

THE SABBATH RECORDER.

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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.

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.

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 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

close of the Sabbath, and the recognition of that day may be made fruitful for good. But the larger conception of Easter time, or better, of the Passover period, includes weeks rather than a single day. The lessons which appear in nature at this re-awakening of life in countless forms, can be studied and enforced as at no other time. Even the lessons from the Bible,—lessons of redemption, of right-living, of immortality and of heaven, become more vivid and abundant in meaning when the material world is crowded with suggestions and illustrations of the renewed and renewing life. When the Passover-Easter period is apprehended in this larger way, its recognition will become more, far more, than a matter of one or two special services. It will be the call of God to higher and holier living, to larger faith, to clearer vision, and more joyous confidence that.

"Life is ever Lord of death,
And Love can never lose its own."

The Pictures of the Season.

THE coming of spring-time begins anew that panorama of the seasons which brings more of vital interest and permanent value than we are likely to appreciate. There is a divine element in all natural forces and natural phenomena, which is so closely allied to religion, that the coming and going of the seasons ought to be one of our best and most efficient teachers. The element of utility as related to every-day life, and the element of beauty as it appears in countless ways in each of the seasons, combine to give lessons of value which we cannot study too carefully nor appreciate too highly. These pictures of the seasons ought to be seen out of doors, and much is lost if one is compelled to forego the pleasure and profit which are sure to come to the observant man, who appreciates how much the coming and going of the seasons may teach. Even the disagreeable features which appear at the points where one stage of the panorama passes into another, like the roughness of March, the heat of July, the storms of September and the rigors of winter, add beauty and value to the pictures. It is not an accident that the on-going of the seasons is typical of life, as a whole, and in each of its stages. The inspiration of spring-time finds full counterpart in the development of childhood and youth. The freshness and force, the vigor of bursting and unfolding life, that come with April and May, are another form of the picture, which the first fifteen years of every life paint. Earth, air and sky are full of unfolding life in the spring-time. Under favorable circumstances, and almost equally under unfavorable ones, life will assert itself. Yesterday, on a bit of mountainside where a week ago the fire swept away everything but the rocks and trees, we found a single bunch of flowers. Probably a bit of ice saved the roots from the fire, and now, true to itself, a dozen beautiful blossoms have unfolded, regardless of the blackened earth around and the naked branches above, where the buds have scarcely begun to swell. That bunch of flowers is an illustration of the fact that the best elements of our lives may be protected amid the fiercest temptations and sorrows. When the fires of these have passed, enough is yet left, which, under the divine blessing, may unfold into beauty of character, nobility of purpose and righteousness of living. One cannot go abroad in spring-time,—unless he is almost hopelessly dull and unobserving,—without being re-awakened on the better side of his nature, and inspired to new efforts to become such as he knows he

ought to be, before God. What we desire by these lines is to recall the attention of each reader to those things that are best and most beautiful in the coming and on-going of the seasons. We seek to do this that each reader may be better instructed and more keenly alive to the lessons that God writes out in the glories of spring-time, in the unfolding strength of summer, in the ripeness of autumn, and in the stimulating influence of pinching frost and winter storms. Study God through the seasons.

Prehistoric Religion.

THE student of Prehistoric times, whether among the nations of the Old World or the aboriginal tribes of the New, must be impressed with the fact that religion was one of the prominent, if not the most prominent, factor in producing traditions, monuments and other records by which we learn something of what prehistoric times were. It is well known that the religious element appears in the earliest and lowest phases of civilization. We are here interested in the fact that religion not only appears, but that its traces continue, so that what we know of the prehistoric period is largely through religious thought. It is both unhistoric and unscientific to ignore the influence of religion upon the development of life, in every stage of the life of our race. For example: the intimate relation between mythology, religion, sociology and archaeology are everywhere apparent. Religious faith appears in material records, mounds, monuments, inscriptions, etc., with great prominence. In architecture, ancient and modern, the religious element is so prominent that one may almost say that architecture, in all its highest phases, has been born of religious thought. They indicate what so many men are likely to ignore, but what all men must finally acknowledge, that the central and supreme tendency in all humanity tends toward some form of religious thought. All religion centers in the idea of a creator, and looks forward toward some form of future life. It is not too much to say that when Christianity claims to gather within itself the highest and most permanent interests of the human race, that claim is supported by the facts of history, including those comparatively dim, but not less important, records of what we call the Prehistoric period. Perhaps the average archaeologist pursues his study for scientific purposes mainly, or because of curiosity. But whether he is able to analyze it, or not, the chief source of interest in archaeology springs from the religious elements which appear in it, and woven through it, lead back into the dim shadows of the earliest periods.

NEARLY all our readers are familiar with horses and the harness with which they are dressed when required for service. We shall be glad if by some thought presented here, each may find suggestions bearing on religious and spiritual life, from this time forward, whenever he comes in contact with teams and their fixtures. There are two great necessities running through human affairs which apply to all forms of manual and mechanical labor, to all phases of civilization and society, and not least, to all religious and spiritual matters. The first great necessity is to secure action. This appears in connection with each individual life so far as it is independent from other lives, and equally in the relation of each life to the sum of lives by which each individual is surrounded, and with

which each is connected. The first great purpose of a harness is to transfer power from the team to a load or to machinery, for the purpose of accomplishing good results. The method of attachment must be definite, efficient, and so wisely arranged that power can be applied and utilized to the best possible advantage. The counterpart of this is found in the relation which each individual sustains to the church of Christ and the higher interests of the world. If the connection be uncertain, the method of attachment, imperfect and irregular, little good can result. Those members of the church of Christ who are most valuable are always well harnessed in. They are parts of the church, always in their place. They are not in the church to be saved, but to pull and build, to enlarge and strengthen, that the kingdom of Christ may be extended among men. Being thus harnessed they must be well broken in. A colt may be very active, but if untrained, he is worse than useless in a team. The horse who is always "kicking over the traces" is nearly valueless. An important feature of certain parts of a harness is to hold the team in check when necessity arises, and to guide it where it ought to go. The most efficient workers in the kingdom of Christ, like the most efficient teams on a farm, are quickly obedient to the touch of the reins, and the voice of the driver. The model team does what the driver requires, and does not attempt to go of its own free will when and whither it chooses. The apostle James makes some timely suggestions concerning bits and bridles. The next time you harness a team, or go driving, study theology as it appears in the harness and the team, learning thereby to submit yourself in the true spirit of obedience to the guidance of Christ, that the work you are called to do for Him in His name may be more effectually accomplished. Examine your purposes, day by day, that you may continue to be well harnessed into the work for which Christ has called you into His kingdom.

EVEN the careless observer must see that problems connected with the government of large cities are among the most intricate and serious questions of the present time.

New York, Philadelphia, Chicago, St. Louis, and many smaller cities, are struggling with great questions of reform, and the situation grows more difficult each year. The older cities of Europe have some similar problems; but age and experience have adjusted some features which are unavoidable in a country as young as our own. The city of Toronto, Canada, is supposed to have attained freedom from certain of these problems more nearly and more successfully than any city in the United States. It is claimed by some that the city of Washington, which is governed by direct action of Congress, has less difficulties than other cities, and that some of the most serious elements of corruption which are prominent in New York and Philadelphia cannot arise in the national capital. A broad view of the situation at the present time indicates that the inhabitants of our larger cities know so little of each other, and are so absorbed in other interests than those of municipal government, that the elective system by popular vote is likely to be, comparatively, a failure in the government of such cities. There is a tendency in certain quarters to look toward outside authority, as in the case of Washington, as the cure for many of the corrupt features that now appear. On the other

hand, the demand for self government without any interference, especially through state legislatures, is vigorously urged. The questions involved are large, and their cure is not the work of a moment, nor can the problems be pushed aside as though they would cure themselves. One thing is certain, that the problems connected with municipal government, the world over, must engage the attention of thoughtful men and reformers, for a long time to come. As a matter of history, the elective system as it appears in cities, has come down from the Middle Ages, when cities were much smaller than now, and when society was emerging from the old feudal system. One thing is clear, namely, that the important executive officers in the great cities should be men of special fitness through training and characteristics, and because of their high character. Their tenure of office should be much longer than at the present time, whether they come into office through popular vote or by appointment. It is a question worthy of consideration whether this principle must not be extended also to our state government as well, even to the American Congress, and to the office of the president of the nation. Social and political corruption thrive most where great crowds are gathered, and where men of all classes have the elective franchise. Difficult as the problems are, under the great experiment at self-government, which our republic involves, it remains true that many men are unfit to take part in the election of their rulers. The ease with which the ignorant, especially foreigners, are manipulated in the interests of crime and bad government, is a prominent feature of all these municipal problems. Equally prominent is that other fact that the most capable men, and those of the highest character, either because they are overwhelmed with other affairs, or because they shrink from the difficult problems involved in city government, leave municipal interests to the hands of those professional politicians whose great aim is personal advantage and not the good of the commonwealth. We venture the suggestion that permanent good will be attained by making the tenure of important executive offices much longer than it is at the present time, and that some form of restricting the popular elective franchise must come, before great cities are purified.

The Growth of Forests.

THE National Forestry Congress, at its late session in Washington, brought out some startling statistics concerning the depletion of the timber supply in the United States. It is well known that the single item of ties for railroads is one of great and growing importance. Ten per cent. of these ties must be replaced annually, at the expense of many millions of dollars. The destruction of timber in the mountain regions of the East, as well as in the West, has brought a train of disasters to agricultural interests and to other large and general interests, which are now clearly marked. The replanting of forest growing sections and the preservation of natural forests which are not yet destroyed, is, therefore, a pressing duty. Doubtless the cultivation of forests, especially of those trees which are peculiarly fitted for use as railroad ties, will become an important feature for the consideration of the national government, at no late day. The Department of Agriculture, which has done so much in many ways for the farmers of the nation, is called upon to extend its interests, its investigations,

and its fostering care to the realm of forestry, much more than has yet been done. It is impossible to interfere with the order of nature, beyond a certain point, without serious and lasting injury. This is as true of trees as of souls. Ignorance, greed and carelessness often lead a long way toward evil results, before those who ought to be most interested are conscious that evil is being done. Such has been the case in the matter of forestry; now that the evil results are partially understood, there is hope that steps will be hastened toward checking the destructive process and repairing the evil already done. Forests, like men, can not be grown in a moment. It is the work of centuries, rather than of days, and as the higher types of manhood come all too slowly, so the better results in forestry will seem to lag, in view of the pressing demands, and the evil already done. The old allegory which taught the value of right influences in childhood, under the story of the man who leased a certain piece of land for a single crop and then planted it to acorns, has double meaning, whether from the point of morals and religion, or of agriculture, irrigation, and forestry.

Temperance Reform by Local Option.

FROM the best information we can gather, it appears that the state of Illinois has the largest number of towns and cities in which the sale of liquor is prohibited by local option, there being 650 such towns and cities in that state. Michigan and Minnesota each have about 400 such towns and cities. In the state of New Jersey, 200 towns and cities prohibit the sale of liquor under the same system. A study of the whole field, so far as local option is concerned, shows that it has succeeded in rural and thinly peopled districts and in small towns. Except for certain suburban districts, where there is an effective "safety valve," in the shape of neighboring facilities for the purchase of drink, it is broadly true to say that local veto in America has only been found operative outside the larger towns. Local option is applied more or less in thirty-eight states, and as a whole it seems to be producing as good results as any other system which has been attempted.

The Anti-Saloon League.

PROBABLY the work of the Anti-Saloon League, including the Lincoln League, is now doing more to educate and elevate the public opinion, in general, concerning temperance reform than any other method which is in vogue. The friends of that movement claim that "the marvelous growth of the Anti-Saloon League is due to the sane and practical basis of its constituency and methods. It was foreseen at the outset that a real confederacy of the churches for temperance work would require the elimination of all partisanship from its system. Political results must indeed be reached, but it was believed that this could be done without antagonizing the party alliance of any voter, so the League proposed to enlist the members of all political parties, as well as of all religious denominations, and its victories attest the wisdom of its original constitution. In this way, in Ohio, during the past nine years, eighty-seven different men have been defeated upon their record, either for re-nomination or re-election. More than twice that number have been assisted by the League and thus saved unharmed when they were op-

posed by the liquor dealers because of their record in favor of reasonable measures to protect communities against the evils of the liquor traffic."

The Gothenberg System.

THE Gothenberg System has brought success in favor of temperance in Europe, so far as we can judge, greater than any other method that has been tried. Whether it can be transferred to America with similar success is doubtful. There is, however, a tendency on the part of temperance men to unite various features of that system with methods now in vogue in this country. It is declared that as a result of temperance habits secured under that system, the wages of unskilled laborers have increased eight or nine per cent. since its adoption in 1865. To help our readers to understand that system, we append the following statement of the advantages which are claimed for it:

1. Alone, of all the systems that have been adopted, it secures a divorce between politics and the drink traffic. Drink selling, once divorced from politics, can no longer serve as an instrument of corruption, and one of the greatest obstacles to social reform is thus overcome.
2. When no political party is fettered by trade support, and the vested interests now associated with it are destroyed, a large body of temperance sentiment is set free, and the way made easy for progressive temperance reforms.
3. A trade universally recognized as dangerous is taken out of the hands of the private dealer, who naturally seeks to extend it, and is brought under effective restriction and control.
4. This restriction, being locally applied under local representative authority, keeps pace with the temperance sentiment of the locality. The end sought is the reformation of popular habits, and it is reached by a series of evolutionary stages, each of which finds its sanction in advancing public sentiment.
5. If, as seems clear, prohibition is at present impossible in large towns, the controlling system provides what is incomparably the least harmful safety-valve. In Scandinavian towns there is no club difficulty, and no driving the traffic below the surface.
6. The number of licensed houses can be reduced to the lowest limits which public opinion will support, while the difficulty that exists under private ownership in singling out any particular house to be closed, is avoided.
7. Sales on credit and all the adventitious attractions of the public house are done away with.
8. Gambling and all immoral accessories of the public house are abolished.
9. By-laws for the regulation of the trade can be readily enforced and quickly adapted to the special needs of the locality.
10. The controlling system secures for the community the vast monopoly profits which now go to those interested in the trade, and makes it possible to use them for the establishment of adequate counteracting agencies.
11. The system enlists the active co-operation of good citizens, and is responsive to an enlightened public opinion.

