

THE SABBATH RECORDER.

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The Sabbath Recorder.

A. H. LEWIS, D. D. LL. D., Editor.
JOHN HISCOX, Business Manager.

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CALLS OF THE WILD.

Oh! I hear them in the morning when the day begins to break,
And the long, gray lines of sedges lie like shadows on the lake;
And my heart responds with rapture and my pulses thrill with joy,
For kind Nature's gentle magic makes me once again a boy.

Now again I hear the robin softly calling to his mate,
And the lonely loon lamenting that her lover cometh late;
And the wavelets on the shingle, and the ripple in the reeds,
And the crackling of dry branches where the shy deer-mother feeds.

Hear the dismal frogs a-croaking with derisive might and main,
At the somber crow whose cawing long has promised needed rain;
And the splashing in the water of a flashing silver fin,
When the first red rays of sunrise bid the choristers begin.

And then again at evening well I know the solemn cry,
Of the bittern in the marshes and the wild fowl winging by,
And the washing in the sedges where the wavelets kiss the shore,
And the whip-poor-will's sad plainting for the love who comes no more.

And the rustling of the branches and the whispering of the trees,
And the moaning in the pine-tops and the whistling of the breeze,
And the nightjar's sullen booming, on his ceaseless, tireless quest,
Like a sin-sick soul that vainly seeks for blessed peace and rest.

Oh! I hear them in the morning, at the noon and quiet night,
And I close my eyes and listen while my heart throbs with delight,
And I bless these myriad voices that would call the soul apart,
Here to rest with Nature's children, near her tender, healing heart.

—The Four-Track News.

NO ONE can be earnest and faithful in right doing and not gain something of value. All faithful endeavor carries the good attainments of one day over to the next,

thus combining and adding to the sum of our attainments. The law of growth, little by little, is God's method everywhere. It is well for us that we are not sharply conscious of such growth, otherwise we might be tempted to watch the signs of growth to the neglect of that patient, faithful daily service by which permanent attainment comes. Many days ago the buds on the branches of a maple near our window began to show slight signs of unfolding.

At first there was no more than a faint suggestion, a shadow-like promise of leaves. Today the leaves are well advanced. The forces of life in the maple have been at work in spite of changing skies, chilling winds and the frozen breath of belated spring-time. Persistent and faithful service has been rendered by rootlet and root, by trunk and branches, service that is akin to that which devoted children of God render without trying to measure results or to tabulate the stages of growth. You may be assured that such service for God and truth and righteousness, in whatever place it is rendered, can not fail to secure growth in goodness, and power. Do your work faithfully, and God will give adequate increase.

So MUCH has been said, within the last year, in THE RECORDER and elsewhere, concerning tithing, that it may be helpful to place before our readers, in briefest outline, the history of tithing. Why the standard of a tenth was first chosen, we do not know. No adequate information upon that point exists. The giving of a tenth appears among the nations of the East long before the opening of Jewish history. At first it was by way of a sacrifice to the gods, and the origin of tithing among the Hebrews is to be found in the thought of a sacrifice of the fruits of the earth, to Jehovah. This sacrifice was by way of a return, since by the blessings of the gods, the earth produced fruits and foods for the benefit of man. The first stage of tithing was therefore a voluntary act of religious worship in which a gift was made to the gods among the heathen, or to Jehovah among the Jews, in kind, as a return for the blessings which came through nature. Thus the system, existed among the oriental nations, including Phœnicians, Carthaginians, Greeks and Romans. It is well known that tithing appeared in the patriarchal period, before Moses, or the establishment of the system by legislation. Doubtless, it came with Abraham from his Chaldean home. Among the Hebrews, it took more definite shape after the establishment of the levitical priesthood, the found necessary to support the State-Church. So it came about that during the last half of the sixth century, the second Council of Tours, in 567, A. D., and the second Council of Macon, 580, A. D., enjoined tithing and announced that not to tithe would be considered a sin. The universal practice of tithing, however, under a law of the Empire, did not go into effect until about 785, A. D., under Charlemagne. This took on many new forms, as the State church system developed and political and religious influence and methods were combined, under the growing

ing became the subject of legislation, whereas in the early period it was purely voluntary. Of the various details which entered into the system, as an affair of the state and church, we need not speak here.

WHEN Christ appeared, with the Christ's Attitude Pharisees, especially, tithing had become degraded into an excessive system of formalities, many of which were meaningless and gave excuse for actual disobedience, under the pretense of great religious devotion. This meaningless, if not dishonest, formality in connection with tithing, was closely akin to the dishonest formalities which then abounded in connection with Sabbath observance. It followed, therefore, that what little Christ said concerning tithing was by way of condemnation, directly or indirectly, and nothing authoritative concerning it as a principle, or as a duty, appeared in his teachings. The earnest religious spirit which developed in the New Testament church exalted the grace of giving, both for the support of the church and the support of the poor. This latter, the support of the poor, is much more prominent than any other feature of the case during the New Testament period, and for a century or two after that period. The discussion of that phase, as it appears in Paul's first letter to the Corinthians, throws much light on the question of voluntary giving without reference to the proportion. Nevertheless, it should not be said that Christ set aside the system of tithing, and taught his followers to disregard it. But he did introduce something better, through the spirit which came to pervade the hearts of his followers, than the formal and often dishonest system of tithing, which he condemned on the part of the Pharisees.

As THE spirit of devotion which its Development characterized the earlier Christians the Christians gave way before the gradual development of the Roman Catholic church, voluntary giving grew less, and some form of legal requirement was found necessary to support the State-Church. So it came about that during the last half of the sixth century, the second Council of Tours, in 567, A. D., and the second Council of Macon, 580, A. D., enjoined tithing and announced that not to tithe would be considered a sin. The universal practice of tithing, however, under a law of the Empire, did not go into effect until about 785, A. D., under Charlemagne. This took on many new forms, as the State church system developed and political and religious influence and methods were combined, under the growing

power of the Romanized church and the increasing darkness of the Middle Ages. The history of tithing during several centuries of that period can only be traced by following the general history of the church in its religious-political character.

THE reformatory movement, both on the Continent and in England, retained the essential features of tithing as the basis of legislation for the support of the state-churches, which were continued. We of the United States were more closely allied with England and the Reformation as it was developed there, and many features of the State-church, including tithing, were transferred to the early American Colonies. Since the time of the Revolutionary War the State-Church has practically disappeared in the United States. Tithing as a religious and political question has undergone many changes in England. The last important change took place in 1836, when tithing was absorbed in general taxation, for the support of the Established Church. Wherever this system remains in Europe, it has undergone similar modifications under the spirit of modern times, so that while in some sense the standard of the tenth, as a matter of proportion, yet remains in name or in form, most of the features of the Middle Ages and of the early Jewish period have disappeared. In Mohammedan countries, even to the present time, taxes are regulated, in part or in whole, upon the ancient basis of a tenth. Gathering up the facts, the reader will see that the giving of tithes was at first a voluntary act of worship on the part of those who desired thus to express their thankfulness to the gods, as among the Pagans, or to Jehovah, as among the Hebrews. The second stage among the Hebrews made it a legal regulation, on the original basis of religious duty. The early Christian church surpassed the tithing system, under a warm religious enthusiasm, by voluntary giving. With the development of the Roman Catholic church, it appeared again as a State-Church system. In various modifications it still continues in the Established Churches of the Old World.

Is Tithing a Christian Duty? THAT liberal and systematic giving for the support of the cause of God is a Christian duty, goes without saying. That tithing is enjoined upon Christians by any direct Biblical authority does not appear. It does appear, however, that tithing had full divine sanction in the Jewish church, and it may be fairly concluded that under the Christian dispensation, the proportion which God's people should contribute ought not to be less, but rather greater, in the light of Biblical and general history. There is abundant ground for concluding that the obligations resting upon Christians require that at least a tenth be given to the Lord. We believe, however, that this should not be made so absolute a standard that more may not, in justice, be required. On the other hand, there may be circumstances, as of misfortune, in which, for the time at least, less may be given, without failure in duty or fear of Divine displeasure. In a word, we believe the discussion of tithing as an obligation upon Christians is valuable as indicating, as nearly as any general standard can indicate, the duty of all Christians as to the proportion of giving. On the other hand, the true spirit of Christian-

ity and especially the history of the early church, indicates that this giving should be wholly voluntary; that is, that Christians should gladly and cheerfully contribute one tenth to the cause of God. Probably the average Christian contributes much less than a tenth, while, without doubt, some Christians habitually contribute considerably more than ten per cent. Just what is to be considered the Lord's money, and just how the contribution shall be applied, must be left to each individual for decision. It would be eminently proper, however, for a church, or any group of individuals, to express the opinion that ten per cent. is a just and desirable standard by which to regulate our gifts for the cause of Christ. The thing to be avoided in this connection, is reducing the matter of giving to a hard and fast rule which might exclude that joyous and voluntary spirit that finds expression in the apostle's words, "The Lord loveth a cheerful Giver." These words of the apostle should not be interpreted as it is said a boy did interpret them on one occasion, when, having a dime and a quarter, he put the dime in the collection basket, and reported to his father as the reason for so doing, that "The Lord loveth a cheerful giver and I could give the dime with greater cheerfulness than I could the quarter."

JOHN KNOX, Scotland's great reformer, was born May 21, 1505. The four hundredth anniversary of his birth is to be celebrated on May 21. In several respects, Knox is the most prominent and influential character in the history of the Protestant Reformation. Scotland possessed latent elements which made for reformation more than any other country in Europe. Scotland was not Romanized until the tenth century, and the vigor and intensity of the Protestant Reformation in that country were due, in no small degree, to the latent elements of early Scotch, non-Roman Christianity. Not least among the Sabbath ideas of Scotch people was the fact that Sunday was not introduced into Scotland to the exclusion of the Sabbath, until the ninth or tenth centuries, when Romanism came to prevail there. Probably no place outside of Palestine retained the better elements of New Testament Christianity with such vigor and to such an extent as did Scotland. It was, therefore, in accord with the philosophy of history that the reformatory movement in Scotland should be vigorous, and that it should give birth to such a man as John Knox. He was reared in the Roman Catholic church, and was ordained to the priesthood in 1530. Through a study of the early Church Fathers, it is said that his faith in Romanism began to fail about 1535, although he did not announce himself a Protestant until 1543. Political influence was so prominent at the beginning of the Reformation in Scotland, and John Knox was of such a character, that he became a great political as well as a religious power, from the first. The triumph of his work began about 1560. The bravery and effectiveness with which he denounced the sins of Queen Mary and her court, and the power of his influence during those stormy years, present one of the most vigorous pictures, and some of the rarest treasures of the history of the Reformation. Political, social and religious reformation, went hand in hand under the influence of his leadership. Through Presbyterianism, in its various forms, the influence of Knox has been wide-spread, notably in America. A visit to the scenes of Knox's labors, the privilege of

standing in the pulpit from which he preached, a visit to his house, and the privilege of standing beside his grave are among the pleasantest memories of the writer.

A NATIONAL Conference on Social Purity is announced to be held at La Crosse, Wis., on October 17, 18 and 19. Entertainment will be furnished to those attending, and the Chairman of the National Purity Association, B. S. Steadwell of La Crosse, sends an earnest invitation to all friends of purity to attend the Conference. THE RECORDER takes pleasure in calling the attention of its readers, especially those in the Northwest, to that meeting. Do not forget the date in October.

A PROSPECTUS of the Summer Schools at Northfield, Mass., for 1905, is at hand. The scope of those conferences is large, and many things are said and done at Northfield.

Northfield, each summer, which are of value to Christian workers, of all classes. Able and attractive speakers are provided, while the arrangement and surroundings bring in more or less of rest and vacation experiences. Especial attention will be given at the coming sessions to those influences which tend to deepen spiritual life in American colleges, and in training students for leadership in organized religious work. These plans include the training of both men and women. For further information, address A. G. Moody, Northfield, Mass.

