

THE SABBATH RECORDER.

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FOREVER.

Those we love truly never die,
Though year by year the sad memorial wreath,
A ring of flowers, types of life and death,
Are laid upon their graves.

For death the pure life saves,
And life all pure is love; and love can reach
From heaven to earth, and nobler lessons teach
Than those by mortals read.

Well blest is he who has a dear one dead:
A friend he has whose face will never change—
A dear communion that will not grow strange;
The anchor of a love is death.

The blessed sweetness of a loving breath
Will reach our cheek all fresh through weary years.
For her who died long since, ah! waste not tears,
She's thine unto the end.

Thank God for one dear friend,
With face still radiant with the light of truth,
Whose love comes laden with the scent of youth,
Through twenty years of death.

—John Boyle O'Reilly.

It seems almost contradictory to Refusing to be think that men will deliberately Blessed. refuse to accept the blessings which God offers them. He who knows human history realizes, however, that Christ's parable of the Great Supper does not misrepresent the attitude of some men. The reader will recall the parable. A bounteous supper was provided, and invitations were sent far and wide, to the best people in the neighborhood, to come and enjoy it. Instead of accepting the invitation gladly, a spirit of perverseness arose and "with one accord, they began to make excuses." The phrase, "with one accord," indicates a prevailing state of mind which often appears in these days. Groups of men, sometimes whole communities, without any just occasion, will break out in open opposition of that which is for their best good, and which they well know is for their good. This parable of Christ is aimed at such ones, and hence the vivid picture which reveals the folly of those who refused to attend the feast. If the reasons given by them for refusing, be analyzed, they seem more like created excuses than actual difficulties. Those men presented ordinary business and social affairs as the reason for refusing the supper, and yet every one knew that such affairs could have been easily set aside long enough, and wisely also, for sake of the supper. We are anxious to press upon the attention of the reader the fact that this refusal was more than mere neglect. Those who were invited were under obligations to him who made the supper, to say nothing of the fact that it was for their special benefit. The same spirit

must have been in their hearts which appears in the parable of the talents, although they did not reply as bluntly and cruelly as the man with one talent did, when he said to the Master, "Your money is in the back yard. Go dig it up if you want it." Their refusal was more polite, but scarcely less disregard for the offered blessings was expressed by them. Men of all ages have been prone to act according to the illustration in this parable. Possibly such men think that at some other time they can secure the discarded blessing, although there is too much ground to fear that such men are actually indifferent to the offers of divine love, and are therefore willing to push them aside by flimsy excuses, created for the occasion. The usual result in such cases is pictured in the parable of the foolish virgins, and in similar illustrations by which Christ showed that those who refuse blessings are certain to suffer double disappointment when the habit of refusing has carried them beyond the power of accepting the bounties of God's love.

A STRONG contrast appears as our study of this parable continues. The purposes of the benefactor who had prepared this bounteous supper were not to be thwarted. There were plenty of people in the community who were waiting for blessings. These were those who, being deprived of blessings, had learned their value, being in want, were eager to find relief and comfort. Perhaps the main purpose of this part of the parable is to exalt that divine love which is always eager to aid the helpless, feed the hungry, and give comfort to the outcast. In fulfilling this purpose, servants go out quickly, searching the neglected corners, going after those most needy, providing agencies by which those unable to go otherwise, were carried to the feast. Thus the work of love went on until the great banquet room was filled. Closer analysis of the parable shows that these were loved from the first, but that, in the natural order, as human events go, those who had refused were the first to be bidden, although that fact does not indicate that the second class would not have been cared for in the end. Half the delight we find in contemplating this picture, comes from the satisfaction with which we watch the gathering company of needy ones, who are eager for the waiting blessings. Delight, in the presence of unusual comfort, joy, because of blessings not known before, and most of all, peace and uplifting of soul came to these who had been outcasts, with increasing fullness, as the banquet went on. From the want and dis-

comfort of the highways and hedges to the luxurious surroundings of the banquet room was a transition, than which scarcely any blessing could be greater. Then, to be cared for by willing servants, to be welcomed by the master of the feast, to see want and hunger and suffering drift away, and to know that the blessings which crowded over each other to fill their hungry bodies and hungrier hearts, were gifts of love, uplifted and ennobled those eager ones, as no other experience could do. So we, being justly and truly conscious of the bounteousness of divine love and the riches of divine grace which God calls us to enjoy, and presses upon us, are purified, uplifted and made better. He who gets even a partial view of the riches of divine grace, is drawn toward God and righteousness. The two pictures which the parable presents ought always to be studied together, the one placed over against the other. The folly and wickedness of those who refused to be blessed, intensifies and emphasizes the wisdom of those who were eager to be blest.

THE student of history who enters into the deeper meaning of Vigor of the Ger-teman Reformation must be man Refomationstiffened and strengthened as to spiritual fibre. It needed a character brave and rugged, such as Martin Luther was, to meet the demands of that time. His conception of God as the Defender of Truth, as the Guardian of his people and of righteousness, lay at the foundation of his reformatory work. He was not a poet, as that term goes, and yet the Jesuits declared that "he ruined more souls by his songs than by his sermons." Doubtless they had in mind that hymn of worldwide fame, "A Mighty Fortress is Our God." The transference of the title from German to English, weakens it, and one must be able to enter into the sanctuary of thought where the hymn was born in the heart of the German Luther and in the German language, to appreciate all that it means. Rightly that hymn has been called the *Marseillaise* of the Reformation. Its words and music are intensely German, and yet they are world-wide in sentiment, finding response in the hearts of the believers always, and everywhere. In that hymn the sense of security which Luther felt in God and in truth, appears immovable. We reproduce the hymn. Let the rereading of it give new strength to your confidence in Him who is the Fortress of His people, and the Defender of His truth, at all times.

A mighty Fortress is our God,
A Bulwark never failing;

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WHOLE No. 3146.

FOREVER.

Those we love truly never die, Though year by year the sad memorial wreath, A ring of flowers, types of life and death, Are laid upon their graves.

For death the pure life saves, And life all pure is love; and love can reach From heaven to earth, and nobler lessons teach Than those by mortals read.

Well blest is he who has a dear one dead: A friend he has whose face will never change— A dear communion that will not grow strange; The anchor of a love is death.

The blessed sweetness of a loving breath Will reach our cheek all fresh through weary years. For her who died long since, ah! counsel not tears, She's thine unto the end.

Thank God for one dear friend, With face still radiant with the light of truth, Whose love comes laden with the scent of youth, Through twenty years of death.

—John Boyle O'Reilly.

It seems almost contradictory to Refusing to be think that men will deliberately Blessed. refuse to accept the blessings which God offers them. He who knows human history realizes, however, that Christ's parable of the Great Supper does not misrepresent the attitude of some men. The reader will recall the parable. A bounteous supper was provided, and invitations were sent far and wide, to the best people in the neighborhood, to come and enjoy it. Instead of accepting the invitation gladly, a spirit of perverseness arose and "with one accord, they began to make excuses." The phrase, "with one accord," indicates a prevailing state of mind which often appears in these days. Groups of men, sometimes whole communities, without any just occasion, will break out in open opposition of that which is for their best good, and which they well know is for their good. This parable of Christ is aimed at such ones, and hence the vivid picture which reveals the folly of those who refused to attend the feast. If the reasons given by them for refusing, be analyzed, they seem more like created excuses than actual difficulties. Those men presented ordinary business and social affairs as the reason for refusing the supper, and yet every one knew that such affairs could have been easily set aside long enough, and wisely also, for sake of the supper. We are anxious to press upon the attention of the reader the fact that this refusal was more than mere neglect. Those who were invited were under obligations to him who made the supper, to say nothing of the fact that it was made for their special benefit. The same spirit

must have been in their hearts which appears in the parable of the talents, although they did not reply as bluntly and cruelly as the man with one talent did, when he said to the Master, "Your money is in the back yard. Go dig it up if you want it." Their refusal was more polite, but scarcely less disregard for the offered blessings was expressed by them. Men of all ages have been prone to act according to the illustration in this parable. Possibly such men think that at some other time they can secure the discarded blessing, although there is too much ground to fear that such men are actually indifferent to the offers of divine love, and are therefore willing to push them aside by flimsy excuses, created for the occasion. The usual result in such cases is pictured in the parable of the foolish virgins, and in similar illustrations by which Christ showed that those who refuse blessings are certain to suffer double disappointment when the habit of refusing has carried them beyond the power of accepting the bounties of God's love.

A STRONG contrast appears as our study of this parable continues. The purposes of the benefactor who had prepared this bounteous supper were not to be thwarted. There were plenty of people in the community who were waiting for blessings. These were those who, being deprived of blessings, had learned their value, being in want, were eager to find relief and comfort. Perhaps the main purpose of this part of the parable is to exalt that divine love which is always eager to aid the helpless, feed the hungry, and give comfort to the outcast. In fulfilling this purpose, servants go out quickly, searching the neglected corners, going after those most needy, providing agencies by which those unable to go otherwise, were carried to the feast. Thus the work of love went on until the great banquet room was filled. Closer analysis of the parable shows that these were loved from the first, but that, in the natural order, as human events go, those who had refused were the first to be bidden, although that fact does not indicate that the second class would not have been cared for in the end. Half the delight we find in contemplating this picture, comes from the satisfaction with which we watch the gathering company of needy ones, who are eager for the waiting blessings. Delight, in the presence of unusual comfort, joy, because of blessings not known before, and most of all, peace and uplifting of soul came to these who had been outcasts, with increasing fullness, as the banquet went on. From the want and dis-

comfort of the highways and hedges to the luxurious surroundings of the banquet room was a transition, than which scarcely any blessing could be greater. Then, to be cared for by willing servants, to be welcomed by the master of the feast, to see want and hunger and suffering drift away, and to know that the blessings which crowded over each other to fill their hungry bodies and hungrier hearts, were gifts of love, uplifted and ennobled those eager ones, as no other experience could do. So we, being justly and truly conscious of the bounteousness of divine love and the riches of divine grace which God calls us to enjoy, and presses upon us, are purified, uplifted and made better. He who gets even a partial view of the riches of divine grace, is drawn toward God and righteousness. The two pictures which the parable presents ought always to be studied together, the one placed over against the other. The folly and wickedness of those who refused to be blessed, intensifies and emphasizes the wisdom of those who were eager to be blest.

The student of history who enters into the deeper meaning of The Moral of the German Reformation must be man Reformation stiffened and strengthened as to spiritual fibre. It needed a character brave and rugged, such as Martin Luther was, to meet the demands of that time. His conception of God as the Defender of Truth, as the Guardian of his people and of righteousness, lay at the foundation of his reformatory work. He was not a poet, as that term goes, and yet the Jesuits declared that "he ruined more souls by his songs than by his sermons." Doubtless they had in mind that hymn of world-wide fame, "A Mighty Fortress is Our God." The transference of the title from German to English, weakens it, and one must be able to enter into the sanctuary of thought where the hymn was born in the heart of the German Luther and in the German language, to appreciate all that it means. Rightly that hymn has been called the Marseillaise of the Reformation. Its words and music are intensely German, and yet they are world-wide in sentiment, finding response in the hearts of the believers always, and everywhere. In that hymn the sense of security which Luther felt in God and in truth, appears immovable. We reproduce the hymn. Let the rereading of it give new strength to your confidence in Him who is the Fortress of His people, and the Defender of His truth, at all times. A mighty Fortress is our God, A Bulwark never falling;

Our Helper He amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we on our own strength confide
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord, Sabaoth His Name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us;
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth;
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still,
His kingdom is for ever.

IN proportion as men appreciate
God and Human the personal presence of God, as
Liberty. He is presented in the Bible, the
sense of personal freedom and in-
dividual nobility are cultivated. The doctrine
of human liberties, individual or collective, is
closely associated with the recognition of God's
immediate personal relation to the world. It
is for this reason that many of the best elements
in human government are suggested in the Old
Testament, or drawn directly from it. The close
personal relation of Jehovah with his people,
as their immediate Ruler, gave birth to many of
the best conceptions of human rights and human
liberties, which the world has known. No one
can study the jurisprudence of the Hebrew na-
tion, without noting how individual rights were
guarded, and to what a lofty position the individ-
ual is lifted, because of the conception which
the Hebrews had of God and his immediate
presence. The main point of contrast between
the Paganism of olden times and of Judaism
and Christianity, is the absence of a personal
God, from Paganism, and the clearly de-
fined presence of a personal God in Judaism
and Christianity. The consciousness of such
divine presence creates the best features of self-
consciousness in the hearts of men. Men be-
come noble, self-reliant, and are taught to rec-
ognize each other's rights, in proportion as they
realize their individual relations to God, who
is, at once Creator, Ruler, Father, Brother.

FROM "THE GATES AJAR."

Those of our readers who are familiar with
Miss Phelps' "Gates Ajar" will not fail to en-
joy the following picture of the "Coming Life."
Those who have never read the book will be
helped and instructed, if from this extract they
are led to read the whole book, and then to re-
read it.

"Yes, my child; clinging human loves, stifled
longings, cries for rest, forgotten hopes, shall
have their answer. Whatever the bewilderment
of beauties folded away for us in heavenly na-
ture and art, they shall strive with each other

to make us glad. These things have their pleas-
ant place. But, through eternity, there will be
always something beyond and dearer than the
dearest of them. God himself will be first—
naturally and of necessity, without strain or
struggle, first.

"When I sat here last winter with my dead
in my house, those words would have roused
in me an agony of wild questionings. I should
have beaten about them and beaten against
them, and cried in my honest heart that they
were false. I knew that I loved Roy more than
I loved such a Being as God seemed to me then
to be. Now, they strike me as simply and pleas-
antly true. The more I love Roy, the more I
love Him. He loves us both.

"You see it could not be otherwise," she went
on, speaking low. "Where would you be or I,
or they who seem to us so much dearer, and bet-
ter than ourselves, if it were not for Jesus
Christ? What can heaven be to us, but a song
of love that is the same to us yesterday, today,
and forever,—that, in the mystery of an in-
tensity which we shall perhaps never under-
stand, should choose death and be glad in the
choosing, and, what is more than that, could
live life for us for three-and-thirty years?"

"I can not strain my faith—or rather my com-
mon sense—to the rhapsodies with which many
people fill heaven. But it seems to me like this:
A friend goes away from us, and it may be
seas or worlds that lie between us, and we love
him. He leaves behind him his little keepsakes;
a lock of hair to curl about our fingers; a pic-
ture that has caught the trick of his eye or
smile; a book, a flower, a letter. What we do
with the curling hair, what we say to the pic-
ture, what we dream over the flower and the
letter, nobody knows but ourselves. People
have risked their lives for such mementoes. Yet
who loves the senseless gift more than the giver,
—the curl more than the young forehead on
which it fell,—the letter more than the hand
which traced it?"

"So it seems to me that we shall learn to see
in God the centre of all possibilities of joy. The
greatest of these lesser delights is but the meas-
ure of his friendship. They will not mean less
of pleasure, but more of him. They will not
'pale,' as Dr. Bland would say. Human dear-
ness will wax, not wane, in heaven; but human
friends will be loved for love of Him.

"I see; that helps me; like a torch in a dark
room. But there will be shadows in the cor-
ners. Do you suppose that we shall ever fully
feel it in the body?"

"In the body, probably not. We see through
a glass so darkly that the temptation to idola-
try is always our greatest. Golden images did
not die with Paganism. At times I fancy that,
somewhere between this world, and another, a
revelation will come upon us like a flash, of
what sin, really is,—such a revelation, lighting
up the lurid background of our past in such
colors, that the consciousness of what Christ
has done for us will be for a time as much as
heart can bear. After that, the mystery will be,
not how to love Him most, but that we ever
could have loved any creature or thing as
much.

"We serve God quite as much by active work
as by special prayer, here," I said after some
thought; "how will it be there?"

"We must be busily at work certainly; but
I think there must naturally be more commun-
ion with Him then. Now, this phrase com-

munion with God has been worn, and not al-
ways well worn. "Prayer means to us, in this life, more often
penitent confession and happy interchange of
thought with Him." It is associated too, with
aching limbs and sleepy eyes, and the nights
when the lamp goes out. Obstacles, moral and
physical, stand in the way of our knowing ex-
actly what it may mean in the ideal of it.