ANIMATED INTERROGATION POINTS.

The Lewis Institute Bulletin for April, 1905, contains an editorial of unusual value to educa-

tors, on the teaching of "Elementary Science." We subjoin two paragraphs from it, which parents and teachers will appreciate:

"Any parent who has associated much with his children must have noticed that a boy of fourteen is a sort of living question mark. There is nothing that he does not wish to know about. He asks questions that would floor a Newton or an Edison, and expects his parents to be informed as to the latest census of human beings on the planet Mars. Space, stars, sun, moon, clouds, wind, temperature, the contents of the sea, volcanoes and coral islands, flowers, trees, animals—everything in heaven above and in the earth beneath, and in the waters under the earth is the object of a boy's curiosity. But when he asks a question he wants an answer. He loses interest at once if you give him a mathematical formula, and tell him to work out his answer. An answer he must have, though it be vague, brief or visionary.

"What else can we expect of a human being born into a world of riddles? He has not yet settled down to the grindstone by which he must earn his daily bread. When he is placed at the grindstone he may not look up often or worry much about the true nature of the world. It is a bad thing for him to be put too early at the grindstone. To lose one's interest in nature is to lose half one's humanity, and become like a contented beast. What is almost as bad, is to choose the first grindstone that presents itself, though it may be a very small and unremunerative one. A boy must get a broad view of science, no matter how elementary, before he is in a position to decide what he really wants to do for a life work."

SUMMARY OF NEWS.

No essential change appears to have taken place in the Russian Japanese war in Manchuria during the week past. It seems, however, that the movement of the Japanese eastward with a view of cutting the railroads between Vladivostok and Harbin, is going forward, and there are indications that it may have been in part accomplished by this time. Beyond that, slight skirmishes in various places are all that appear to have taken place during the week. The situation at sea is very largely covered with the fog of mystery. Probably many of the reports of the Russians, sent out by themselves, are meant to be misleading. It seems clear, however, that the Russian fleet is resting and taking on supplies at Kamranh Bay in French China, about two hundred miles north of Saigon. It is said that Japan has entered strong protest against such favoritism on the part of France. Meanwhile Japan keeps the world in ignorance of the position of its navy, and gives no hint as to when or where it will give battle to the Russians. All probabilities indicate that the Japanese fleet will not give battle except within its own waters and near some important base of supply. The probabilities of the situation at present indicate that final results will not be favorable to Russia. Should it be settled that France permits too great infringement of the laws of neutrality, England will probably come to the support of Japan. We think, however, that France is too wise to allow her favors in behalf of Russia to go thus far. The general situation is that the Russian fleet, even if it becomes refitted at Kamranh Bay, must then fight its way to Vladivostok through narrow channels and under great disadvantages. It is already

announced that the straits of Tsugaya, the natural passage to Vladivostok from the Pacific coast, have been mined. The narrowness of the passage would make it doubly hazardous for the Russian ships, even without mining. This situation would compel the Russians to attempt an entrance into the Sea of Japan and thence to Vladivostok through the straits of Korea. These straits, being already under the control of the Japanese, and in close proximity to the various important bases for supply, would give the Japanese immense advantages. From its present position in the Sea of China, the Russian fleet going northward must pass between our possessions in the Philippines and Formosa, in order to reach Japanese waters. Formosa, being Japanese territory, is probably already well supplied with naval vessels lying in wait for the Russians. Seen from every standpoint, the position of the Russian fleet involves many difficulties. All that can be said by way of actual news at the present time is that, at the best, the difficulties before the Russian fleet, already mentioned, are augmented by the fact that the position and intentions of the Japanese are not yet known. The world must, therefore, wait for such developments as the next few days or weeks may bring to the front.

Meantime American vessels are guarding the neutral zone in and about the Philippines, and sufficient naval force from England is prepared to give equal protection to those points in China which the British control. Taken all in all, the situation at the close of the week is full of unknown factors upon which hang very great results, as to the future of the contest between Russia and Japan. The interest is, therefore, intense while the situation compels the world to await results with increasing anxiety.

Mrs. Hannah L. Nelson of New Market, N. J., died on April 17, after an illness of two days, at the age of seventy-five. She has been brought into special prominence during the last two or three years, as the mother of Mrs. Charles L. Fair, wife of the millionaire, who with her husband was killed in an automobile accident in France some months ago. Mrs. Nelson is supposed to have received about one-half million dollars from the estate of her daughter, which was settled by compromise.

The consumption of tea, coffee, and alcoholic beverages in the principal countries of the world is presented in a table just prepared by the Department of Commerce and Labor, through its Bureau of Statistics. The figures show that the United Kingdom is first in the consumption of tea; the United States, first in the consumption of coffee; Germany, first in the consumption of beer; Russia, first in the consumption of whiskey and other distilled spirits; and France, first in the consumption of wines. Statistics are presented relative to the United States, the United Kingdom, France, Germany, Russia, Spain, Italy, Austria-Hungary, Portugal, Chili, and Argentina. It appears in the countries just named that 510 million pounds of tea were consumed during 1904. One hundred and nine million pounds were consumed in the United States. Two and one-quarter billion pounds of coffee were consumed in the world during the same year, 961 million pounds being the amount used in the United States. The consumption of beer in the countries named was 5,753 million gallons. Of this the United States consumed 1,494 million.

For many years past, efforts have been made to find the grave of John Paul Jones, a naval hero of Revolutionary times. He was buried in Paris, and for many years past the exact location of his burial place has been unknown. The ambassadors of the United States to France have made continued search, which has been rewarded with success at last. Jones was a great, though somewhat eccentric, commander. He has been much misunderstood and often misrepresented by those who have written concerning him. His bravery partook of recklessness, but it was a form of recklessness which brought success. At this distance from the time of action, his name is likely to take place along side those of Washington, Hamilton, Greene and others, who were the strongest and most successful leaders in that great struggle for national life.

The news from President Roosevelt, up to date, indicates that the region where he is hunting, has been heavily covered with snow, and only one large black bear is reported to have been brought down by him, during the week past. He evidently is securing rest, recreation and fresh air, with plenty of coolness thrown in.

With the approach of summer, the question of games on Sunday, especially in places adjacent to great cities, is coming to the front again. On Sunday, April 16, Rev. Henry R. Rose, pastor of the Church of the Redeemer, Newark, N. J., preached a sermon in which he strongly favored the playing of baseball games on Sunday. His argument was that the masses of men and boys, having little or no time for out-door life during the week, ought to have opportunity for healthful exercise and recreation on Sunday. Thousands of those, he said, who attend those games are Catholics, who have no church service in the afternoon, while thousands more are Hebrews, who have kept the Sabbath, and the majority of whom are not permitted to work on Sunday. Under such circumstances, Mr. Rose argues that it is physically and morally better for such people to be engaged in healthful games, "without rowdiness," rather than to be left to roam about the cities, or even in the country, on Sunday, in an aimless way. The views presented by Mr. Rose seem to be gaining ground in many sections, and similar thoughts are expressed by men who see no other problem, which surrounds the Sunday question. The fact is, that problems connected with Sunday observance now involve many other questions beside that of church attendance, and the religious observance of the day.

The heart of Africa has lately witnessed an historic achievement in railroad building. Within the last two or three weeks a railroad bridge was completed across the Zambezi just below the Falls of Victoria. In accomplishing this, great efforts have been made to leave the natural scenery around and below the falls undisturbed. It is probable that the Falls of Victoria will become very famous, if not the most famous, of any in the world. The care with which the authorities having the matter in charge are protecting that notable piece of natural scenery in the heart of Africa is in strong contrast with the efforts to destroy our own great and beautiful falls at Niagara. It will be well if such vandalism as has already injured the Palisades of the Hudson and other attractive specimens of natural scenery in the east of

the United States, shall be forbidden in our great West, as well as in the heart of the Great Dark Continent.

Rev. Dr. George Rainesford, whose work in St. George church, New York, for many years past, has led all other institutional churches in bringing religion and civilization to the slums, has been broken in health and driven from home for some time past. The late rumors have indicated the continued failing of his health with the possibility that he can never resume his work. This situation is denied by the officers of his church, among whom are some of the strongest men in the city of New York. They declare that he is likely to recover fully, and return to his work within the next year. He has been at St. George for more than twenty years.

The National Congress of the Daughters of the American Revolution has taken place in Washington during the past week. As has been the case in other years, great interest was developed concerning the presidency of that organization. After a deeply interesting session on April 19, the balloting for president took place, and on the next day it was announced that Mrs. Donald McLean was the successful candidate.

An important decision, rendered on Monday, April 17, by the United States Supreme Court, declaring a law of the state of New York, which limits the hours of work in bakeries to ten hours a day, and sixty hours in a week, to be unconstitutional, is more sweeping in its results than any legislation or court decision hitherto uttered. Probably the case may be opened for re-argument, since there were dissenting opinions among the judges, although the majority agreed in pronouncing the decision. Our readers will have more than usual interest in this decision, since it has been evident for several years past that legislation, concerning the number of hours during which labor may be performed on any day, has close connection with the whole matter of Sunday legislation. We do not hesitate to prophesy that the time will come, with comparative speed, when the right to forbid labor on any day in the week, by law, will be challenged generally, and will finally be set aside.

SAVING BY GIVING AWAY.

The man who sows a bushel of wheat that he may later reap many bushels is not considered out of the ordinary. He is only an example of what the world expects. It does not look for a wheat crop unless there is also wheat seed. So universal is this that the man who might expect to reap a crop without having sowed the seed would be the man worthy of attention.

But when we come to some fields other than those of wheat we need to be reminded, and reminded frequently, of the rule. Some person has said that an education can be retained only as it is given away. Of course, an education, thoroughly obtained and assimilated, can never be given away in the sense that it is removed from its possessor, but it can be made of service only as it is used to assist others in obtaining similar training. What is an education, any way? Why, it is nothing more than a mental training. In the process of training many facts and a wide range of knowledge are covered, but that which adheres is chiefly the training which enables one to apply the knowledge in an effective way. Hence, if an education is to be retained, or if it is to be maintained in a helpful way, it must be made of use to others. And in

making it of such use, it is truly given away.

Most of the material things which are worth having are obtained and retained in the same way. The man who seeks an education from a purely selfish motive has very little conception of what an education truly is. It may give him an increase of personal satisfaction, but it will not give him full measure save as he uses it for the benefit of someone else. That is the secret of a useful life, and of a useful education likewise. It is in the giving away process that the most is held.—*Western Sun.*

SOUTH-EASTERN ASSOCIATION.

The following program has been arranged for the coming session of this Association, which meets with the Lost Creek Church, May 18-21:

- FIFTH-DAY—MORNING SESSION.
- 10.00. Song Service, O. W. Davis.
Report of Executive Committee.
- 10.20. Address by Moderator, O. Austin Bond.
- 10.40. Introductory Sermon, Rev. E. A. Witter.
- 11.20. Devotional Services.
- 11.30. Appointment of Standing Committees.
- 11.40. Communications from churches.
- 12.00. Adjournment.
- AFTERNOON SESSION.
- 2.00. Communications from churches completed.
Communications from Sister Associations.
Report of Delegate to Sister Associations, Roy F. Randolph.
- 3.00. Sabbath School Hour, S. Orestes Bond.
- EVENING SESSION.
- 8.00. Address by the Delegate from the Central Association, Miss Ethel Haven.
- SIXTH-DAY—MORNING SESSION.
- 9.45. Devotional Services, Clyde Ehret.
- 10.00. Young People's Hour, Rev. H. C. Van Horn.
- 11.00. Sermon by the Delegate from the North-Western Association, Rev. G. W. Burdick.
- AFTERNOON SESSION.
- 2.00. Praise Service, Rev. E. A. Witter.
- 2.15. Educational Hour, Pres. T. L. Gardiner.
- 3.15. Woman's Hour, Mrs. G. H. Trainer.
- EVENING SESSION.
- 7.45. Prayer and Conference meeting conducted by Deacon L. B. Davis.
- SABBATH-DAY—MORNING SESSION.
- 10.00. Sermon by Delegate from Eastern Association, Rev. E. H. Socwell.
- 11.00. Sabbath School conducted by Supt. of the Lost Creek Sabbath School, J. E. Van Horn.
- AFTERNOON SESSION.
- 2.00. Praise Service.
- 2.15. Missionary Society's Hour, conducted by Rev. Oscar U. Whitford, Corresponding Secretary of the Seventh-day Baptist Missionary Society.
- 3.15. Tract Society's Hour, conducted by Rev. Abram Herbert Lewis, Corresponding Secretary of the American Sabbath Tract Society.
- EVENING SESSION.
- 7.45. Devotional Service.
- 8.00. Paper, Systematic Benevolence, Moses H. Van Horn.
- 8.20. Open Parliament.
- FIRST-DAY—MORNING SESSION.
- 9.45. Praise Service.
- 10.00. Report of Committees and Miscellaneous business.
- 11.00. Sermon by Delegate from the Western Association, Rev. S. H. Babcock.
- AFTERNOON SESSION.
- 2.00. Praise Service.
- 2.15. Sermon by Pres. Theodore L. Gardiner.
Unfinished Business.
- O. A. BOND, Moderator.

MALETA DAVIS, Secretary.

Happy living, dying,
Thou shalt prove
How He changes never,
How He loves forever,
Friend above.

It is every man's duty to be wisely industrious, generously economical, trustfully careful for the future, scrupulously honest.

Popular Science.

BY H. H. BAKER

SCIENCE WILL PREVAIL.

The Watertown (N. Y.) *Standard* on Monday, April 17, stated that Dr. Alfred Goss of Adams, had worked out a treatment for tuberculosis that promises a possibility of yet putting an end to that terrible disease.

Dr. Goss has succeeded in introducing, by means of static electricity, a germicide that will not affect the albumen of the blood, and has been proved to kill the tubercle bacilli in lung tissues. The germicide decomposes under the action of electricity, and the atoms of the resultant gas, combining with the electrons, pass on into the tissues.

Result, so far—Dr. Goss has treated forty-four cases, of which thirty-two have been cured.

ANOTHER WONDERFUL CAVE.

A wonderful subterranean cavern has lately been discovered in British Columbia, which it is believed will become more extensive, and will out-rival the world-renowned Mammoth cave of Kentucky.