NO ONE who appreciates the value of clear and appropriate English can doubt that the Revised Version of the Bible, which appeared in 1885, gives the meaning of the sacred text more clearly than the translation of 1611 did. A comparison of the version of 1885 with the American Revision, which is now used in the *Helping Hand*, shows still greater improvement as to clearness and accuracy, notably in the rejection of obsolete words. *The Sunday School Times* of April 29 illustrates this fact by a list of words which appear in the two translations. In introducing the list, among other things, *The Times* says:

Faithfulness has been the guiding star of the Revisers,—faithfulness to the original idea, and faithfulness to the modern expression of that idea. Their ruling thought has been construction, not destruction. They particularly disavow the iconoclasm of the image smashers. They have insisted upon a two-thirds majority vote for every alteration. They distinctly aver: "But in making these and other slight changes, the American editors have not forgotten that they are dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of its historic origin and descent." The words of Bishop Westcott are eminently true: "Most of the objections which are brought against the Revision are either groundless or are outweighed by corresponding gains." Thus we have the old Bible within the new Bible, and the new Bible within the old Bible; nothing lost and much gained. Certainly few tears will be shed in bidding farewell to many obsolete expressions in the subjoined collation of passages:

ARCHAISMS AND OBSOLETE EXPRESSIONS REMOVED.

FREQUENT PASSAGES IN THE OLD TESTAMENT. 1885.

before brought again | before brought back

astorished
basilisk
carcase
chapiter
coasts
corn
cunning
dicover (foundations)
divers
fan (the grain)
fine (metals)
fray (birds)
gift
heathen
holpen
judgement
lift up the hand
light off
man of Belial
minish
mourn (3 times)
ouches
poll (the head)
reins
seethe
sodden
spoil
stink
stranger
trust in
usury
vanity (8 times)
widow
wist

FREQUENT PASSAGES IN THE NEW TESTAMENT.

hale
holpen
shew
trode
wot
fulfill

OCCASIONAL PASSAGES IN THE OLD TESTAMENT.
a plain man
halted
flax was bolted
put a difference
charges
beeves
riotous liver
amerce
dragons
confectioners
stuff
prospects (architecture)
chapmen
cracknels
door
magnifical
endamage
daysman
senators
prevented
fats
turtle
hardly bestead
satyrs
no feller
chapt (ground)
dote
sith
settle
marshes
choler
halted
bruit

OCCASIONAL PASSAGES IN THE NEW TESTAMENT.
none occasion
judgement
betrayeth thee
were choked
what will I
straitly
subtillly
ward
entreat shamefully
carefully
curious arts
temperance
heresies
be instant in season

SUMMARY OF NEWS.
According to reports received by the Department of Commerce and Labor through its Bureau of Statistics, the net result of the inbound and outbound movement of grain at the more prominent Atlantic ports during the first three months of the current year showed a gain, if compared with a like movement for a similar period in 1904, although losses were sustained at individual ports, notably at Philadelphia, where both the receipts and the shipments were affected, and at Baltimore, where a decrease was sustained in receipts only. Export withdrawals of grain during the month of March totaled

astonished
adder
dead body
capital
borders
grain
skilful
uncover (foundations)
diverse
winnow (the grain)
refine (metals)
frighten (birds)
bribe
nations
helped
justice
sweat
slight from
base man
diminish
mourn (3 times)
settings
cut the hair of (the head)
heart
boil
boiled
despoil, destroy
stench
become foul
foreigner
take refuge in
interest
falsehood (8 times)
woman
knew

FREQUENT PASSAGES IN THE NEW TESTAMENT.

drag
give help to
show
trod
know
make full

OCCASIONAL PASSAGES IN THE OLD TESTAMENT.
a quiet man
limped
flax was in bloom
make a distinction
flatter
oxen
glutton
fine
serpents
perfumers
baggage
beams (architecture)
traders
cakes
threshold
magnifical
be hurtful to
umpire
elders
anticipated
vats
turtle-dove
sore distressed
wild goats
no hewer
cracked (ground)
become fools
since
ledge
marshes
anger
was lame
report

OCCASIONAL PASSAGES IN THE NEW TESTAMENT.
no occasion
justice
maketh thee known
were drowned
what do I desire
strictly
craftily
guard
treat shamefully
accurately
magical arts
self-control
factions, parties
be urgent in season

16,725,104 bushels, an amount approximately 7 million bushels larger than that for a corresponding month in 1904. Of this total, 8,200,597 bushels left the country through Atlantic ports, 5,732,089 bushels through Gulf ports, 1,371,240 bushels through Pacific ports, and 1,421,178 bushels through northern border, lake, and other principal ports. For the three months ending March 31, the total shipments amounted to 49,781,103 bushels, in contrast with 28,463,289 bushels for a similar period in 1904, an increase for the first three months of the current year of over 20 million bushels, due largely to heavy corn exports. The amount of cotton brought into sight during the current season to March 31 totaled 10,632,236 bales, in contrast with 9,206,235 bales for a corresponding period in 1903-4, and 9,539,666 bales in 1902-3. The amount brought into sight during March, which amounted to 1,027,488 bales, was largely in excess of a similar total for February, and also somewhat larger than that for January, thus indicating a greater inclination on the part of the farmer to part with his stock than heretofore witnessed during the present year. Arrivals of cotton at various ports during the present season to March 31 amounted to 7,835,777 bales, a total over a million bales in excess of the movement for a like period in 1903-4, and approximately 800,000 bales greater than that for 1902-3.

The death of Gen. Fitzhugh Lee, who was buried Thursday, May 4, calls attention anew to a man whose ability as a military leader and whose nobility as a man have commanded wide commendation. His service in the late Spanish war was marked by ability and made the more valuable from his sincere patriotism. He occupied positions of trust through appointment by President Cleveland and also by President McKinley, and was among those representatives of the South who stood first among those reconstructed ones, whose later years have added to the glory of our nation.

A severe tornado swept Laredo, Texas, on April 29. Twenty-one persons were reported killed and a large number were injured. Those killed were mostly Mexicans. Important school buildings connected with the Laredo Seminary were much damaged, but the teachers and pupils escaped with slight injuries. Laredo is an important business center in Webb County, about one hundred and fifty miles southwest from San Antonio.

The teamsters' strike at Chicago has grown in virulence during the week. On April 29, twelve labor leaders were indicted by the grand jury for conspiracy. Many men, most of them negroes, have been imported from the South to take the place of the striking drivers. These have been armed with hickory clubs or with rifles and shot guns, and riots have been frequent and, in several cases, serious during the week. Several deaths have occurred. While the strike-breakers have gained considerable during the week, the situation is intense and serious, as we go to press.

Important facts concerning tuberculosis have been published during the week, concerning tuberculosis at Sing Sing prison, New York. It seems well settled that the prison has become a breeding place for tuberculosis through infection from prisoners, who were ill when first confined. The dark cells in which the most obnoxious prisoners are placed, seem to be hopelessly infected with germs of disease. The revelation

at Sing Sing indicates the necessity of improvement not only there but in all similar prisons.

A Church Congress of the Protestant Episcopal churches of America has been in session during the week at New York city. This is not a legislative body, but one which meets "to discuss the great problems of modern life as they present themselves for solution by the gospel of Jesus Christ." Several hundred clergymen of the Episcopal denomination are in attendance upon the Congress, which is the twenty-third annual meeting of that body.

Dr. Edgar James Banks, a noted archaeologist, is visiting his native home at Greenfield, Mass. He has been engaged in the work of excavation at Bismya, near Nippur, since Christmas, 1903. He reports among the valuable finds a "statue of David" which dates from 4,500, B. C. This he says is the oldest statue in the world, so far as now known, by at least 1,500 years. It indicates that the sculptor's art had reached a high stage of excellence at a very early period, and that the history of civilization is pushed back one thousand years by this discovery. Dr. Banks represents Chicago University, whither he goes to lecture concerning his work.

May first was especially bloody in Warsaw, Poland. Labor demonstrations and riot were expected, and the police and military forces had been greatly strengthened. It appears that their treatment of the people was brutal and that many unoffending persons, as well as the leaders in May Day demonstrations, were killed or wounded. Much bitterness was engendered and the disturbance has continued in various forms during the week. Evidently the end of trouble in Russia is not yet. The Czar put forth a manifesto on the first of May which in words promises quite an improvement in the matter of religious freedom, except for the Jews, but the world has learned to suspect that most of the Czar's manifestos are written to be read, rather than to be executed. All Poland is in a state of incipient revolution.

The second trial of Nan Patterson for the murder of Caesar Young in New York city was concluded on May 4, when the jury, after deliberation of ten hours, notified Recorder Goff that they could not agree, and accordingly were discharged. It is the general opinion that the defendant will be released on bail, and that another trial will not be attempted.

Nothing definite or important has appeared during the week, concerning the impending naval battle between the Russian and the Japanese forces. The situation remains as it was a week ago. There are no definite indications as to the location of the Japanese fleet and very little that seems to be certain is reported concerning the exact location of the Russian fleet. Meanwhile operations upon land are of a minor character, although it is probable that the purpose of the Japanese to besiege Vladivostok is being pushed forward. At present, however, the situation reveals a game of waiting rather than a game of war.

Just as God leads I am content;
I rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands—
I would that we should all fulfil;
That I should do His gracious will
In living or in dying.

DEACON GEORGE BONHAM.

E. B. SAUNDERS.

Deacon George Bonham was born at Bacon's Neck, Greenwich Township, Cumberland county, N. J., March 31, 1826. He was the son of Malachi Bonham and Tobitha Bacon, and the fifth in a family of nine children, a family of unusual stability of character. The foundation for this was laid on the farm, in the fields and among the stock, the very life so much deplored today. One of his brethren said to me, "When we were too young to hoe corn, we cut briars between the hills." The district school, and that only in winters, was the only source of education, and a few books and papers, well used, in the home.

The spirit of contentment and industry wrought out a family of men and women who were not only qualified to care for themselves, but were friends and supporters of all good enterprises of their time. Of the nine children eight grew to manhood and womanhood: Sarah B. Bonham Ware, Daniel Bacon Bonham, Elizabeth Bonham Davis, George Bonham, Phoebe Bonham Dunham, Jonathan W. Bonham, John B. Bonham and Hannah N. Bonham. Four of the family are still living. When George was sixteen years of age, he attended prayer meetings which were being held in the homes of the neighborhood. In these meetings he was converted, and was the means of leading his mother to make public profession of her faith in Christ. As the family were Sabbath keepers, these two came and were baptized by Rev. Azor Estee, and joined the Shiloh church, June 11, 1842. From Bacon's Neck, the family moved to a farm at Stoe Creek, where they lived for eleven years, before they moved to Shiloh. In 1848 George entered the employ of Deacon I. D. Titsworth, who lived on the farm since known as the John S., and W. S. Bonham farm. The first year he lived in the family and roomed with Rev. S. R. Wheeler, who was also in the employ of Deacon Titsworth. It was very fitting that Elder Wheeler should preach the funeral sermon, since Deacon Bonham's pastor was ill at the time. More than once, the Deacon has told me of the lessons learned of his employer, of punctuality, of family worship, of the closing of all business before the Sabbath. On the Sixth-day night all teams must be in, the wagons and machinery put up and the hands through work. This training never left him.

Before the close of his two years of service with Dea. Titsworth, on Feb. 8, 1849, he was united in marriage with Miss Sarah Glaspey, who died Nov. 2, 1895. In 1857, they settled on a farm near Shiloh, which they finally purchased and where they continued to live until about twelve years ago, when he built a home in the village, where he has spent the last years of his life. To them were born four sons and two daughters. Two sons died in infancy. The four living are Emma Mulford, now Mrs. George Tomlinson, Walter Gillette, Edgar Randolph, and Lucy Carpenter, now Mrs. Joseph E. Bowen. Seventeen grandchildren and one great-grandchild are living. He was called to the office of Deacon of the Shiloh church in December, 1857, and has served in that capacity with unwavering devotion for forty-eight years. Four of our present board of deacons have served together for almost thirty years. Deacon Bonham has been the senior member since the death of Dr. George Tomlinson of blessed memory, some thirteen years ago.

THE SABBATH RECORDER.