"My best conception of it lies in the friend-
ship of the man Christ Jesus. I suppose he will
bear with him, eternally, the humanity which he
took up with him from the Judean hills. I
imagine that we shall see him in visible form
like ourselves, among us, yet not of us; that
he, himself, is 'Gott mit ihnen,' that we shall
talk with him as a man talketh with his friend.
Perhaps, bowed and hushed at his dear feet,
we shall hear from his own lips the story of
Nazareth, of Bethany, of Golgotha, of the chilly
mountains where he used to pray all night long
for us; of the desert places where he hungered;
of his cry for help—think, Mary—His—when
there was not one in all the world to hear it,
and there was silence in heaven, while angels
strengthened him and man forsook him. Per-
haps his voice—the very voice which has sound-
ed whispering through our troubled life—
'Could ye not watch one hour?'—shall unfold
its perplexed meanings; shall make its rough
places plain; shall show us step by step the mer-
ciful way by which he led us to that hour; shall
point out to us, joy by joy, the surprises that
he has been planning for us, just as the old
father in the story planned to surprise his way-
ward boy come home.

"And such a communion,—which is not too
much, nor yet enough, to dare to expect of God
who was the friend of Abraham, who walked
with Enoch, who did not call fishermen his ser-
vants,—such will be that presence of God, that
adoration, on which we have looked from afar
off with despairing eyes that wept, they were
so dazzled, and turned themselves away from
the thing they greatly feared.

"I think we neither of us cared to talk for a
while after this. Something made me forget
even that I was going to see Roy in heaven.
Three-and-thirty years. Three-and-thirty years.
The words rang themselves over."

REMNANTS FROM THE EDITOR'S NOTE BOOKS.

Paganism and Romanism.

Near the Roman Catholic altar of Saint Ros-
olia at Palermo, Italy, are certain prayers be-
seaching her to protect her favorite city as fol-
lows:

"Virgin, modest as the rose,
Fairer than the lily snows,
Listen while our lips disclose,
Anxious prayers;
Native scourges, banish hence,
Earth-quake, battle, pestilence,
O, grant us but thy firm defence,
Then come what dare."

The reader has only to compare this with a
prayer addressed by Horace, to Apollo, to see
the heathen residuum in full force.

"Moved by your prayers of day, the God
Seconds a bounteous Caesar's sway;
And famine gaunt and noisome pest
And murderous war, with tear-steeped crest,
Chases from Rome, to curse and spoil
A British or a Persian soil."

Blunt tells of a similar specimen which came
under his observation. "In a street at Naples,

I remarked a statue to Saint Cajetan, with an
inscription purporting that he had delivered
that town from the plague. In the same place
I remember seeing a shrine fixed to the side
of a house, which, by its profusion of orna-
ments—and more than common attractions that
it appeared to possess, induced me to approach
and examine it. From a tablet near it I
learned that many years ago the devil had been
doing a great deal of mischief in the vicinity
of Naples, under the shape of a sow. Appli-
cation was made to a certain Saint Petronius,
to put him to flight. He went to bed and saw
the Virgin in a vision and was ordered by her
to found a church on a particular spot which
she described, and was promised for his reward
that the devil should commit these ravages no
more. With this advice he complied, and thus
the Neapolitans were rescued from the sow.
Now when proper allowance is made for the
spiritual arts with which alone it is usual to
array the saints, there is very little difference
between this tale and that of Hercules and the
Erymanthian boar.

The Mass.

"The Mass is a sacrifice of adoration, of
praise and thanksgiving; it is also a sacrifice
of propitiation for sin, and a means of obtain-
ing all graces and blessings from God. In the
Canon of Rome at Mass and all other liturgies
and sacrifices prayer is always offered, espec-
ially for certain persons, e. g., for those pres-
ent in the church, for those who contributed the
bread and wine for consecration, etc." "Cath-
olic Dictionary, Article Mass, page 564, Lon-
don, 1884."

The Eucharist as a Sacrifice.

A sacrifice is defined as "the obligation of a
sensible thing made to God through a lawful
minister, by a real change in the thing offered,
to testify to God's absolute authority over us,
and our entire dependence on him." Priests
alone can consecrate or offer mass. The
Eucharist in every particular is worthy of such
reverence and worship as is due to God alone.
Catholic Dic., p. 216, 217.

Buddhism and Roman Catholicism.

Monier Williams shows the analogy between
Buddhism and Roman Catholicism, on page
338, "Buddhism," etc., as follows:

"Indeed we may fitly conclude the Present
Lecture by a comparison between the ritual of
Tibetan Buddhism and that of Roman Cathol-
icism—a comparison, too, drawn by the Roman
Catholic missionaries themselves.

"The cross, the mitre, the dalmatica, the
cope, which Grand Lamas wear on their jour-
neys, or when they are performing some cere-
mony out of the temple; the service with dou-
ble choirs, the psalmody, the exorcisms, the
censer for incense, suspended from five chains,
and opened or closed at pleasure; the benedic-
tions pronounced by the Lamas by extending
the right hand over the heads of the faithful;
the chaplet, ecclesiastical celibacy, spiritual re-
tirement, the worship of the saints, the fasts,
the processions, the litanies, the holy water, all
these are analogies between the Buddhists and
ourselves. To these may be added sacred im-
ages, sacred pictures, sacred symbols, relics,
lamps and illuminations. I found when in the
South of India, that an image of Bhavani in a
Hindu Temple was much like that of the Virgin
Mary in an adjacent Roman Catholic church. I
was told that the same Hindu carver carved
both."

SUMMARY OF NEWS.

The great naval battle of the Japan sea, now
that it is a week old, is having its anticipated
effect on the Russian powers. As a result of
a council of ministers, held Tuesday, instruc-
tions were telegraphed on Wednesday to the
Russian Ambassadors at Washington and Paris,
to the effect that Russia is desirous of learning
Japan's peace conditions.

At Washington, the Government is appar-
ently assured that the Russian sovereign, in-
stead of being offended over the knowledge that
the United States is anxious to bring about a
conclusion of hostilities between his country
and Japan, is willing to have President Roose-
velt ascertain from the Japanese Government
the terms upon which it will consent to nego-
tiate a peace treaty. In all the talk of peace,
one fact stands out prominently, and that is
that President Roosevelt's personal exchanges
with the representatives of European Powers
and Japan have not, as was suspected, proved
entirely fruitless.

Meanwhile President Roosevelt has had to
cope with a problem in neutrality which will un-
doubtedly set a precedent for future occasions.
Admiral Enquist, with three of the Russian
fleet, escaped from the terrible Togo, only to
fall into the hands of Rear Admiral Train, U.
S. N., at Manila. The Russian ships were in
bad shape, from the terrible pounding received
in that memorable battle, and short of coal and
food. The Admiral desired permission to re-
pair and coal, sufficient to reach Vladivostok.
This request was cabled to Washington, ask-
ing for instructions. At Washington, it was
ruled that whereas the injuries to Admiral En-
quist's fleet had not been caused by storm, he
could be given only twenty-four hours to coal,
or have his ships interned. This ruling has
brought forth a storm of criticism, but President
Roosevelt remains firm in his decision. Tak-
ing into account the disability of the Russian
fleet, it seems foolhardy for Admiral Enquist
to attempt the run to Vladivostok. Even if he
could escape the nimble Japanese, the unsea-
worthiness of his vessels would make the trip
extra hazardous. Russia is protesting loudly
over the ruling, but it looks now as if this rem-
nant of the Russian fleet will remain at Manila
until the war is over.

Continental Europe is directing its attention
now to Norway and Sweden. At Christiania,
on Wednesday, the Storthing declared the union
between Norway and Sweden dissolved, and
affirmed that the King of Sweden is no longer
king of Norway. A resolution was adopted
unanimously empowering the present members
of the Norwegian State Council to exercise
until further notice, as the Government of Nor-
way, the power hitherto appertaining to the
king. There seems to be no animosity against
the king, and he has been asked to co-operate
in the selection of a young prince of the house
of Bernadotte to ascend the throne of Norway.
There seems to be no excitement in Christiania
over this revolution, and no fears of war are
anticipated. King Oscar has sent a most decid-
ed protest against the action of the Govern-
ment.

Railroad skill and daring has further shorten-
ed the distance between New York and Chicago,
in an 18-hour train between the two cities on
the Pennsylvania railroad. The New York
Central will also put on a similar train.
The Equitable Life Insurance Company of

New York is still the center of observation for
the financial world. The Frick committee of
investigation made its report, highly censuring
the proceedings of the officials. The report
was voted down, whereupon the wildest con-
fusion resulted, culminating in the resignation
of a number of the directors. Since then there
have been more desertions from the directorate,
making thirteen thus far. Vice-President
Hyde seems to be in full control, and has ap-
parently joined hands with President Alexan-
der, against their common enemies. Meanwhile
there seems to be some prospects of reform
within the company, no matter what Mr. Hen-
dricks, the State Superintendent of Insurance,
intends to do as a result of his investigations.

Mayor Weaver seems to be in complete con-
trol of the situation in Philadelphia. He has
called for further resignations of city officers,
warned city officials not to belong to political
organizations, and is giving the police depart-
ment a shaking-up. A dozen have been dis-
charged, and two hundred are under suspension.
The eccentric Governor of Mississippi, Var-
daman, has declined a Carnegie gift of \$25,000
to aid in the construction of a library at the
University of Mississippi, declaring that he
would rather see the walls crumble to dust than
that they should be built with money covered
with the blood and tears of the toiling masses.

The report comes from Flint, Mich., of the
attempt on Wednesday to kill Vice-President
Fairbanks, while he was addressing a large au-
dience. His would-be assailant was arrested
and will be examined to ascertain his sanity.

M. Delcasse, French Minister of Foreign Af-
airs, has resigned, being succeeded by Mr.
Rouvier. The resignation was caused by the
disapproval of the Minister's program of reform
in Morocco under French auspices, a measure
which the Sultan has flatly rejected, and which
the present Cabinet believes, if put in execution,
would bring about a conflict with Germany.

Whitelaw Reid, the new American Amba-
sador to England, has formally entered upon his
duties, having been received by King Edward
at Buckingham Castle, where he presented his
credentials.

TO PASTORS.

At one time it was the custom of the Editor
to send THE RECORDER free for a year to newly-
married couples. The practice was followed
for some time, but as it did not seem to accom-
plish the object sought, it was discontinued.
For a year or more no copies have been sent in
that manner. We trust this explanation will be
noticed by all our pastors.

BUSINESS MANAGER.

The Business Office.

Notice is hereby given that all business letters
to THE RECORDER should be sent to Plainfield
as heretofore, while all editorial letters should
be sent to the Editor at Watch Hill, R. I., until
further notice. If articles or notices are de-
signed for certain issues of THE RECORDER, they
may be sent to Plainfield, for insertion in the
paper by the Business Manager. Articles and
contributions must go to the Editor for his
sanction or rejection.

The Business office runs all the year round,
ten hours a day, in the Babcock Building, Plain-
field. We'll be there to take your money, hear
your grievances, or do your work. We are
always at your service.

GOLDEN WEDDING ANNIVERSARY.

A very happy event was the celebration of the fiftieth anniversary of the wedding of the editor of THE RECORDER, last Friday, at Plainfield. A. Herbert Lewis was born in Scott, Cortlandt County, N. Y., Nov. 17, 1836. His wife, Augusta, was born in Natick, R. I., Aug. 6, 1837, the daughter of Thomas Johnson and his wife, Ann Tanner. Dr. and Mrs. Lewis were married June 2, 1855, at Berlin, Wis., by the late Rev. J. M. Todd. After their marriage they pursued their studies together at Ripon College, at Milton College, and at Alfred University. Throughout Dr. Lewis' busy life as pastor, professor, author, lecturer, and editor, Mrs. Lewis has remained his closest intellectual comrade. Though she has been an invalid for four years, and is almost deprived of the power of speech, this mental and spiritual comradeship remains unbroken.

Dr. and Mrs. Lewis have six children, all of

in all the day's golden hours touched Mrs. Lewis so deeply as this note from her old friends.

After the gifts were presented the following verses, written by one of the children, were read:

THE DOVES OF THE JUBILEE.

To Herbert and Augusta Lewis, on the fiftieth anniversary of their wedding, June 2, 1905, from their children:

I.
Father and mother, when we see
Your golden treasury of years,
And try to think, through smiles and tears,
Of all that was and is to be,

2.
Through the days' golden atmosphere
There comes the whirl of iris wings,
The slumbering past awakened sings,
The doves of memory are here.

3.
Some are agleam with changing glee;
Glinting are some with merriment;
Some are aglow with rich content;
And some are white with sanctity.

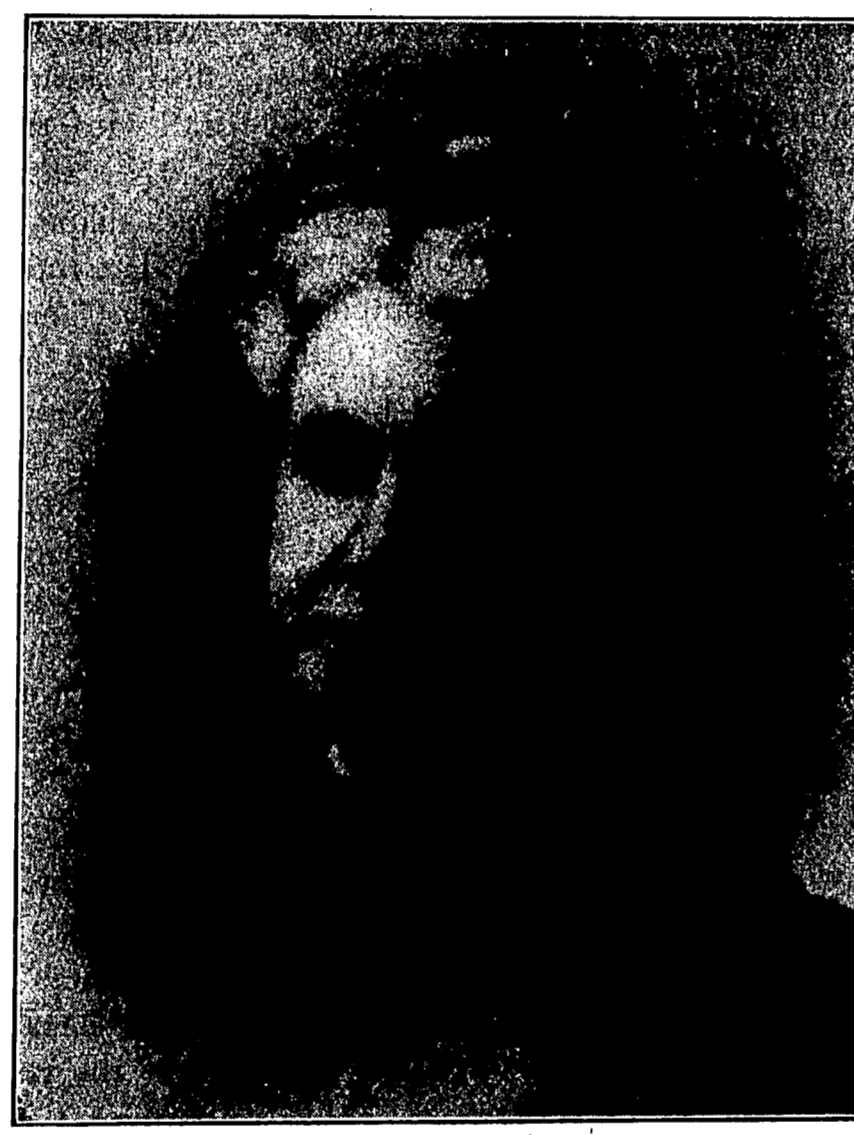
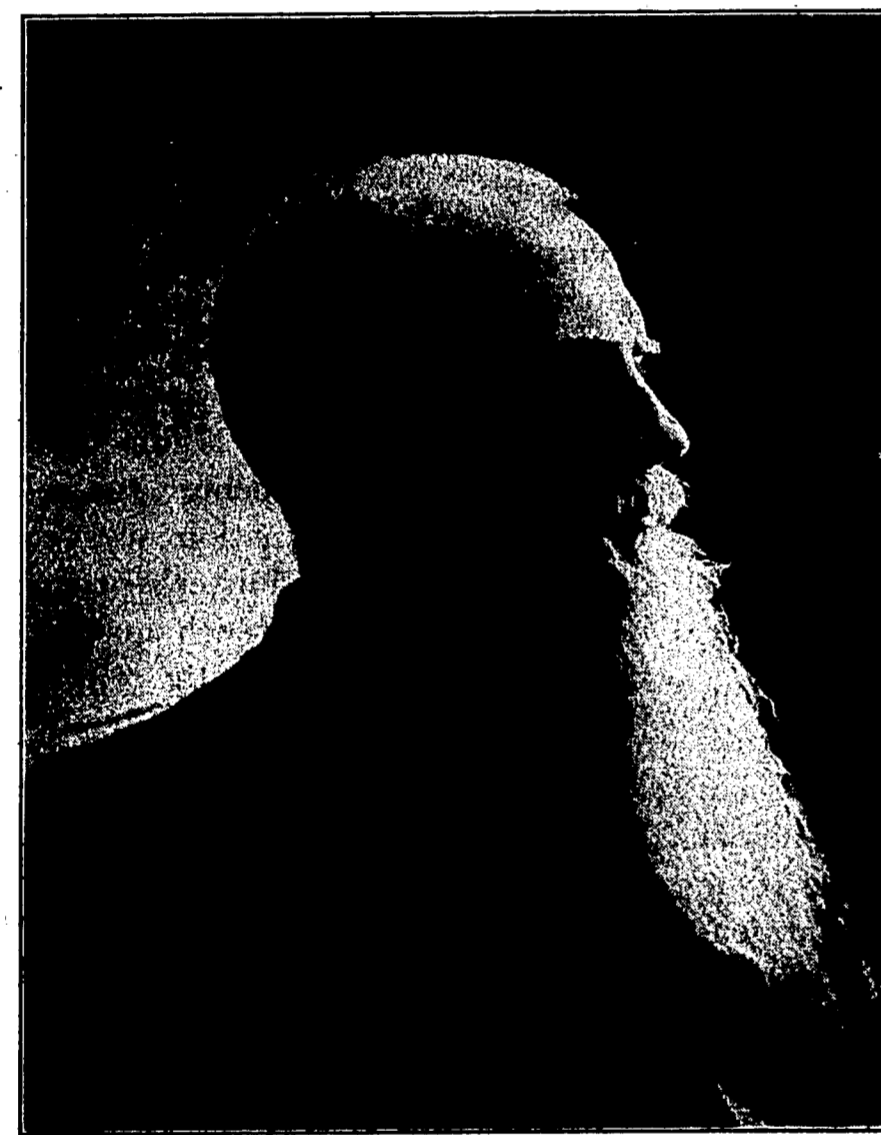
9.
What to the world the years you round?
The overflowing treasury,
A life made great by sympathy,
In others lost, in others found.