This cave is located about 120 miles north of the international boundary from the State of Washington, west of the Selkirk range of mountains, and is within two miles of the Pacific Railway, in the Canadian North-West.

It is found near Ravelstoke, in a section of country which was thought to have been thoroughly understood, and explored by the people living in that vicinity.

The rock formation in this section is blue limestone, which abounds in nearly all cases where caves are found. This cavern has been explored for two miles. It is a half mile in width, and in some places a depth of two thousand feet or more has been attained.

The cave is studded with great numbers of stalactites, many of them colored, ranging from pure white to pink, red, brown, and purple, which hang, icicle-like, in clusters from the roof and sides. There are also many beautiful colored columns, some as large as six inches in diameter, that reach from floor to the ceiling, and are of remarkable beauty.

Evidence has been found in old stone weapons, tools, bones, etc., that the cave was known to an old race of Indians of an early date, as the cave was unknown to the Indians at this time. In one of the apartments have been found the bodies of two human beings, the outlines of which were perfectly discernable, though now they resembled dried leather.

On the route through the cave, at one place when far down in the depths, were heard waters rushing, as being large in volume, but the source from whence they came or their outlet is yet unknown. It is thought to be in some way connected with the Columbia River, which flows past about two miles distant.

The cave was discovered by a party prospecting for coal, and so far it has been explored by a party of Canadian engineers, who have made measurements. An exploration party is now being formed to go systematically to work and explore it to the fullest extent and give details of what may turn out for the present, to be one of the greatest cave wonders of the world. However, we suspect that between this cave and the sea level canal beneath the "Rockies" there are quite a number of remarkable caverns made when the "mountains were brought forth," and more caves may yet be found.

Missions.

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

FROM THE FIELDS.

HAMMOND, LA.—REV. A. P. ASHURST.

I promised to tell you something about the union revival effort in Hammond. The conditions in Hammond are peculiar. It is a tourist town, those having permanent homes here, being from almost all states of the Union. So we have nine religious organizations that have churches here, besides, as at the present time, a squad of the Salvation Army, a lieutenant and his helpers preaching on the street. The Adventists have a force here, and are preaching in a tent, both day and night, their peculiar views of prophecy and its fulfillment. I think if Paul, or one like him, should visit our town, he would say to us, "I perceive you are very religious." He might tell many of us, if he could know the real truth of the matter, about the "God whom we ignorantly worship." There is one very hopeful view of the situation and that is that the pastors realize the difficulties which confront us.

Six churches observed the week of prayer from Jan. 1 to 8. From that time until now, April 10, four churches have been united in a kind of federation, and have been holding preaching and prayer services, alternating from one church to another. Part of the time these services were held every evening at one of the churches, with cottage prayer meetings in the afternoon in several places at the same hour. At present we have our union prayer meeting each week, and each first Sunday evening a union preaching service.

We are confident that much good has been done. First, there is a fraternal fellowship binding us in one common cause against sin and for the upbuilding of the cause of Christ in our community. There is brotherly feeling among us, which makes us one in Christ, and there is a community of interests in the salvation of souls. We believe in the old aggressive evangelism and the "still small voice," as opposed to the tornado, the fire and the earthquakes. Whatever else we believe in, we believe in Jesus Christ, that He is the Son of God, that He is God manifest in the flesh. We believe also in common, that His Spirit must be incarnated in us if we may truly represent Him in the world, that all power is given unto Him. We believe "that the word of God that goeth out of His mouth, it shall not return unto Him void, but it shall accomplish that which He shall please in the thing whereto He sent it."

The word of God being purposeful and that purpose being fruitfulness, we cannot be barren or unfruitful in religious work when Christ, the word of God and the Holy Spirit, are leaned upon. It shall not return void, for "no word of God is void." God is the power behind it, and this power has been given unto Christ, and Christ has authorized us to preach the Gospel. "It shall be accomplished, the purpose which He pleases." It for this we labor and wait. We humbly wait. "Run not before him, whatever betide." We are reminded by Hebrew scholars that the words quoted from Isaiah, "it shall prosper," "it shall accomplish," mean to push forward, and it is prosperous by selection. "That which I please, that whereto I sent it." "It is full of purpose; it is full of power; it accomplishes the purpose by reason of the power."

We have fixed no time for the blessing to come; we are waiting, like those in the upper chamber, for God's time. We are trying to feed

the flock over which we have been made overseers, not upon mind but by every word that proceedeth out of the mouth of God, by bread, even the Bread of Life. Our hope is that this bread will be eaten, appropriated by faith, so as to give life to those who receive it. "For as many as receive him, to them gave he the right to become the sons of God."

PETITCODIAC, CANADA.—REV. GEORGE SEELEY.

For some time I have been thinking of dropping you a few lines. It is just beginning to spring-like the last few days. The winter is past—a most severe one in all respects. Railroads in all directions have been blocked, and highways made almost impassable. Now the frost is coming out and plenty of mud is the result. People are dying, and doctors find plenty of work. We are glad to see the spring-time again, and are looking forward to the beautiful Canadian summer, the singing of the birds, the opening of leaves and flowers and the lovely sunshine. Later on, the beautiful sunshine of eternal summer will come, and the cold, dreary winter of this stormy world will end forever, and the eternal Sabbath, in the City of God, will be ushered in, and we hope to join with the worshipping throng around the throne of God and the Lamb.

But we must work while the day of time lasts, and while we are here in the body. A special task appears to be given to us Seventh-day Baptists, which no other people can do. We have a great work, involving a great responsibility. I rejoice that so many of our brethren and fellow-workers are expressing their views on Aggressive Sabbath Reform work in a decided, manly and devout Christian manner. Would it not be well to keep up this crusade, till all are heard from, from every point of the compass, and then all join in one mighty effort in writing, speaking, preaching, and praying, ascribing all the glory and praise to Jehovah, Lord of the Sabbath. I am sure a great blessing would follow. We are reading THE SABBATH RECORDER with a new interest since the work began, so much interest, learning, enthusiasm and religious power being thrown into the work from the "venerable" Editor down. Even other departments of the work are catching the fervor and spiritual uplift. THE SABBATH RECORDER of March 13 is all aflame on every topic. Those articles on the Missionary page, on Young People's Work and on the China Mission were full of the heavenly fire. I had about all I could hold in reading Bro. C. S. Sayre's article. Those pens must have been dipped deeply in the love of Jesus, the Son of God and Saviour of the world. My wife said to me, "What is the matter with THE RECORDER?" The reply is, "It grows better and better all the time." Will not all this culminate in a great wide-spread revival of the Lord's work among men, as in the days referred to in 1843, "When the Seventh-day Baptists were filled with the Spirit of Missions," which is the spirit of God. Will not 1843 be repeated? It will come if the same means are used in dependence upon the spirit of God, and this comes in answer to the power of prevailing prayer among all the people in our churches.

Although this has been by far the most severe winter in seventy years, travel in most places being impossible, yet I have not been idle. I have written many letters to parties interested in our work, and have been getting ready for a large out-put of our literature, when the tracts shall arrive from Plainfield.

BOAZ, MO.—REV. L. F. SKAGGS.

Have nothing unusual to report for the past quarter. Have kept our usual appointments. Attendance at the meetings has been better than usual. The Spirit's presence and power have been quite manifest at several of our appointments. The past winter was the coldest we ever saw in Southwestern Missouri. We finished planting our corn March 31, and are having a very early spring. Our peach trees are all killed. Prospects for apples are good. Wheat is looking very sorry.

We are made sad to read of the death of Brother L. R. Swinney. We never had the pleasure of his acquaintance, but feel we have lost one of our best and most consecrated ministers. Our old ministers are dropping out of the ranks. Pray that we may be faithful and ready when the summons shall come for us to depart.

CUMBERLAND CHURCH, N. C.—REV. D. N. NEWTON.

We are having an early spring, and have had especially fine weather for a week or more, and today are receiving refreshing showers of rain from the Giver of all that is good and perfect. If we were as unremitting in serving him as he is in bestowing his blessings, we should always be blessed. I preached four times during the quarter, to congregations of from four to nine. The attendance at our services is small. Some are sick, others are detained in looking after the sick, and still others are decrepit and aged.

By way of correcting a mistake that occurred in one of the Minutes of the General Conference, I will say that the Cumberland church never, at any time, numbered more than twenty-one members. The records of the church are not at hand, but I think I am correct. Eight forsook the Sabbath, one was excluded for inebriety, four died in full and regular standing, and our church roll now carries twenty members. Besides the regular service, held monthly at the meeting house, Eld. R. Newton preaches once a month at the Howard school house.

TIRED.

E. H. S.

Tired, ah yes, so tired dear,
Life's journey is almost o'er;
The day is past, the eve is here,
I'll soon sleep to wake no more.
My soul is at peace; I'll soon be at home,
With loved ones gone on before—
In that blest land forever to roam,
With Jesus forevermore.

Tired to-night, in a weary land,
But I soon shall forever rest;
I soon shall reach the golden strand,
And be forever blest.
With cares o'ercome and trials past,
I'll rest with my Saviour dear;
I'll fall at his feet and praise him at last,
With no sorrow nor falling tear.

Tired, ah yes, the gloom is past,
The light now shines on my way;
I'm passing away, my breath comes fast,
As I near the eternal day.
Good-night, my day of life is done,
And I am almost home;
Temptation's past, rest is begun,
For Jesus now bids me come.

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.

Woman's Work.

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

GOD'S VOICE.

M. B. CLARKE.

Who is it, says to the wondering bird
That waits 'neath a southern sky,
"Return, return to your native haunts,
For the nesting time is nigh!"

Who is it, whispers to bud and leaf,
With the touch of the April rain,
"Awake, oh, sleepers, arise and dress,
For summer is coming again?"

Who is it says to the frost-bound earth,
"Put on your mantle of green,
'Tis time for the farmer to sow his seed,
And the tender blade be seen?"

The earth is the Lord's—his voice alone,
And his pure, life-giving breath,
Created all things, and still have power,
To arouse from the winter's death.

He never slumbers, He never sleeps,
He does not forget to call.
And without his notice, without his will,
Not even a sparrow may fall.

Mrs. M. G. TOWNSEND writes on April 14, I have been in Janesville ten days now, and expect to remain over another Sabbath helping and encouraging our dear faithful ones, as they hold up the truth of Seventh-day Sabbath. I go next week to Madison, to our lone Sabbath-keepers there. I am very happy in my work and am realizing that He who has promised to be a husband to the widow, and a father to the fatherless is constantly making good His promises."

REPORT OF WESTERLY SOCIETY.

The Woman's Aid Society of the Seventh-day Baptist Church of Westerly held its annual meeting Tuesday, April 11. The following officers were elected for the ensuing year:

President—Mrs. Orson C. Rogers.
First Vice-President—Mrs. James C. Hemp-hill.
Second Vice-President—Mrs. Howard Barber.

Third Vice-President—Mrs. Wm. Browning.
Fourth Vice-President—Mrs. Wm. Healy.
Secretary—Mrs. Edith Burk.
Treasurer—Mrs. Chas. H. Stanton.
Collector—Dr. Anne L. Waite.

Directresses—Mrs. Annie Burdick, Mrs. Everett E. Whipple, Mrs. James Aldrich, Mrs. J. Irving Maxson, Mrs. Wm. B. Livingstone, Mrs. Abert Whitford.
Auditors—Mrs. J. Irving Maxson, Mrs. Clarence C. Maxson.

The meetings during the year have been well attended, and with much interest. Death has claimed two of our members. Four new ones have been added. There have been several entertainments, mostly of a musical character, after which supper was served. Six barrels of clothing and a number of boxes of literature have been sent away. At our last meeting it was voted to give the Trustees of the Church \$200 towards repairs. The Treasurer gave a statement of accounts for the past ten years as follows: Receipts, \$3,614.58; paid for benevolent work, etc., \$3,600.89.

Mrs. EDITH BURK, Secretary.

INDUSTRIAL DEVELOPMENT IN WEST AFRICA.

That the natives of West Central Africa are capable of attaining a high degree of proficiency in the art of wood and metal working, no one will doubt after examining some of the articles made in that part of the country. Woodenware articles in common use, in the interior, are not many. They consist chiefly of drums, in various kinds, shapes and sizes, often neatly burned and carved; rough kneading troughs for pounding food; a common wooden bowl used alike for serving food, working in the garden, bailing small streams dry so as to catch a few fish, and various other purposes; walking-sticks, generally made of ebony and often very neatly carved; and ebony hairpins, also nicely carved. As for furniture, the only piece in the house is the bed, made of bamboo slats placed closely together so as to form a corrugated surface, being supported by four blocks and a cross-stick at either end about six inches above the ground; on top are two more cross-sticks which form a pillow for the feet as well as for the head.

Very little woodwork is employed in native architecture, houses being built on the ground, with bark walls and thatch roof in the simplest manner. They have no windows, and a slab of bark forms the door, which is generally an opening 2x3 feet and a foot and a half from the ground.

African articles of metal work are perhaps of more interest. There are the axes, odd-looking things and not to be compared with American axes. But they are well made, the blade, which has a bit of about two inches, is well tempered and firmly set into a handle with an end heavy enough to give the required strength and weight. This axe is often used for cutting hardwood trees two or three feet in diameter. Hoes are used by the women for their gardens. They are made with a small blade secured to a short crook handle, and are used with one hand. A woman bends at right angles from the waist, all the time she is at work. Knives, spears and other weapons of warfare are also made, and many of them are really fine pieces of work, showing no little skill as well as ability in design. Brass collars and other objects of personal adornment are also made by the native blacksmiths.

Many of these articles, both wood and metal, are really wonderful pieces of work when one considers the very crude tools with which they are made.

Our missionary question is, how are we to develop these and other industries? and people at home ask, what is being done?

The African is not slow to see the superiority of foreign articles. As a result almost every native manufacturer is being replaced by European or American goods. Tin basin is taking the place of wooden bowl; the native will use nothing but the American axe after he has handled one, and American hoes are in demand.

Now this is a good thing for the people, but does it develop industry? The African is a great imitator, and readily takes to new ways. After being about our mission stations a short time, seeing our buildings, our way of living, and methods of work, he builds better houses, makes better roads, wears better clothes. He spends more time in improving his surroundings and making things more comfortable than he did before, by which he learns that it is to his advantage to be industrious. The best way to cultivate industry is to begin as we do with the school-

boys, requiring each to work a portion of the day for his support. Thus they acquire the habit of working, something they are not accustomed to. Besides this, we should have regular industrial schools. Perhaps the leading branch should be carpentry, as there is a greater demand now, and probably always will be, for common doors, windows, chairs, tables, boxes, and for regular carpentry work, than for anything else. Such articles are not likely to be imported.

