasteur Sallens, who has lately been visiting this country, relates the following incident:

He was recently delivering an anti-infidels lecture in a large hall near Paris, when an infidel came forward and said:

"If there is a God, He is not a good Father, for while half of His children do very well, He leaves the other half to starve."

"Ah!" shouted a woman in the audience, "but what about your own wife and children?"

And it turned out that the man had basely deserted his own family, leaving them to get on as best they could.

Tourist—I understand that you have relics of the war for sale, my little man?

"We did have," replied the boy, but they have bought us out, an' the swords-daddy buried last week won't get rusted 'fore summer."—*Smith's Weekly.*

Butcher—I tell you, ma'am, that bacon's as right as you are.

Customer—I tell you it's bad.

Butcher—How can that be? Why, it was only cured last week.

Customer—Then it must have had a relapse, that's all.

A MATTER OF HEALTH



SUPPOSING.

Supposing trees grew down, like beets, in orchard and in dell;

To climb for pears and butternuts we'd simply dig a well!

Supposing rain was black as ink; imagine what a sight 'Twould often make of picnickers, attired in pretty white!

Supposing birds were eagle-big, and walked instead of flew;

I'd like to know what chance there'd be to take a stroll, don't you?

Suppose the snow was hard and hot, instead of soft and cold,

How dreadfully the people who slipped down in it would scold!

Supposing fishes swam in air, as thick as in the sea, 'Mid whales and sharks and porpoises, how frightened we would be!

Supposing we fell up, just think how very far we'd fall!

And presently the earth would have no people left at all!

—The Churchman.

DROPS FROM A DOCTOR'S BOTTLE.

UNIMPEACHABLE HONESTY.

W. F. CHURCH.

Every man who in his youth has fished with a pole cut by his own hands, remembers how difficult it was to find one perfectly suited to his requirements. It must be of the right size, length and weight, strong and straight, with a correct taper from butt end to tip. There was a feeling of pride in finding and owning such a pole. Its symmetry made it attractive. It was worth carrying home to put carefully away in the wagon shed or hay-loft, for use on other fishing excursions.

There is often as much difficulty in finding a perfectly straight man suited to a certain work as in finding the right tree for a fish pole. Not but what there are many genuinely honest men, but, like the right tree, they may be surrounded by those that are dwarfed or crooked. The boy could find plenty of straight and symmetrical trees though not of the right size, and so plenty of honest men may be found, yet not one suited to the particular work.

A man may comply with the law and yet be guilty of acts but little better than highway robbery. Of the two the highway robber has the advantage of not playing the hypocrite; he is direct in his methods. The victim loses and his despoiler goes free in the one case, but if caught he is severely punished in the other. Many bankers would probably be glad to testify that the head of the Beef Trust is an honest man. His word alone may be a sufficient guarantee for a million. In private life he may be above re-

proach, and yet in business be guilty of extortion on a gigantic scale. Thousands of suffering poor suffer more intensely because the Beef Trust wants and proposes to get more millions, notwithstanding injunctions and decisions of the court. The producer must accept what is offered and the consumer must pay what is asked. One is forced to give up his savings while the other is denied what should be his.

It is not difficult to find men who are careful in their dealing not to defraud others, and who resent being called dishonest in any way. Yet these men would not hesitate to travel free on a street car or railroad train if they were overlooked by the conductor. I have known men who paid their bills to give a conductor a part of the regular fare instead of buying a ticket, thus not only defrauding the company, but corrupting its servant. A recent daily paper contained an article on the "conscience fund" of the Burlington Railroad Company. Several letters were mentioned which had been received from persons who had defrauded the company out of one or more fares on their road. Money was enclosed to reimburse the company for the loss of ordinary rates. No statement was made in regard to interest, but probably their conscience was appeased by the payment of the principal.

Why will men of supposed integrity overcharge, dally with their tasks and add to the expense by indulging in unnecessary luxuries, because they are working for a number of individuals acting as a unit, when they would not dare to take such liberties if in the employ of one man? What can be the excuse for a "graft" of this kind? Is it attempted and worked because it is expected that the interests of the many will not be so well guarded as those of the individual, or is it because they have erected a different standard? In a case of this kind not one but many are defrauded, though the amount be only a small fraction to each. Dishonesty among public officials has become so common and notorious that a certain amount seems to be expected. The public suffers more from the failure to enforce needed and just laws than from the loss of money, directly or indirectly, from public funds.