10.
What to yourselves the years, my dears?
The golden light, the whirring wing,
The faith that smiles, the hands that cling,
The beauty riches for the tears.

11.
The sense of life a dream sublime
That wakens at a pearl-hewn gate;
For longest hours are those of hate,
And perfect love shall banish time.

12.
So while the wings still flash above,
Behold us, little, at your knees,
Learning again, as God did please,
Your revelation of his love.

Among the letters received we reprint the following, because of its semi-public nature:



whom were present at the golden anniversary. They have also eleven living grandchildren, a twelfth having died in infancy. Nine of the grandchildren were present, and the wedding dinner on June 2, 1905, was spread for twenty-one persons.

On account of Mrs. Lewis' delicate health the celebration on June 2 was limited to the immediate members of the family. Clad in a robe of delicate golden hue, and crowned by her daughters with such a bridal wreath as she wore a half century since, Mrs. Lewis was brought downstairs by her sons, and shared in all the happiness of the day. Many letters and telegrams of affectionate remembrance were read. Among the gifts was one from members of Dr. Lewis' former charge, the Seventh-day Baptist church of Plainfield, New Jersey, now under the pastorate of the Rev. George B. Shaw. This gift consisted of a letter of loving messages, accompanied by twenty golden eagles. Nothing

4.
The charm grows potent and apace,
They flit and flash and turn and glance,
A myriad-souled radiance
Vibrant possesses all the place.

5.
How strange that all so fair appears!
For yonder dove is dark as night,
And on the necks that flash so bright
The sunset tints are those of tears.

6.
And many an opal throat is mute,
And every wing a shadow casts,
But yet the rainbow radiance lasts;
The air hums sweetly as a lute.

7.
That richest meinie of the line,
Their panted wings abloom with light,
Hopes, that were loosed and lost in night!
Beautiful then, but now divine!

8.
What are the years to us, dear hearts?
A golden treasury of deeds
Unlocked to all our clamoring needs,
Free as the gifts that God imparts.

PLAINFIELD, N. J., JUNE 2, 1905.

REV. A. H. LEWIS, D. D.,

Cor. Secy. Am. Sabbath Tract Society.

DEAR DR. LEWIS:—At the meeting of the Executive Board of the American Sabbath Tract Society, held on Sunday, May 14, 1905, it was voted that in view of the near approach of the celebration of the fiftieth anniversary of your marriage, the Recording Secretary express the congratulations of the Board to you, Mrs. Lewis, and your family for this happy occasion.

It is with great pleasure that I comply with this request, and extend to you all our very best wishes, and bespeak for you all many years of happiness and usefulness as a family, and trust you as our beloved Secretary may be spared for many years of fruitful work in the chosen field to which you have already devoted so many years of faithful and untiring labor.

Very sincerely yours,

On behalf of the Board,

ARTHUR L. TITSWORTH,
Recording Secretary.

In the evening the entire family, with the exception of Mrs. Lewis and one daughter, had the pleasure of seeing the ordinance of baptism

administered to several persons, among them the children of friends of long standing. It was a beautiful close to a day in every way lovely and memorable.

On Sunday afternoon Dr. Lewis and his children received friends from four till six. A wealth of white and golden flowers, sent by friends or gathered by the grandchildren, made the house a bower of summer. The greetings were such as mark the most precious hours of life, and will linger in many a heart. There is in the Plainfield circle of friends—as indeed there is in many a church home—a peculiarly beautiful sense of solidarity. It is true that this church has known its full share of sorrow and bereavement. Yet somehow the members of the church speak familiarly of the dead as if they were still one with them. Of this church, as of the family in Wordsworth's poem, "We are Seven," it may be said that they are still the old group of friends, though many have laid down their bodies in God's acre. Those who still live and work on earth will be ineffably glad, by and by, to learn from those who pressed before them the secrets of heavenly life and heavenly work.

Dr. and Mrs. Lewis have five daughters and one son, all of whom are living, and were in attendance at the golden wedding of their parents. The oldest daughter, Addie Lena, is the wife of Dr. Logie Russell, of Poughkeepsie, N. Y., who is medical inspector of the hospitals for the insane in the state of New York. They have three sons, Paul Lewis, Ernest Frederick, and Blake. The son, Edwin Herbert Lewis, is a professor in Lewis Institute, Chicago. His wife, Elizabeth Loxley Taylor, is a niece of the late Rev. Robert Lowry, of Plainfield, N. J. They have two children, Herbert Taylor, and Janet Loxley. The second daughter, Grace Edna, is the wife of James Henry Parsons, president of the Parsons Chemical Company, of Chicago. They have one daughter, Louise. The third daughter, Mary Anna, is the wife of Benjamin F. Langworthy, a lawyer in the city of Chicago. They have two daughters, Frances Lewis, and Marigold Lockhart. The fourth daughter, Louise Augusta, is the wife of James Everett Kimball of Plainfield, N. J. They have two children, Margaret and Lewis Everett. The youngest daughter, Eva Minette, is the wife of B. W. Spencer of Chicago. Mr. Spencer is connected with the Sprague Mercantile Agency in Rochester, N. Y. They have one daughter, Benita.

Children's Page.

SCIENCE FOR THE YOUNG.

Thoughtful little Willie Frazer
Carved his name with father's razor;
Father, unaware of trouble,
Used the blade to shave his stubble.
Father cut himself severely,
Which pleased little Willie dearly—
"I have fixed my father's razor
So it cuts!" said Willie Frazer.

Mamie often wondered why
Acids trouble alkali—
Mamie, in a manner placid,
Fed the cat boracic acid,
Whereupon the cat grew frantic,
Executing many an antic.
"Ah!" cried Mamie, overjoyed,
"Pussy is an alkaloid!"

Arthur with a lighted taper
Touched the fire to grandpa's paper,
Grandpa leaped a foot or higher,
Dropped the sheet, and shouted "Fire!"

Arthur, wrapped in contemplation,
Viewed this scene of conflagration.
"This," he said, "confirms my notion—
Heat creates both light and motion."

Wee experimental Nina,
Dropped her mother's Dresden china
From a seventh story casement,
Smashing, crashing to the basement.
Nina, somewhat apprehensive,
Said: "This china is expensive,
Yet it proves by demonstration
Newton's law of gravitation."
—Saturday Evening Post.

WHO WAS SHE?

Marjorie was the littlest and the only girl in a family of four boys, but a very important person therein. She was her father's pet and her mother's sunshine, while the boys declared with one voice that "Marge was a brick and never squealed."

Sometimes the brothers were a little rough with their small sister, but Marjorie bore all patiently. Yes, she loved them and had good times with them; but she had her trials, and her very greatest one came in her favorite game. The children delighted to play soldiers, and every pleasant afternoon you might see them on a parade. Hugh, being just thirteen, and possessing a real soldier's suit, was the undisputed commander-in-chief. He marched proudly at the head of his regiment, sword clanking and flag flying, tall and very straight, with the dignity of a General Washington, whose name he bore. Following were the twins, who resplendent in their tri-colored hats and belts, represented respectively Generals Warren and Prescott. The twins had been to Bunker Hill. Even little Jack, who was but fourteen months older than Marjorie, was a Boston Boy. But in this particular game, just because she was a girl, she was nothing! "Just nothing but a soldier, and have to carry their old duds for them," she once bitterly told her mother. But it was that or nothing; for what could she represent?

Marjorie gave many an anxious thought to this question as she trudged in the rear each parade day, and no one knew with what longings she gazed at the commander and his generals. If only she could be some one as great as they!

But one day an answer came. It was through her teacher. She was talking of the Father of his Country and some one else, and the thought of this some one else made Marjorie's eyes dance and forget 7x12. She came home with the twins, but not until the family was at the dinner table did she speak. Then, in an excited little voice, she said: "Boys, I'm somebody!" "Yes," looking steadily around the table, "I'm somebody lovely for the soldiers' parade; but I won't tell till then, but you'll see who I am and where I'll walk!"

Curiosity got the better of them. Jack said she could be another Boston Boy if she'd just whisper it to him. Warren and Prescott offered their old swords, and even the immortal Washington hinted that a much coveted belt might be worn by her if— But Marjorie was superior to bribes.

A happier little girl never lived for the next two days. She laughed and sang and teased the boys until she threw them into a fever of curiosity. They all agreed with Jack, who, on the longed-for morning, feelingly said that he'd bust if he had to wait another day for Marge's secret.

In the afternoon the commander dressed with

unusual care, and came out with his hand on his sword. His two generals took extra precaution and pasted their paper hats on, that they might march with becoming dignity, and the Boston Boy bore himself in a manner that did credit to his ancestors.

Mamma was to view the parade and hear who Marjorie was. She sat on the piazza, and the regiment lined up on the lawn in front. They were all waiting for Marjorie. At last she appeared, gay in a three-cornered hat of red, white and blue paper, and a long sash of the same. She took her usual place at the end. After the salute the commander motioned for the one in the ranks to step forward. Marjorie came, a charming little figure, eyes all shiny with pride. With a flourish of his sword, these words fell from the commander's lips:

"And now, speak! Who are you?"
In a clear ringing voice came the reply:
"I'm Laughing-yet."
"You're what?" demanded Washington.
"I'm Laughing-yet, I say," with dignity.
"No, you ain't neither!" almost yelled the Boston Boy.

"You great goosie—I'm a live person!"
"Oh!" said they all, and then looked at mother; but she didn't see them.
"Are you Big Head in the Sioux Indian tribe?" thoughtfully questioned Hugh.

"Well, I guess not!" sniffed Marjorie.
"Oh, I know," said one of the twins. "Perhaps she's one of those cunning little Indians, like Minnehaha, you know."

"I'm not an Indian at all, I tell you!"
The ranks were broken. They were thinking. "I've got her," said the Boston Boy, wildly. "She's taking off one of those clowns we saw in the circus. They are funny names, I remember."

"A clown!" The entire regiment felt her contempt. She looked every inch a commander as she stepped forward, and pointing a finger of scorn at them said impressively:

"You don't know who Laughing-yet is—the man who came over from France and told Washington he wouldn't be a general, but a common soldier and get killed like the rest of them; and how brave he was and fought and fought, and then went home, and a long time after came back again and built Bunker Hill Monument; and all the little boys and girls threw flowers on the ground at him, so he could walk on them? You don't!"— But here she stopped, for total confusion reigned in the regiment.

The commander seemed to have gone into convulsions; Prescott was leaning against the piazza, his hat over one eye; Warren had collapsed entirely and was rolling on the grass; while the Boston Boy was laughing much louder than the others, because he had nothing else to do.

Marjorie looked at the commander with whom she had hoped to stand side by side, then at the others, and then she saw— Her eyes grew moist, a dreadful feeling was coming over her; but she still held her head proudly. And just then her mother came toward her, put her arm around her, and said gravely:

"Come, my brave Lafayette, come with me; for I crave the honor of eating a large piece of chocolate cake with you in the dining room."
—The Christian Register.

Wisdom is not in the tools, but in the power that uses them.

Missions.

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

The Seventh-day Adventists have in Battle Creek an "Old People's Home" for both men and women. There are many more women in it than men. An aged Christian woman in this home, who used to live in, Alfred, N. Y., and whom I knew when a student there, learning I was in the city to stay for a while, sent word for me to call on her, which I did, and was pleased to meet with an old friend. She invited me to come in some Sabbath evening to their religious service, which began at sunset. Last Sabbath evening, June 2, I attended their service. The spiritual shepherd of this aged flock of some sixty persons is Eld. A. C. Bordeau. I was introduced to him and he received me most cordially and invited me to take the time to speak to the aged people, which invitation was accepted, and a sermon was given them after a season of prayer, upon: Their keeping themselves in the love of God: Why they should, and how they could do it. The sermon of twenty minutes was followed by warm and interesting testimonies in accord with the sermon. At the close of the meeting the aged men and women came up to speak with me and shake hands and express how much they enjoyed the talk. Some of them were nearly or full ninety years old. I was surprised to find that there was another old acquaintance in the home. An aged woman came up and wished to know my name in full. When I told her, she said she was from Brookfield, N. Y., and that she knew me. She had so changed I did not recognize her, but had been in her home when I taught school one winter near her, and whom my mother used to know and visit. How often we meet with pleasant surprises in this world, and certainly the service that evening and the meeting with two old acquaintances were very much enjoyed by me. May all of those aged people, when they pass out of that Home, enter into the glorious home in Heaven.