By teaching the boys the use of tools, their own condition will be improved, but it will be a long day before they will manufacture articles that will be of any commercial value. Our aim is to teach the people that which will give them better homes, make them more industrious, and lead them into a more useful Christian way of living. It seems worth while to teach them how to make the most of the material they have at hand, and to give them the opportunity of securing suitable tools.

I am glad to say that something is being done at all of our stations in the line of industrial training, though there is but one Industrial School.—*Woman's Work.*

CAMPHOR'S NUMEROUS USES.

Camphor is used in medicine, both outwardly and inwardly, sometimes as a temporary stimulant and sometimes as a sedative. Everybody has heard of the use of camphor drops for persons liable to fainting fits. It is frequently employed in gout and rheumatism. In small doses it acts as an anodyne and antispasmodic, but in large doses it is an irritant poison. The alcoholic solution and the liniments in which it is the chief ingredient are much used for external applications, for sprains and bruises, chilblains, and even for incipient paralysis. The employment of camphor as a medicine in England is not very old; it was used in Germany before it became known in England, and in medical books of the last century it was called "camphire." All kinds of healing properties were ascribed, both by English and foreign doctors, to the drug, of the importation of which from Japan the Dutch had the monopoly. Camphor was said to be a powerful antiseptic, to be a cure for hypochondriasis, and to be useful in case of epilepsy.

It was administered mixed with vinegar, or rubbed up with a mucilage of gum arabic, or combined with a certain quantity of sweet almonds. There cannot be any doubt that camphor has many medicinal uses, and could be ill spared from the pharmacopœia, but there is some consolation to be found in the fact that it is possible to prepare artificial camphor by the mutual action of hydrochloride acid gas and oil of turpentine, which produces a white substance possessing a camphorlike odor and which is soluble in alcohol. Since the war the imports of the odorous drug have fallen off to a prodigious extent. It is not only, however, on Japan that we depend for camphor.

Almost all the camphor of commerce is the product of the camphor laurel, or camphor tree, which is a native not only of Japan, but of China, Cochin China and Formosa, and its cultivation has been introduced into Java and the West Indies—two regions which have certainly not been affected by the war in the Far East. The Chinese camphor tree is found in Kwang-Si and Foo-Kien, and affords both timber and gum for exportation and domestic use. The gum is procured from the branches, leaves and chips by first soaking them in water until the liquid becomes saturated with it, when it is turned out into an

earthen basin to coagulate, and undergoes other treatment. It comes to market in a crude state, and is usually again refined after reaching Europe. There is also an oil extracted from camphor, which rarely comes to Europe, and the article made in Borneo and Sumatra is so much esteemed in the East that, even in markets of Japan, two hundred pounds of camphor of the latter country used to be given in exchange for one pound of the product of the former. The Bornean camphor is white, like chalk, but has the same smell and taste as that of China and Japan. The natives ascribe extraordinary medicinal virtues to it, and frequently hang it, powdered, in bags around their necks or around their waists, wrists and ankles, and, curiously enough, this use of powdered camphor was strongly advocated by Raspail.—*London Health*.

RUSTING BRAINS.

An eminent British physician, testifying in a London court recently, made the remarkable statement that softening of the brain, brought about by the lack of mental exercise, causes the death of one-third of the rural laborers of England. The intellect of a farmhand, he explained, rusted, rather than wore out, and he usually died from an apoplectic fit or something of the kind. In support of his theory he instanced the case of judges and others whose thinking capacity was continuously employed, and who, he said, invariably lived to a far greater age than the average rural laborer.—*Philadelphia Ledger*.

LITTLE WILLIE'S LESSON OF LOVE.

Last summer Tommy Jones and me
Were climbin' all around,
And found a bird's nest in a tree
Away above the ground.
We took the little thing away
With all the eggs inside,
And oh the words ma had to say:—
I just sat down and cried.

"You wicked, naughty boy," she said,
"To pain the birdie so!
Oh He that watches overhead
Will punish you, I know!
It was a sin to take the nest
And rob the bird of joy!
Now promise God you'll do your best
To be a better boy!"

So when I said my prayers that night
I promised God I'd do
The best I could to make it right,
As ma had told me to.
I carried crumbs out every day
And left them at the tree.
And tried to get the bird to stay
And make it up with me.

She flew away last fall and that
Was all I seen or heard
About her till they brought ma's hat
Home yester-day! That bird
Was there as fine as life, stuck through
With wires you couldn't see
To make her look as though she'd flew
Down from the nearest tree!

If God hates Tommy Jones and me,
As ma let on that day,
I'd kind of like to know what He
Above us has to say
About the one that went and shot
The little bird like that,
And also of the one that's got
It fastened on her hat.

—*Chicago Times-Herald*.

God punishes as the righteous parent must
ever punish—until the improvement is brought
about.

Young People's Work.

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

ENDEAVORERS ATTENTION!

By some oversight, two papers, written in explanation of the Christian Endeavor topic for April 29, "How Christ Kept the Sabbath," were omitted April 17, from the Young People's page of THE RECORDER; one by Rev. Wayland D. Wilcox, may be found on page 245 of the issue of April 17; the other by Rev. Clayton A. Burdick, may be found in this issue, April 24. The Young People's Board regrets that the young people have been inconvenienced by this error. We hope these two excellent papers will still be of assistance to you.

Yours in the work,

Secretary.

NOTE.—As there was nothing whatever in connection with these articles to identify them with Young People's Work, they were not placed where the Secretary expected to find them.

MANAGER.

PRESIDENT'S LETTER.

I have sent out some postal cards to young people "on the border," who are not kept in touch with our denomination because they do not take THE RECORDER and are not near enough to our churches to scarcely ever attend, asking them if they would subscribe for the *Seventh-day Baptist Endeavorer*. With scarcely an exception they have answered "Yes." And now, dear young people, here is an unoccupied field. It is found in every locality. We ought to take particular pains to keep these young people in touch with us. Every Seventh-day Baptist home should have Seventh-day Baptist reading. Get THE RECORDER into those homes wherever you can, but get something. The subscription reports for the *Endeavorer* which have come in are encouraging. We would suggest that money be sent with list of names, as that will save canvassing the ground twice, and will make it easier for the office to do the work.

WEST EDMESTON, N. Y., April 12, 1905.

I HAVE the utmost sympathy with those who are troubled with doubts and perplexities concerning spiritual truth. There is the natural spirit of questioning, the desire to have solid ground to stand on. If the questioning is honest and earnest, and if it is only a process through which one is to find realities beyond—not an end in itself—certainly no harsh words should be uttered by you or me. Young people who are passing through such a period need sympathetic treatment; and above all, the expressed conviction of those with whom they have confidence that, if they will do His will, they shall know of the doctrine. Do not worry a minute, my young friend. If you will enter every open door of duty, you will also be led into a growing sense of spiritual realities. The foundations of truth stand sure, and the wise man has no terror at the assaults of error.

I HAVE a very different feeling, however, toward that materialism which arrogantly denies the existence of spirit, because it can be put upon a slide for microscopic examination, or boiled in a test tube. Such an attitude is utterly unscientific, and deserves to be ridiculed out of court. It is hardly deserving of serious treatment. Think of it. Your agnostic declares that certain things are not knowable because

he has not experienced them. Some noted speaker once made a statement in debate, to which his opponent replied that he never heard of such a thing. The first speaker calmly rejoined: "I can not allow my opponent's ignorance, however vast, to nullify my knowledge, however small."

THE realities of the spiritual world are just as real as the realities of the physical world. Why not? Who shall arise and proclaim that the only forces are those which we know through the five senses? That is an assumption—one which contradicts reliable evidence. Let me get my testimony from those who know the most about the thing concerned. Here stands Marconi upon a promontory of the ocean. He adjusts his apparatus and tells us that he is about to send a message by wireless telegraphy to a vessel at sea two hundred miles distant. Away flies that invisible thought, so mysteriously transmitted, and presently the answer comes back. You ask, "Marconi, what was the force that took that message? It is almost impossible to believe that there was any message sent anyway. I cannot understand it. But, granting that the message went, what took it?" "Electricity." We turn and walk away, and you wink at me and say: "It wasn't electricity at all." "What makes you think so?" "It doesn't look reasonable." "Did you ever use the apparatus?" "No, but I have had experience as a mail clerk. I have seen letters go there at the rate of a mile a minute." Now, my friend, will you pardon me for saying that I will take Marconi's testimony in preference to yours. I am not insisting just now that he is right; but I am insisting that he is immeasurably more likely to be right than you are. He devised the instrument. He sent the message. He received the answer. And all the other men who are using similar apparatus and getting results, say the same thing. There is one voice as to the source of the power by the men who send the messages. Until you get the power to do the same thing, your testimony concerning what you do not believe about it, is not worth the breath you take in uttering the words.

HERE stands Lincoln out on the promontory above the nation's strife. As he did again and again and again and again, he prays to God. He reviews the providential history by which the nation has been led up to this hour, speaks of the purpose which the Almighty had in founding this great nation. O, God of nations, prosper the righteous cause." The nation was saved. Abraham Lincoln praised the brave soldiers for their valiant service at the peril of their lives. He appreciated the cooperation of the hosts of loyal men and women without which the result could not have been secured. He sees it all. But, back of all these human instrumentalities, were the prayers which the martyred President offered on his knees to God for the preservation of the Union. Now comes up some little whippersnapper and says: "Huh! That's all superstition. Prayer can never reach God. There's nothing in it." My dear fellow, until you have accomplished something in the world, in some faint degree measuring toward the mighty life work of Lincoln, pardon me for asking if it is not just possible that Lincoln knows more about the real source of power than you do. Lincoln was there. Upon his shoulders, more than on those

of any other man, rested the terrible burden. He had a great intellect, a grand heart, he had had wide experience, he knew men, he knew life—He knew God. Shall I take his testimony or yours?

How is it that our mighty men of valor, who have forged our civilization, have believed in God and prayed to him? Call the roll of such men as Cromwell and Gladstone and Washington. You can scarcely think of them without entering into an atmosphere of devoutness. Their relation to God was the mainspring of their lives. Science says there must be an adequate cause for every effect. Science learns from the observation of instances and the generalizing from them. I am not saying now that it is wicked to deny the presence and power of the Holy Spirit in the world, moving upon the hearts of men. I am not saying that it is irreverent or that it is dangerous. I am simply saying that it is unscientific, unreasonable, inconsistent. It is a preposterous claim which sensible men should fling back with confidence. We are not on the defensive, secretly dreading the attacks of the enemy. The Christian faith is on the aggressive, with reason, experience and common sense on its side, as well as revelation. All that is necessary is to gather the facts derived from the consciousness of the race, its experience, its deeds, and draw from these the legitimate conclusions.

GREEN, in his "History of England," relates that in the twelfth century began the first of those great religious movements, such as were afterward experienced under the preaching of the Friars, the Lollardism of Wycliffe, the Reformation, the Puritan enthusiasm, and the mission work of the Wesleys. "Everywhere, in town and country, men banded themselves together in prayer. A new spirit of devotion woke the slumbers of the religious houses, and penetrated alike to the homes of the noble and the trader. The power of this Revival eventually became strong enough to wrest England from the chaos of feudal misrule after a long period of feudal anarchy, and laid the foundations of the great charter."

SUCH a writer as Benjamin Kidd, in his "Social Evolution," joins the historians in the statement that the great religious movements have been the dynamoes of civilization. He points out the religious foundations upon which progress has rested. The intellect, he says, has always mistaken the nature of these religious forces, regarding them as beneath his notice; but he remarks decisively: "The motive force behind the long list of progressive measures has not, to any appreciable extent, come from the educated classes. It has come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their religious feelings."

"THE man in the street," just as he did in the days of Pentecost, and just as he does now, declared that the participants in the great Methodist revival were "filled with new wine,"—in other words, there was something abnormal and irrational about the movement. The revival did present some phenomena that gave color to the charge in the eyes of a superficial observer. "Women fell down in convulsions; strong men were smitten suddenly to the earth; the preacher

was interrupted by bursts of hysteric laughter or hysteric sobbing," but "a new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education." There were "superior persons" who looked down from the gallery and sniggered at all this; but, "if Mr. Lecky and other observers may be believed, it was the foolishness of the Methodist revival that saved the children of these superior persons from having their heads sheared off by an outburst of revolutionary frenzy similar to that of the Reign of Terror." The struggle for liberty in France was in an atmosphere of atheism, and its path was marked by bloodshed and savage injustice. The struggle for liberty in England was the outgrowth of successive religious movements which brought in the new reforms in a reasonable and wholesome manner—by evolution, not revolution. Now the leaders in these great movements were men who believed profoundly in prayer. There were plenty of people in those times who did not believe in prayer, or declared they did not; but these people had no power to produce the results, and it is difficult to see of what value their opinion is.

type of a chieftain among men. When he made Look at John R. Mott, called "the student leader of the world." He is a statesman in his grasp of the international work of the Young Men's Christian Association. Practical and far-seeing, as well as scholarly, he is a splendid his tour in Japan, there were hundreds of conversions among the students. He attributes the results to prayer. He depends on prayer, the united prayer of Christian people as the moving force, humanly speaking, in all this work. The world over, the men and women who are accomplishing the regeneration of human life, pray, and their confession of faith is known to the world. They who ridicule religion and find their chief activity in criticising the efforts of others, bring forth no good fruit. Prayer and achievement go together. Lack of prayer and barrenness of achievement go together. Take your choice.

HOW CAN WE KEEP THE SABBATH SO AS TO HONOR CHRIST?

REV. CLAYTON A. BURDICK.

By keeping it in the manner God requires. That is the way to honor the Father, and whatever honors the Father, honors the Son, for says he,—"I and my Father are one." A citizen honors his state when he obeys the laws of the state, implicitly. When we keep the Sabbath in the same way, we honor Christ. A child can honor the parent only by perfect obedience to what the parent says. The child of God can honor Him only in the same way; but in the same way we honor Him. The Son is thus honored by honoring the Father.