George Bonham was a man of more than ordinary good judgment in business affairs, and hence was not only called to serve in the capacity of a leader in the church, but in the settlement of estates and other public business, and in offices of trust and honor. No appointment of the church was too small for him to give it his undivided attention, by being present and taking part. The Sabbath evening church prayer-meeting was as important as the Sabbath morning service, and if the experiences of the long line of pastors, extending through the service of W. G. Gillette, A. H. Lewis, D. H. Davis, T. L. Gardiner and I. L. Cottrell has been like my own, they never heard him offer prayer in those meetings, when he did not pray for his pastor. He was partner in the service and spirit of missions in the Shiloh church, which sent its pastors, W. M. Jones to the Holy Land and D. H. Davis, and one of its members, Dr. Ellen Swinney, to China. For many years he has had charge of the church fund for the needy. He was a regular contributor to his church, and to the Tract and Missionary Boards. He not only took and read THE SABBATH RECORDER, but was a constant subscriber for copies sent to other homes than his own. He attended the General Conference when he could, was not only posted on denominational affairs, but on current topics of his time. He was a great reader, his opinions were his own, matured by wide reading and by mingling with business men. He was a self-made and self-educated man. On Nov. 26, 1896, he married Phoebe Davis Randolph, a woman of very unusual spirit and ability, who has cared for him with the greatest tenderness during the last five years of his suffering, which, at times, was most intense, from rheumatism. Toward the last, he became unconscious, and on March 31, 1905, passed to his reward, without a struggle. His funeral, held at the church, was largely attended by relatives and friends, who sympathize with Mrs. Bonham and the family most deeply in their bereavement.

WHY JOHN D. ROCKEFELLER GAVE MONEY TO MISSIONS.

The document given out in the Rockefeller matter to explain the magnate's reason for giving to missions is very interesting. It was prepared by Mr. Rockefeller's confidential secretary, F. T. Gates, and is in the form of a statement of opinion to Mr. Rockefeller after the secretary had carefully considered the appeal for a contribution. The substance of the document follows:

"I am oppressed with the duplication of philanthropies in America.

"The amount of American wealth put into American philanthropy is not only vast, but is enormously increasing.

"Not only are none of these things true in foreign lands, but no one can observe foreign peoples at all without being impressed with the enormously greater need of foreign peoples.

"I am struck with the significant coincidence that now, for the first time in the history of the world, we have arrived at a point when all the nations of the earth, all the islands of the sea, are actually open and offer a free field for all the light which English-speaking peoples can give them.

"When I come to analyze the motives which lead me to help my neighbor, I find them to be of a kind which operate in behalf of every man everywhere who lives.

"There has been little conscious and deliberative concert movement among the different English-speaking denominations in this vast and world-wide effort at conquest, but a study of a map of the world discloses a comprehensiveness of organization, a unity of plan; a masterfulness of strategy and tactics, which suggests that the whole is being carried on in accordance with one great, preconceived plan, and that its movements are controlled and directed by one master mind.

"Statistics of mere converts furnish no sort of measure. The fact is that heathen nations are being everywhere honeycombed with light and with civilization, and with modern industrial life and applications of modern science, through the direct or indirect agencies of the missionaries. Look at Japan, for illustration! Quite apart from the question of persons converted, the mere commercial result of missionary effort to our own land is worth, I had almost said, a thousandfold every year of what is spent on missions. For illustration: Our commerce today with the Hawaiian Islands, which are now Christianized and no longer take missionary money, is, I am told, \$17,000,000 per year. Five per cent. of that in one year would represent all the money that ever was spent in Christianizing and civilizing the natives. When the missionaries went there the Hawaiians were cannibals, without a dollar of exports or imports. Today these islands are an immense source of wealth and of comfort to the American people.

"What is true of Hawaii is even more strikingly true of Japan and its commerce. Missionary enterprise, therefore, viewed solely from a commercial standpoint, is immensely profitable. From the point of view of subsistence for Americans, our import trade, traceable mainly to the channels of intercourse opened up by missionaries, is enormous. Imports from heathen lands furnish us cheaply with many of the luxuries of life and not a few of the comforts, and with many things, indeed, which we now regard as necessities. But our imports are now balanced by our exports, to these same countries, of American manufactures. Our export trade, is growing by leaps and bounds. Such growth would have been utterly impossible but for the commercial conquest of foreign lands under the lead of missionary endeavor. What a boon to home industry and manufacture! An officer of the United States steel corporation tells me that that company alone is exporting American products to between 40 and 50 different countries.

"Missionaries and missionary schools are introducing the application of modern science, steam and electric power, modern agricultural machinery and modern manufacture into foreign lands. The result will be eventually to multiply the productive power of foreign countries many times. This will enormously enrich us as importers of their products. We are only in the very dawn of commerce, and we owe that dawn, with all its promise, more than to anything else, to the pioneer work and the channels opened up by Christian missionaries. Missionaries are largely influential today in the diplomacy of the Orient. The debt of America, therefore, to missions is simply incalculable. Yet the fruitage is only in its beginning."—*The Advance*.

The man is praying who doth press with might Out of his darkness into God's own light.

Popular Science.

BY H. H. BAKER

Steers vs. Horses.

In all ages and countries, horses have been recognized as being the most beautiful of all the animal families created; and far superior in general intelligence, aptness to learn and retention of memory. It is said, and justly perhaps, that the horse stands next to man in judgment, and in some cases, even his superior, especially in regard to danger.

Sportsmen are now engaged in educating members of the bovine family to take the place of the horse, in racing, jumping, and other field sports.

It has long been known that it takes a very fleet horse to overtake and pass a wild or fleet-footed steer at the age of three or four years.

The members of the ox family have been regarded as heavy, slow, stupid animals, and only capable of learning that when the driver called out the word "haw," they should turn to the left, or "gee," that they should turn to the right, or when he called out "whoa," that they were to stop.

It was early discovered that in moving logs in clearing land for farming by heaping them to burn, or piling them on skids to be loaded on sleds and taken to a mill where they could be worked into lumber, oxen were better for the work than horses and should be well instructed in their duties for their own protection, as well as for the protection of the men engaged to work with them; especially if on a mountain side where the logs if given the advantage, would either roll or slide of itself, and take the oxen with it.

In such work, when the snow is a foot or two deep, horses could not be used on account of the harness being extensive, while oxen were only coupled by a yoke, when one could help the other instantly.

By commencing early, when the steer is less than a year old, he can be trained and made to understand words and the meaning of them, equal to that of the horse; indeed, he is more docile and tractable, and has a better disposition; he will acknowledge a reward for well-doing as quickly, and resent a punishment less and become friendly, far sooner than any other domestic animal we know of, excepting the dog.

The members of the bovine family are more courageous, and not so easily frightened, and for many purposes are superior to the horse, when educated by kindness and consideration, and not as brutes by brutal force by inhuman drivers. A pound of crackers or a quart of apples, or a few nubbins of corn, will accomplish more in educating a steer with patience, than a cart-load of whips, with much swearing.

There is a company already formed to equip, educate and train the steer to take the place of the horse, in racing, steeple-chasing, fox-hunting and other sports. So far, the experiments justify the very happy results.

The saddle and bridle used in riding steers are somewhat similar to those used on the horse, the seat of the saddle being not as broad and more comfortable. When trained, it is found from the start that a steer can readily assume a trot, a swift gallop, or a leap over a fence with less danger of stumbling, and he can turn at right angles when going at full speed, as he possesses greater agility than the horse. On

THE CURING OF WILLIAM HICKS.

Bill Hicks had asthma—shook the floors
With each recurring paroxysm;
The doctors made him live outdoors,
And that gave him the rheumatism.

The doctors cured his rheumatism;
Of that there never was a question.
Strong acids stopped those pains of his,
But left him ill of indigestion.

Dyspepsia fled before a course
Of eating grain. It would delight us
To cheer this plan till we were hoarse—
But Hicks then had appendicitis.

He rallied from the surgeon's knife,
And lay six weeks without a quiver.
The operation saved his life—
The loafing, though, knocked out his liver.

To cure his liver troubles he
Tried muscle stunts—you know how they go.
From liver ails he then was free,
But all the strains gave him lumbago.

Lumbago is a painful thing;
A masseuse with a visage solemn
Rubbied the lumbago out by spring,
But twisted poor Bill's spinal column.

To rid his backbone of the twist
They used some braces. They were careless;
The padding for his head they missed;
This made him straight, and left him hairless.

Drugs were prescribed to grow his hair.
They acted just as represented;
They put his scalp in good repair,
But soaked in and left Hicks demented.

Then to a sanatorium
They took Bill. He was wisely treated;
His brain with health began to hum—
Then asthma!—ward was poorly heated.

"More open air," the doctors said,
Bill Hicks cried: "No, you shall not lure me.
I'll stay in peace upon my bed,
And shoot the man that tries to cure me!"
—*The Saturday Evening Post*.

Build not thy nest on any tree of earth, seeing
God hath sold the forest to Death; but rather
soar upward to the sure and immutable refuge
in the clefts of the Rock.

Announcement of the Battle Creek Sanitarium Training School for Missionary Nurses.

The management of the Battle Creek Sanitarium Training School for Missionary Nurses desires to announce that a new class will be organized during April and May, 1905. None will be received except those who give evidence of a sound Christian experience, and who desire to devote their lives to Christian philanthropic work. Boys and girls are not wanted. Only mature persons of sound and settled character and principles are desired in this work.

For information, address,
Battle Creek Sanitarium Training School for Missionary Nurses, Battle Creek, Mich.

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If His way be our way, His joys shall be our joys.
The world's goal is getting; Christ's goal is giving.
The only possible personal liberty is found in doing right.
The best creed is the one that is followed by the broadest practice.
The trials which come from God are sent to prove and strengthen us.
Religion is above all circumstances, and should lift us above them.
Who wears his duty like a crown,
Is every inch a king.

All the restlessness and discontent about us is God's summons to the Church.

When He gives us a duty, He is ready also to give the grace needed for the doing of it.

There is no more reason to doubt that we shall live again than that we have lived at all.
To know the Present Time and what it bids us do is ever the sum of knowledge for all of us.
Love is the motive which, even in human things, leads to the greatest deeds of sacrifice.

Missions.

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

In a letter dated March 23, 1905, Bro. D. H. Davis of Shanghai, China, writes: "I have only time to write you a word, as I am now going up to the mountains to get the remains of one of the school boys who went up with Mr. Crofoot some time ago, and has just died. We all hoped so much that his going to the hills might help him, for he had been suffering from lung trouble for a long time, but it was too late to do him any good. Today, Mrs. Crofoot was examined by two doctors and they advise that she go to America as soon as she can arrange to return. In accordance with this advice, the members of our Association voted that we act in accordance with the advice. I presume Mr. Crofoot will write you himself about the matter. I think she will not go until in April. She will probably remain in America until Mr. Crofoot returns. It does not seem necessary for him to return with her. This is a very unexpected turn in affairs but it is something over which we have no control."

We are all made sad to learn that Mrs. Crofoot is in such physical condition as requires her to return to the home-land and be separated for a time from her husband. We all hope and pray that she may have a safe voyage home, with her little ones, and that the change and treatment in her native land will speedily restore her to health and vigor.

EVANGELIST L. D. Seager is holding evangelistic meetings with the Greenbriar church, W. Va. At the first service, two rose for prayers. Some are seeking the Saviour. We hope to learn of a good work of grace in that church and community.

FROM REV. G. H. F. RANDOLPH,
FOUKE, ARK.

Our church services have continued the same here at Fouke as at my last writing. The attendance has increased somewhat, especially at our Sabbath-day services. This increase is partly due to the better health of a few, and to new ones who have come among us. We are very much rejoiced to have a good, substantial family or two added to our numbers, occasionally. We are especially pleased at this time by the assurance that Prof. Luther S. Davis and family will come to Fouke in October. This move has been under consideration by Mr. and Mrs. Davis for nearly two years. Mr. Davis is to take up a part of the work in our school. We highly appreciate the good fortune of adding such a helper to our force. We especially appreciate it since he leaves an inviting and lucrative position for one which gives little more than a prospect of hard and gratuitous labor.

The school work of this year has fully met our expectation. Mrs. Lewis has endeared herself very much to her pupils and their work has been of a high order. The higher grades which were under my charge closed their work last Friday. My time has been so completely taken up with other work that I have done nothing toward the new school building, except to get the material on to the ground. At present I am helping the boys to get started in their farm work, while I tarry at home for my regular monthly appointment and also for our annual covenant and communion service.