SABBATH morning, June 3, we attended service in the Seventh-day Adventist Tabernacle. This is a large and spacious meeting house. It will seat about 4,000 people. It is seated in a semi-circle on an inclined floor, and there is a large gallery, semi-circular, which in itself will seat a good-sized congregation. Back of the pulpit on the platform is the choir. There is no pipe organ. There is a fair-sized choir, led by a large grand piano and an orchestra. The singing is congregational, led by the choir, and the leader of the choir stands one side of the choir and a little front and with baton beats the time for both choir and congregation. There were about 1,000 people in attendance this morning. The preacher is an aged veteran, Eld. J. N. Loofborough, who was one of the active workers in the beginning of the Seventh-day Advent movement in the state of New York. With him on the platform was a young man, and a minister from the South, whose names we did not learn. We judge they had come from the General Conference, just held in Washington, D. C. The service began with a sweet and tender chanting of the Lord's Prayer. After this a hymn, then the giving of notices, and the reading of a portion of the Scriptures. This was followed by an anthem, and then prayer, a solo by a young lady about sixteen years old, a hymn, and then the sermon, from Deut. 8:2, and the Testimonies, Vol. 5, p. 654. The outline of

THE SABBATH RECORDER.

the sermon was, as far as we could get it: 1. The Appliances which have come along for the accomplishment of our work. 2. The Opposition met against the work. 3. What to do now in promulgating the "Message" and carrying on the work before the end comes. The preacher, we believe, lives in California, but used to live in Battle Creek when there were only a few houses in it. In his address he sketched how all the way which the Lord their God had led them, (see text) from the beginning to the present time, and noted particularly the opposition and hindrances they met on the way. The first opposition was the keeping of the Sabbath, and coming to it; the next was in unifying and uniting their forces. In one conference or meeting with thirty-five in attendance some twenty had different lines of belief they wished to set forth, some on Sabbath truth, some on the coming of Christ, some this and some another, but a vision and a testimony of Mrs. White brought order out of chaos, and unity. He sketched the various oppositions and the starting of various movements; their organization; the Tent Movement, he preaching the first sermon in the first tent; systematic benevolence or the tithing system to furnish the funds for carrying on this work; the regulation of their work by a council; the giving the "Message" to the whole world, or the wide world movement; the health movement, health institute, sanitariums; schools; the publication of books and their system of selling them, some \$800,000 from the selling in one year, the missionary movement, etc., etc.

This historical address or sketch of the rise, growth and work of the Seventh-day Adventists in our country, and in other lands, by an old veteran who was in it all, from the beginning, was very interesting to the writer and the large congregation seemed to enjoy it evidently, from the frequent Amens. We noted all through the address that at each point of opposition, and at the beginning of each new movement, there was a vision and a testimony by Mrs. White upon it, and that each opposition and hindrance was overcome, and each new movement was started and carried on, only upon the approving and sanctioning vision and testimony of Mrs. White. We noted from the address that the new movements were thought out and started by some thoughtful and inventive mind before any vision or testimony of Mrs. White concerning it. Elder Loofborough throughout his rather lengthy address emphasized how the Lord had successfully led them all the way, through the visions and testimonies of Mrs. White. We noticed that the congregation was as well and fashionably dressed as most any religious congregation one would see; men, women, plenty of young people and children; good attention, and a reverential attitude and spirit which was helpful and inspiring.

THE attendance at our service Sabbath afternoon was good. The attendance has been increasing each Sabbath, new ones coming in. The sermon was upon the text, "For the love of Christ constraineth us," 2 Cor. 5:14. There was excellent attention. After the close of the service the members of the church remained, and a short conference was held, and expressions freely given upon the needs, conditions and prospects of our movement in Battle Creek. We were glad to see a good degree of unity of purpose, and fellowship in spirit, and harmony of feeling in the work before us.

LETTER FROM BRO. J. W. CROFOOT.

DEAR MR. WHITFORD:

Judging by the letters I receive from America—when I receive any—every one is familiar with the reasons for not writing sooner, which naturally occupy the first paragraph of a letter, so I may as well omit them and begin with the second paragraph.

There have been three deaths in our church recently. The first was of Yeu Paung, the young man mentioned in my last letter to THE RECORDER, who had been sick for a long time. Though he was not closely connected with us at the time of his death, by his request he was buried with Christian rites in our cemetery. The second death was of Pau Zi, another of our old school boys who also had consumption. He had been one of our boys, as pupil and day school teacher, for about twelve years and so was well known and dear to us all. It was he who acted as Santa Claus at our exercises last Christmas. His family had all died leaving him in a way dependent on us since he became unable to do anything. He had been sick for several months, and at the Chinese New Year I took him up to Mokaushan with me, and left him there, as Dr. Palmberg and the rest of us thought that the only way in which there was a possibility for him to get well. I left him with an old man who I thought would take good care of him. The Mokanshan post office is not open in winter, and we did not hear from him at all after I left him till the old man came, bringing news of his death. The Sabbath I was on the mountain, he and I studied the Sabbath-school lesson and prayed together, and I am sure he died in the hope of a glorious resurrection. Dr. Davis went up and brought the body back here for burial. Pau Zi had a large number of books with him, but the Bible was the only one left outside his trunk.

The third death, that of Doo-tsi at Lieu-oo, took place before Dr. Davis returned from the hills, and it devolved upon me to conduct the funeral. I made the trip by bicycle, and Miss Burdick went out on a wheelbarrow. Doo-tsi, the "Elder sister" had been a faithful member of our church for more than forty years, and the saddest thing connected with the funeral was the fact that none of her children, and only one of her grandchildren have followed her in the faith. There were therefore several heathen performances in connection with her burial, but we comforted ourselves with the thought that those things couldn't harm her, and of course we would not refuse to give Christian burial to one of our members because the heathen relatives did things to prevent the spirit of the dead from coming back to trouble them. Rather I made it an occasion for an invitation for others to come with her and us. Though I never felt my own insufficiency more, I hope that some seed fell into good ground in the hearts of some of the throng of neighbors standing as thick as they could crowd before the door, or some of the many white clad relatives in the house. I think Dr. Palmberg has written something about it for THE RECORDER, so I will not write more.

This was my second trip to Lieu-oo within a very short time, the previous one being when I went to bring back Mrs. Crofoot and Burdet, who had been there a month for their health. Of course you know that now the doctors have advised Mrs. Crofoot to go to America before the hot weather. She and the children would

have gone a week ago, but for the children's having whooping cough, which prevented their getting away. When they will go now is uncertain, but I think it will be early in June.

Some time ago, one of the secretaries of the Foreign Y. M. C. A. said to me: "I heard a man say the other day that he would not like to belong to your mission, because the men and their wives can't take their furloughs at the same time." Of course I expect to be lonely during the next year and a half, as Dr. Davis has been in the last; but plenty of business men, diplomats, and soldiers live away from their families for long periods, and surely our service deserves as much devotion as theirs. And such separations are not at all uncommon among missionaries. Such is life in the Far East. If any of my friends are inclined to feel sympathy, why, perhaps they will write and say so, or at least write something. After all, Mrs. Crofoot with the children will have the harder part.

There has been a wedding of one of our members recently. A silver smith who joined the church two or three years ago, and who shows many evidences of earnestness in the Christian life, married a young woman from Hangchow, the daughter of a native preacher there. The marriage was performed by Dr. Davis in a chapel of the Southern Baptist Mission, where the couple are to live with the preacher in charge. It was the most quiet and orderly I ever witnessed. I did not enjoy the feast however, and that made Miss Burdick laugh.

Recently we attended a farewell reception at the American Consulate to Ex-Minister and Mrs. Conger. He, you know has been promoted to the post of ambassador to Mexico. At our next missionary prayer-meeting after the reception, an interesting incident of it was related by Rev. Mr. Loehr, of the M. E. Mission. His little girl was there and Mr. Conger speaking to her said, "You remind me of a little girl who came to a farewell reception given me as I was leaving America for China. She said, 'So you are going out to China.' 'Yes,' said I. 'Well,' said the little girl, 'I hope you'll take Jesus with you.' 'And,' said Major Conger with tears in his eyes, 'that little girl has been a comfort to me ever since.'"

WEST GATE, SHANGHAI, May 1, 1905.

FACTS ABOUT GLASS.

The oldest specimens of glass, says an authority on curious information, are traced back from 1500 to 2300 years before Christ. These are of Egyptian origin. Transparent glass is believed to have been first used about 750 years before the Christian era. The Phoenicians were supposed by the ancients to have been responsible for the invention, and the story will be recalled of the Phoenician merchants who, resting their cooking-pots on blocks of natron, or subcarbonate of soda, found that the union, under heat, of the alkali and the sand on the shore produced glass. There is little doubt, however, that the art of glass-making originated with the Egyptians. It was introduced into Rome in the time of Cicero, and reached a remarkable degree of perfection among the Romans, who produced some of the most admirable specimens of glass ever manufactured; an instance is the famous Portland Vase in the British Museum. Glass was not used for windows until about A. D. 300.—*Harper's Weekly.*

Worship is transcendent wonder.

Woman's Work.

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

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times, by night
The Syrian hosts have died,
A thousand times the vanquished right
Hath risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from my heart life's crystal stream,
But from the depths of love.

—The Atlantic.

WOMAN'S HOUR AT NEW MARKET.

THE Woman's Hour at the Eastern Association was arranged by Mrs. Anna C. Randolph, Associational Secretary, and conducted by her. The work of our missionaries in China, in Arkansas and the work done by the Woman's Board, were represented by letters, all of which will be printed on the Woman's Page this week.

A letter from the Corresponding Secretary of the Board, was read by Miss May Dixon of Shiloh. A letter from Mrs. Randolph, telling of the work in Fouke, Arkansas, was read by Mrs. Sarah Wardner, of Plainfield, and extracts from a letter from Dr. Rosa Palmberg, were read by Mrs. W. C. Hubbard of Plainfield.

In this way, all realized afresh the good work that was being done by our faithful women, at home and abroad. A collection, amounting to a goodly sum was then taken.

WOMAN'S BOARD.

Receipts in May, 1905.

Alfred, N. Y., Woman's Evangelical Society:	
For Miss Burdick's salary	\$12 00
School work, Fouke	5 00
Mary F. Bajley Scholarship	10 00
Mrs. Townsend's work	5 00—\$ 32 00
Albion, Wis., Mrs. T. J. Van Horn:	
One-half sales of Gospel seals by Mrs. Townsend, Tract Soc. 93 cents, Miss. Soc. 93 cents, W. Board 94 cents	2 80
Jackson Centre, O., Ladies' Benevolent Society, for Tract Society debt	3 00
Nortonville, Kans., Ladies' Benevolent Society, unappropriated	50 00
Wausau, Wis., a friend, for Tract Society Linotype	5 00
Westerly, R. I., the Pawcatuck Seventh-day Baptist Woman's Aid Society, for Miss Burdick's salary	36 30—\$ 129 10
Previously reported	\$140 32
Total for ten months	\$1,539 42
Mrs. L. A. Platts, Treasurer.	
MILTON, Wis., May 31, 1905.	

A MEETING OF THE WOMAN'S BOARD.

ALBION, Wis., May 11, 1905.

DEAR SISTERS OF THE ASSOCIATION:

When your secretary asked me to write you a letter to be read at this hour, it occurred to me that you might enjoy attending, in imagination,

a typical meeting of the Woman's Board, get acquainted with its members, and listen to its reports and plans. The regular meetings of the Board occur on the first Tuesday of each month. We will meet this afternoon at the pleasant home of the first vice-president, Mrs. Morton.

Let me introduce you to the consecrated women who form the local working force of your Board. The president, Mrs. Harriet S. Clarke, has held that office with dignity, clear-sightedness, devotion and gentle power for nearly eighteen years.

Mrs. Agnes N. Daland is the second vice-president. Her heart and hands are more than full with the cares of her position as helpmeet of the president of Milton College, but she has found time to give earnest heed to the interests of our Board. The first vice-president, already mentioned, is the widow of the late Rev. J. W. Morton, and has been a devoted worker for many years.

The painstaking care and sweet spirit of our recording secretary, Mrs. Metta Platts Babcock, is manifest in the excellent records of our work, and in the gentle and wise suggestions which she makes as occasion offers.

The treasurer, Mrs. Emma T. Platts, needs no introduction to you, who have long known her executive ability and earnest efforts in all denominational matters.

The associational secretary for the Northwest, Mrs. Mary Whitford, is the daughter of the Missionary Secretary, O. U. Whitford. Although our youngest member, her deep interest and good judgment proclaim her a valuable and esteemed co-laborer.

Mrs. Clarke calls to order and reads a portion of Scripture. All kneel and are led in earnest prayer by Mrs. Whitford. She remembers with tenderness our missionaries on the field, both at home and abroad, our consecrated sisters in the local societies, and our own need for Divine guidance in word and deed. She prays that we may be led in the Lord's own way, that He will show us where He wants us to step out and that He will keep us from blundering.

Minutes of the last meeting are read. The correspondence of the month is then reported and discussed with a view to future planning.

The reports show that Miss Burdick and Dr. Palmberg are both doing excellent service in China. The school at Fouke, Ark., under the able management of Rev. G. H. F. Randolph is prospering, and has received \$51.00 (about one-half the sum pledged) through this Board since the opening of the Conference year. The scholarships established in our colleges to aid young women to secure an education are receiving the necessary funds to continue their maintenance, and young women are receiving aid therefrom this year.

Mrs. Townsend is engaged in a four months campaign of active service, from April 1 to August 1.

Last year Mrs. Townsend was under the employ of the Tract, Missionary and Woman's Board. This Spring, it was decided to place the direction of her work in the hands of the Woman's Board, as they were nearer the field. This responsibility was assumed with much reluctance, because of their inexperience. After much prayer and thought the way opened, and they have been blessed in following step by step as the Lord showed the path. It was decided to enter a comparatively new field, viz., the large

towns and cities where our lone Sabbath-keepers are found. Mrs. Townsend makes her home with one of our Sabbath-keeping families, and conducts a house-to-house canvass as Seventh-day Baptist missionary colporteur. She distributes tracts, engages in conversation on religious topics, as often as possible presenting the Sabbath truth, preaches and conducts Bible meeting as opportunity allows. She has found a ready sale for the little Gospel Seals, among bank officers, druggists, merchants, clergymen, W. C. T. U. workers and others, and they have proven a pleasant and easy method of introducing the subject of the Sabbath. Her letters to the Board, show earnest work on her part, and encouraging indications of an interest in Sabbath truth among some whom she has visited.

After this Mrs. Platts reads the interesting account of the moneys received and disbursed during the month. A serious and important question is now before our women. Last fall, in the circular letter sent to the women of the denomination, the sum of \$3,000 was asked for to meet the demands laid upon us. At the close of the ninth month of the Conference year, less than half that sum has come into our hands. "The smallest receipts that I have known," says Mrs. Platts.

Of the \$600 pledged for Miss Burdick's salary, less than \$200 has been designated by the donors for that purpose. Of the \$100 desired to aid the school at Fouke, \$51 has been received. For the Tract Society \$318.65, for Missions, \$495.18 have come to hand, the total sum to May 1 being \$1,410.32.

Reports of the benevolent work done by the local societies upon their home fields have not yet come in, but we are sure that in this quiet way our workers have not failed to do whatever humble duty lay at their door.

There remains between two and three months before our Conference year closes, and we are hoping that the societies in all the Associations will come up nobly to the help of the Lord. Let us hear from you with questions, suggestions, contributions and good cheer.

"The Board will now adjourn."

With loving greeting to all our faithful women, and the earnest prayer that the Master may bless His work committed to our hands.

Your sister,
HARRIETT C. VAN HORN,
Cor. Sec.

EXTRACTS FROM A LETTER FROM DR. PALMBORG.

LIEU-OO, CHINA, April 12, 1905.

I have not found much time to write of late. These have been trying days, especially because of my anxiety about that poor, crazy boy. My heart is much in prayer for him, that God may heal him, mind and spirit, and that he may become a vessel for the Lord's service. He has it in him—and oh! I pray it may be so, that God's name may be glorified and his kingdom advanced. There is little encouragement in his condition yet, however.

I suppose it is definitely settled that Mrs. Crofoot shall go home, as her health demands it. I feel sorry for Mr. Crofoot, and he and Mr. Davis will have good opportunity to sympathize with each other. It is hard to spare any one when our numbers are already so few. Other missions are advancing so rapidly these days, it makes one wistful and a little curious. I had a letter just the other day, from a lady friend

in Shanghai in charge of a girls' school, praising the Lord for answer to prayer in the form of a helper in her work, in the Baptist mission (South.) They have had very many additions to their missionary working force in the last few years. Miss Burdick has all she can do, too. I wish she might have some one with her, and that a family might come here. Perhaps if our people really take up with tithing there will be money enough for all these needs, and the people raised up to fill them.