We can honor Christ in the keeping of the Sabbath by keeping it as He kept it. He beautified and glorified the Sabbath by the way in which He kept it. A man can be honored when others think so much of the way he does things that they want to do them in the same way. People like to know how certain men act, because they want to do as those men do. We can honor Christ by keeping the Sabbath as He kept it.

We can honor Christ by keeping the Sabbath in such a way that we will be better fitted physically, mentally and spiritually for the duties of the week that follows. Christ is honored by the

every-day life and work of His followers. We can honor Christ by keeping the Sabbath so that this may be the result. It was for such a purpose that the Sabbath was given, and in such an observance of it can the one who said that He was "Lord also of the Sabbath-day," be honored best.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

We suggest that each secure an American Revised Bible. If any wish to make a more thorough study of this course, we would recommend any of the following books for supplemental reading: The New Century Bible, on Genesis, Bennett, 90c. The Message of the Prophetic and Priestly Historians, McFayden, \$1.25. The History of the Jewish Church, Stanley, 3 vol., \$6.00. A Short Introduction to the Literature of the Bible, Moulton, \$1.00.

It will be an inspiration to those who are following this course of reading to know how many others are following it with them; so, if you are intending to follow this reading for six months, or more, send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and thus identify yourself more fully with the movement.

The Hornellsville Sabbath School as a whole has voted to follow this course for daily home reading.

Has your Society sent in a list, if not, why not? You can begin this course any time; do it now.

Names received since last report, 19; total enrollment, 100.

FOURTH WEEK'S READING.

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

1. Note the moral, ethical and religious standards of these times. How do they compare with New Testament and modern times?

2. Contrast Esau and Jacob, as to natural ability, character and religious devotion.

3. Why, in your opinion, did the covenant and divine blessing pass on through Jacob's line?

4. How do you account for Isaac's partiality for Esau, and Rebekah's partiality for Jacob?

5. What weak and what strong points do you find in Jacob's character?

II. The Beginning of Hebrew History (continued) Gen. 12: 1—50: 8.

2. The Period of Isaac and Ishmael, Jacob and Esau, Gen. 25: 9—37: 1.

First-day, Burial of Abraham, 25: 9-11; Arabian descendants of Ishmael, 25: 12-18; Mirth of Jacob and Esau, 25: 19-26; Esau despises his birth-right, 25: 27-34.

Second-day. Isaac's relations with Abimelech and the Philistines at Gerar and Beersheba, 26: 1-33.

Third-day, Esau's marriages, 26: 34, 35; 28: 6-9; Isaac blesses Jacob, 27: 1-29.

Fourth-day. Esau's grief and hatred, 27: 30-41; Jacob flees to Paddan-aram: 27: 42—28: 5; his vision at Bethel, and his vow, 28: 10-22.

Fifth-day, His sojourn of twenty years in Aram, 29: 1-35.

Sixth-day. His sojourn of twenty years in Aram (continued), 30: 1-36.

Sabbath. His sojourn of twenty years in Aram (continued), 30: 37—31: 16; his flight and final separation from Laban, 31: 17—32: 2.

The art of living together is the highest of all arts, but takes the longest time to learn.

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 17.)

The Congress adjourned on the 26th of October, after summoning a new Congress for the following May, and the delegates returned home. Samuel Ward and Stephen Hopkins reported the proceedings to the Rhode Island Assembly, at Providence, on the fourth of December, and received a vote of thanks for "the wise, spirited and faithful discharge of the important trust reposed in them," and were unanimously re-elected as members of the new Congress.

That body met at Philadelphia on the tenth of May, 1775, while the patriotic excitement occasioned by the battle of Lexington was still ringing through the country. Rhode Island immediately proceeded to raise troops for the emergency, the commissions of the officers being signed under authority of the Legislature by Gov. Ward's brother, Henry Ward, the Secretary of the colony, who was found faithful in hour of trial; while Governor Wanton and the Deputy Governor protested against the proceedings, and were consequently soon after removed from office. Governor Ward's son, Samuel, a youth of eighteen, promptly raised a company in King's and Kent counties, and received a commission as Captain. Governor Ward journeyed to Philadelphia as before on horseback, and took his seat on the fifteenth of May, becoming immediately very prominent, his name, as before, constantly appearing in the journal of Congress. Nearly every day Congress resolved itself into a committee of the whole, and Governor Ward on such occasions was always called to the chair, John Hancock, the President, first summoning him to that position on the 26th of May. Much of the business was prepared during these sessions, and Governor Ward was chairman during a very momentous portion of the proceedings, from May 26, 1775, to March 13, 1776. He was chairman of the committee of the whole when it was resolved to elect a General for the continental forces, June 15, 1775, and made his report accordingly, the choice of Congress unanimously falling on Col. George Washington, then, as before, a delegate from Virginia. Governor Ward's letters continue to throw light on the proceedings of Congress. He writes to his younger brother, Henry, Secretary of Rhode Island, as follows:

PHILADELPHIA, 22d June, 1775.

Yesterday the famous Mr. Jefferson, a delegate from Virginia, in the room of Mr. Randolph, arrived. I have not been in company with him yet. He looks like a very sensible, spirited, fine fellow, and, by the pamphlet which he wrote last summer, he certainly is one.

The celebrated John Adams repeatedly mentions Governor Ward in his diary, and entertained a very high opinion of him. Governor Ward's son, Samuel, was a Captain at that time in Col. Varnum's regiment, the Twelfth Rhode Island, forming originally a part of the "Rhode Island Army of Observation" under General Nath. Greene, from May, 1775; Governor Ward's influence having brought about Gen. Greene's appointment. The Rhode Island troops were encamped at Cambridge, Mass., where General Washington assumed command of the forces besieging Boston on the 3d of July, 1775; and it

is said that "only in the Rhode Island Regiments under General Greene, did Washington discover aught of military order, system, discipline, and subordination." After the battle of Bunker's Hill, in which the Rhode Island troops were not engaged, Captain Ward was stationed at Prospect Hill, near Charlestown, where the troops underwent a very heavy bombardment from the British, followed by constant skirmishing. Governor Ward's letters to his son at that period, as throughout, breathe a most lofty spirit of patriotism.

The Congress adjourned August 1, until Sept. 5th, 1775, and Governor Ward returned to his home in Westerly, R. I. On the 15th of August he wrote to his son, Captain Ward, then stationed at Cambridge, as follows: "It gives me inexpressible pleasure to find General Washington so universally acceptable to all the troops. I was sure, from the intimate acquaintance I had with him, his appointment would certainly be attended with the most happy consequences." In another letter to his son, written a few days previously, he says: "Never having heard that you had been introduced to General Washington, I have enclosed you a letter to him. I left it open that you may read it, then seal and deliver it immediately." General Washington shortly after wrote to Governor Ward, and says in his letter, dated at Cambridge, August, 1775: "I did not know till yesterday that you had a son in the army; to-day I had the pleasure of his company at dinner, together with General Greene. Colonels Varnum and Hitchcock had already done me that favor. I think, if occasion should offer, I shall be able to give you a good account of your son, as he seems a sensible, well-informed young man." In September, 1775 Captain Ward, with his company, joined Arnold's celebrated expedition to Quebec, and underwent the terrible hardships of the campaign with great fortitude. Governor Ward's interest in the struggle continued unabated. Shortly before this he writes to a correspondent: "You wish for peace, so do I; but never upon any other terms but those which will secure the liberties of my country."

The Continental Congress had adjourned to the 5th of September, but a quorum was not obtained until the 13th instant. Governor Ward arrived in Philadelphia, Sept. 10th, and immediately resumed his punctual attention to public business. He showed his appreciation of General Washington's kindness to his son in the following letter:

PHILADELPHIA, 17th Sept., 1775.

Dear Sir:—Having nothing of immediate consequence to communicate, and determining to set out for this city in a few days after the receipt of your favor, I deferred acknowledging it until my arrival here.

I am greatly obliged to you for the very kind notice which you were pleased to take of my son, and the favorable light in which you view him. The advantages of travelling he wants; but those of a liberal education he enjoys. He has seen some of the best company in our colony; and, from his moral and political principles, I flatter myself his conduct will make him not unworthy of your future regard, every instance of which I shall most gratefully acknowledge.

With pleasure I observe, that you have lately received some powder, and expect some lead and arms, from our colony. I hope the measures taken by Congress, and by the colonies, will furnish you with such quantities as will allow the freest scope to your military plans and operations.

That part of your letter relative to removing the stock from the islands and sea coast, I laid before our General Assembly. I showed the necessity of immediately doing it, in the most forcible terms; and such measures were immediately adopted, as have, I imagine, secured all our cattle from the enemy, by this time.

The innumerable difficulties which you must have encountered in the command of an army under different establishments, in want of arms and ammunition, regular supplies or provisions, a military chest, experienced officers, a due organization, and a hundred other things, I have some, though not an adequate conception of; but, from the accounts which I have the pleasure to receive from my friends in Congress, I doubt not but your wise and steady attention to the service will surmount all obstacles, and that by the opening of the next campaign, you will have the finest army under your command which ever was formed in America.

I am too sensible of the multiplicity of business in which you are engaged, to flatter myself with a regular correspondence; but whenever you shall communicate anything necessary for the public good to me, you may rely upon my best and constant endeavors, both in our own colony and in Congress, to promote the service.

I most cheerfully entered into a solemn engagement, upon your appointment, to support you with my life and fortune, and shall most religiously, and with the highest pleasure, endeavor to discharge that duty. The Congress began to do business last Wednesday, but many members are still absent. Colonel Lee, Colonel Harrison and Mr. Jefferson, and the North Carolina delegates and some others, have not arrived. Mr. Randolph has been confined with a fever two or three days; Messrs. Wythe and Lee are under inoculation; so that Colonel Nelson alone attends from your colony.

We entered into the consideration of your letters yesterday. For want of a thorough knowledge of military affairs, it was not so well understood how an officer's having several appointments could make any difference in rank. For instance, how a General Officer's having a company, or a field officer's having a company, could alter his rank. It seemed to be the general opinion that all officers should receive pay only for one commission, and that their highest; and that when the army was reformed, no person should sustain more than one office. But some seemed to apprehend that if a general officer appointed by his colony as colonel of a particular regiment, or a field officer as captain of a company, were refused by the Congress commissions as such, that the colonies would appoint other colonels and captains in their places. That this increase of officers would augment the difficulties attending the reduction of the troops, if such a measure should be adopted. Upon the whole, the matter was referred, and as soon as your several letters are considered, you will be acquainted with the sentiments of the Congress.

We have no news here from England later than the 18th of July. By the King's answer to the petition of the Lord Mayor, Aldermen and Commons of the city of London, it appears he is determined to pursue and enforce his measures. God be thanked, that however severe the contest may prove, we are now in such a happy way that the end must be the establishment of American liberty.

* * *

SAMUEL WARD.

To General Washington.

In addition to daily presiding in Committee of the whole, Governor Ward was appointed a member of the secret committee to contract for arms and munitions of war, and was subsequently chosen chairman of this committee. "He was also a member of the standing committee on claims and accounts," a position compelling him to be familiar with all the operations of the army, and with the services rendered by each of the respective colonies. He also served upon a large number of special committees, "some of which were entrusted with the most delicate and responsible duties." On account of the physical disability of his colleague, Governor Hopkins, the official correspondence of the Rhode Island delegation with the government and citizens of the colony was also wholly thrown upon Governor Ward. In the month of October he writes to his family:

"I am almost worn out with attention to business. I am upon a standing committee of claims, which meets every morning before Congress, and upon the secret committee which meets almost every afternoon; and these, with a close attention upon Congress, and writing many letters, make my duty very hard, and I can-

not get time to ride or take other exercise. But I hope the business will not be so pressing very long."

On the 30th of September, he writes to his brother, Henry, as follows:

"No news from England since my last. The gentlemen from Georgia deserve the character I gave you of them; they are some of the highest sons of liberty I have seen, and are very sensible and clever. Mr. Wythe and Mr. Lee, of Virginia, have been under inoculation since my last, so that I can say no more of these than I did then. Saving that unhappy jealousy of New England, which some weak minds are possessed with, great unanimity prevails in Congress; our measures are spirited, and I believe we are now ready to go every length to secure our liberties. John Adams' letter has silenced those who opposed every decisive measure; but the moderate friends, or, as I consider them, the enemies of our cause, have caused copies of it to be sent throughout the province, in hopes by raising the cry of independence, to throw the friends of liberty out of the new Assembly, the choice of which commences next Monday; but I believe they will fail, and that the House will be more decided than ever. One comfort we have, that divine wisdom and goodness often bring good out of ill. That the issue of this same contest will be the establishment of our liberties, I as firmly believe as I do my existence; for I never can think that God brought us into this wilderness to perish, or, what is worse, to become slaves, but to make us a great and free people."

The Rhode Island Assembly was the first to advocate the building of an American navy, and instructed their two delegates accordingly. On the 3d of October, 1775, Governor Ward wrote in his diary with reference to his duties in Congress, as follows: "Presented our instructions for carrying on the war effectually, and building an American fleet." These instructions were for the present laid upon the table, and were not finally acted upon till the 11th of December, when Congress, according to its journal, "took into consideration the instructions given to the delegates of Rhode Island, and after debate thereon,

Resolved, That a committee be appointed to devise ways and means for furnishing these colonies a naval armament, and report with all convenient speed."

Two days following, the committee reported in favor of building thirteen ships. After a full debate the report was adopted by Congress, and the ships were ordered to be built at the expense of the United Colonies. The following day Governor Ward wrote to his brother:

"I have the pleasure to acquaint you that, upon considering our instructions for a navy, the Congress has agreed to build thirteen ships of war. A committee is to be this day appointed, with full powers to carry the resolve into execution. Powder and duck are ordered to be imported. All other articles, it is supposed, may be got in the colonies. Two or three vessels are to be built in our colony, one in New Hampshire, etc. The particulars I would not have mentioned. The ships are to be built with all possible despatch."