Next month I shall try to reach Crowley's

Ridge and Little Prairie churches. Have heard from them quite frequently during the winter months. Have also heard occasionally from most of the isolated ones. It will be a great privilege to get out among them again.

APRIL 13, 1905.

FROM REV. F. J. BAKKER, ROTTER-
DAM, HOLLAND.

During the past quarter, I have done the usual work in all the branches of my labor, visiting people in towns, talking with them about salvation and godliness, giving them tracts and papers, and good advice. I meet with and visit people having all kinds of trouble, but strong drink and drunkenness make the most of it. I try to help them in many ways and try to get them to stop drinking and be free from the misery and ruin which it causes. This quarter I made one hundred and ten visits, held forty-nine meetings on the Sabbath and at other times, wrote eighty-one letters, distributed three hundred and seventy-one *Boodschoppers*, 1848 tracts in our own language, and various papers, and on the ships and steamers, tracts and papers in foreign tongues, of uncounted number. Have also distributed New Testaments and portions of the Holy Scriptures in many languages, Dutch, German, English, Danish, Swedish, Spanish and Italian. These are a free gift, received from the Trinitarian Bible Society of London, England, about ten dollars' worth every three or six months.

We hope and trust that all the readers of THE RECORDER will read the following, especially divisions II and III:

RULES AND BY-LAWS.

I. Board of Managers.

1. The Board of Managers shall hold regular meetings quarterly, commencing the third Wednesday of January, reckoning quarterly therefrom, and special meetings, as occasion may require, at the call of one or more members through the Recording Secretary.
2. Five members shall constitute a quorum for the transaction of business at any meeting of the Board regularly called.
3. The Board shall appoint all missionaries, assign their fields of labor, and fix their salaries. It shall also vote all appropriations and orders on the Treasury, and transact any other business, in the interests of the Society, consistent with its Charter and Constitution.

II. Missionaries.

1. It shall be the chief duty of the missionary to preach the gospel. In connection therewith, he shall endeavor to indoctrinate the people in those special truths which distinguish us from other Christian denominations. He shall also seek to gather and hold the people together in churches, and encourage among them the habit of systematic contributions toward the support of missionary and other denominational work.
2. Each missionary shall be regarded as an authorized agent of the Board, to represent its plans and promote its work in the community in which he labors.
3. Home missionaries, and other persons employed by the Board, shall make quarterly reports of their labors, through the Corresponding Secretary, on the first of January, April, July and October.
4. In these reports the missionary shall give statistics of his work, as follows: Weeks of labor; churches and out-stations supplied; sermons preached; prayer and other meetings held; families or persons religiously visited; added to the church—by letter or experience—by baptism; number of church members; churches organized; number of Sabbath-schools; Sabbath-schools organized; attendance at Sabbath-schools; and amount of benevolent contributions; together with such general statements of his work as he shall deem to be of interest to the Board.
5. Missionaries, and other laborers in foreign lands, shall make semi-annual reports on the first of January and July, in each year.

III. Aid to Churches.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.
2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs which justify the application for help.
3. The following particulars are also to be given: Name and address of the church; preaching stations, if any; number of resident church members; average of congregations; attendance at Bible-school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.
4. Each church is aided on the condition that it will take up at least monthly collections for the Society.
5. With the foregoing facts and particulars before them, the Board will make such appropriations as, in their judgment, the field may require, and the state of the Treasury will justify, for a period of time not exceeding one year.
6. Applications for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

THE MISSIONARY FORCES IN CHINA.

The latest statistical summary for all missions in China is that furnished by Dr. Hykes, Agent of the American Bible Society, in the *Chinese Recorder*, January, 1904. His total of Protestant missionaries is 2,950, classified as follows: men, 1,233; women (married), 868, (unmarried), 849. Of this number, 1,483 are British, 1,117 are American, and 350 from the European Continent. Sixty-seven regular missionary societies are represented, and of this number, 25 are American, 19 are British, 22 are European, and 1 (China Inland) is international. There are, besides, 32 missionaries not connected with any regular society. Bible and tract societies and Y. M. C. A. workers form a valuable additional contingent in the missionary ranks of China. The China Inland Mission reports the largest list of workers—622; followed next by our own Presbyterian Mission, with 233, and the Church Missionary Society, with 219, and the Methodist Episcopal Church, with 173.—*Missionary Review*.

J. HUDSON TAYLOR RETURNING TO CHINA.

The Rev. J. Hudson Taylor, founder of the China Inland Mission, has been resting in quiet retirement in Switzerland during the past four or five years on account of a complete breakdown in health, which rendered him unfit for work of any kind. During the past few weeks, however, he has been feeling so much better that he has decided once more to undertake the journey to China. He recently returned to England, and sailed for America on February 18th. After a brief stay in this country, he will leave for the land which he first entered as a medical missionary fifty-one years ago. He will be accompanied by his son, Dr. Howard Taylor, and Mrs. Howard Taylor (*nee* Geraldine Guinness).—*Missionary Review*.

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.

TREASURER'S REPORT.

For the Month of April, 1905.

GEORGE H. UTTER, Treasurer,
In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

To balance in treasury, April 1, 1905	\$ 841 86
Churches—	
Alfred, N. Y.	23 36
Plainfield, N. J.	21 99
Walworth, Wis.	17 41
Leonardsville, N. Y.	8 50
North Loup, Neb.	24 21
Gentry, Ark.	10 00
Portville, N. Y.	2 23
Boulder, Col.	3 30
Salemville, Pa.	3 80
New Market, N. J.	9 50
Waterford, Conn.	5 00
Hammond, La.	6 44
Welton, Iowa	10 00
Rock River, Wis.	3 00
West Edmeston, N. Y.	9 00
Niantic, R. I.	12 09
New Auburn, Minn.	6 00
Farina, Ill.	11 85

Woman's Executive Board—

General Fund	\$17 00
Debt	5 00
China Missions	2 00
Home Missions	2 00
L. F. Skaggs, Boaz, Mo.	1 20
J. H. Coon, Utica, Wis.	5 00
J. A. Hubbard, Plainfield, N. J.	20 00
Railroad Surveyor's Sabbath School, Mt. Jewett, Pa.	10 00

Seventh-day Baptist Memorial Fund—

Income of Missionary Funds	\$24 38
Income of Sarah P. Potter fund	27 78
One-half income of D. C. Burdick bequest	8 24
One-half income of Burdick farm	12 25
Christian Endeavor Society, Marlboro, N. J.	5 00
Collection at Ritchie, per L. D. Seager	19 50
Pacific Coast Seventh-day Baptist Assn.	11 25
Subscriptions for <i>The Pulpit</i>	12 00
One-half collection at Lincklaen Quarterly Meeting	3 00
L. A. Platts, Milton, Wis., Debt pledge	10 00
H. D. Clarke, Dodge Center, Minn.	5 00
	\$1,230 14

CR.

O. U. Whitford, Balance of salary and expenses, quarter ending March 31, 1905	\$ 138 52
Rev. George Seeley, quarter ending March 31, 1905	37 50
Hickernell and Blystone-field, quarter ending March 31, 1905	25 00

Churches—	
Westerly, quarter ending March 31, 1905	50 00
Hebron, quarter ending March 31, 1905	12 50
Richburg, quarter ending March 31, 1905	18 75
Hartsville, quarter ending March 31, 1905	12 50
Hornellsville, quarter ending December 31, 1904	12 50
Portville, quarter ending March 31, 1905	18 75
Cumberland, quarter ending March 31, 1905	6 25
Welton, quarter ending March 31, 1905	18 75

Cartwright, quarter ending March 31, 1905	\$12 50
Cartwright, for Dec., 1904	16 66
Garwin, quarter ending March 31, 1905	25 00
Boulder, quarter ending March 31, 1905	37 50
Rock River, quarter ending March 31, 1905	12 50
Stokes, quarter ending March 31, 1905	12 50
Delaware, quarter ending March 31, 1905	6 25
Little Prairie, quarter ending March 31, 1905	6 25
Hammond, quarter ending March 31, 1905	25 00
J. T. Davis, salary six months ending Dec. 31, 1904	50 00
Pacific Coast Seventh-day Baptist Association, quarter ending March 31, 1905	25 00
L. D. Seager, salary and traveling expenses to April 10, 1905	125 00
Mrs. M. G. Townsend, salary and expenses for April, 1905	18 38
D. C. Lippincott, evangelistic labor or self and daughter	29 41

Woman's Work.

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

LILIES OF THE VALLEY.

EMMA K. CARTWRIGHT.

Lilies, God's own white lilies,
From spot or blemish free,
Unfold in matchless beauty,
Symbols of purity.

Beneath the drifted snow-bank,
Protected from the cold,
They slept the long, chill winter,
Safe in the soft, dark mould.

But when Spring's golden sunshine
Had coaxed the drifts away,
In tender green, our lilies
Crept up to meet the day.

Day after day, we watched them
Unroll their broad, smooth leaves,
Made from the air and sunlight
By spells that nature weaves.

Beneath their ample shelter,
The budded spikes crept up
And by Earth's sweetest magic,
Perfected each white cup.

Deep in their hearts, like tokens
To show their royal birth,
Are tiny flecks of purple,
Fit emblems of their worth.

Swayed by soft-fingered breezes,
Like sets of fairy chimes,
They bid our dearest fancies
Seek utterance in rhymes.

They shed delicious perfume
So freely on the air,
'Twould seem they seek to sweeten
The whole world's life of care.

They breathe a balmy message
Of heaven's peace and rest,
And fill with tender solace
The weary, aching breast.

God grant that we, like lilies,
May pure and spotless be,
Revealing in our faces
Our sign of royalty.

And from the blessed contact
We have with Him above,
Breathe forth the holy incense
Of gentleness and love.

ALFRED, N. Y.

COUNCIL OF WOMEN.

A notable gathering of women was that of the National Council of Women that was held in Washington during a part of the second week in April. Many well known women were in attendance.

Mrs. J. Ellen Foster, in the opening address, thus spoke of the object of the organization,—"The purpose of the National and International Council of Women is to teach through woman's many activities—educational, industrial, political and religious, and most of all through the glories of the universal motherhood—the solidarity of all human interests. This is the council idea, sometimes unseen, but always dominant in the legislation of the society, in its administrative policy and in its educational work." Addresses were made by Miss Susan B. Anthony, who was officially declared to be the founder of the National Council, by Rev. Anna Shaw, Mrs. May Wright Sewell, Edwin Markham, who spoke on "Woman and the Future Social Conscience," and many others.

Anti-polygamy and divorce resolutions were

George H. Utter, printing and stationery	15 50
American Sabbath Tract Society—	
Proportion of Minutes	\$65 00
Cuts for Missionary article in RE-	
CORDER	19 00
Pulpit for February, March and April, 1905	85 82
L. A. Platts, three months labor at Battle Creek, Mich.	100 00
Cash in treasury, April 30, 1905	191 85
	\$1,230 14

E. and O. E.

Geo. H. UTTER,
Treasurer.

THOUGHTS ON TITHING.

GEORGE E. LOOMIS.

I have practiced tithing for a number of years. Some months ago a young man, who is not a Christian, came to me and asked if I could find in the Bible where God had commanded his people to give Him a tenth of their income. I told him that there was no commandment from God, but that it was a custom with his people all through the Old Testament, and also through the New Testament. The young man had thought that it was a command of God, but because of a recent conversation with some Christians, who thought it sufficient if now and then they gave ten cents to the Lord, but who would spend much more than that for luxuries, he had been led to think differently.

I told him I would look up the subject and let him know what the Bible says. So I studied God's word, and found that it is one thing to read the Bible and another to study it. However, I studied until I was thoroughly convinced that tithing was commanded by God, not only for ancient Israel, but also for his children today. I then sent the young man the following texts out of the many I found, asking him to look up more: Gen. 28: 20-22; Num. 18: 21, 24, 26, 28; Gen. 14: 18, 20, 28, 32; Mal. 3: 8-10; Luke 11: 42, 18: 12; Heb. 7: 2-8; Deut. 26: 8-13; Lev. 27: 30; Matt. 23: 23; 2 Chron. 31: 5, 6, 10; Prov. 3: 9.