I have not such a great number of sick people—only about an average of eight or nine a day, but I am called out quite often to visit the sick and I spend about three hours a day teaching, besides teaching my medical student in the evening. During the last eleven days I have been called to three opium suicides. The last one was last night, an old woman of sixty-six who had taken opium in a fit of anger, and was so stubborn she would not take any medicine, and four or five men had to hold her, while I used a mouth-gag and the stomach tube, and washed out her stomach and put down medicine. She is a bad, old woman, and not much good in the world, but I hope she is all right to-day, for they say it was her daughter-in-law that drove her to suicide, and they have a custom, which they spoke of using in this case, of nailing the daughter-in-law alive, to the coffin of the mother-in-law, when the former drives the latter to suicide, and that would be awful! Suicide is very common in China, and is often done for revenge.

I have now four young men studying English. One is my old pupil, who has become such a splendid, Christian young man, and the other three regularly attend prayers each day, and Sabbath service. In my little Chinese day-school are twenty-four pupils, all that can be seated in the room, so that is in a flourishing condition. I have prayers with them every day, and a special little service on Sabbath-day. I will close now, with kind remembrances,

ROSA PALMBORG.

FOUKE, ARK., May 21, 1905.

MY DEAR MRS. RANDOLPH:

Your letter came a few days ago. I should have answered immediately, but was thinking there was more time before the Association, and I was so busy I put it off till this week. Now I find it so late, I fear this will not reach you in time, but I will write a little nevertheless, so you may know I did not neglect writing intentionally. We had Children's Day exercises yesterday, and I was much occupied with the children during the week. Then Mr. Randolph was away and I had more care than I do sometimes.

I wonder if any one realizes that Mr. Randolph has begun on his seventh year's work here. It does not seem possible; the years have gone so quickly, and we can see so little accomplished. These years have taken Mr. Randolph's strength until I fear he will not spend many more in the work. We hoped his winter at home would be a benefit to him, but I think he is weaker this spring than I have ever known him to be. As usual he has worked too hard; teaching through the week, preaching each Sabbath, having charge of the prayer-meeting, and once a month preaching three times; and besides this, putting in mornings and evenings at work on the farm.

Words cannot express the joy it is to us that Prof. Luther Davis and wife are coming in the

Fall to help in the work. We feel that the hope of our people here, is in the young people and children. On this account we feel that the school must continue and grow in efficiency each year. The Lord has given us the very best helpers so far, and we are glad and thankful to know he will continue to do so.

One anxiety now is the new school room. Mr. Randolph has the lumber on the ground and expects to build it at odd times, when he is home for a few days. We lack the doors and windows, brick for chimney, and seats. We hope to make enough from the farm this season to pay for them, although the prospect just now is not bright, we have had such a rainy spring. God blessed us so much in this work, that we feel we can trust him still, though we do not see all the way clearly.

It is a comfort to know so many are interested in our work, and are praying for us. I wish you would all pray especially that Mr. Randolph may have his health.

Sincerely your sister in the work,
LUCY F. RANDOLPH.

Popular Science.

BY H. H. BAKER

The Greatest Heathen God in the World.

About two miles from Kamakura, the seat of government of Japan, in the middle ages, and twenty miles from Yokohama, on a terrace near the Temple, sits the most gigantic idol in all the world.

This image of a deity is made of brass and dates from the Emperor Shomu, who died in 748. The idol is of colossal size. Its height from the base of the lotus flower upon which it sits, to the top of the head, is sixty-three and a half feet. Its face is sixteen feet and a half in length, and nine and a half feet wide. The eyes are three feet nine inches from corner to corner, and the eyebrows are five feet broad. The chest is twenty feet in depth, and the middle finger is exactly five feet long. The other parts of this heathen god are of like proportions.

The people of Japan, especially in the cities, have been laying one side their heathen worship and embracing Christianity, establishing schools and other reform institutions, as practiced by other civilized and educated nations, until they now stand in many ways the equal of the most favored nation on this rolling world.

THINK ME NOT UNKIND OR RUDE.

Think me not unkind or rude,
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floated in the sky
Writes a letter in my book.

Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought.

There was never mystery
But 'tis figured in the flowers;
Was never secret history
But birds tell it in the bowers.

One harvest from thy field
Homeward brought the oxen strong;
A second crop thy acres yield,
Which I gather in a song.

—R. W. Emerson.

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time. Do it now. Send your name and address to the secretary of the Young People's Board, Mrs. Walter L. Greene, Alfred, N. Y., and so identify yourself more fully with the movement and give inspiration to others who are following the readings.

Total Enrollment, 136.

ELEVENTH WEEK'S READING.

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

1. As you read the closing chapters of Exodus, ask yourself what the exodus from Egypt meant to Israel and the world.

2. What impresses you most as you read the laws and ordinances given by Moses?

3. Note in these laws the basis of modern laws and legislation.

4. How are the ideas of purity and holiness taught and enforced?

III. The Exodus (continued).

3. At Sinai (continued).

First-day. Freewill offering for the Tabernacle (continued) Exodus, chap. 36.

Second-day. Freewill offerings for the Tabernacle (continued) Exodus, chap. 37.

Third-day. Freewill offerings for the Tabernacle (continued) Exodus, chap. 38.

Fourth-day. Freewill offerings for the Tabernacle (continued) Exodus, chap. 39.

Fifth-day. The Tabernacle reared up, and consecrated by the visible symbols of Jehovah's guiding presence, Exodus 40: 1-38.

Sabbath. Laws relating to burnt offerings, Leviticus 1: 1-17; 6: 8-13. Meal offering, 2: 1-16; 6: 14-18.

Sabbath. Laws relating to peace offerings, 3: 1-17; 7: 11-36; 10: 14, 15.

HELPS ON CHRISTIAN ENDEAVOR TOPIC.

Sabbath, June 24.

Topic—Student Evangelistic Work for 1905. Rom. 10: 11-17.

BIBLE HINTS.

It is necessary that consecrated ones be sent to preach the truth to those who know it not. (v. 14).

Those who remain at home must support loyally those who labor on the field. (v. 15).

Faith in God must come through the hearing of His word. (v. 17).

FACTS REGARDING STUDENT EVANGELISTS.
Who were the first Student Evangelists? F. E. Peterson, L. C. Randolph, T. J. Van Horn, D. B. Coon, G. B. Shaw, and W. D. Burdick.

When were they sent out? Summer of 1892.

How long did they labor? Thirty-five weeks.

Where did they labor? Canton and Barry, Ill.

What did they do? Labored in churches and school-houses, preached sixty-three sermons, held thirty-seven prayer meetings, made eleven hundred and fifty visits, and distributed fifteen thousand six hundred and eighty-four tracts.

What was the result? Twenty-five additions to the Canton and Barry Baptist churches, and one to the Chicago Seventh-day Baptist church.

Fifty-two expressed the desire to lead a Christian life.

What work was done by them in the fall? Labored in Welton, Marion, Garwin and Grand Junction, Iowa.

With what results? Ten baptisms, forty reclaimed, and collections on the field of \$108.

How many Student Evangelists have gone out since then, and where sent? Five in 1893, five in 1894, six in 1895, one in 1897, six in 1898, eight in 1899, thirty-seven in 1900, twenty-two in 1901, sixteen in 1902, eight in 1903, three in 1904.

How many will go out this summer? From twelve to fifteen.

What other evangelistic work is the Young People's Board planning? To send a representative to each association to do Christian Endeavor and Evangelistic work during the summer vacation.

Does Student Evangelistic work pay? Yes. It has resulted in many conversions, and additions to the churches, while the good work done by the evangelists, in singing and preaching the gospel, and in personal labor, can never be expressed. Not only this, but the consecration of many of the workers has been increased by their labor.

What can we do for the work? Bestow upon it our prayers and our support.

QUOTATIONS.

It cannot but be that the faithful seed-sowing of earnest young men will bring forth much more fruit for Christ and the truth, than has yet appeared.—A. E. Main.

The denomination should hold and develop its interests. Converts from evangelistic work should be cared for and established in Christian service.—O. U. Whitford.

MIZPAH S. GREENE.

INFLUENCE OF EVANGELISM ON THE HOME.

Homes are open to Evangelists both in city and country places. Parents are anxious to have their children receive every influence that will help them on to a higher and better life. People are ready to talk of spiritual things, the church and church work. It becomes an Evangelist's privilege to drop words of cheer and encouragement. Sometimes it seems best to say things that will strike like a thunder-bolt.

I remember one lady in particular, when I told her of my work selling Bibles, Story of the Bible, and Sheldon's books, at once commenced to upbraid the preachers, Christians, churches and church work. Time will allow me to tell you little of the conversation. After asking her if she thought the church had done any good, and if any institution had done more good, she answered that the church had done a good work, and that no other institution had done a more helpful work, and further remarked that preachers were necessary, for when any one died, it was necessary to have a preacher to preach the funeral sermon, etc., etc. I will not tell you what I said then, but probably things she wished I had not said. Perhaps I took the wrong course. However the minister of the place said, "I think it good doctrine and am glad you gave it to her, for she is always talking about church and church people." Sometimes the visiting Evangelist can strike blows the home Pastor cannot strike.

The Evangelist in the home is often an inspiration, a means of opening up possibilities, especially in young people. You parents perhaps remember how that little boy not more than three years old has commenced to sing over words, or get upon a stool and preach a sermon, in imitation of some member of a quartette, or some preacher he has heard. Here allow me to digress and say, "Shame to the older member of the family who puts his foot down on the seed the Evangelist has sown, by making some such remark as this, in the presence of the boy, "Yes you will see when he gets older he will be off with H—, or R—, village bums." If the same child should pick up a stringed instrument, strike a chord, and show some liking for it, some older member of the family would probably say, "That boy has music in him, see him spend hour after hour with that music." Let us try to give all the good seeds the same encouragement. We can not all be preachers or teachers, but we can all be Evangelists in our homes by cultivating the good seed some one else has sown.

WILBURT DAVIS.

ENDUEMENT OF THE SPIRIT.

No equipment of the evangelist is as essential as the presence in his life of the Holy Spirit. To a large degree his work will be a failure without it.

The evangelist is to preach and teach the truth of the Gospel, and unless the presence and power of the Spirit is felt in his own life, he will be unable to fully impress the importance and significance of it to those to whom he carries the message.

The especial field of activity of the Spirit is in human life. The Spirit makes the life bear fruit if it can enter and bring about the following results:

First. The life must realize that it was made in the image of the Creator and endowed with a spiritual nature. Our relationship to God and our fellow men will become more as it should be if we allow this spiritual nature to grow under the guidance of the Spirit.

Second. Sin will appear in its true light, and there will be less danger of being deceived. Under the illuminating power of the Spirit those things which are harmful to the best development of the man, physically, mentally and spiritually, will have no charm over the life, but will be replaced by virtuous thoughts, words and deeds.

Third. The presence of the Spirit inspires to spiritual activity.

The work of the Spirit in the world is to make God's will supreme in the hearts of men. If our lives are filled with the Spirit that will be the ruling principle of all our action, and we will be willing to sacrifice and serve to bring about the reign of His kingdom in the hearts and lives of men.

H. EUGENE DAVIS.

All business and all work should lift up, and not hold down; it should make free and not enslave; it should ennoble and not degrade. It is as honorable to make shoes or anchors as to paint pictures or write books. The shoemaker should learn the secret through his work of finding the sandals of manhood for his own feet. The blacksmith should learn, through the making of anchors for his great ships, to find the anchor that is to hold his own soul to the truth amid the storms of life.

THE EASTERN ASSOCIATION. (Concluded from last week.)

AFTERNOON.

The afternoon session was opened with a praise service led by Rev. E. F. Loofboro, and prayer by Rev. C. A. Burdick. This was followed by an exhaustive history of the Piscataway church, read by Rev. L. E. Livermore. This history will appear in a future issue of THE RECORDER. After again singing, and a duet by Mrs. W. C. Hubbard and Rev. S. H. Babcock, the messages from ex-pastors now living, were presented by Rev. Mr. Livermore.

Rev. Halsey H. Baker, the oldest surviving pastor, was present, and personally extended his message of greeting. Well did he remember his first appearance in the church pulpit, over fifty years ago. Before him sat the five deacons of the church. Where are they now? The greatest work the speaker ever did was at the moving of the church, when he turned worker. He bought overalls, trowel and tools, and laid the foundation brick under the church. And all that time he never once struck for shorter hours or higher pay. The venerable preacher spoke of his acquaintance with many whose names were mentioned by the historian, but of them all only a very few are left. The speaker saw many sad homes in those days, and so frequent were his calls that he seemed to have funerals on his hands all the time. In conclusion, the speaker said that it was not his plan to say good-by, but he hoped to meet all on the other shore.

The following responses came from the other ex-pastors:

REV. L. A. PLATTS, D. D.

For a number of years I have been anticipating the 20th anniversary of the dear old Piscataway Church, and have cherished the hope that when it should occur I would be able to attend it. It looks now as if I would not be able to do so. I must, therefore, content myself with the less satisfactory method of communicating by letter.

I went to the pastorate of the Piscataway Church at the age of 28 years, having been less than three years in the ministry. The length of the years that run back to that time will be recalled by the fact that the mother of the present pastor was a young girl in the church at Nile, N. Y., where my first ministerial years were passed.

My wife and I can never forget the good, old-fashioned, hearty welcome which the "Jersey" people gave us, nor the sweet charity and patience with which they bore with our inexperience, or their unbounded generosity which gave to me the time and opportunity to take my special training in the Union Theological Seminary during the first three years of that pastorate.

In 1876, I reluctantly resigned the charge of this church to accept what seemed an imperative call to a similar position in the larger field at Westerly, R. I., where our beloved Brother Tomlinson had died in May of that year. Those eight years with the old Piscataway Church were among the brightest and, in some respects, the best years of my life. The memory of them does not grow dim with the swiftly passing years. I could hardly speak the names of those who were especially dear to us without calling the roll of the entire church. Alas, how few of those who were strong, active members at that time would answer to such a call! But God has been gracious to the old church and a new generation has been raised up to take their places, some of them still bearing the old familiar names, endeared by many hallowed memories, and some have come from other churches bringing new names as well as new life and methods, but all bearing the Spirit of the Divine Lord and Master, thus continuing the work and perpetuating the spirit of the Fathers. May the dear Father in Heaven bless the new old Piscataway Church, and may the young pastor be so filled with the Holy Spirit as to make him a worthy successor of the noble founders of the church, and of the long line of godly men who have been its leaders and teachers from the Dunhams, father and son, to the present, including such names as Henry McLafferty, Nathan Rogers, William B. Maxson, Walter B. Gillette, and Lester C.

Rogers, not to speak of men still living who have filled its pulpit with credit to themselves, and with profit to the church.

Concerning my own pastorate, it were better that another should speak than that I should do so at any great length. During the period covered by it 27 persons were added to the church by baptism, baptism having been administered at six different times. No person who lived in this part of New Jersey during the year 1875 will be likely ever to forget the great spiritual awakening of that year. It was the most remarkable work of grace which I have ever experienced, before or since. It followed the observance of the week of prayer, which was held at the Baptist Church. The meetings were held almost without a break every night in the week till some time in March or April. There had been a number of conversions, and then there came a lull in the interest, which no effort seemed sufficient to break. It seemed almost as though the work must stop, until, at my suggestion, it was decided to hold a day of fasting and prayer. From an early hour in the morning to the setting of the sun, Christian people were at the church in prayer or earnest consultation upon the situation. Some of these stayed at the church all day, and others came and went, and came again, but all the day through, Christian people were in earnest prayer to God for His guidance and for His blessing upon the work. Late in the afternoon there came a marked, almost a visible, witness of the Holy Spirit's presence among the people. That night several persons came forward for prayers, and one man, past middle life, and for whom there had been many prayers offered, arose and said that the candor and intense earnestness of the Christian people as manifested that day had reached his heart, and with God's help he would become a Christian. He soon found peace. From that point the work went gloriously on, until nearly every man in this society, who had not already done so, gave his heart to God. One hundred or more persons were added to the Baptist Church in this village, and additions were made to the old "Samptown" Baptist church, to several churches in Plainfield, to the old Piscataway Baptist church, to several churches in New Brunswick and in Bound Brook, aggregating something like 200 conversions. At the first, the pastor of the Baptist church, the Rev. E. E. Jones, and I took turns in the preaching and conduct of the after-meeting, but later in the progress of the work, Mr. Jones gave himself to personal work, riding, sometimes from morning till night, calling from house to house throughout the country, praying and talking with people. At this stage of the work I did most of the preaching. This division of labor gave rise to the saying among outsiders, as they talked of what was going on at New Market, that "Elder Platts was beating the bush, and 'Dominie' Jones was catching the birds." At all events, we worked harmoniously together, God greatly blessed the effort and very many precious souls were born into the kingdom, and we gave to Him the glory.