While this important project was under discussion, the ill-judged conduct of the British ministry was strengthening the hands of patriots like Governor Ward. On the 2d of November he writes to his brother:

"The evening before last, two ships arrived from England. The advices which they bring (amongst which is a proclamation for suppressing rebellion and sedition) are of immense service to us. Our councils have been hitherto too fluctuating; one day measures for carrying on the war were adopted; the next, nothing must be done that would widen the unhappy breach between Great Britain and the colonies. As these different ideas have prevailed, our conduct has been directed accordingly. Had we, at the opening of the Congress in May, immediately taken proper measures for carrying on the war with vigor, we might have been in possession of all Canada, undoubtedly, and probably of Boston. Thank God, the happy day which I have long wished for it is at length arrived; The Southern colonies

no longer entertain jealousies of the Northern; they no longer look back to Great Britain; they are convinced that they have been pursuing a phantom, and that their only safety is a vigorous, determined defence. One of the gentlemen, who has been most sanguine for pacific measures, and very jealous of the New England colonies, addressing me in the style of *Brother Rebel*, told me he was now ready to join us heartily. 'We have got,' says he, 'a sufficient answer to our petition; I want nothing more, but am ready to declare ourselves independent, send ambassadors,' etc., and much more which prudence forbids me to commit to paper. Our resolutions will henceforth be spirited, clear and decisive. May the Supreme Governor of the universe direct and prosper them! The pleasure which this unanimity gives me is inexpressible. I consider it a sure presage of victory. My anxiety is now at an end. I am no longer worried with contradictory resolutions, but feel a calm, cheerful satisfaction in having one great and just object in view, and the means of obtaining it certainly, by the divine blessing, in our own hands."

The condition of the army in Massachusetts at this time engaged Governor Ward's attention very much, as the difficulties attending the establishment of the continental system among troops enlisted under the authority of the several colonies were very great. Congress was much perplexed by these difficulties, which are constantly alluded to in General Washington's letters to that body. Governor Ward held a correspondence with General Greene on this subject, which threw additional light on these embarrassments, General Greene giving him the most accurate information on all the points in question. The colony of Rhode Island at this period was suffering the consequences of its patriotic attachment to the cause of independence, as the British ships, under command of Captain Wallace, taking advantage of the exposed condition of its shores, sent parties of marauders, who devastated the country threatened by the fleet. Governor Ward writes to his brother at this time:

"I have traced the progress of this unnatural war through burning towns, devastation of the country and every subsequent evil. I have realized with regard to myself the bullet, the bayonet and the halter; and, compared with the immense object I have in view, they are all less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and yet, as far as I can now judge, the tenderest connections and the most important private concerns are very minute objects. Heaven save my country! I was going to say, is my first, my last, and almost my only prayer."

During the autumn the subject of fortifying the Highlands of the Hudson river also occupied the attention of Congress, and Governor Ward mentions in his diary, "that a committee was appointed to consider the subject of the fortifications ordered to be erected on the Hudson River," and that "General Wooster was ordered, unless counter-ordered by General Schuyler, to come down to the Highlands, leave as many troops as the managers of the works think necessary, and repair with the remainder to New York." On the 12th of December, 1775, he writes to his brother:

"The contest between the two countries involves a question of no less magnitude than the happiness or misery of millions, and when we extend our views to future ages, we may say millions of millions. Our views, therefore, ought to be extensive, our plans great, and our exertions adequate to the immense object before us, and such, I doubt not, will be the conduct of Congress."

During this time Governor Ward's favorite son, Captain Samuel Ward, was participating in all the hardships and horrors of Arnold's celebrated march to Quebec through the Wilderness of Maine. The sufferings which these brave

soldiers underwent were almost unparalleled, while, as is well known, after displaying the most desperate courage in the attack on Quebec, Dec. 31st, 1775, and penetrating far into the city, the very bravest of them were outnumbered and made prisoners, Captain Samuel Ward being among the number. The news of this disaster reached Congress on the 17th of January, 1776, by dispatches from General Schuyler and Governor Ward was appointed on the committee to whom these dispatches were referred. On the 21st he wrote to his son as follows: "I most devoutly thank God that you are alive, in good health, and have behaved well. You have now a new scene of action, to behave well as a prisoner. You have been taught from your infancy the love of God, of all mankind, and especially of your country; in a due discharge of these various duties of life consist true honor, religion and virtue. * * * All ranks of people here have the highest sense of the great bravery and merit of Colonel Arnold, and all his officers and men. Though prisoners, they have acquired immortal honor." * * * On the 10th of February he writes to another son (John), in Rhode Island: "I am pleased with the account which you give me of the military operations in the colony. I expect we shall suffer much, I hope we shall bear it as becomes freemen, and have no doubt but Heaven will crown our generous efforts with success." A few days before, he wrote to his brother Henry: "Dr. Franklin, upon my mentioning to him a letter from the Governor relative to making powder, gave me a receipt from some author, which I enclose." About the same time he writes to his sister: "When I consider the alarms, the horrors and mischiefs of war, I cannot help thinking what those wretches deserve, who have involved this innocent country in all its miseries. At the same time I adore the divine wisdom and goodness, which often overrules and directs those calamities to the producing of the greatest good. This I humbly hope will be our case. We may yet establish the peace and happiness of our native country upon the broad and never-failing basis of liberty and virtue."

"When I reflect upon the subject, and anticipate the glorious period, the dangers of disease, the inconveniences experienced in my private affairs, the almost unparalleled sufferings of Samuel (his son, Captain Ward), and all that my dear children and friends do or can suffer, appear to me trifling."

On the 4th of March he writes to his brother:

"The abandoning our islands must be a very heavy loss. * * * The Congress is taking measures for the defense of all parts of the continent. New York, New Jersey, Pennsylvania, the lower counties, (Delaware), and Maryland are made a Middle Department, under General Schuyler; Virginia, North Carolina, South Carolina and Georgia, the Southern Department under General Lee, who will soon be detached there. Six brigadiers are appointed for these Colonies. * * * There are above thirty battalions raising, or raised in these departments, and more can be raised, so that I hope the enemy may meet a proper reception in any quarter. A committee is appointed by Congress to contract for the making of arms; this is a matter of immense importance. * * * This moment a vessel is arrived from Europe with twenty-five tons of powder. * * * General Lee is fortifying New York. The Captain of the enemy's ships gave out they would fire on the town. General Lee in return gave out that if they did, he would chain a hundred of their best friends together, and the first house they set on fire should be their funeral pile."

The last letter in the handwriting of Governor Ward is dated at Philadelphia, March 11, 1776. He writes to his son, Captain Samuel Ward, in the lofty strain of religious patriotism he has

made familiar to us, and in closing says: "Dr. Franklin does me the favor to take charge of this letter."

Governor Ward continued his unremitting attention to his duties, constantly presiding over Congress in Committee of the Whole, etc., until the 15th of March, when he was obliged to leave the session, owing to a violent attack of illness, which, the following morning, proved to be small-pox. He died of this fatal disease on the 26th of March. Dr. Young, who attended him, wrote the same day to Governor Ward's brother as follows: "It is with the most heartfelt grief, with the deepest affliction and pungent regret, that I inform you, the patriotic Samuel Ward, Esq., left his anxious, his numerous friends in this city to bewail their loss of one of the most able, consistent and determined defenders of American liberty in his person, who departed life at 2 a. m. this morning, of that tremendous disease, the small-pox, taken in the natural way." The following day, Governor Ward's colleague, the Hon. Stephen Hopkins, wrote to the Secretary of Rhode Island, on the same subject. He says:

"I am very sorry to be under the necessity of writing so disagreeable news as the death of your brother, the Honorable Samuel Ward, Esq., must be. He first found himself a little out of order on Wednesday, the 13th of March, and on that and the two following days, he attended Congress, but on the last of them he was so poorly as to be obliged to leave it before it rose, and on Saturday, the 16th, in the morning, the small-pox appeared plainly. * * * He continued with the bad symptoms rather increasing, until yesterday morning about 2 o'clock, when he expired without a struggle. He appeared to have retained his senses quite thro' his whole disorder, even to the last.

"His funeral is to be attended this day at 3 o'clock, by the Congress as mourners, by the General Assembly of the province of Pennsylvania, by the Mayor and Corporation of the city of Philadelphia, the Committee of Safety of the province, and the Committee of Inspection of the city and liberties; the clergy of all denominations preceding the corpse, six very respectable gentlemen of this city being pall bearers. He will be carried into the great Presbyterian Meeting-house, in Arch street, where a funeral discourse will be delivered by the Rev. Mr. Stillman. The corpse will from thence be carried to the Baptist burying ground in this city and there interred.

Your very affectionate friend,
"STEP. HOPKINS."

Dr. Young also says in his letter: "So full, so firm, so capable, so industrious was Mr. Ward, that his loss will be severely felt in the Congress. One, at least, of the mighty advocates for American independence is fallen in Mr. Ward, to the great grief of the proto-patriot Adams." John Adams mentions Governor Ward's death in a letter as follows: "We have this week lost a very valuable friend of the Colonies in Governor Ward of Rhode Island, by the small-pox in the natural way. * * * He was an amiable and a sensible man, a steadfast friend to his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman being the Anabaptist minister here, of which persuasion was the Governor, was desired by Congress to preach a sermon, which he did with great applause." Many years after, in 1821, John Adams thus speaks of his character in a letter to one of his descendants: "He was a gentleman in manners, benevolent and amiable in his disposition, and as decided, ardent and uniform in his patriotism as any member of that Congress. When he was seized with the small-pox, he said that if his vote and voice was necessary to support the cause of his country, he should live, if not he should die. He died, and the cause of his country was supported, but it

lost one of its most sincere and punctual advocates."

Governor Ward's remains were interred in the First Baptist Church, and a monument was erected over the spot by an act of the General Assembly of Rhode Island, passed the following May, which pays this tribute to his memory:

WHEREAS, The Honorable Samuel Ward, Esq., late a delegate for this Colony in the Continental Congress, hath lately deceased in the city of Philadelphia; in testimony of the respect due to his memory, and in grateful remembrance of his public services,

Resolved, That his executors or administrators be desired, as soon as may be, to exhibit to this Assembly an account of his funeral expenses for payment. And it is further resolved, that the delegates for this Colony, for the time being, be instructed to erect a decent tombstone or monument of marble, with such inscription as they shall think suitable, over the place where his body hath been deposited, at the expense of this Colony.

The monument was duly erected, and the inscription was written by the celebrated John Jay. Governor Ward's remains reposed in Philadelphia until 1860, when they were removed to the family plot in the cemetery at Newport, Rhode Island, where the monument ordered by his native Colony still covers the ashes of one of the truest and most patriotic statesmen of the Revolution.

A striking feature of Governor Ward's character was his remarkable grasp of mind and statesmanlike breadth of view. His letters show an appreciation of the critical situation of the Colonies, before it had fairly dawned upon the minds of any but a very few statesmen like himself. As the crisis approached, he rose to the situation, and evinced an unalterable desire for independence, which was intensified as the struggle proceeded. The noble career of his son, Lieutenant-Colonel (then Captain) Samuel Ward, in the Revolutionary army, equalled his expectations and fanned his love of country to a still holier flame. The letters he addressed to his favorite son and other relatives breathe a religious spirit and devout trust in Providence, accompanying and enhancing his intense patriotism. Governor Ward's religious character was remarkably developed, and a lofty spirituality pervades his writings, apparently stimulating his courage and earnestness in the great national work in which he was engaged. So thoroughly unselfish was he, and so regardful of his duty to his country, that while aware of the danger he was running of taking the fatal disease of which he died, he felt that he could not spare time from his patriotic labors to be inoculated, and thus fell a victim to a conscientious discharge of his public duties. The country could ill afford to lose so noble an example of the best virtues of that greatest period in our national history, the American Revolution.

God puts no premium on misery, but means that each individual shall find happiness in life; so He has ordained that happiness does not waste in the using, but rather breeds more happiness.

Trials are not punishment, but discipline. Pain is not the work of the Father's wrath. Sickness, poverty, defeat, disaster, may be God's choicest gifts. At all events, they are not judgments.

WANTED.

A man who can run and edit a good local newspaper. A splendid opportunity. Write immediately.
J. G. BURDICK,
Jackson Centre, Ohio.

Children's Page.

TEDDY'S SOLOQUY.

Grown folks are queer, it seems to me!
They almost make me vexed,
They think I ought to be one day
What I can't be the next.

One day my sister Kate and I
Went out of doors to play
Beside a little muddy pool—
She got right in my way.

I didn't think, but threw a stone
And spattered Kate's new frock;
She jumped, and home she crying went
To tell about the shock.

Then mother said, "Why, Teddy Jones!
A big, smart boy like you!"
And grandma said, "You've grown so big
I thought you better knew!"

My father said, "Boys will be boys,"
But Aunt May hushed him quick.
"Ted Jones," she said, "is much too big
To play that shabby trick!"

And Aunt Maud pitied "poor dear Kate,"
At me sharp looks she threw.
"You ought to act the man," she said,
"A boy as big as you!"

Next day I asked to do some things
That big folks well enjoy.
"Oh no," they said: "you're much too small—
You're just a little boy."

Of course I know grown folks are right;
But truly I'm perplexed
At finding that I'm big one day
And very small the next.

—Lippincott's Magazine.

TEDDY'S JOB.

JEANETTE R. BERG.

Teddy was feeling decidedly gloomy. He did so want to go to the circus, the next day, but he had squandered his last quarter on a baseball, and his mother had said that he could not have any more money until the next week. Teddy thought it was mighty hard luck. The circus was certainly going to be fine. The bill-posters had never before looked so entrancing, and altogether it was a most desirable thing to attend. As he sat on the porch, thinking it over, his favorite chum, Kenneth, came along. His face was wreathed in smiles, as he greeted Teddy.

"Hallo, Ted; going to the circus tomorrow?"
Teddy growled something that might have meant yes or no; so Kenneth took it for granted that Teddy was in trouble.

"What's the matter, Ted. Got the tooth-ache?" he asked. It was the only thing he could think of to say, under the circumstances. Teddy usually told him all his secrets, and he could not understand why he did not tell him, now, what the matter was.

Teddy shook his head, no, very decidedly, to Kenneth's question; and then he began to laugh. It seemed so funny for Kenneth to ask him if he had the tooth-ache. Of course, after this, he felt very much better, so he told Kenneth all about it. Kenneth listened sympathetically, but could offer no help, himself. "I don't know what you can do," he began doubtfully. "I'd take you if I had the price, but I only have enough to take myself. Won't your mother give it to you, or let you earn it, or something?" he finished hopefully.