After being thoroughly convinced of the truth, myself, my desire is that others may share in the blessings gained thereby. I asked our pastor, Rev. Clayton A. Burdick, if I might speak concerning tithing, after our regular prayer-meeting, on April 14. He kindly consented, and for half an hour I spoke of the importance of a reform in the matter of giving to the Lord. In this matter as in all others, we should come up to the standard set by the Bible, rather than bring that standard down to our habits and convenience. If all people would adopt tithing, the treasuries of the Lord would be filled and the gospel would go forth to the heathen world as it never has done.

In conclusion, I would call upon all God's people to read again from Malachi 3, and to consider the blessings which are there promised to those who bring their treasures to the storehouse of God. Surely we all need the blessings that come when God "opens the windows of Heaven," until the hearts and lives of his people are more than filled with the divine presence and divine power.

WESTERLY, R. I., April 14, 1905.

I think we are too ready with complaint
In this fair world of God's . . . be comforted,
And like a cheerless traveller, take the road,
Singing beside the hedge.

"All sunshine makes the desert."

passed, as was also a resolution deploring the war between Japan and Russia and the terrors of war in general. It is said that in this Council are found advocates of every form of the advancement of women.

HUMOR IN THE SLUMS.

City missionaries and other charitably disposed visitors to slum and tenement-house districts need all of the sense of humor that can be vouchsafed them; for their work is depressing in many of its aspects, and the quiet merriment they have over some of their experience is a sort of safety-valve without which nervous prostration would be their portion. A city missionary was one day having the not uncommon experience of being called upon to settle petty quarrels. She found one woman in a somewhat excited frame of mind.

"It was that overbearin' and unladylike trollop of a Miss B—" explained the aggrieved party. "You know I've told you about how she aggravates me ever chance she gits."

"Yes, but I have told you that the thing for you to do was to pay no attention whatever to her. You say you are trying to be a better woman, and here is a chance to achieve a real and moral triumph. You know that I have told you how you could heap coals of fire on the heads of your enemies."

"I know it, ma'am. And, if I didn't exactly heap coals of fire on the head of that tormentin' Mis B— when she put out her tongue and said what she did to me today, I come mighty nigh it, for I let her have a big pan of ashes I'd just taken up all over her, and if she wa'n't a sight to see! And mad! Well, I guess!"

This same missionary was at another time making a first call on a new comer, and during the call she said,

"Where does your husband work?"

"Well, I dunno," was the calm reply. "Fact is, ma'am, I ain't seen him for most four months. It's kind o' awkward to have a husband, an' not have him, as a body might say. You know how 'tis, lady. If a person have a husband, she'd kind o' like to at least know where she could put her finger on him, an' that's more than I can do with my man. He jist lit out. I read in the paper about a man bein' killed by an 'lectric, an' the description jist fitted my husband; but it wa'n't him, for I went around to see, an' the minnit I clapped my eyes on him I said, 'La, that ain't him.' It was a kind of a relief. Funerals is so expensive, you know, lady. And of course I'd had to have went into mournin', and that would be another expense I ain't prepared for just now. But then, as I say, it's kind o' upsettin' not to know whether your husband is living or dead. You know how 'tis, lady."

Another missionary one day found the husband of a woman sitting up in bed reading a paper, and apparently quite well.

"Is your husband ill?" asked the visitor.

"Well, no," was the reply. "It's jist like this: you see I was washin' and mendin' his pants, and he ain't no Vanderbilt when it comes to pants; so he had to go to bed for the time bein'. Well, I put the pants out to dry after I had washed 'em, and that triflin' old billy goat that Mrs. Flannigan disgraces herself and the neighborhood by keepin' came along an'—well, my husband can't wear the pants no more. The Flannigans have got to make it up."

The loser of the trousers here added a philosophical remark, for he said without taking his eyes from his paper,

"Well, it's the words of the Good Book comin' to pass, for it says, 'Them as hez must lose.'"

"Yes," said his wife snappishly; "but the same authority says, 'He that seeketh findeth,' an' you ain't likely to have another pair o' pants until you git up an' seek for 'em."

This same missionary had been given ten dollars by a charitably disposed lady who had told the missionary to use the money at her own discretion in relieving the wants of the poor. While making her rounds she found a family in most desperate circumstances and without fuel, food, or sufficient clothing, while the landlord was clamoring for his rent. The need of money was so great that the missionary gave the mother of the family five dollars and told her to use it in relieving the most urgent need of the family. Calling at the tenement a day or two later, the missionary was a good deal surprised to have the woman bring out a large and gaudy plush album with showy brass trimmings and a small square of looking-glass set in the cover.

"Now ain't that a beaut?" asked the pleased owner of the album.

"A present to you, I suppose."

"La, no!" I got it with part of the five dollars you was so gen'rous as to give me. It was jist a real bargain—marked down from seven dollars to three dollars and forty-nine cents. I've allus wanted an album the worst way, but never see the time when I had the money in hand to git it; so, when I found myself with five whole dollars in my purse and a seven-dollar album goin' for three-forty-nine, I jist thought here was my chance. Ain't it a real beaut? The Haleys that live in the tenement above have one they gave four dollars and nineteen cents for, an' it don't compare to this. I'd be real pleased to have your protograft for it, seein' that it was through your kindness that I got the album. I got a bag o' flour and some coffee and a pound o' candy with the rest o' the mooney. Now, if I only had the means to have all our photografts taken for the album, how pleased I'd be!"—*Christian Endeavor World.*

WILL THE BALLOT DEGRADE WOMEN?

HON. EDWARD LAUTERBACH.

Objection is often made that the use of the ballot will degrade women, and that our chivalric instincts will not permit her to suffer herself to be lowered from her high estate. Glorious chivalry, that exhibits itself in selfishly caring for those directly connected in interest with us and refusing to turn ear to the thousands whose needs should equally demand our attention! Degraded by the use of the ballot! The mere assertion is an insult to the whole American republican system of government.

Is this degradation to women to come about because of their association with men in political life? Surely we are not willing to say premeditatedly of ourselves that our characteristics are such that the women of our families can not go openly in the light of day to any ballot-box as American citizens, and cast their vote without fear of insult! On the contrary, the rudeness that might be excusable in their absence would disappear as if it had never existed, when they shall join with us in these political functions. Their influence will be as ennobling there as it has been in social life. I resent the insult which this statement implies, in the name of every American gentleman. High or low, rich or poor, I resent the aspersion against the ballot, that it ever degrades.

It elevates, ennobles, never lessens; it never injures; it never can destroy.—*Contributed by Elnora Monroe Babcock.*

"A FRIEND OF HIS."

"No, I don't know Jesus," responded a young city Arab to the abrupt question of a zealous, if not overtactful, street missionary. Then, with a sudden illumination of memory he added, "But I know a friend of his, and I like her." Some good woman had done more than she knew, for the Gospel of Christ in the life of his friends is the Gospel that shall reach all nations.

YANKING BABY'S ARM.

One afternoon a smartly gowned woman came down the steps of a fashionable New York apartment house, leading a child by the hand. She was evidently in a hurry, and her quick, long strides made a mighty pace for the tiny feet, which finally lost the power to take any steps at all. The woman, unwilling to be delayed by the child, hurried on, dragging the little one after her, deaf to the protesting wail that came from under the big hat atop the little figure at her side. On she went, anxious, no doubt, to make up time lost in hunting a misplaced hatpin, in lingering for a final word of gossip, or a long-drawn-out good-bye—one of the hundred little delays that make women always in a hurry and never on time.

The people she met paid no heed. If one or two turned and gave a passing look at the pair, it was merely to wonder absently why the child cried. But from across the street the driver of a coal cart, busy unloading coal into a hole in the sidewalk, caught sight of the woman, and, with a brief exclamation intended for no one in particular, ran after her, calling loudly: "Madam, if you don't pick up that child, I'll call a policeman. You ought to be ashamed to treat a baby worse'n you would a bull pup."

At first the mother paid no attention to the man, unless inwardly to resent his interference. But as he repeated his threat she stopped, impatiently set the child on his feet, wiped his tears away, scolded him a little for crying, then went on at a pace the baby legs could keep, while the driver turned back to his cart, muttering: "If I'd a struck one of them horses there'd been a dozen women's heads out of the windows yelling at me to stop, and they'd let another woman yank the arm clean out of a baby's body and never say a word."—*Good Housekeeping.*

SENATOR Gallinger got in a telling stroke against the advocates of the army beer canteen when he presented in the Senate a compilation of official statistics showing that in the last year court martial cases in the army had decreased twenty per cent. from the year previous, while hospital admission had decreased fifteen per cent. The queer thing is that the War Department, which is always declaiming about the awful results on discipline and on the health of the men following the abolition of the military beer saloon, should never have noticed this improvement.

AN OPEN LETTER TO THE CHURCHES OF THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.

Attention is invited to the consideration of the following resolution, found on the third page of the minutes of the last session of the Seventh-

day Baptist Western Association, held at Independence, N. Y., in June, 1904.

"Resolved, That this Council recommend to the Western Seventh-day Baptist Association, soon to meet at Independence, N. Y., that it appoint a committee on ordination, of three persons, two ministers and one deacon,—whose duty it shall be, (1) To examine the credentials of ministers coming to us from other denominations, and on behalf of our churches, to approve or reject the same; (2) Upon the request of any church, to call a Council of Ordination, and arrange for the exercises connected therewith."

A very little thinking in relation to this resolution will make the fact apparent:

1. That the prerogatives conferred by the churches and exercised by Seventh-day Baptist Ordination Councils, as provided for and directed by the fathers of our denomination, are, by the express terms of this resolution, taken from the Council, the officially appointed representatives of the churches, and conferred upon a committee of three persons.

2. This committee is not in any direct or real sense appointed by the churches, but rather by the Association, a body having no right of control over the churches and no other relation to them than that of an advisory, friendly and helpful outside organization.

3. This resolution makes it the duty of its committee of "three persons," to examine the credentials of ministers coming from other denominations and to approve or reject them in behalf of a group of churches which have not in any real sense authorized this committee to act in this matter, on their behalf.

4. This resolution, while clothing its committee with all the prerogatives formerly exercised by Seventh-day Baptist Ordination Councils, appointed by the churches, adds to these the duty of calling upon the churches for the appointment of an Ordination Council, but does not recognize nor impose any duties, nor confer any privileges, except the privilege, if such it can be called, to attend, as the silent witnesses of ordination exercises arranged and conducted by others.

5. This resolution, when put in force, carries with it the rejection and practical abrogation of a fundamental principle underlying the organization of the Seventh-day Baptist denomination, namely, that the "Church of the living God, the pillar and ground of the truth," is the unit and source of authority and power, in matters of Christian doctrine, church government and discipline. This is made evident by the power conferred by the resolution. (a) It wrests from each independent individual church of the Association its manifest right and obvious privilege to call, in its own behalf, upon sister churches for counsel, fellowship and fraternal co-operation in the ordination of worthy men to the work of the gospel ministry, as servants of the church and ministers of the word. (b) It takes from the churches of the Association, their right of self-government and of mutual control, in matters especially belonging to them, by bestowing upon "three persons," appointed by a subordinate organization, the authority to decide who may and who may not serve the churches of the Seventh-day Baptist denomination as ministers of the gospel, and as such, preach the word in the regions beyond.

6. A change in denominational polity, so fundamental as to the principles involved, and so radical in its nature and effects, if deemed important and desirable by a considerable number

of the membership of our church, should, at first have been submitted, directly to each individual church of the Association for consideration and approval or rejection, before being put into operation as a rule of action governing the churches. If so submitted, and approved by the churches, or by a majority of them, it would have carried with it the authority of the churches; otherwise it would not. The franchise of Christian churches rests upon a much higher source of authority than that of the Association. The churches may, by virtue of their divine right, make laws for themselves, but the Association can not make laws for the churches.