I could speak of many personal experiences and recall the names of very many personal friends, which are now only memories, but memories to be cherished while life shall last. But I have already made this letter quite too long.

May God bless this celebration of two hundred years of life and work in this mother church, and make it an occasion of inspiration to all of our beloved Zion. May the light grow brighter and brighter in this church while the Lord has a work for his people to do.

MILTON, WIS., Jan. 4, 1905.

REV. J. G. BURDICK.

To the Bi-Centennial Celebration at New Market:

Greeting:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1.

It would have pleased me very much if what I say could have been expressed to you face to face. Since that is denied me, I am only too glad to avail myself of this method of expressing a few thoughts which lie near to my heart. The crucial experience of a man's first "call" is not easily forgotten. I remember vividly that experience, when I proudly told my wife, "I have a call." There are calls, and calls. To be invited to serve a church full of sympathy for a pastor, and especially one who is making his first attempt, means great things, at least to the minister. When a church pays promptly what it agrees to, causing the pastor no anxious thought about to-morrow's wants; when he finds, from time to time, on his back porch, of a morning, material expression of the care of his brethren for his daily needs, it is no wonder that he feels that the lines have fallen to him in pleasant places. Happy is that pastor who is

made to feel that his efforts to instruct the people are appreciated, and that his desire for their spiritual uplifting finds quick response in "tear-filled eyes, and tightened hand-clasp, as they express their gratitude for his ministrations in spiritual things. Happily for the writer, his experience is expressed in a line of that song which says: "I found the model church in 1884." The man who is called to serve such a church, and wails, must be made of very poor material. According to my experiences, such a church can make much out of very little, and can develop from very meager talents, surprising results. I do verily believe that the church has more to do in bringing out the spiritual life of the man, than the school has; but the schools are doing better service than they formerly did.

I shall never forget the earnest prayers for the pastor, the kind words of wise counsel, and the tender forbearance exercised toward me in that, my first pastorate; the expressions of appreciation which came to me from the members of that dear old church, many of whom are now sleeping their last sleep, while others still remain, bearing the burdens, aiding the present pastor, and cheerfully doing the work of the Master. Whatever I have been able to accomplish for the Lord, has been, in a great measure, due to the influence of those first pastoral experiences, running through a little more than three years.

Another epoch in the history of life's unlimited spiritual development lies before you. The possibility of greater attainments must be evident to every thoughtful man. Each must see that we may mature in Christian manhood, may expand in spiritual attainments, and grow into higher purity of life. We are to live in this delightful environment, apprehending more and more of God's purpose concerning our service and influence for good, and seeking the full harmonious action of all our spiritual powers, that we may bear fruit unto righteousness and may inspire in others, a desire to bring abundant blessings to all those who come under their influence. It lies within our grasp to attain greater spiritual strength and to make life worthy of our high calling, in Christ Jesus.

JACKSON CENTER, O., May 21, 1905.

EARL P. SAUNDERS.

Nothing would afford me more pleasure than to be able to accept your kind invitation to be present at the coming session of the Eastern Association, and to participate in the celebration of the bi-centennial of the organization of dear old Piscataway Church. However, since it is impracticable for me to be present, I will take the other alternative in your invitation, viz., write a letter.

I can hardly realize that nearly 22 years have passed since I received ordination to the ministry at New Market, and there began the work of a pastor. It seems more like a pleasant dream than a reality. To no period of my life do I look back with greater pleasure than to my brief pastorate at New Market. Certainly no people were ever more loving and considerate of a young pastor than were the good people of the Piscataway Church of me. Whoever had truer friends than Dea. and Mrs. I. D. Titsworth, Dea. and Mrs. Henry V. Dunham, Mr. and Mrs. Abram Dunham, Mr. and Mrs. Alberti, and a score of other true-hearted men and women that I could mention? These and many other pillars of the church have passed to their reward, and their memory is blessed.

I am glad to know that the dear old church is in a healthy and prosperous condition, that the present generation is carrying on so efficiently the good work begun there so many years ago.

May Heaven's richest blessings rest upon the present and future members and pastors of the Piscataway Seventh-day Baptist Church.

ALFRED, N. Y., May 14, 1905.

FRANK E. PETERSON.

Your courteous letter inviting me to be present, in person or by letter, at the celebration of the two hundredth anniversary of the New Market church, is at hand. I can not be there in person, so must allow the pen to convey my greetings, which I take pleasure in sending for this momentous occasion in the history of that church.

It was by the old New Market church—mother of ministers and churches—that the hands of ordination were laid upon me, that set me apart for the work of the Gospel ministry. For this reason, if for none other, this church will always hold a special place in my reverent regard. But there are many other reasons, which I shall not attempt to relate, why I shall ever hold dear,

this church and its people, many of whom, since my departure, have gone to their eternal reward.

As I look back over the two hundred years of history which the New Market church has made, and remember the active part that its membership has always taken in the intellectual, reformatory, patriotic and religious life of the community and of the nation, the aggregate for good that has been accomplished in the past, is indeed great. If we could gather up all the spiritual and helpful influences that have gone out of this church, from its organization to the present time, they would appear colossal beyond any possible estimate.

And as you gather in these anniversary exercises, there is no more fitting message that I can send to the present pastor and membership, than this: Let the rich heritage of your church's two hundred years of history be to you an inspiration for present and future faithfulness and consecrated service in the Master's cause.

Mrs. Peterson joins me in sending Christian greeting to you all, which, pray accept, in the fellowship of Christ.

EDELSTEIN, ILL., April 26, 1905.

This concluded the written messages. Mr. Livermore, for himself, told of his pleasure in being present, and would only echo the good words that had been said. For twenty-eight years he had been looking forward to this glorious occasion.

Unfinished business was next in order.

The committee on petitions announced that the invitation of the Berlin church, to hold the next association there, was the only invitation received. The committee recommended that the invitation be accepted.

On motion of Rev. C. A. Burdick, the report was adopted.

The nominating committee presented the following report:

President—Frank J. Greene, Berlin, N. Y.

Vice-President—Eli F. Loofboro, New York.

Recording Secretary—Mildred Greene, Plainfield, N. J.

Assistant Recording Secretary—Laverne Langworthy, Westerly, R. I.

Treasurer—Arthur J. Spicer, Plainfield, N. J.

Engrossing Clerk—L. Gertrude Stillman, Ashaway, R. I.

Corresponding Secretary—H. Louise Ayers, Westerly, R. I.

Delegate to South-Eastern Association—Madison Harry, Westerly, R. I.; alternate, H. N. Jordan, New Market.

Delegate to Central, Western and North-Western Associations—E. B. Saunders, Shiloh, N. J.; alternate, A. J. Potter, Noank, Conn.

Resolutions on the death of Rev. N. M. Mills were adopted, Rev. C. A. Burdick reviewing the sad story of the event.

Rev. G. B. Shaw moved that the historical address be printed in the minutes of the association. This motion was favored by D. E. Titsworth, who spoke of the value of the address, by J. D. Spicer and Rev. C. A. Burdick. After further discussion, it was voted to place the history and the messages in the hands of the executive committee and the chairman, for publication, in a manner to them deemed most fitting.

A copy of the paper presented by the delegate from the South-Eastern Association, was, on motion of Rev. E. H. Socwell, requested for publication in THE RECORDER.

The letter to sister associations was read by the corresponding secretary, H. Louise Ayers, and adopted.

EVENING SESSION.

This service was opened with singing, followed by prayer. The leader selected for the scripture reading, Phil. 3, 4, and gave as the thoughts for the evening, thankfulness, helpfulness, hopefulness.

Under the line of reminiscences, the first speaker was Ellis Dunn. His recollection, he said, went back to the days of Rev. Mr. Gillette, who

received a small sum for his salary and also the use of a 32-acre farm. He was a successful pastor and also a successful farmer. Later this farm was sold, and part of the proceeds went into a tower for the church, while \$400 went to New Market Seminary, to build it a home. The speaker also referred to several other of the pastorates.

Lewis T. Titsworth's recollections took the form of the happenings in the sixties, when as a boy of twelve he saw enacted the stirring scenes of the Civil War. He mentioned the names of several who enlisted, and the impression made on his mind by their uniforms. In all the calls by the President, few churches responded so largely as did this church. Finally, the pastor of the church, Rev. L. C. Rogers, enlisted. When the boys returned home after the war, trying times again ensued, for families removed to make new homes elsewhere.

The church has always been interested in education, furnishing teachers and students for all of our colleges, while missionary and legislative interests have had their representatives.

The session closed with reminiscences by a number of those present, and the far-reaching influence of this church was clearly shown in many ways. The session was brought to a close by the benediction.

Meals were served, noon and evening, to the delegates attending the Association, in a public hall not far from the church. The services, were excellent in every respect. Ten hundred and ninety meals were served during the sessions, and those who had the matter in charge reported on June 1, "Everything went off finely, no accidents occurred, and all are getting rested." A similar method of serving guests was followed in West Virginia. The experience of Associations indicates that such methods promote attendance, and the general comfort of both delegates and the residents where the Associations are held.

HISTORIC SERMON.

Preached at the Bi-Centennial Celebration of the Piscataway Seventh-day Baptist Church, at New Market, N. J., May 28, 1905, by A. H. Lewis.

Text.—"And let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 6: 9.

Theme: Waiting With God Is Not Fruitless.
Nothing happens in history. Adequate causes produce each result, and each result in turn becomes a cause. History is the record of God's over-ruling and guidance in the affairs of men. Seen in the larger light, there is nothing fortuitous, trivial or unimportant in it. History is a living chain, an unbroken unity. An all-embracing, divine purpose controls history, working out the destiny of the universe, as God wills. That purpose seeks the uplifting of all men, the unfolding of all truth, the vindication and establishment of all righteousness. Divine plans, divine power, divine wisdom and divine certitude pervade history.

When Paul wrote the words of the text to the somewhat fickle and discouraged Galatians, he enunciated a truth which finds application in every period of Christian history. No words could better fit the circumstances of this hour. The prominent fact around which this bi-centennial celebration centers is not that a Christian church has existed in this place for two hundred years, but that a Seventh-day Baptist

church has finished its second century here, and still abides, with strength and hopefulness.

Seventeen members began the organized life of this church. Many times that number of their successors greet this occasion, while hundreds of their children send greeting to the mother church, today. This was the second Seventh-day Baptist church in America. The aggregate membership of the denomination in the New World was then a mere handful. The religious and non-religious forces of the growing nation were arrayed against this handful. Ignorance, as to the meaning of their position, prejudice, and that intolerance which abides with majorities, forbade rapid growth in numbers or in public favor, although the influence of the Quakers in Northern New Jersey made this a comparatively favorable place, as to freedom of thought and action. Judged by ordinary standards, nothing but speedy extinction lay before such an insignificant beginning. But the larger horizon and the longer look, even then, presented a different picture. That picture revealed the fact that minorities do not continue long unless some great and important truth gives them birth and power to continue. When a great truth calls such minorities into God's kingdom, they can not die. Great reforms always begin with minorities. God, in history, is neither fretful nor hasty. The pendulum that measures the eternities swings slowly, as we count. Men are hasty and impatient. Small souls, with limited vision, fret, fear, and fail when great results are delayed. Men of larger grasp and clearer faith, work on calmly, taking lessons of God, learning to labor and wait. Truth is patient and confident, knowing the eternal years of the Everlasting God belong to her. Because these things are so, this church was organized, and now welcomes the dawn of its third century, glad, hopeful and ready to enter on this twentieth century of the Christian Era with fresh zeal and new endeavor.

When this church was organized there were only thirty-four years of Seventh-day Baptist history in America. Still further back ran the line of scattered Sabbath keepers, stretching through all of the centuries, clasping hands with Christ and his Sabbath-keeping followers, of the New Testament period.

Connection With England.

The organization of Seventh-day Baptist churches in America was a direct outgrowth of the Reformation in England, with the exception of this church. The history of the Sabbath, previous to that movement, made it inevitable that Sabbath Reform should become a prominent question in England at that time. Seventh-day Baptists formed the most radical factor in the English Reformation. The entire Puritan party was deeply interested in the Sabbath question. During the latter part of the sixteenth century, and the first half of the seventeenth, there was a strong trend towards the Biblical position which Seventh-day Baptists occupied. The Puritans accepted the truth concerning the binding nature of the Decalogue and of the Fourth Commandment. They hesitated to wholly abandon the Roman Catholic position, in which they had been reared, and finally sought to evade the direct acceptance of the Sabbath by compromising upon the theory that the Sabbath might be transferred to Sunday. This compromise checked and deflected the current of Sabbath Reform and added cen-

turies to the struggle between the Roman Catholic position and the full truth. To meet this non-Biblical and non-Protestant compromise, to keep the representatives of the whole truth alive, and to make genuine Sabbath Reform finally possible, God's providence sent Seventh-day Baptists to America.

The organization of the New Market church illustrates the fact that there are always latent elements of conscience, and hence of reform, in the hearts of thoughtful Christian men. These are likely to remain undisturbed and lie undeveloped until some special occasion arises, calling them into activity. You are familiar with the occasion which gave birth to this church, whose two hundredth anniversary we are celebrating. As the result of his own thinking, so far as we know, and without any communication with those lines of Seventh-day Baptist influence which came to America from England, Hezekiah Bonham had determined that it was not wrong to labor on Sunday. Edmund Dunham, believing that it was wrong, administered such reproof as a deacon in the church might well do; but Mr. Dunham possessed also these latent elements of loyalty to truth and conscientious regard for the law of God. Because of these, his rebuke to Mr. Bonham became the means of his own conversion to the Sabbath. The fact which this incident illustrates, shows clearly what line of effort Seventh-day Baptists of today ought to follow in the promulgation of Sabbath truth. Here and there, over a widespread field, are those in whom such latent elements of loyalty to the Bible and of conscientious regard for the law of God, still exists, although it must be said with sadness that the number of such persons is by far too small. It is our duty to send the truth over this wide field, especially in the United States and Canada, seeking for the few in which such latent elements of obedience are waiting for development. That this church, developed thus, has remained for two centuries, gives adequate ground to believe that other centers of light will be developed, sometimes where least expected, if we are faithful and persistent in sending out the light. Because two men, having keen consciences, came in contact with each other by way of brotherly rebuke, this church came into existence and this celebration is. In the providence of God, Seventh-day Baptists have been preserved to continue the work of Sabbath Reform and complete the unfinished work which our English ancestors transmitted to us. Let us labor to be worthy of that legacy.

Decay of Sunday.

The largest change in the Sabbath question which has come to the front in America since this church was organized, is the decay of regard for Sunday, and the corresponding growth of no-Sabbathism, which has attended that decline. Under the enthusiasm and zeal of the early Puritan movement, Sunday assumed a Sabbatic character, unknown to it before. It was, in many respects, the most prominent feature of the early Puritan times, in New England. Previous to the Revolutionary War, there was little open decline in the observance of Sunday. But the general demoralization which that war produced told heavily against the observance of Sunday. Soon after that war, efforts were made to check the decline of regard for Sunday, under the leadership of such men as Samuel Hopkins of Newport, R. I., Nathan Strong of Hartford, and Timothy

Dwight of New Haven, Ct. The War of 1812 soon followed. After it came a season of almost unexampled activity and financial prosperity. All religious interests suffered, through worldliness, and Sunday, being intrinsically weak because of the unscripturalness of its claims, shared largely in the general decline. The tide of business prosperity and worldliness continued, with temporary interruptions, as in 1837 and 1857, until the time of the Civil War in 1861. While Seventh-day Baptist churches increased in numbers and strength during that period, the irreligious and non-religious influences, then prevailing, made their progress slow, and their work grew more and more difficult as prevailing theories among Christians and non-Christians became non-Sabbatic.

Immigration.