"I could have earned it last week," returned Teddy, sorrowfully, "by clearing up the yard, but I didn't want to then, so John did it, and she said that was the last chance she'd give me to earn some money, until next week."

"It's a measly shame," declared Kenneth, emphatically, as he got up to go home. "I'll tell you what," he suddenly began again, as a brilliant idea struck him, "you ask everybody you know, if they don't want to hire you to do something. Tell them you want to go to the circus like everything, and then may be you can get a job."

Teddy immediately grew more hopeful at this kind suggestion, and thought that he would try the scheme. So that very afternoon, he started out. The first man he met was cutting grass. Teddy politely offered his services for a quarter, but was scornfully refused. Not quite as cheerful as before, he marched on only to be met by repeated refusals. Finally, when he was almost discouraged, he found a woman who said that she would give him a quarter if he would look after her three-year-old baby girl for the rest of the afternoon. She wanted to call on a sick neighbor, and could not very well take the baby with her; so if Teddy would just amuse baby until she returned, she would be very much obliged. And then without waiting for Teddy's answer, off she started, feeling sure that the baby would be well taken care of until her return, for she had often seen Teddy playing with his own small sister.

The baby seemed to take her mother's departure very calmly. She gazed at Teddy, wonderingly, and then began to talk, baby-fashion, as hard and fast as she could. Teddy of course could not understand a word she was saying, so he interrupted her.

"Say, baby, want to play horse?"
"Huh?" said baby with a dazed look.
"Want to play horse?" repeated Teddy, and then as the baby still appeared ignorant he galloped around the yard for her benefit. She shrieked delightedly, and they had a fine time for about fifteen minutes. Then she began to grow weary of this spirited game; and Teddy rapidly grew discouraged as she refused to play every game he suggested. Suddenly she began to cry very loudly indeed. "Mercy," thought Teddy, "what will happen next?"

"I want mudder," wailed the baby.
"So do I," thought Teddy, but he did not say a word. Instead he kept very quiet until baby's sobs had almost ceased. Then he offered to take her riding. This seemed to please her extremely, so off they started. All went very well for some time; but the minute Teddy turned to go home, baby began to cry in a fearful manner. You see, she thought Teddy was taking her to her "mudder," and then to suddenly find herself traveling toward home, was really more than she could bear.

Teddy finally managed to pacify her, however, and after swinging her in the hammock for half an hour or so she actually went to sleep. Fortunately her mother came home soon afterwards, and Teddy was more than glad to get his quarter, and depart.

Although the circus was all that could be desired, Teddy was very sure that the next time he wanted to earn money for a similar occasion, he would do something besides taking care of a three-year-old baby.

PLAINFIELD, N. J., April 12, 1905.

THE ENDEAVORERS.

L. M. COTTRELL.

The interest of the new paper was presented to the young people of DeRuyter last evening. Allow me in a few words to express my con-

victions that it is not best to publish such a sheet at present.

THE RECORDER is the denominational paper. It needs the moral force, the financial aid, and the cheerful patronage, of the entire denomination. We should, with care, discourage every influence which tends to divert the mind of the people from its great and good work. THE RECORDER holds about the same relation to the church that the university holds to the colleges and common schools. In the university, every department of learning and business is represented. In THE RECORDER, all interests,—the Missionary, Sabbath Reform, Educational, and the Children's Page—are well and faithfully represented.

There is just room for the Endeavorers. They would, no doubt, be most heartily welcomed to fill this place. All would enjoy their work. Short, crisp and affectionate bits would stir us to new zeal in the cause we love; and such a column in the paper would lead the young people to look with interest for the coming of THE RECORDER. It would unite the old and young, making the young a blessing to us, whose heads are silvered. It would add to our good family paper a cheerful enthusiasm. The readers of THE RECORDER, as well as its devoted Editor, would encourage every effort to make it useful and a great blessing to the young people.

The young people have a mission. It is most obvious that they are to share largely in the efforts to carry the church up to a high degree of excellence in Christian activity and spiritual power.

DE RUYTER, N. Y., April 16, 1905.

RESOLUTIONS.

WHEREAS, It has pleased our Heavenly Father to call our sister, Miss Lucile Babcock, to the Home above,

Resolved, That in her death, our Sabbath School has suffered the loss of a faithful member, and although we shall not see her face any more, yet we shall remember her faithfulness, and strive to reconsecrate our lives more fully to the service of Christ.

Resolved, That we hereby express our sorrow and sense of great loss, and our sympathy for the bereaved mother and sister, who remain.

Resolved, That a copy of these resolutions be sent to the mother and sister, and published in THE SABBATH RECORDER.

In behalf of the Sabbath School,
MISS ANNA WELLS,
MRS. E. L. ELLIS,
Committee.

DODGE CENTER, MINN., April 9, 1905.

MARRIAGES.

LAMPHIRE-ROSENBERG.—In Berlin, N. Y., March 21, 1905, by Rev. E. H. Socwell, Mr. Rowlan D. Lamphire, and Miss Myra Rosenberg, both of Berlin.

DEATHS.

BATES.—George Austin Bates was born in New York City, Nov. 15, 1904, and died April 3, 1905.

"Rosy-cheek'd darling, the light of the home,
Taken so early, is becoming come."

E. F. L.

BURDICK.—Fannie Stillman Burdick was born in the town of Almond, N. Y., Jan. 26, 1861, and died at her home in Hornellsville, N. Y., March 30, 1905. She united with the Second Alfred Seventh-day Baptist Church in June, 1893, and remained a faithful member until death.

GREENE.—In Berlin, N. Y., April 9, 1905, Robert A. Greene, in the seventy-ninth year of his age.

Mr. Greene was born in Berlin, Feb. 15, 1827, and was the last member of his father's family, which consisted of ten sons and three daughters. In early manhood he located at Utica, N. Y., where he was married to Miss

Frances Richardson. This marriage resulted in the birth of three children, Frederick R. Greene, and Mrs. Mary Wood, of Kansas City, Mo., and James B. Greene, of Lawn Ridge, Ill., all of whom are still living. In 1857 Mr. Greene removed to Illinois, locating at Farmington, and two years later at Lawn Ridge, where for forty years he was a prosperous business man, engaged in farming, buying and shipping stock and grain, until the death of his wife, which occurred in 1897. During December, 1898, he was married to Miss Esther A. Greene, of Berlin, N. Y., at which place he located the following year, and where he spent the remainder of his life. In middle life he professed faith in Christ and was baptized into the fellowship of the Seventh-day Baptist church at West Hallock, Ill., of which church he was a member at the time of his death. Funeral services were conducted at his late home by the writer, after which the body was accompanied by the bereaved wife and son James, to Lawn Ridge, Ill., where services were conducted in the Congregational church by pastor F. E. Peterson, of West Hallock, and the body was laid to rest beside that of the companion of his youth, in the Lawn Ridge cemetery.

E. H. S.

McWHORTER.—Mrs. Sarah Ann Davis McWhorter, daughter of Jacob and Sarah Hoffman Davis, was born July 21, 1819, and died March 13, 1905.

She was a sister of Rev. S. D. Davis, the only survivor of the family of brothers and sisters. Mrs. McWhorter was converted in early life, probably when about fifteen years of age, was baptized by Elder Alexander Campbell, and united with the Lost Creek Seventh-day Baptist Church. Her membership was never removed from this church till called to the church above. Although for many years she had lived isolated from the church, and could with difficulty get there, she has ever kept in close touch with the church by means of correspondence, and by attending the quarterly meetings as often as possible. She never lost track of the time for the quarterly meetings, thereby showing she must have had a more than passing interest in the appointments of the church. Though an absent member, I am told that she kept up her dues in the Ladies' Aid, and at the time of her death she had paid in advance. The last years of her life were passed in the home of her son-in-law, Mr. Edwin Dyer. Here she was with her friends and was tenderly cared for. Here she quietly fell asleep without a struggle, after having had her supper and been tucked in bed the night of March 13. She was married Sept. 11, 1856, to Mansfield McWhorter, who with one daughter and a number of grandchildren and a large circle of friends are left to mourn their loss. Her husband is a local preacher of the Methodist Episcopal Church. Sister McWhorter was possessed of a genial spirit and took pleasure in making it pleasant for others. Burial was had at Milford, and her body was there laid to rest. "Blessed are the dead who die in the Lord, for their works do follow them." May her motherly and Christian mantle fall on others who shall take up the Christian work she loved.

E. A. W.

SUTTON.—Cazemba Sutton, son of Jeriel and Tacy J. Sutton, was born April 25, 1874, and died at the home of his mother, on Lick Run, W. Va., April 16, 1905, in his thirty-first year.

He was converted in a meeting held by Elder Seager, on Lick Run, about seven years ago, and united with the Middle Island Seventh-day Baptist Church, of which he was a member at the time of his death. His funeral services were held in the Middle Island Church the afternoon of April 17. The large audience that gathered at the church showed the kindly feeling that was had for the departed. The services were conducted by Pastor Witter, who spoke from Heb. 4: 1, 2.

E. A. W.

TEFFT.—Christopher S. Tefft was born in Rhode Island, Sept. 8, 1827, and died in Almond, N. Y., March 14, 1905.

His funeral services were held at the home of his cousin, L. C. Tefft, where he had lived for eight years, on March 16, 1905. Rev. W. A. Allen, pastor of the Almond M. E. Church officiated, speaking from 1 Peter 1: 3-5, "The Christian's Inheritance." Burial in the family cemetery. Mr. Tefft was a good man, and a Christian, having been converted years ago in a revival at Almond. He was poor in the wealth of this world, but rich toward God, and death for him meant coming to his inheritance. He bore his protracted sufferings patiently, and was ready to die. Mr. Tefft was never married. He leaves, besides a number of more distant relatives, one brother and one sister.

L. C. T.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1905.

SECOND QUARTER.

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

LESSON VI.—THE VINE AND THE BRANCHES.

For Sabbath-day, May 6, 1905.

LESSON TEXT.—John 15: 1-12.

Golden Text.—"Herein is my Father glorified, that ye bear much fruit."—John 15: 8.

INTRODUCTION.

At the close of the passover supper our Lord gave to his disciples that significant ordinance which we call the Lord's Supper. This ordinance is at once a memorial of his death and a token of his life-giving power in all ages. He gave his life for his own and he ever liveth; and from him we are to receive strength for our daily struggle with the world.

Judas left the company of Jesus and his disciples soon after he saw that Jesus knew his purpose. We are to understand that the others did not realize his treachery. Whether he left before, or after, or during the memorial meal we cannot determine with certainty. Judas was now determined to accomplish the betrayal as soon as possible.

It was at this time that Peter made his boast of constancy and received the solemn warning of his triple denial. Jesus looked forward with dread to his crucifixion and yet faced his duty without flinching. He concerns himself chiefly with words of comfort and instruction to his disciples so soon to be bereaved of their Master. The fourteenth chapter of this Gospel of John is unsurpassed as a book of comfort.

There is some little question as to the precise place of our lesson. Some have inferred from the last words of chap. 14 that Jesus and his disciples were now in the streets of Jerusalem; but it is much better to suppose that they tarried in the room after they had risen to go. Chap. 18: 1 is to be understood as referring to their real departure from the upper room.

TIME.—A few hours after last week's lesson; perhaps about 11 o'clock in the evening.

PLACE.—Probably in the same upper room.

PERSONS.—Jesus and his eleven disciples.

OUTLINE:

1. The Necessity of Abiding in Christ. v. 1-6.
2. The Blessings of Abiding in Christ. v. 7-12.

NOTES.

1. *I am the true vine.* By an allegory our Lord seeks to bring comfort and encouragement to his disciples. In a certain sense he is to be taken away from them as he has already suggested; but he wishes them to feel that the intimate connection between himself and them is not to be broken. He calls himself the *true vine* perhaps in reference to the figurative allusion to the vine which Jehovah brought out of Egypt. *Psa. 80.* Jesus and his disciples are the true Israel, the true people of God who are to accomplish his purpose in the earth. *My father is the husbandman.* In the allegory God represents the vinedresser. He is the One who has sent Christ into the world to call disciples and establish the relation of fellowship between himself and them. All things that happen to the

vine are through the plan of the vinedresser. The disciples are therefore not to be in fear.

2. *Every branch in me that beareth not fruit, he taketh it away.* Every follower of Jesus who does not show himself a real follower by doing something for him is removed from the fellowship of Jesus like the useless tendril or branch from the vine. These are like those mentioned in *Matt. 7: 22* who said, "Lord, Lord." Very likely our Lord meant to allude to Judas who had gone out not very long before these words were spoken. *And every branch that beareth fruit, he cleanseth it.* The branches are pruned in order that their strength may not go to useless shoots, but all to fruit bearing. This part of the allegory suggests that there may be suffering in the Christian life. We are to understand however that the pruning is in order that we may bear more fruit. The disciples were to be in sorrow at the loss of their Master in that night, but it was by that path of bereavement that they were to come to greater usefulness.

3. *Already ye are clean because of the word that I have spoken unto you.* They were in readiness for fruit bearing, and they had been thus made ready through the instruction which they had received from Jesus in their months of intercourse with him.

4. *Abide in me, and I in you.* No matter how well prepared for work we are, we can not hope to accomplish results apart from our loving Master. This passage also suggests if it does not explicitly teach that Jesus is thenceforth to accomplish results only through his disciples. The stem of the vine does not bear fruit except through the branches.

5. *Beareth much fruit.* The disciples are to be encouraged; for when they are really united in purpose with their Master their fruit bearing is to be abundant. *Apart from me ye can do nothing.* That is, nothing of any account in comparison with that which they could do with him. Of course they could easily do evil.

6. *If a man abide not in me;* etc. A vivid picture of the fate of the worthless branch. Cut off from vital connection with Christ he loses his life and is fit fuel for fire. A man must be useful in order to deserve a place. Five verbs standing very near one another describe the downfall of the fruitless branch.

7. *If ye abide in me, and my words abide in you.* Here the figure is practically lost sight of and our Lord is speaking of the blessings of oneness of thought and purpose with him. Christ's words, (that is, his instruction) are the medium by which he himself abides with his disciples. To those who are united in impulse with their Master there will be no denial of petitions. Compare *ch. 14: 13, 14.*

8. *Herein is my Father glorified.* The reference is probably to that which follows. God is especially glorified in the fruitfulness of the branches of the true vine. *And so shall ye be my disciples.* The follower of Jesus is ever becoming his disciple, and the most striking token of that relation is fruit bearing.