7. We learn from the minutes of the last session of our Association, June 1904,—(1) That the resolution under consideration as passed by the Ordination Council of Scio, May, 1904, was referred by its secretary to the corresponding secretary of the Association, and by him referred, as received, to the Association at its last session, (2) That the resolution was referred by the Association to its committee on nominations. (3) That the committee on nominations, in making its report to the Association appointed a committee on ordinations. Beyond these facts, there is no record to show that by a motion to adopt, the resolution was, at any time during the session, put before the committee of the whole, the legislative body of the Association, for consideration and adoption; nor is there anything to show that the committee on nominations did, at any time, as it was their duty to do, refer the resolution back either to the Association, with the recommendation either to adopt or reject. To state the case briefly, there is, so far as the minutes of the Association show, no evidence that the resolution, recommended by the Scio Ordination Council, has ever been put upon its passage and adopted by the Association.

The writer of this article has no personal interest or aims to subvert, no dislikes or enmities to gratify, by asking for its publication. But believing as he does that the proposed change is wrong in principle, contrary to the spirit and methods of the gospel, and also that the growing tendency toward the mastery of the few, and the subserviency of the many, must always serve to undermine and destroy, on the part of the membership of the churches, the sense of personal responsibility, personal interest, personal consecration and activity in the work of God's kingdom, and thereby tend to the defeat and failure of the cause which we represent as a people. He therefore ventures to utter his personal protest against this needless and dangerous innovation upon the rightful independence and self-government of the churches. He also ventures to make an appeal to the several churches, that they do, in their own behalf, and their manifest rights, insist upon the submission of that resolution to each of the churches, and its adoption by the majority of them, before accepting it as a rule of action governing the churches.

STEPHEN BURDICK.

ALFRED, N. Y., April 23, 1905.

FROM MRS. M. A. HITCHCOCK.

Under the date of May 3, the following letter comes to THE RECORDER office:

DEAR DR. LEWIS:

I want to send you a greeting from this side the Jordan, as I may be called to pass over very soon. On April 25, I was taken ill, had a slight shock, which has affected my speech. I am very weak and somewhat uncertain in my walk and ways, that is, I know what I want to say but can

hardly say it. I am glad that the Lord Jesus is near to bless me and help me, and though I may walk in the valley and shadow of death, I will fear no evil. One by one, we come to the edge of the wilderness which borders the river of death. I can not tell you how much I love our people. Please ask them all to pray for me that I may fear no evil, and that God will give me grace and glory, and will withhold no good thing from me. I desire upholding grace that I may triumph gloriously over every opposing influence. I must die without seeing the cause of Sabbath truth triumph, yet I know that triumph will come. I had hoped to attend the meeting of the Association at New Market, but I shall not be able to come. I hope to meet the dear ones from all the Churches, in the home above.

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.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, or longings, under any pretext.

Children's Page.

SLUMBER SONG.

Hush, little baby, don't say a word,
Mammy gwine ter buy you a mockin' bird!
When dat bird begin to sing,
Mammy gwine ter buy you a finger ring!
When dat ring begin ter wear,
Mammy gwine ter buy you a rockin'-chair!
When dat chair begin ter rock,
Mammy gwine ter buy you a ever'day clock!
When dat clock go tick-a-tock,
Mammy gwine ter buy you a blue silk frock!
When dat frock begin ter tear,
Mammy gwine ter buy you a golden stair!
When dat stair begin ter creak,
Mammy gwine ter buy you a doll can speak!
When dat doll begin ter break,
Mammy gwine ter buy you a caraway cake!
When dat cake begin to melt,
Mammy gwine ter buy you a diamond belt!
When dat belt begin to bin',
Mammy gwine ter buy you a red-rose vine!
When dat vine begin ter grow,
Mammy gwine ter buy you a coach and fo'!
When dat coach begin ter stop,
Mammy gwine ter buy you a spinnin' top!
Now den, honey, hush, hush, hush—
Hush—sh—sh—sh—

—Little Folks.

MR. AND MRS. MUSKRAT.

Once upon a time in a forest just like the one where Mr. and Mrs. Bear and the Bear children lived, there dwelt Mr. and Mrs. Muskrat. Now Mr. Muskrat was the funniest looking animal that you ever saw. He was about the size of a small rabbit and he had very soft fur of a dark brown color; his eyes and ears were so small that you could hardly see them, and his webbed toes had sharp claws on the ends. On his upper lip he had a moustache just like a pussy, and, oh, such sharp teeth just below the moustache. The Muskrat family lived along the bank of a stream and sometimes Papa Muskrat would swim in the water; other times he would run along the shore close to the water's edge; but always he was very careful that large animals or people did not get very near him. Whenever he would hear any loud noise or see some person, he would dive down in the water and stay under the surface for a long time. He could swim just like a fish under the water and yet he lived on the land most of the time. Wasn't he a strange animal? But the strangest thing about Mr. Muskrat was the house in which he lived. He and Mrs. Muskrat made the most beautiful home out of sticks and grass and leaves. It wouldn't be a very nice home for girls and boys to live in, would it? But Mr. and Mrs. Muskrat thought it a very beautiful home and it was very beautiful for them. They worked for days and days making this house. First they dug a hole in the ground by the shore of the river, and when they had made little rooms with two or three entrances to them, they went out hunting for twigs and grasses. Mr. Muskrat's sharp teeth came in handy, for he would bite off short twigs from a limb that had fallen from a tree, until he had several of them all cut about the same length, then he would pick them up in his mouth and carry them to his home. Some of them he would take inside the entrance of the house, and others he would lay all around the opening so naughty boys in the forest could not find out where Mr. Muskrat lived. After they had finally finished their beautiful house what do you think happened? Well, one day a naughty boy came along with a gun and a dog. (I guess you know what the boy was doing, for a boy and

gun and dog seldom do any thing together but hunt.) The boy did not care for Muskrats to take them home, but he did like to see his dog chase these animals and kill them. The dog had a good nose, as all dogs have, and he could smell other animals, so he ran ahead, sniffing the air until he thought that he smelled Mr. Muskrat. He gave a bark which told the boy about it, and the dog began to paw the ground where Mr. Muskrat had piled the sticks. He whined and barked and sniffed and pawed, and all the while Mr. and Mrs. Muskrat were getting ready to skip out of their back door, for the back door had been made for just such emergencies as this one. Then as soon as the dog had made the hole so large that he could thrust his head clear into the opening, the Muskrat family skipped out of the back door and ran away up the river bank. There they stayed close to the water and if the dog had seen them he would never have caught them, for dogs can not dive down and stay under the water like Muskrats. So the Muskrat family was saved, and you see how God teaches even the animals that live along the rivers how to build their homes so that naughty boys and naughty animals can not easily catch them.—*Advance.*

NAMING THE BABY.

Did you ever try to think of a name for a tiny little baby? It was hard work, because no name seemed half as nice as the baby and you were so afraid it would not suit when the baby grew to be big.

Many people of foreign countries have a regular way to select the baby's name, and perhaps it saves some worry.

A Hindu baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brighter is the one given to the child.

In the Egyptian family, the parents choose a name for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

The Mohammedans sometimes write desirable names on five slips of paper, and these they place in the Koran. The name upon the first slip drawn out is given to the child.

The children of the Ainus, a people living in northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterward to be called.

The Chinese give their boy babies a name in addition to their surnames, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name.

The Chinese care so little for their little girl babies that they do not give them a baby name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth.

In Russia, when a baby is baptized, the priest shaves the top of the babies' heads, in the form of a cross. The god-father gathers the soft downy hair together and mixes it with drippings from a candle, into a tiny ball. This is dropped in the baptismal font and if it sinks, the parents believe the baby will die within a year; if it floats, every one is happy.

MISUNDERSTOOD BLESSINGS.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings.

A writer in the *Baptist Union* illustrates the subject in the following way: One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempest the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port, but for the fire we had all perished."

But how little we know what a gain our losses will be to us. If we could see as he sees we should often thank God for our trials and losses. We see things not as they are, but as our fear interprets them, and so we often misunderstand our greatest blessings.

CRABBEDNESS AND "NERVES."

I can not understand deliberate unhappiness. I never was a believer in the theory that "pain is good for you, therefore bear it patiently." I believe in making a fuss about it that will bring the doctor and the neighbors, and in getting rid of it by something vehement in the mustard-plaster line. And as to staying where you are uncomfortable? I would a thousand times rather fly to the perils that I know not of than to bear the ills I have. If there is not actual happiness in the world for all women, there is at least less discomfort somewhere else than where you are, so go and hunt for it. If she can walk, crawl or steal a ride from a set of environments which have a bad effect on her nerves, I am in favor of a woman's going. Temper? Not half the crabbedness in this world is temper. It is mostly nerves, and nerves may be soothed if not cured.

To tell the truth, I have the greatest sympathy for most so-called crabbedness, and so far from taking a high and mighty stand and preaching against it, or being so conceited as to advise prayer and fasting to overcome it, I feel vastly more like taking the crabbed one to my heart and saying: "Don't try to crucify yourself with self-control before me. Talk to your heart's content about whatever worries you. I'm in sympathy with you."—*Harper's Bazar.*

MAKE THE BEST OF ONE ANOTHER.

We may, if we choose, make the best of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others and ask what we should wish to be done to us and thought of us were we in their place. By loving whatever is lovable in those around us love will flow back from them to us and life will become a pleasure instead of a pain and earth will become like heaven and we shall become not unworthy followers of Him whose name is love.

Young People's Work.

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

A READING AND STUDY COURSE IN BIBLE HISTORY.

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

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

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

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

A goodly number have already sent in their names for enrollment in the reading course, but we suspect that there are many others who are following the reading that have not reported. It will be an inspiration to those who are following the reading to know how many others are following it with them, so if you are intending to do the reading for six months, or more, will you not send a card to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., with your name and address, and so identify yourself more fully with the movement?

Total enrollment to date, 107. Does this include you?

SIXTH WEEK'S READING.

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

1. How do you account for Joseph's rapid advancement from slavery and prison life to the second place in the kingdom?

2. Account for Joseph's apparent harshness toward his brethren; why did he not make himself known to his brethren at first?

3. What was God's purpose in bringing Israel into Egypt?

4. What Messianic ideas do you find in this week's reading?

5. As you review the life of Joseph, what do you consider to be the most prominent traits of character; his most significant utterance?

II. The Beginning of Hebrew History (continued.)

3. The period of Joseph and his brethren, Gen. 37: 2—50: 26, (continued.)

First-day. The interpreter of Pharaoh's dreams, 41: 1-36.

Second-day. Joseph, the ruler of Egypt, 41: 37-57; 47: 13-26.

Third-day. Jacob sends his ten sons to Egypt for grain, chap. 42.

Fourth-day. The second time, as Joseph required, the eleven are sent to Egypt, chap. 43.

Fifth-day. The dismissal and arrest of the brethren, and Judah's eloquent defense, chap. 44; Joseph makes himself known, 45: 1-15.

Sixth-day. Jacob and his family brought to Egypt, 45: 16—47: 12.

Sabbath. The closing years of Jacob's life; and his last and prophetic words concerning his sons, 47: 27—49: 33; the burial of Jacob at Macpelah, 50: 1-14; Joseph and his suspicious brothers, 50: 15-21; the last days of the princely Joseph, 50: 22-26.

The clean heart must continue contrite, if it is not to cease to be clean.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, May 13.

Topic—Spirit-filled Christians. Acts 2: 1-4, 41-47.

Bible Hints.

When the Spirit of God enters the hearts of men, its influence is felt all around them, sending its radiance into the hearts of others. (V. 2.) Leading others to gladly accept God's truth. (V. 41.)

Those who possess the Spirit of God are ardent and intense in their service; fired with earnestness and zeal for the Master's cause. (V. 3.)

When our hearts are once filled with God's Spirit, we will be eager to proclaim God's truths to others; to send it to the uttermost parts of the earth. (V. 4.)

Spirit-filled Christians will praise and honor God with heart, and soul, and strength. (V. 47.)

Suggestive Thoughts.

Relying on our own strength we fail. Guided by the Spirit of God in our hearts we conquer.

Let us seek spiritual riches, for they alone can give us true power and happiness.

If God's Spirit dwells in our hearts it will be shown in the conversation and daily acts of our lives.

Illustrations.