Communication with Europe became so frequent, rapid and cheap, between 1820 and 1860 that the number of immigrants from the continent of Europe was phenomenally great, as compared with any previous time. These had been trained under no-Sabbathism, so that their influence was directly antagonistic to Puritan ideas concerning Sunday, and still more averse to our position concerning the Sabbath. These combined influences, worldliness, rapid national development and foreign ideas, undermined Sunday as a high tide does the shifting sands on a storm-swept shore. At each stage in the decline of regard for Sunday, there has remained less and less Sabbath conscience to which we could successfully appeal in behalf of the Bible Sabbath.

The Civil War.

Borrowing a simile from the sick-room, the vitality of Sunday was low and the patient was sinking steadily, when the Civil War broke out, in 1861. At a National "Sabbath Convention," held in Saratoga, N. Y., in 1863, Dr. Philip Schaff, the historian, said: "The severest trial through which the American Sabbath ever had to pass or will be likely to pass in the future is the Civil War which has now been raging with an increasing fury for more than two years. The desecration of the Sabbath soon after the outbreak of the war increased at a most alarming rate, and threatened the people with greater danger than the rebellion itself."

That prophecy of Dr. Schaff was fulfilled, abundantly. Many forms of disregard for Sunday were initiated during the war, which have become permanent and powerful factors in its continued decline. And yet it is a significant fact that in no war ever known was so much effort made to preserve and promote morality and religion in the army. These efforts were in a good degree successful on all points, except in the matter of Sunday observance, thus showing that this feature of our national life was hopelessly stricken with decay. Now, when forty years have passed, since the Civil War, the downward drift has so much accelerated that the question is not one of Sunday holidayism with the masses, but how long Sunday will retain any Sabbatic character.

The Deeper Cause.

The decline of Sunday has been so rapid and so radical within the last fifty years, that the causes already noted, war, worldliness, and immigration, can not account, wholly, for the results that confront us, as this church begins the third century of its existence. Some more potent cause must be sought; that cause is near at hand. Christians have lost faith in Sunday be-

cause they first rejected Sabbath observance, as taught in the Bible and exemplified by Christ. The Sabbath question always resolves itself into the following general proposition:

1. The Sabbath law and the Sabbath day are binding on all men through all time, and Christians should observe the Sabbath according to the teachings and example of Christ. This is the Seventh-day position. It is Christ's position.

2. The Sabbath was only a temporary institution, and no day is binding on Christians. This is the popular no-Sabbathism that was developed in the earlier centuries by pagan influence, and to which Protestants in America have returned.

3. The authority of the Holy Catholic Church is supreme in the matter, and it has substituted Sunday in place of the Sabbath.

4. The law of the Sabbath is perpetual; but the day of the Sabbath is an indefinite Seventh-day, and Sunday has taken the place of the Sabbath in commemoration of the resurrection of Christ. This is the essence of the Puritan theory.

These four theories cover the whole field of the Sabbath question, in history. Several subordinate and comparatively unimportant additions have appeared from time to time, but they are not such as to change the fundamental theories or issues. Such subordinate theories have been common especially during the last thirty years. There have been new inventions for the purpose of escaping the claims of the Sabbath, or of finding some new support for Sunday.

As early as 1830, the decay of Sunday began to force a reconsideration of the correctness of the Puritan theory of the change of the Sabbath. Each step in that reconsideration weakened faith in it. The non-Puritan masses had always held to the no-Sabbath theory, or to the Roman Catholic idea, both of which are fundamentally antagonistic to the Puritan. Hence when the descendants of the Puritans began to waver in their faith concerning the Sunday of their fathers, the only popular barrier against Sunday holidayism gave way, and the results that now appear in the decay of Sabbathism, and the growth of holidayism on Sunday, became inevitable.

The Future of Sunday.

Before considering the duty of Seventh-day Baptists in this crisis, it is needful to note the future of Sunday in the United States. All incomplete reformation tends to return to the original error, as water does to its original level. The history of the Puritan Sunday is a marked example of such reversion. At the best, it was only a partial abandonment of the Roman Catholic position. It retained the pagan no-Sabbathism, in solution, as the chemist would say. It was self-contradictory and unscriptural in assuming that Sunday could displace the Sabbath, and yet retain the essential elements of obedience. Every compromise must finally choose between the principal points at issue. Thus it has come to pass that the direct issue which Puritanism pushed aside for a time, has come back for reconsideration and readjustment. NOTHING IS SETTLED UNTIL IT IS RIGHTLY SETTLED. For a century past the friends of Sunday, consciously or unconsciously, have not only been rejecting the Sabbath, but they have been accepting no-Sabbathism in various degrees, and with various modifications. This

tendency is stronger and more outspoken now than at any time before in the history of America. The influences which have contributed to this result are increasing in volume, and the drift downward must continue. Sunday laws are still exalted, in theory, as a safe-guard of the day, but their insufficiency is demonstrated by every effort to enforce them.

Increasing Anxiety.

In the meantime, the more thoughtful and devout friends of Sunday are deeply agitated and alarmed at the decay of regard for it, and the futility of their effort for its rescue. In the strongest terms, they assert that the future of Christianity and the perpetuity of the Republic, depend on the speedy deliverance of Sunday from the morass of holidayism and vice into which it has fallen. Efforts are made to organize for its defence, but no common ground of union can be found. The only common ground is the rejection of the Bible Sabbath. The reasons set forth regarding Sunday are vague, various and contradictory. Most of them are commonplace, and incapable of awakening conscience towards God, or faith in His word. Definite standing ground and a clear appeal to Divine Authority are wanting, and the organized efforts thus far, have done little more than reveal the confusion which exists, and the indifference that hangs like a dead weight on the Protestant churches. Nevertheless, the fact that something radical must be done to save Sunday, is pressing itself upon the public mind, and a few men are considering it more and more, each year. There are several organizations among Protestants in the United States, laboring in behalf of Sunday, with greater or less earnestness. These reformers agree that Sunday must be rescued, but no common line of defence has been adopted, because there is no common basis of belief. Essential no-Sabbathism is the main element in all popular theories. But in spite of their divergencies, these combined agencies are calling attention to the Sabbath question, and provoking some inquiry. That these agitating influences will increase, is probable, not because of their success in saving Sunday, but because continued failure will increase fear and compel to new experiments. In addition to these efforts by Protestants, the Catholics will continue to press the fact that the keeping of Sunday is non-Protestant, and that Protestants must choose between returning to the Catholic fold or accepting the Sabbath of the Bible.

As evidence that we do not overdraw the picture nor exaggerate the facts concerning the decay of Sunday, we call attention to the following testimony from an eminent writer who is wholly out of accord with the views of Seventh-day Baptists on the Sabbath question. In a book entitled "A History of American Christianity," (Volume thirteen of the American Church History Series, p. 371,) writing of the Civil War period, Leonard Woolsey Bacon says:

"An event of great historical importance, which can not be determined to a precise date, but which belongs more to this period than to any other, is the loss of the Scotch and Puritan Sabbath, or, as many like to call it, the American Sabbath. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter, does not coincide in its language with the law of God as expressed either in the Old Testament or in

the New. The Westminster rule requires, as if with a 'Thus saith the Lord,' that on the first day of the week, instead of the seventh, men shall desist not only from labor but from recreation, and 'spend the whole time in public and private exercises of God's worship, except so much as is taken up in the works of mercy and necessity.' This interpretation and expansion of the Fourth Commandment has never attained to more than a sectarian and provincial authority; but the overmastering Puritan influence made it a long time dominant in America. Even those who quite declined to admit the divine authority of the glosses upon the commandment felt constrained to submit to the ordinances of man for the Lord's sake. But it was inevitable that the vast increase of the travel and sojourn of American Christians in other lands of Christendom, and the multitudinous immigration into America from other lands than Great Britain, the tradition of the Westminster elders should come to be openly disputed within the church, and should come to be disregarded when not denied. It was not only inevitable; it was a Christian duty distinctly enjoined by apostolic authority. The social change which is still in progress along these lines, no wise Christian patriot can contemplate with complacency. It threatens, when complete, to deprive us of that universal quiet Sabbath rest which has been one of the glories of American social life, and an important element in its economic prosperity, and to give in place of it, to some, no assurance of a Sabbath rest at all, to others, a Sabbath of revelry and debauch."

Similar statements are common; and when so prominent a representative of modern New England orthodoxy can announce thus plainly and truthfully the unscripturalness of the Puritan Sunday, and hence its inevitable decay, we are justified in concluding that it is already gone. Its removal opens the gates wider for no-Sabbathism, and irreligious holidayism. The Sabbath of the Bible, accepted and exalted according to the teachings of Christ, is the only effectual barrier against the present powerful tendencies that foster the loss of all regard for sacred time. To lead in rebuilding such a barrier is the specific mission of Seventh-day Baptists.

Conclusion.

Standing at the opening of the twentieth century and taking the larger look, it is clear that the Sabbath question is permanently at the front, for reconsideration and readjustment. The unfinished struggle that began in the English Reformation, three centuries ago, is here for renewal and completion. It is more imperative now than then, because the compromise which gave temporary suspension of the ultimate issue, has been tested and found wanting. Since the Sabbath was put aside for Sunday, the latter has never gained any degree of Sabbathism except by the adoption, in some degree, of the fundamental truths to which Seventh-day Baptists now hold, and on which they base the future of Sabbath Reform. Whatever Sabbatic character Sunday gained under English or American Puritanism was due to the adoption of at least one-half of the fundamental truth for which Seventh-day Baptists have always stood. In other words: whatever of Sabbathism or of Sabbatic observance Sunday has ever known has come from a more or less actual application of the truth which Seventh-day Baptists

now represent and defend. In view of these facts, it is certain that:

The Work of Seventh-day Baptists is Not Yet Done.

That they have not hitherto fully understood their mission is not wholly strange. That they have been discouraged sometimes, only proves that they are human. That too many of them are now lacking in faith, enthusiasm, and a just sense of personal responsibility, is not as surprising as it is painful. We do not complain of the past. What Seventh-day Baptists have done within the last thirty years alone, has been and is yet to be a definite factor in the work of Sabbath Reform, in the United States. Our mission has been such service as those give who stand firmly for a great truth, and wait patiently for those results which time and experience alone can bring. Our service in waiting is not yet accomplished. But the crisis into which Sabbath Reform has now come, calls us forward. Agencies outside of ourselves are opening fields and preparing the soil, beyond our expectation or hope. Opportunities demanding activity and devotion, swing wide their doors and call us to enter. To such a time, and to such demands, we must bring greater consecration of heart, greater devotion in efforts, larger gifts of love and money, constantly increasing endeavor and closest union in purpose and action. The primary demands of the hour for Seventh-day Baptists is not growth in numbers, but strength and zeal in spreading the truth. A small people, with such a history as lies behind us, realizing what is demanded at this time, can sow the seed for a bountiful harvest. With faith that does not know how to falter; with hope that grows strong by watching for light, with courage born of confidence in God and truth, and made reliant by the fierceness of the conflict, we must move towards the Promised Land. As we go, these words are at once our comfort and our inspiration:

"Let us not be weary in well doing; for in due season we shall reap if we faint not."

ONLY A MAN.

It is sometimes said that in these days of great combinations one man does not count for much. But the truth is that one man counts for more now than he ever did before, provided he is the right kind of a man and occupies the right place. The assassination of President McKinley precipitated a financial panic, and the resignation of M. Delcasse, Minister of Foreign affairs in France, unsettled affairs in all the markets and courts of Europe recently. M. Delcasse is recognized as a firm friend of peace, as well as the leading statesman of Europe at the present time, and his threatened retirement, involved in great uncertainty several delicate questions in European diplomacy, especially the balance of France between friendship for Russia and cordial relations with England. Fortunately for the world M. Delcasse has decided to remain in charge of the foreign relations of France. The power of "the man behind the gun" became a proverb during the war between the United States and Spain, and has been yet more conspicuously illustrated in the war between Russia and Japan. No matter what improvements in machinery or combinations in trade may come, the man will always be the chief factor in the success of every enterprise and the pivot on which hangs the destinies of the world.—*The Watchman.*

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 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: 17-39
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. 2: 11-22
June 24.	Review.

LESSON XIII.—REVIEW.

For Sabbath-day, June 24, 1905.

Golden Text.—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20: 31.

Our Lessons for this quarter from John's Gospel are from the last few months of our Lord's ministry, and eight of them from the last week. Not only these but the two lessons from Revelation illustrate John's purpose in writing. He is not trying to present a biography of our Lord, or any historical material for its own sake, but is ever endeavoring to lead his readers to a belief in Jesus as the Messiah; and what he desires for us is not theoretical belief, but a belief through which may come eternal life. See the Golden Text.

In Lesson 1 Jesus is shown as the Good Shepherd, the one who lays down his life for the sheep. Jesus came to earth not merely to set a good pattern before men, and to exhibit the love of God, but particularly to do for us something that we could not do for ourselves, and in order to do that he had to lay down his life.

Lesson 2 pictures to us not only the power of Jesus over death, but shows us in a very vivid way his human sympathy.

Of the lessons that concern the last week, two tell of events near the beginning of the week, five of the events of the last day of our Lord's earthly life, and one of the resurrection. Mary's act (Lesson 3) of the supper at Bethany represents the summit of human devotion, and is in striking contrast with the meanness of Judas. In Lesson 4 we see how near the Jews came to receiving their King.

In Lesson 5 our Saviour by an object lesson teaches his disciples the true nobility of service. The only path to true greatness is through service. Lesson 6 teaches us that in order that we may live and be fruitful we must abide in constant fellowship with our Master. Lesson 7 teaches this same truth, and shows the depth of the Saviour's care for his own.

Lesson 8 shows Jesus before Pilate, but we feel that Pilate is more really on trial, and that through lack of courage to do the right he fails. In Lesson 9 we see the culmination of our Lord's earthly career, his elevation upon the cross. From the point of view of the world his life was a failure. Lesson 10 presents the sublime triumph of the resurrection. This event is the sign and seal of the truth of our Lord's teaching.

Lesson 11 teaches us concerning the intimate care of the Risen Christ for all things that concern his followers. He did not go away to heaven to leave his disciples. Lesson 12 pictures for us the ideal state of those who own Jesus as Lord, and shows how John received the message that was entrusted to him.

A mastery of the facts of the Gospel narrative will help us in the comprehension of the spiritual truths intended for us. Abstract doctrines are often difficult to apprehend; but if we have the setting, the spiritual truth will make its influence felt in time.

Who seeks for the fadeless beauty
Must seek for the use that it seals,
To the grace of a constant blessing,
To the beauty that use reveals,
For into the folded robe alone
The moth with its blighting steals.

AFTON WATER.

Flow gently, sweet Afton, among thy green braes,
Flow gently, I'll sing thee a song in thy praise;
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.

Thou stockdove whose echo resounds through the glen,
Ye wild whistling blackbirds in yon thorny den,
Thou green-crested lapwing, thy screaming forbear,
I charge you disturb not my slumbering fair.

How lofty, sweet Afton, thy neighboring hills,
Far marked with the courses of clear, winding rills;
There daily I wander as noon rises high,
My flocks and my Mary's sweet cot in my eye.

How pleasant thy banks and green valleys below,
Where wild in the woodlands the primroses blow;
There oft as mild evening weeps over the lea,
The sweet-scented birch shades my Mary and me.

Thy crystal stream, Afton, how lovely it glides,
And winds by the cot where my Mary resides;
How wanton thy waters her snowy feet lave,
As gathering sweet flowerets she stems thy clear wave.

Flow gently, sweet Afton, among thy green braes,
Flow gently, sweet river, the theme of my lays;
My Mary's asleep by thy murmuring stream,
Flow gently, sweet Afton, disturb not her dream.

—Robert Burns.

THE RAILROAD RATE PROBLEM.