9. *Even as the Father hath loved me.* The greatness of the love of Christ is used as an argument to urge the abiding in that love. The disciples are to abide in the love of Christ by conforming themselves to his purpose for them.

10. *If ye keep my commandments.* The disciples are not to be in doubt as to how they may conform themselves to the purpose of their Lord. He has given them commandments which they are to obey. Compare *ch. 14: 15. My love.* That is, the love which Christ has for us. *Even as I have kept my Father's commandments.* This expresses the consciousness of Jesus of having done the will of his Father during his earthly ministry.

11. *These things have I spoken unto you.* This verse serves as a sort of summing up for the preceding ten verses. All this teaching has been to the end that they might possess the highest joy of fellowship with him which is possible through obedience.

12. *This is my commandment.* The disciples might be in doubt as to what commandments Jesus was referring to, and so Jesus adds this

verse to give explicitly that commandment which was par excellence his commandment and the one which they needed especially to obey in order to abide in his love. *As I have loved you. Jesus' love for them is to be both the measure and the source of their love for their fellows.*

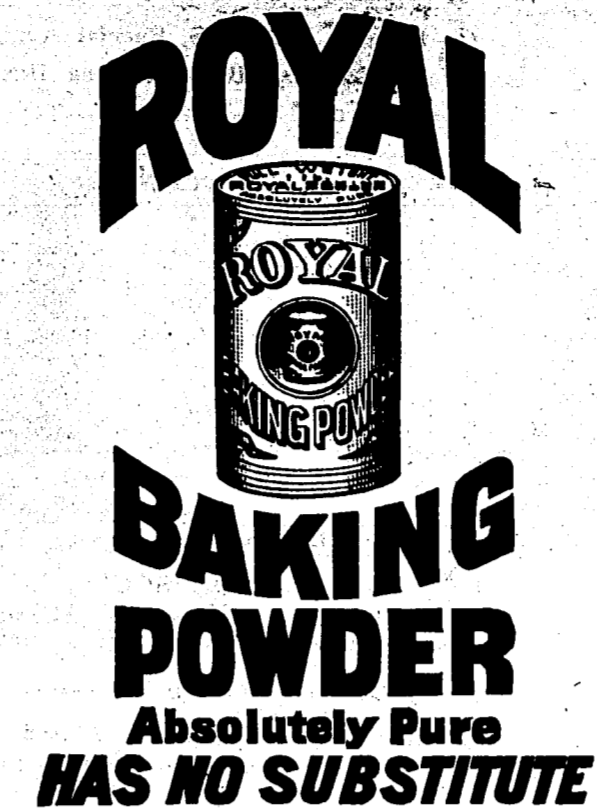
THE REASON WHY.

"WHEN I was at the party,"
Said Betty (aged just four)
"A little girl fell off her chair,
Right down upon the floor;
And all the other little girls
Began to laugh but me;
I didn't laugh a single bit."
Said Betty, seriously.
"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her little heart!—
Had been so sweetly kind.
"Why didn't you laugh, darling?
Or don't you like to tell?"
"I didn't laugh," said Betty,
"Cause it was me that fell."

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A MATTER OF HEALTH



THE USEFUL PLOW.

"A country life is sweet!
In moderate cold and heat,
To walk in the air how pleasant and fair!
In every field of wheat,
The fairest of flowers adorning the bowers,
And every meadow's brow;
So that I say, no courtier may
Compare with them who clothe in gray,
And follow the useful plow."

"They rise with the morning lark,
And labor till almost dark,
Then, folding their sheep, they hasten to sleep,
While every pleasant park
Next morning is ringing with birds that are singing
On each green tender bough.
With what content and merriment
Their days are spent, whose minds are bent
To follow the useful plow."

FROM GEORGE SEELEY.

DEAR SABBATH RECORDER:

I send you a few items of news, and a few thoughts of my own, thinking that they may find a place in your valuable columns. Recently a branch of the Lord's Day Alliance was organized in this place, attended by a goodly number of people and all the pastors of the town. While many persons seemed interested in the movement, they were not interested sufficiently to give ten dollars to help the funds of the Alliance. These people seek to intimidate all whom they can from secular labor on Sunday, and fine all who will persist in such, even the quietest employments, as you will see from the following clipping from a Canadian periodical sent me by a friend in Ontario, who has recently become much interested in Seventh-day Baptists, and their work of faith and labor of love:

NO WORK ON SUNDAY.

"Crown Attorney, W. E. Kerr was in Campbellford last week, acting as prosecutor in the case that the local branch of the Lord's Day Alliance has laid against a Jewish tailor for working on Sunday at his trade. The Jew claimed that he could not work on Saturday, as that was his Sunday, but had to work on Sunday to keep up with his work. However, the fact was impressed upon his mind that in Canada he must obey the Canadian laws and not work on Sunday. He was fined \$1.00 and \$4.10 costs. The case is likely to be appealed."—*Port Hope Guide.*

I am informed by my much esteemed and valued brother, Clarence S. Young, editor of the *Courier*, Trenton, Ontario, that this prosecuted brother is not a Jew, but a good and intelligent Christian, filled with the desire to do right. Bro.

Young has written to him, and expects to visit him shortly, and requests that I should write him a letter and send some of our literature, which I have done with the utmost satisfaction. It is a fact that more than one thousand, eight hundred and fifty organizations, churches, branches of L. D. A., fraternal societies and labor bodies, representing in all nearly 400,000 persons, joined in petitioning the Dominion Parliament for a Lord's Day act for all Canada.

The sending broadcast of our Sabbath literature into this country has created some unrest among our opposers, leading them to make extra efforts and become more enthusiastic in forwarding their own Sunday interests. I think that our new tracts, sent all over British North America, will create a sensation and shed new light upon the situation.

I might mention here that our excellent brother, Clarence S. Young, just referred to, is a young man of much ability and promise. He has, during the past year, embraced the Sabbath truth and is a believer in our views as Seventh-day Baptists. So our work in Ontario has secured another helping hand of considerable strength. You see that the good seed is springing up, here and there, and producing some gracious results in fruit-bearing. The formation of a Sabbath League is spoken of as developing gradually, and will, I hope, be in working order in due season. Brethren Robert Saint Clair and C. S. Young will be, in the main, leaders in this enterprise. More about this again, if the project ripens and that Scripture be verified, "Behold, how great a matter a little fire kindleth," in producing new movements in Aggressive Sabbath Reform work. I am a believer in Aggressive Sabbath Reform going on, gaining more and fresh ground all the time. Cecil Rhodes, the South African Empire builder, a little before his death said, "So much remains to be done, and so little done," which may, in a sense, illustrate our case. But let us all get to work and do our utmost and best, very best, in preaching Sabbath Reform, higher Christian living, consecration of our substance on the altar of the Lord, talking more and more about the Sabbath in our homes and elsewhere, and praying more, with a prevailing power, for the outpouring of the Holy Spirit upon ministers, and upon all our people. The Holy Spirit's power is a special factor in this great work.

In the recent great Welsh revival which is spreading over the Principality, a leader in the wonderful movement prayed, "Lord, bend me, bend me, bend me to bear His yoke and do His will." Brethren throughout the denomination, this is what we need. A church to be Apostolic, must have ministers powerful in preaching the whole Gospel, and members mighty in prayer. This was true of the first Pentecost. The apostles and the early church membership were the first Aggressive Seventh-day Baptists, and the work, though opposed by every obstruction that could be thrown in the way of its progress, went on conquering unto conquest. The God of heaven has laid His loving hand of consecration on this Sabbath-keeping people, during the ages, keeping them alive for a great work,—a special work, that of keeping the Sabbath truth before the eyes of men. They cannot die out, for truth is immortal.

PETITCODIAC, NEW BRUNSWICK, CANADA,
April 10, 1905.

It is the common lot to be tempted. No man escapes, be he beggar or prince.

Men are not made alike, either by nature or by grace.

Society must be built upon that one cornerstone, the knowledge and the fear of God.

The Son of God did not live alone. He leaned on the love of human friends and on His Father in heaven.

Labor is not ignoble and a curse. It is divine. It uplifts nations and produces all things. It keeps men moral.

This planet cannot produce anything rich enough for the soul of man. God is the food of the soul, and the soul is starving that is without Him.

The Christian is the only full-fledged citizen. He is a citizen of his State, the United States, and of the Kingdom of God. The higher loyalty confirms the lower.

Special Notices.

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

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

SABBATH-KEEPERS in Utica, N. Y., meet their 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 Moyné 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

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The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
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HE TOOK TIME TO DIE.

There was an old fellow who never had time, For a fresh morning look at the Volume sublime. Who never had time for the soft hand of prayer To smooth out the wrinkles of labor and care; Who could not find time for that service so sweet At the altar of home where the dear ones all meet, And never found time with the people of God, To learn the good way that the fathers have trod; But he found time to die, O Yes! He found time to die.

This busy old fellow, too busy was he To linger at breakfast, too busy was he For the merry small chatter of children and wife, But led in his marriage a bachelor life; Too busy for kisses, too busy for play, No time to be loving, no time to be gay; No time to replenish his vanishing health, No time to enjoy his swift-gathering wealth; But he found time to die, O Yes! He found time to die.

This beautiful world had no beauty for him; Its colors were black and its sunshine was dim. No leisure for woodland, for river, or hill, No time in his life just to think and be still; No time for his neighbors, no time for his friends, No time for those higher immutable ends Of the life of a man who is not for a day, But, for worse or for better, for ever and aye; But he found time to die, O Yes! He found time to die.

—The Advance.

Is Life Worth Living?

In some form this question appears very often. It can not be asked by thoughtful men, who are in fair physical and spiritual health, without implying an affirmative answer. That it is so often answered negatively is due to ill health, physical, moral or spiritual. That intellectual or spiritual ill health prevails where the answer is negative, must go without saying. The question is valuable if it induces such thought as ought to follow whenever it is raised. If only the conditions of earth-life be taken into account, the answer will surely be in the negative. It is not worth while to bear the ills we have and face those we know not of, if life means nothing beyond thirty, fifty or even eighty years on this earth. But when a large view of life is taken, and especially when it is seen from the intellectual and religious side, an affirmative answer must always be quickly forthcoming as to whether life is worth living. Outside of mere physical experiences and earthly surroundings, life ought to have a meaning so large and sacred as to compel an affirmative answer. It also ought to have such prophecy and promise of coming good that will result from the good we attain here, as to compel an

affirmative answer. Whatever we gain intellectually, whatever we attain in spiritual things, whatever height we reach in religious development, find their largest meaning in the fact that life is worth living because all its higher interests reach into the future. How far they reach, and by just what methods they will project themselves into it, we may not know in detail, and it is not important that we should know. It is, however, vastly important that we always answer the question, Is life worth living? in the affirmative. Little that is best will come to the life that does not give an affirmative answer. When a man feels that he is living in conscious fellowship with God and with righteousness, that he is moving through this world in touch with those divine forces that shape the lives of men, that he is in communication and contact with the mind and heart of God, who directs and watches the course and history of the Universe, he must rejoice in the privilege of living, and can not but feel that life is worth living in the highest sense. Still more will this be felt if he is conscious of being in harmony with the great plans of God, that are moving on toward successful consummation, in behalf of all men and of the Universe. Feeling that he is thus in touch with God and in connection with him, a man's life becomes part of God's great plan and enters into the execution of that plan, through every purpose and choice. This higher conception of life is not only possible, but is attainable, in a greater or less degree, by every man who seeks to know and do the will of God. Thus seeking and striving, he becomes so allied with the divine purpose that life is more than worth the living. Men thus become component parts of the Universe in its on-going toward higher and better things. Each man becomes a factor in producing the best results, and, in no mean sense, a co-worker with God. Each man thus seeking and striving to live, may be certain that his life, whatever of trial or trouble, success or failure, may come to him, is contributing a definite amount to the final consummation of all that makes for the intellectual development, moral advancement, and spiritual uplift of the world. When we are at one with God, in full sympathy with his purposes and quick to obey his requirements, working with him, life is worth living in a sense higher, holier and more glorious than any words can express.

bars, but her joy-illuminated face is turned heavenward. A dead branch in her hand is bursting into blossoms, and flowers are springing from the earth around her feet. Hope is a dominant element in all best things. It soothes sorrow, and gives comfort in failure. It overlooks mistakes and brings strength for new endeavor. It bridges the deep chasms of failure and finds new ways toward success. It forms the background for true repentance, and points the way to redeemed life, leading on toward perfected righteousness. Hope and love are sisters, closest of kin. They are the supporters, if not the creators of our best religious experiences. Four days ago, a man, now more than three score years and ten, said, "I rejoice continually in the keeping power of God, and in my freedom from the slavery of sin which held me for so many years in the prime of manhood: think of it, Dr. Lewis, fifteen years of bondage to opium, and now, for these many years, the glorious freedom of a son of God." There was the tonic of life in his words and in his face, while he spoke, and thankfulness and hope combined to create that tonic, that exhilaration of triumph and hope, in a redeemed soul. Yesterday the writer walked among the graves of a beautiful cemetery where granite and marble, carved in an hundred forms, tell of hope, hope, hope, all-bounding hope. The gospel is a message of hope, glad hope. Our highest purposes build on hope. Our noblest aspirations are guided by hope. Hope is the lamp of faith. Gloom flies before it. Doubt dies in its light, and despair turns to joy. Thank God that his love floods this world with life, and that hope springs like Easter lilies where love flows.

A CIRCULAR letter is at hand from Our Sabbath School.

A series of questions are propounded in it, the first of which is, "What do you consider to be the great needs of our Sabbath-schools?" Undoubtedly the greatest need of our Sabbath-schools is earnest and continued teaching concerning the practical truths of the Bible, as they are related to the needs of those who are taught. Historical, geographical and general facts concerning the Bible are of much less value than the religious truths and ethical requirements which it sets forth. The teaching of these must be fitted to the various classes in view of the experiences, temptations, and religious development which they immediately require. To teach the heart, and lead the life in ways of righteousness, is the first and ever-present requirement of the Sabbath-school. The

The glory of hope which springs from love and faith is far beyond description by words. Perhaps the reader has seen a panel picture in which Hope is chained behind prison

Hopefulness.