The Spirit of God is living water, which comes to us from God, the temple, by means of Christ, the threshold. Wherever it enters the lives of men it makes them pure and beautiful, fruitful in God's service. It heals the wounds made by sin and sorrow, and gives strength and power for good.

The Spirit of God is a "rushing mighty wind." It urges Christians on to a prosperous, far-reaching voyage.

The Spirit of God is a living fire, which consumes the sin and impurity in the lives of men.

Quotations.

Individuality raised to its highest power by personal consecration, by the help of spiritual contact with the brethren in Christ, and by the power of the indwelling Spirit, will raise any church from spiritual lethargy to abounding life.

—L. A. Platts.

The presence and guidance of the Holy Spirit in the hearts of Christ's people, and therefore in the councils and work of the church, is the real life and power of all things worthful.—A. H. Lewis.

Soul Searchers.

Am I bringing forth the fruits of the spirit in my every day life?

Am I seeking to impart the spirit to others?

Am I striving to be more Christlike?

Sabbath, May 20.

Topic—Growing up for God. Eph. 4: 11-16.

Bible Hints.

Even the best Christian in the land may continue to grow each day in goodness and grace. (V. 12.)

We must strive to make our lives perfect; like unto the life of Christ. (V. 13.)

By living loving, sincere lives, we may hope to become Christlike. (V. 15.)

Suggestive Thoughts.

We must use the good in our lives if we expect it to grow.

Our lives can not stand still; they must either grow in goodness or in evil.

Our spiritual growth is shown by the spiritual fruit we bear.

Illustrations.

Plant a seed in good soil; cultivate it; do all you can to promote its growth; then leave it to God to do the rest. Result,—luxuriant growth. Treat the human soul in the same way. Result,—a glorious victory.

If we see a tree with a hardy beautiful growth, we decide that it has deep and strong root foundations. There is no growth of the soul upward without the deep spiritual foundations.

Soul Searchers.

Am I using all my opportunities for growth? Am I doing my part?

Am I trusting God to do his part; to bring about the perfect growth?

Does my life show that I am moving Christward?

Quotations.

The church ought to set before itself ever-rising standards for character.—A. E. Main.

Spiritual progress to the individual Christian means growth in the love of God, of Christ, in divine things; becoming more like Christ in spirit, purpose and character; coming into closer and sweeter fellowship with God the Father, with Christ the Son, with the Holy Spirit, and with all those who love the Godhead in their fullness.—O. U. Whitford.

SECRETARY.

COMFORT YE ONE ANOTHER.

Try in your sorrow to comfort another; the sweet comforting sound will re-echo back to yourself, and gladden your own heart when you least expect it. When your Lord seems to call you nearer to himself, by a way that is difficult and painful to flesh and blood, ought you not to rejoice in that difficulty, to be glad of that very pain; because it gives you the opportunity of proving to yourself and manifesting to him, that whatsoever it may cost you, follow him you will; that you care not how loud the storm is or how heavy, if he is but walking on the water; you care not how hard the race is, if he is but beckoning to you from the goal?—*Christian Work and Evangelist.*

POWER OF IMAGINATION.

A curious case of imaginary suffering ending in death is reported in the papers of St. Petersburg. A railway employee named Michael Staritzky was accidentally locked in a refrigerating van on the Siberian Railway, and was afterward found dead. Imagining that he was being slowly frozen to death, he had recorded his sufferings with a piece of chalk on the floor. The refrigerating apparatus, however, was out of order, and the temperature in the van had not fallen below fifty degrees Fahrenheit throughout the journey.

It is not the multitude of hard duties, it is not constraint and contention that advance us in our Christian course. On the contrary, it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God.

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: 28-45
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 VIII.—JESUS BEFORE PILATE.

For Sabbath, May 20, 1905.

LESSON TEXT.—John 18: 28-40.

Golden Text.—"Every one that is of the truth heareth my voice."—John 18: 37.

INTRODUCTION.

Our Evangelists give us a fuller narrative of the events of the day in which our Lord was crucified than of any other period in his life. The four do not tell us of precisely the same doings, and there are some discrepancies in the various accounts. For example John tells of only one examination of Jesus before the Jewish authorities, and leaves us not quite sure whether that was before Annas or Caiaphas, while the other Evangelists refer to several formal and informal arraignments of Jesus.

The records of Peter's threefold denial of his Lord may be taken as a good example of the unity and variety of the Gospel narratives. They all agree as to the essential particulars, and show great variety in their reference to the circumstances. We may not have certainty as to just who it was that spoke to Peter, but we are sure of the main features of this incident.

Through the treachery of Judas Jesus was arrested in the garden of Gethsemane whither he had retired with his disciples after he had celebrated the feast of passover with them in the upper room in the city. The Jewish authorities made sure of accomplishing the seizure of Jesus by securing the support of a large detail of Roman soldiers.

From a comparison of the accounts we may say that Jesus was examined or tried four times by the Jews between midnight and morning: (1) before Annas who had been high priest and who was at this time really more influential than his son-in-law Caiaphas "who was high priest that year;" (2) before Caiaphas; (3) before Caiaphas and the Sanhedrin informally assembled when the false witnesses were summoned to no purpose and Jesus was condemned for blasphemy for claiming to be what he was; (4) before the Sanhedrin formally assembled at dawn. Mark 15: 1 and parallel passages.

The Romans had taken from the high court of the Jews, the Sanhedrin, the power of executing sentence of death. It was necessary therefore for the enemies of Jesus after they had condemned him to take him before the Roman procurator for sentence. We have the picture before us of the highest dignitaries of the Jewish nation petitioning the officer of Rome for the execution of the Son of man whom they had, through malice, condemned.

TIME.—At daybreak of the Crucifixion day, which according to tradition was Friday, the 5th of Nisan, very likely April 7 of the year 30.

PLACE.—Jerusalem, before the judgment seat of Pontius Pilate, the Roman procurator.

PERSONS.—Jesus; Pilate; representatives of the Sanhedrin, and a multitude of the Jewish people.

OUTLINE:

1. The Jewish Leaders Ask for the Death of Jesus. v. 28-32.
2. Pilate Examines Jesus. v. 33-38a.
3. Pilate Offers to Release Jesus to the People. v. 38b-40.

NOTES.

28. *They lead Jesus.* From Luke 23: 1 we are to infer that the members of the Sanhedrin themselves took their prisoner unto Pilate. *The Praetorium.* Literally, the tent of the commander in chief. There is a little doubt as to whether Pilate took the palace of Antonia, or the palace of Herod the Great as his headquarters while in the city. *And it was early.* The Greek word is often used in reference to the fourth watch of the night, from 3 to 6 o'clock A. M. The latter part of this period must be meant; for from Luke 22: 66 it is evident that it was already day. *That they might not be defiled.* The strict Jews were very careful not to incur the defilement that arose from entering the house of a gentile. *But might eat the passover.* Many have assumed from this line that John means for us to understand that the day was the fourteenth of Nisan, and that the passover supper was to be eaten the following evening, thus contradicting the Synoptists. But it is probable that "to eat the passover" means simply to celebrate the feast as in 2 Chron. 30: 22, and the priest and elders were taking precautions against being deprived from participation in the ceremonies of the first day of the feast. There is no evidence that defilement from entering into the house of a gentile would have lasted longer than until sunset.

29. *Pilate therefore went out unto them.* The Roman official was ready to make a concession to their prejudice and hold the trial in the open air. *What accusation, etc.* Pilate very naturally asks in regard to the offence of the one whom they wish him to condemn.

30. *If this man were not an evil-doer, etc.* The members of the Sanhedrin have no desire that Pilate should judge the case on its merits; so they make an evasive reply, and spoke of Jesus by the general term, *evildoer*. It is probable that they thought they could get Jesus sentenced without preferring any formal charge against him. Jesus had been condemned by the Sanhedrin on the charge of blasphemy, but they could hardly hope that Pilate would take notice of such a charge as that.

31. *Take him yourselves, and judge him according to your law.* Pilate virtually says, If ye will make no valid charge against this man, I will pronounce no sentence of death at your suggestion. *It is not lawful for us to put any man to death.* It was not satisfactory to them to have the case referred back, for they wanted nothing less than the death sentence,—a sentence which they were not allowed by the Romans to pronounce.

32. *That the word of Jesus might be fulfilled, etc.* Compare John 12: 32. Jesus predicted that he would be crucified. If the Sanhedrin had had power to kill him they would doubtless have stoned him; but as he was executed by the Romans he was crucified.

33. *Pilate therefore entered again into the Praetorium.* The Roman procurator finds that he must give heed to the case, and so proceeds first to a private examination of the prisoner. *Art thou the king of the Jews?* The word "thou" is first in the Greek sentence and emphatic. Pilate no doubt wonders at the charge, and perhaps his words have a tone of contempt. He doubtless knew something of Jesus, for the cohort of soldiers that assisted in the arrest had evidently been detailed at his order. From Luke 23: 2 we would infer also that the formal charge had already been presented to the effect that Jesus was claiming to be king.

34. *Sayest thou this of thyself?* It is possible that Jesus may not have heard that the leaders of the people made this charge against him. At all events he wished Pilate to notice that the meaning of this indictment in the mouth of a Jewish mob was very different from what it would be as coming from a Roman officer.

35. *Am I a Jew?* This question from its form in the original expects the answer, No. Pilate repudiates the idea of calling Jesus a king from his own point of view. *What hast thou done?* Pilate perceives that there must be some other reason aside from kingly pretensions to account for the animosity of the Jews.

36. *My kingdom is not of this world.* Jesus is far from denying that he is a king. He wishes Pilate to notice that he is not a rival of Caesar

in any sense, and so not guilty of the grave political charge which the Jews had brought against him. *Then would my servants fight.* Clear evidence that Jesus did not represent a kingdom of this world is from the fact that Jesus had not trained his followers to use force to obtain the authority which he claimed, nor even to save him from arrest.

37. *Art thou a king then?* Pilate rightly infers that Jesus actually claims the title of King. *Thou sayest.* An affirmative answer. *To this end have I been born.* He explains what sort of a king he is. The foundation principle of his kingdom is truth. He came for the sake of bringing truth to men. The members of his kingdom are those into whose lives the truth has entered.

38. *What is truth?* Pilate evidently did not ask this question for information. Probably truth was to him no more than some abstraction which the philosophers busied themselves about to no practical purpose. It seemed to him a most shadowy substance upon which to found a kingdom. He evidently concluded that Jesus was a harmless enthusiast, and with this opinion in mind went out to try to effect his release. At this point it is probable that we should insert the narrative of Pilate's attempt to free himself from responsibility by sending Jesus to Herod.

I find no crime in him. Saying this Pilate should have dismissed the case and released the prisoner, but he had in mind the influence of the accusers and attempts a compromise.

39. *But ye have a custom that I should release unto you one at the passover.* We are not informed as to the origin of this custom. Pilate is now addressing the crowd that had assembled rather than the members of the Sanhedrin who had brought Jesus unto him. He doubtless reckoned upon Jesus' popularity as a teacher, and thought that he had found an easy way to get rid of refusing the request of the accusers and at the same time to avoid being obliged to condemn an innocent man.

40. *Not this man, but Barabbas.* The priests and elders were however a little ahead of Pilate and frustrated his scheme; for they went about among the people and persuaded them to ask for a leader of insurrection.

SABBATH SCHOOL TEACHER TRAINING.