The incentives to be honest in every particular lie largely within the man himself. It is not sufficient to be straight in his business for the sake of a financial standing; though in itself worthy. He cannot afford to be dishonest because of the effect on himself. The scars resulting from dishonest acts can but form a callous to retard the growth of his higher nature. Others may be deceived and sustain financial loss, but the injury is not nearly so great as that which he has inflicted on himself. Honesty in every way means something; it means straight business methods; it means speaking the truth at all times, and it means living consistently with declared statements of religious belief. No wonder the poet was moved to say: "An honest man's the noblest work of God."

The Psalmist likens the growth of a righteous man to that of a cedar in Lebanon, possibly because cedars grow so straight and symmetrical. Honesty is an important step toward righteousness. To become righteous the honest man needs to grow upwards, or toward God.

TOO MUCH HUMIDITY.

To the number of those most disagreeable human beings, the unreasonable grumblers, should be added a man of whom the Detroit Free Press tells.

He was suffering from inflammatory rheumatism, but was carefully nursed by his wife, who was very devoted to him in spite of his fault-finding. His suffering caused her to burst into tears sometimes as she sat at his bedside.

One day a friend of the invalid came in and asked him how he was getting along.

"Badly! badly!" he exclaimed. "And it's all my wife's fault!"

"Is it possible?" asked the friend in surprise.

"Yes. The doctor told me that humidity was bad for me. And yet that woman sits there and cries and cries!"

Special Notices.

The next session of the Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin and Chicago will be held at Milton Junction, Wis., commencing Friday evening, April 21, 1905, and continuing through Sabbath-day and Sunday following.

G. J. C.

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

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

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

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

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

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

To be published in the Spring of 1905.

A History of

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A. D. 1789 to A. D. 1902

By Corliss F. Randolph

It is now expected that this volume will be published some time during the coming Spring. The edition will be small, and about half of it has already been subscribed for.

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THE SABBATH RECORDER.

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

VOLUME 61, No. 17.

PLAINFIELD, APRIL 24, 1905.

WHOLE No. 3,139.

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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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PORTIONS.

When the sunshine, in its brightness, Wraps these well-beloved hills; Drives the shadows from the valley; And the chilling night-wind stills; I am thinking of the portion Which to me the years have dealt, Since I first stood in this valley, And its inspiration felt.

When the shadows of the evening Come, with kindly touch, and fold From my troubled anxious vision, All those day dreams grown so old, I am thinking of the portion Which the richer years will give, In the place of disappointment, When beyond the stars I live.

Then from brightness and from shadows To my task I turn anew; Catch once more the plaint and murmur Of the many 'gainst the few, Mine to teach unto my brothers To all others to be kind, Till in broader, better kinship, Each shall ample justice find.

—The Standard.

Easter and the Passover.

WHILE the recognition of Easter time by Protestants has increased in a marked degree within the last twenty-five years, such recognition has not yet risen to a point where the best results are to be attained. It is yet too narrow as to conception and too nearly allied with the formalism which has always attended it in the Catholic church. While some Protestants join in a formal observance of Easter and Good Friday, because of a drift in that direction more than from a deep sense of what it ought to mean, there are fundamental reasons for present tendencies. Those reasons reach back more than three thousand years; and find their source in Jewish history. The Easter of Christianity, at first, was the Jewish Passover, as to date, and largely as to manner of observance. The Passover—Pesach—has always been deeply inwoven, a living element in Jewish history and worship. It tells the Jew of Glorious Deliverance, through the immediate help of God. It marks the end of baneful bondage in Egypt, the beginning of national freedom and of the divinely-directed journey to the Land of Promise. The Passover period, more than any other, repeats the story of God's redeeming love and guiding watchcare. Its song was the shout of joy and deliverance, when Miriam led the chorus on the shores of the Red Sea, whose obedient waters made a path for the feet of Israel, and a grave for the pursuing Egyptians. Not least among the wonders of history is the fact that every year, for more than thirty centuries, the glories of Pesach have been sung, and

God's ancient people have reconsecrated their hearts anew in loyalty to Him who redeemed them.