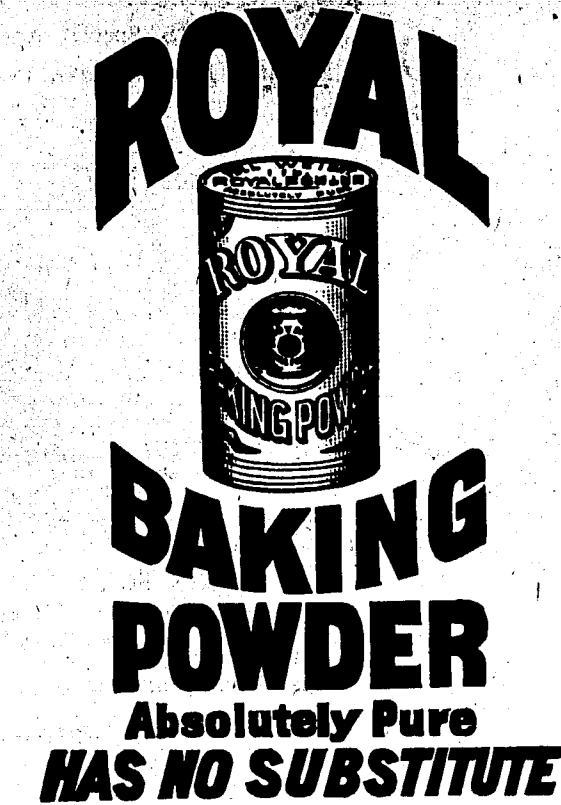
Unless you can provide a band of well-qualified and effective teachers, the Sabbath school will never reach to its proposed ideal. This teacher training should seek to do two closely related things for the teachers. First, it should give them a large and luminous view of the Bible as a whole, and provide them with a proper method of preparing each lesson in particular; and, secondly, it should also give sound instruction in regard to methods of teaching, and of leading the children personally to the Saviour. The pastor should in every case, when it is at all possible, be the leader of such a teachers' class. In this way he keeps in touch with his teachers, and he can make sure that sound doctrines are taught by those in the band of teachers. The pastor here has a splendid field.—*Religious Telescope.*

The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect.

Love does not aim simply at the conscious good of the beloved object; it is not satisfied without perfect loyalty of heart; it aims at its own completeness.

The machinery of the kingdom is very simple and very silent, and the most silent parts do most and we all believe so little in the medicines of Christ that we do not know what ripples of healing are set in motion when we simply smile on one another.

A MATTER OF HEALTH



HOW MAY WE INDUCE SABBATH-SCHOOL PUPILS TO STUDY THEIR LESSONS?

MRS. H. C. VAN HORN.

The question, "How may we induce our Sabbath-school pupils to study their lessons?" or, in other words, how to arouse self activity in our pupils, is of great interest and of equal importance to all Sabbath-school teachers. It is not a new question, nor has it or a similar question been asked by Sabbath-school teachers alone, but I take it that it is more or less the question of every teacher in every school.

It is hardly necessary, I think, to say that before a teacher can expect to rouse his pupils to study, he must, himself, study; that upon the amount of work and study he puts into his teaching depends the amount of work and study which he will get from his pupils. However, since this is most fundamental of all, a discussion of the subject can scarcely be carried on without mentioning, at least, the fact that careful preparation on the part of the teacher is absolutely necessary. Careless, slovenly teaching will produce careless, slovenly pupils. It is a sad fact that too many teachers come before their classes knowing little about the lesson outside of what is said in their favorite quarterly,—if they know that.

Each teacher should prepare his lesson carefully, getting as much help from as many reliable sources as possible, and from as many different points of view as possible; then his pupils will not feel that they know enough to answer any questions he may ask, but rather that in order to be ready for Sabbath-school they must make a careful study of the lesson. We should be very careful how we teach for well attested facts, many things which we find in lesson helps. Some of them say dogmatically that such and such is the case, when in reality no one knows just what the facts are. I think nothing will discourage original research more than to have a teacher who insists that the view of a certain writer shall always be accepted. Of course there are some writers who are authority, but authorities differ; and while the teacher should carefully determine what seems most probable, he should be careful not to be too dogmatic. If possible, and I believe it is possible, induce your pupils to leave their lesson helps at home. If they are allowed to bring their quarterlies with them and refer to them for answers to questions, they are not very likely to burden their minds with facts about the lesson. Of course no teacher can expect his pupils to leave lesson

helps at home when he uses his freely in the class. I do deplore the all too common use of helps, by teachers and scholars alike, in many of our Sabbath-schools. I think with older pupils, especially those who are Christians, it is possible to appeal to their sense of duty. Try to make them see that they should come to Sabbath-school with lessons as carefully prepared as they would go to any class in school. There they are not allowed to read from text-books the answers to questions which the teacher asks. Then faithfully and conscientiously prepare yourself for teaching the lesson, and with certain classes of pupils good results will be obtained simply from this appeal to the sense of duty.

At the close of the lesson hour a little time should be given for arrangement for the lesson of the coming week. A means of arousing interest is to assign the same subject to all the class for home study and then call on different ones to tell something about it. For example, in the lesson, "Jesus at the Feast of the Tabernacles," let the class find all they can about the Feast. Sometimes, perhaps, it would be better to assign different subjects to different members of the class; but when our time to teach the lesson is so short, as it is in many of our Sabbath-schools, I confess that I have not yet learned how to crowd into it, reports on various subjects, the study of the lesson itself, and the assigning of the lesson for the next week. But I believe that such assignment of subjects for home study would be found helpful. I read of one teacher who, with a class of boys, used pictures relating in some way to the lessons. With these the boys made scrap-books, writing in them things of interest which they had learned.

There are many methods which might be noticed that could be used to arouse the interest in the class, or perhaps in the teacher; but I think that such are secondary, and while they may be used with propriety, yet interest in the class must always be used as a means of arousing interest in what is taught in the class.

Very likely in older Bible classes the lecture method of teaching can be used with profit, if wisely used in a class composed of the proper persons; but in order to fix upon the mind of the pupil the facts or teachings of the lesson, he must be made to reproduce them. Hence the value of the assignment of subjects for study, before mentioned. In most classes, I think, questions should be used. Such a form of conducting a recitation is more likely to bring about, in most cases, careful and independent study. Of course the teacher must know how to ask questions. Very few inquiries should be put in a form to be answered with yes, or no. Nor should they be put in a way to show what answer is desired, but rather in such a manner as to awaken thought in the pupil. If he knows that such questions will be asked, he will be the more likely to carefully prepare his lesson.

That the work of the Sabbath-school teacher is a very important one, I think we all realize, and I am sure we all realize, too, that our object should be not only to arouse interest in the study of the series of lessons which we happen to be teaching, but also in general Bible study, in the study of the Bible, and I trust that from the study of this and similar questions, under the blessing of God, we may become more earnest and efficient in the work as Sabbath-school teachers.

ALFRED, N. Y.

Special Notices.

THE Bi-Centennial celebration of the Piscataway Seventh-day Baptist Church will be a notable feature of the Eastern Association to be held in New Market, N. J., May 25, 1905. Sunday will be given up to an appropriate and interesting program, largely historical and reminiscent. The old mother church, in spite of two hundred years of service, is looking forward with all the expectant enthusiasm of youth, to the coming event when her sons and daughters and friends will gather in the home-coming association. She desires a large attendance and a large blessing. May every one come with a great desire to make this meeting a grand success and a spiritual uplift that shall give tone and stimulus to the in-coming century of church-life and work. The comfort and enjoyment of the guests will be best served, if they will notify, either their pastor or write directly to A. H. Burdick, Dunellen, N. J., who is chairman of the reception committee.

THE Corresponding Secretary of the Seventh-day Baptist Education Society has been requested to represent its interests and work at all of the approaching Associations, and to invite the co-operation of Presidents Gardiner, Davis, and Daland. Our educational interests are of common concern, and all should labor for their unity and strength.

W. H. Godsey wishes to announce that his present post-office address is R. F. D. 1, Colt, Ark.

THE Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will be held with the First Hebron church, beginning Sixth-day evening, May 19, 1905. Ministerial aid is expected from Rev. A. G. Crofoot, Rev. A. J. C. Bond and Rev. G. P. Kenyon. All are invited.

By order of the church.

I. H. DINGMAN, Clerk.

R. F. D. 2, Coudersport, Pa.

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

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes in the common walks of easy life, Blown by the careless wind across our way.

Bought in the market, at the current price, Bred of the smile, the jest, perchance the bowl, It tells no tale of daring or of worth, Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance, Nor wafted on the breath of summer dream, But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine, Not in the merchandise of gold and gems, Not in the world's gay halls of midnight mirth, Not 'mid the blaze of regal diadems,

But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Flows up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours Of weakness, solitude, perchance of pain, Truth springs, like harvest, from the well-plowed field, And the soul feels it has not wept in vain.

THERE is a constant temptation to be satisfied with imperfect work. The reader is fortunate, or unfortunate; as the case may be, who has fought many battles with his own laziness.

He is fortunate if, in such battles, victory has come on the right side. He is doubly unfortunate if he has never realized his danger of imperfect work, so as to provoke a struggle against it.

It is so easy to feel that an imperfection to which we yield to-day may be overcome to-morrow, or that it will not be discovered. This is the serious feature, in most cases. We delude ourselves into thinking that undiscovered imperfections are unimportant.

The fact is, however, that the existence of the imperfection is the real point of weakness, whether it be discovered or not. That it must appear some time is certain, and it is likely to appear when perfection is most needed.

An imperfection disregarded is made greater; but still worse, he who disregards imperfections in himself or in his work, thereby induces still more serious imperfection further on.

Without the habit of working carefully and patiently, and of taking sufficient time to do work thoroughly, there can be no permanent success. Apparent success may appear temporarily, but the stress and strain of later life will develop the imperfection and hasten the ruin that must go with it.

Such imperfection may escape the inspector's eye and hammer, but when the storms come down, a thousand lives are in peril, and all may be lost because of that one imperfect bolt.

It is not otherwise in the matter of character, or the determination of destiny, so far as we can judge. These words will seem empty to the man who is crazed with the rush and recklessness that make wasteful work in these days.

Few lessons are more important, especially in the matter of character building, than the one here presented. If it were possible to emphasize this truth by putting it in various forms, it would be well if pages were written and sermons were crowded with phrases like these: Always do your best. Spend much time in searching for imperfections when your work appears to be finished.

Let time wait on patience in all work. To hide an imperfection is to insure failure. To correct the imperfection is a large element in permanent success. Thoroughness is the only safeguard against danger, when emergencies arise. Always do your best, your level best.

It is not contradictory to say that each man is free in thought and action, in proportion as he attains self-control. He who is not master of himself is certain to be the slave of circumstances, passions, surroundings.

Numerous influences wait to enslave him who is not king of himself, and therefore of things about him. To rule thus is to be free; not to rule thus is to be in continual servitude. If the life of Christ be studied from this standpoint, his freedom of choice and action, his self-control and willing obedience to his Father in Heaven, and his spiritual greatness, are the prominent features in his character.

In no one point is the importance of self-mastery more clearly seen than in what we call selfishness. The selfish man is always narrow-viewed, and lacking in sympathy and regard for the rights and wishes of others.

Self-mastery also prevents that overbearing and autocratic attitude which sometimes mistake for independence of spirit. The central thought in this whole question of 'self-government and personal kingship goes back to the idea of each man's worth as a child of God, and in the sight of God.

We are likely to adopt such low estimates of ourselves, and such low standards of life, as blind us to our own worth, and to the worth of each individual as a member of God's family. The narrow view which confines one's sight to his immediate interests gives corresponding blindness to the larger view and longer look that every man should take concerning himself, and concerning his duty as a part of the sum of human duties, in the sight of God.

Frequently, constantly, indeed—ought even the best of men to consider this matter of self-mastery. This should be done not primarily for a man's own sake, although without it each life must be a comparative failure. It is not possible to separate a man's individual interests from the sum of human interests, nor a man's individual influence from the sum of influences that make for the establishment of Christ's kingdom, or for its destruction among men.

Seen in this larger light, the question of self-control is not a matter of choice, but of duty in the larger sense of that word. Govern yourself, for therein is the only true freedom.

A GREAT mass of important information is contained in the first census report made under the direction of the United States Government, in the Philippine Islands. That report contains 3,500 pages, 280 illustrations, and 90 maps and diagrams. It is by far the most comprehensive body of information yet published concerning our new possessions in the East.

The edition was limited to 4,000 copies, so that the detailed information is not easily obtained by the public in general. The National Geographic Magazine for April, reproduced important facts from this census report, including many illustrations. The census was taken in March, 1903. Between seven and eight thousand persons were engaged in the work, the greater part of whom were Filipinos.

The general facts show that the Filipinos are well advanced in many features of civilization. While systematic and efficient education was lacking under Spanish rule, the native ability of the Filipino responds quickly to better methods and to better organized schools, under American rule. Taken as a whole, the census report gives brighter promise of competent citizenship, in the near future, than earlier reports indicated.