THE identity of Passover and Easter as to date, during the first few centuries of Christian history, was equalled by the identity of thought and purpose, which it represented. The death and resurrection of Christ at that time enlarged and emphasized the idea of deliverance and redemption. Passover already had a deep spiritual meaning to the devout Jew, long before Christ appeared. This meaning was greater than ever to those who accepted him as Messiah, and began to see the larger horizon of deliverance, while their new faith united to continue the Passover, and to increase rather than lessen its place as a deeply religious institution. As Christianity became more and more Grecianized through the combined influence of philosophy and sun worship, the way was opened for rejecting the ancient date, the 14th of Nisan, for what is now known as Easter Sunday. With this change of date and name, came lasting changes in conception and observance, through the influence of the ancient Pagan spring-time festival. These became the prominent and permanent characteristics of the Roman Catholic Easter. Puritan Protestantism discarded that Easter, without taking note of the Passover basis on which the ancient festival rested, or the deeper meaning of deliverance through Divine Love, out of which it grew. Even now, too few Protestants appreciate that the Roman Catholic Easter was not a new product of Christianity, but a perversion of the Christian Passover of the first two centuries.

Its Relation to Jewish History.

THE deliverance from Egyptian bondage marked the beginning of national life, with a distinctness and vigor unknown in the history of ordinary nations. The task which confronted Moses, when that great mass of Hebrew slaves gathered at the edge of the Wilderness of Sinai, was well nigh hopeless. Under ordinary laws of development, centuries would have been necessary to secure results which came before Moses died, in sight of the Land of Promise, on which his wilderness-worn feet were not allowed to tread. There was no national consciousness to unify and strengthen the unorganized hosts. The mass of the people had but little knowledge of the inspiring history of their patriarchal ancestors and of the great truths which God had entrusted to them. And yet, in a short time, a nation was born, which has since exercised a potent influence on the progress

of humanity, and which, in spite of the fact that it has no organized national existence, still lives as a positive entity claiming the spiritual allegiance of millions of men and women. It was because this people had learned to believe in the one God and to rely on His providence that the marvelous history, which has no parallel in the world's annals, was enacted. That belief was the direct outcome of the events attending the deliverance from Egypt. Under the belief in God's presence and guidance, the despised outcasts became the banner bearers of the great truth of which the rest of the world had then no intimation. They accepted the duty of becoming the witnesses of that truth, of proclaiming it to all mankind, and through that mission the miracle of Jewish history continues. For thirty centuries, the annual return of the Pesach time has renewed their faith in God and strengthened them in their return to the righteous way of life. Therefore is the ritual of the synagogue service throughout the year replete with allusions to the auspicious time. The deliverance from Egypt has ever been a text from which Israel has been taught the lesson of piety, of self-sacrifice, of hospitality, and of the broadest humanity. All the incidents of that memorable deliverance are still cherished by millions of devout Jews throughout the world. A late Jewish writer has well said: "Every incident connected with this joyous celebration is still cherished by millions of loyal Jews. Pesach, without the observances which have been inseparably connected with it, would be but a dead and lifeless occasion, for it would be deprived of all the historical associations which have given it life and meaning for so many ages. We cannot improve on these observances, and we ought not to change them. Inspired by them and by the ideas they typify, Israel has remained faithful and firm to the ideals which were his peculiar heritage and will so remain to the end of time."

The Better Christian Conception.

THE association of specific events and helpful lessons with dates, periods, memories and surroundings, is an important and valuable part of human experience. God has ordained that great good may come to men, thus, in matters pertaining to religion and to spiritual unfolding—an important part of Sabbath observance springs from this law of association. The formal observance of Good Friday and Easter may be made prominent with but little good, (the writer has never thought it best to join in the observance of Good Friday, for reasons which are abundant, when Sabbath observance is considered). Easter Sabbath has double meaning to us, because of Christ's resurrection at the