Reports from Washington say that a large majority, if not all, of the members of the Senate Committee on Interstate Commerce (which is still taking the testimony of prominent railway officers) are opposed to legislation conferring any rate-making power upon the Interstate Commerce Commission. The prediction is made by persons who have conversed with members of the committee that the majority will report in favor of no legislation beyond certain new provisions dealing with private car lines and side-track rebates.—Because the President has relied upon Secretary Morton for information and assistance concerning the railroad question, and because the Secretary in public statements some months ago supported the President's policy, some remarks in his address last week at meetings of the Railway Congress have attracted much attention. The President, he said, was striving to put an end to private rebates and preferential rates in one form or another. "My own opinion," he added, "is that if all vicious discrimination can be abolished, the question of rates will adjust itself." Some see in this an indication that the Secretary no longer is in sympathy with a policy that demands the legislation of the Esch-Townsend bill, but now stands with the opponents of that measure. He also asserted that "complaints to railroad men of unreasonable rates always receive prompt and satisfactory attention," and that "competition is always a controlling force in rate-making."—In an exhaustive opinion prepared at the request of the Senate Committee, Attorney-General Moody holds that Congress has power to regulate the operation of interstate railroads and to fix their maximum future charges; that it has a right to delegate this power to a Commission by intrusting to such a body the duty of fixing rates in conformity with a standard already enacted into law; that the rate-making power is not a judicial function and can not constitutionally be conferred upon the courts; that the courts have power, however, to investigate rates fixed by legislative authority, and to restrain the enforcement of them if they are found to be confiscatory of the carriers' property; and that the constitutional provision

forbidding preference (by any regulation of commerce) to the ports of one state over those of another would not interfere with any regulation of land transportation or with reasonable, just and impartial rates determined by legislative authority.—*The Independent.*

forbidding preference (by any regulation of commerce) to the ports of one state over those of another would not interfere with any regulation of land transportation or with reasonable, just and impartial rates determined by legislative authority.—*The Independent.*

OUR ALLIES IN THE FIELD.

Among suburban allies there are some likely to be overlooked. Among these I count as one of the most important the white-faced hornet—the paper maker—who hangs her nest around our lawns and sometimes our verandas. These little hornets are as nearly harmless as any bee in existence, and not in the least inclined to disturb anybody. You may work all about them, and if you will let them alone, they will work on—doing you an inestimable service. This hornet lives entirely upon insects—mostly the aphidæ, which infest our fruit trees. These pests are especially troublesome about our suburban homes, frequently infesting our cherry trees quite to the ruin of the crop, if not the trees. Two years ago the pear psylla was enormously developed all over the state of New York, and to some extent the neighboring states. Then came this little friend of ours, who swung up his house on our branches, and went to work. It was largely by their aid that the psylla was prevented from utterly ruining our orchards and our linden trees. It was amazing to see the number of nests swung about our houses and trees—inhabited by one of our very best allies.

Do not be too speedy in deciding to destroy moles, or to hinder their work. They live entirely on animal matter, and disturb roots only by tunneling. Every third year when the June bug is about to emerge and spend a few weeks in the winged state, the sods will be full of grubs who do immense harm. Coincidentally moles will multiply astoundingly, and you will see their tracks everywhere. Do not fight them but, instead, encourage their work. They will destroy millions of grubs.

I shall not include in this list the crows and hawks, although they do some good; for, surely, the crows are doing more harm by destroying birds than they can possibly do good by destroying vermin. By the way, I can give a sure preventive against corn pulling by the black rogues. I have tried all sorts of devices, and was rigging a scarecrow, when a gawky came along and said, "Tie ears of corn to the tops of poles around your field, and the crows won't stay nigh it."

I said, "They will eat the corn, and you and they will both laugh at me."

I tried the plan, however, and sure enough, they looked at these poles, and went away and stayed away. I suppose it was on the same principle as that of the Trojan warrior who said, "I most fear the Greeks when offering gifts."—*Suburban Life.*

A SHREWD HERO.

Bismarck had to confer the Iron Cross on a hero in the ranks one day, and, thinking to try his humor, which was of the elephantine order, on the man he said:

"I am authorized to offer you, instead of the cross, a hundred thalers. What do you say?"

"What is the cross worth?" quietly asked the man.

"About three thalers."

"Very well, then, your Highness, I'll take the cross and ninety-seven thalers."

THE CHRISTIAN'S HOPE.

Not all of our hopes deserve to be gratified, perhaps few of them can be. We learn after a time to moderate our views of what life can give us. We come some day to be resigned to our unfulfilled desires. But all the harder should we cling to the permanent hope of our race, of which the gospel of Jesus Christ is the statement and sanction.

It is life to which we cling. And not simply life as we know it now, bare and disappointing oftentimes, a little useful it may be by the favor of God, but still far short of what our hearts assert to be its best possible, but life in the large divine sense, which has made the saints ready to exchange this present mortal phase of it for the victorious risen life.

Men have longed for it, as travelers who at the sunset hour have seen the level rays bathe the towers of the city of their desire, and seeing have been heartened and have hastened their steps that they might come to its pleasures and its peace.

And this life for its right conduct, needs the expectancy of the life which is to be. Our solace oftentimes must come from the soft-stealing music from the city of God, and our faces will be lighted, as some far shot beam of glory shall flash upon them and remind them of the glory yet to be revealed.—*The Watchman.*

Verily, youth is good, but old age is better—to the man who forsakes not his youth when his youth forsakes him.

"Thy will be done," is the centre and circumference of all true prayer.

RESOLUTIONS.

WHEREAS, God in His infinite wisdom has chosen to remove from this earthly existence our friend and brother, Deacon Lewis S. Hazard to a sphere of happiness in His Holy presence, therefore,

Resolved, That we bow in humble submission to the will of Him who we believe doeth all things well;

Resolved, That we extend to the bereaved family, the widow, the son, and his family, our heartfelt sympathy in their affliction and sorrow, recommending them to trust in that God who hath said, "My grace shall be sufficient for thee."

Resolved, That a copy of these proceedings be presented to the family, and also that they be made a part of the record of the Ladies' Aid Society of the Seventh-day Baptist Church of Scott; also on the records of the Seventh-day Baptist Church of Scott, and printed in THE RECORDER, *The Homer Republican*, and *The Cortland Democrat*.

DEA. E. H. P. POTTER,
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MARRIAGES.

BURDICK-BABCOCK.—At the Seventh-day Baptist Church in Nortonville, Kan., June 1, 1905, by Rev. Geo. W. Hills, Mr. Almond P. Burdick and Miss Maude C. Babcock, all of Nortonville.

SAUNDERS-LEWIS.—In Hopkinton, R. I., May 27, 1905, by Rev. L. F. Randolph, Elmer B. Saunders, of Stonington, Conn., and Miss Grace D. Lewis, of Clarke's Falls, Conn.

DEATHS.

FASSETT.—Joseph S. Fassett was born in Edgerton, Wis., July 3, 1854, and died May 20, 1905, at his home at Rock River, Wis.

He was married Dec. 25, 1883, to Mary S. Green, who survives him. Funeral services were conducted by Prof. Edwin Shaw. E. S.

BATES.—Lydia C. Bates was born at Carltown, N. J., July 23, 1818, and died April 25, 1905, at Dewey, I. T.

April 29, 1843, she was married to Rueben Davis, Jr. To them seven children were born, of whom four are living. Mr. Davis died in 1892. In 1898, Mrs. Davis was married to Chancy Bates, who died in 1902. Mrs. Bates united with the Seventh-day Baptist church at Shiloh, N. J., in 1836, of which she remained a member during all her life. She was a faithful wife, a devoted mother, a true Christian, and a loyal Sabbath keeper, although most of her life was passed outside the immediate fellowship of that people. Of her it may be truly said, She has fought a good fight, and finished the course of her service in the kingdom of Christ, in peace and triumph. Her body was buried at Briston, I. T. E. M. W.

DOW.—Mrs. Edith M. Dow, daughter of Henry and Abigail Bailey, was born in Transit, Sibley county, Minn., on Feb. 7, 1866, and died at her home in Hopkins, Minn., May 9, 1905, aged thirty-nine years. She grew to womanhood in this village, where she was well known and much loved by her associates and those who were near to her. From an early age she has been a member of the Seventh-day Baptist church. At the age of twenty-five years, she was married to Luzerne Lawton, a teacher and principal of this school, at that time. In 1897, they moved to Boulder, Col., where Mr. Lawton died. About six years ago, she was married to D. E. Dow, of Hopkins. She leaves a daughter, husband, father and mother, and many friends who mourn her death. L. D. B.

LANPHEAR.—Daniel Lanphear was born near Alfred, N. Y., Jan. 1, 1829, and died from injuries received in connection with the running away of a team, May 21, 1905.

He was the son of Acors and Wealthy Stillman Lanphear, who came to this section from Rhode Island. In July, 1851, he was married to Miss Aurelia Lyon. Their two children are living to be a comfort to their mother. Mr. Lanphear was a Universalist, in belief. Although not a member of any church, he was a reader of the Bible, believed in God, and was a follower of Christ. He was a kind man, universally beloved by his acquaintances. A large concourse of people gathered at the home, in Phillips Creek, N. Y., May 23, to pay tribute to his memory. Rev. L. C. Randolph's text was Gen. 1: 1, 27; Rev. 21: 7; 22: 4.

LORING.—Ada Blanche Burdick Loring was born Aug. 19, 1878, and died from cancer of the stomach, at York's Corners, near Wellsville, N. Y., May 10, 1905.

She was baptized and joined the Wellsville Seventh-day Baptist church in 1894, of which she remained a member until her death. She leaves a husband and three little boys, with many relatives and friends to mourn her loss. She was a faithful, loving wife and mother. Though suffering great pain for several years, no complaining, cross or unkind words were ever heard from her lips. Funeral services were conducted at the M. E. Church at York's Corners by the assistant pastor of the Wellsville Church. H. C. V.

NICHOLS.—L. P. Nichols was born in Georgetown, N. Y., June 30, 1830, and died in DeRuyter, March 17, 1905.

Mr. Nichols' parents moved to this country from Rhode Island while the land was new. Our brother has helped to make the wilderness blossom by making his piece of land a prosperous farm. Two years since he moved to DeRuyter. By hard work and the infirmities of life he has for a few months been almost helpless, but his mind has been clear and calm. Nov. 11, 1858, he was married to Miss Marcia Harvey of Lincolnton. Five children came to bless their happy home. Four are now living, who with their mother, mourn the departure of an affectionate husband and a devoted father. Brother Nichols embraced religion in early life and joined the church in DeRuyter. He was an esteemed member, ready to help in every good work. He prayed daily for the prosperity of Zion. Living five miles from his church with his estimable wife they have made their home inviting to those engaged in pastoral work. The local paper says of him: "He died as he had lived; respected for his integrity; his manliness; and noble qualities of head and heart." L. M. C.

SPAHR.—At the home of her son-in-law, Benjamin Campbell, near Shiloh, N. J., May 5, 1905, Mrs. Cornelia Gillett Spahr, in the sixty-eighth year of her age.

She was the oldest daughter of John Woodford Davis

and Susan B. Davis. Two sisters are living. August 5, 1854, she was married to Jacob Spahr. Four children were born to them, three of whom are living. Mrs. Spahr will be greatly missed by the sick and aged people of Shiloh. After several years of failing health, she died at the home of her daughter, Mrs. Campbell, by whom she has been tenderly cared for in her last months of illness. Funeral services were attended by a large number of relatives and friends, who mourn their great loss. E. B. S.

WOODRUFF.—Fannie Pope Woodruff, daughter of Horatio and Angeline Pope, was born in Harts-ville township, N. Y., Dec. 11, 1861, and died at her home near Alfred Station, N. Y., April 22, 1905.

Sister Woodruff was a faithful and active member of the Second Alfred Church, and her death has been a deep sorrow to the whole community.

Thy burden is God's gift,
And it will make thee calm and strong,
Yet, lest it press too heavily and long,
He says: "Cast it on me,
And it shall easy be."—F. R. H.

C. S. S.

Special Notices.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 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, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

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

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

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Shiloh, N. J.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Shiloh, N. J., Aug. 23-28, 1905.
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General Practitioner.
Shiloh, N. Y.

"I TOO."
"Let us spread the sail for purple islands,
Far in undiscovered tropic seas;
Let us track the glimmering arctic highlands
Where no breath of men, no leaf of trees
E'er has lived." So speak the elders, telling
By the hearth, their list of fancies through,
Heedless of the child whose heart is swelling,
Till he cries at last, "I too! I too!"

And I, too, O my Father! Thou hast made me—
I have life, and life must have its way;
Why should love and gladness be gainsaid me?
Why should shadows cloud my little day?
Naked souls weigh in thy balance even—
Souls of kings are worth no more than mine;
Why are gifts e'er to my brother given,
While my heart and I together pine?

Meanest things that breathe have, with no asking,
Fullest joys: the one-day's butterfly
Finds its rose, and, in the sunshine basking,
Has the whole of life ere it doth die.
Dove, no sorrow on thy heart is preying;
With thy full contentment thou dost coo;
Yet, must man cry for a dove's life, saying,
"Make me as a dove—I too! I too!"

Nay, for something moves within—a spirit
Rises in his breast, he feels it stir;
Soul-joys greater than the doves inherit
Should be his to feel; yet, why defer
To a next world's veiled and far to-morrow
All his longings for a present bliss?
Stones of faith are hard; oh, could he borrow
From that world's great stores one taste for this!

Hungry stands he by his empty table,
Thirsty waits beside his empty well—
Nor with all his striving, is he able
One full joy to catch where hundreds well
In his neighbor's bosom; see, he siffeth
Once again his poor life through and through—
Finds but ashes: is it strange he lifeth
Up his cry, "O Lord! I too! I too!"

—Constance Fenimore Woolson.

ONE can not study the history of the Sabbath question, much less the popular position concerning it, without being painfully impressed

that the higher conceptions of the question are so nearly lacking. Whenever the Sabbath is narrowed down to that least important Jewish notion, that it is a memorial of the material creation, the higher spiritual features of the question are lost. In a similar way, by the popular idea that Sunday is to be observed in commemoration of the resurrection of Christ—even if that conception were in accordance with facts—the better elements of Sabbath keeping are obscured or lost. The existence of the Sabbath is a necessary part of the fact that God must always reveal himself to his children, and must always keep in touch with them. Since our existence is within what we call time, and is de-

pendent upon it, and since time is an attribute of God, it is philosophically and actually true that "in him we live and move and have our being." God touches human life through time, as through nothing else. That he should be represented in human life through sacred time is not an accident, but a fundamental demand of the relations between him and those whom he has created. As we rise toward this higher and larger conception of the Sabbath, it takes on new meaning and our relations to God in time are seen to be an important part of the whole question of spiritual experiences. This is so nearly obscured, or wholly driven out, by the prevailing low notions, that Sabbath observance is merely resting on some one day, with or without religious considerations, that the whole Sabbath question is forced into a subordinate and unimportant position in the religious faith of men, much more in the common conception. An important and essential part in Sabbath reform is to lift the whole question into a distinctly religious atmosphere, as a definite part of our spiritual relations with God. This higher conception relieves the Sabbath question of those minor or features which Jewish formalism had made so prominent in the time of Christ, and which were so sharply revived in the Puritan Sunday. Seen in its true light, the Sabbath question is not one of action or non-action, doing or not doing, but one which involves our relations to God in time, and in spiritual things. Define the Sabbath as the great meeting point of God with his children, and much will be gained. Call it God's representative in time, his day among the days, and yet more will be gained. By such definitions and through such conceptions the whole question of Sabbath reform rises to that higher place which Christ gave it, and from which it was driven by narrow Jewish casuistry, Grecian philosophy, and Roman legalism, combined.

SO FAR as the conception of God's relation to us may be called theological, it is an important factor in a revival of religion, that men should not only believe but feel the nearness of God to them. Any theological conception of God which keeps him out of close contact with ordinary life, and with the common actions of men, promotes irreligion. Any conception that brings them close to life, promotes a revival of religious thought, and the development of genuine religious life. We have been impressed by an incident which came to light a few months ago. A group of people had come to believe in what is generally known as Spiritualism. Their

faith was crude, unscriptural and illogical, but it had brought those people to feel that they were in close touch with the other world, and therefore with God. Some excellent results appeared, for a time, in their lives. It was evident that however imperfectly they understood their true relations with God, that the idea of his presence was a powerful incentive to better thinking, and to efforts toward right action. Similar instances appear in all history. The strongest religious elements in what is known as Advent movements, have come from the fact that, under the influence of such theories, men believe that the end of time brings them into the immediate presence of God. The motives for action may be low, such as fear or selfishness, but any conception which brings God into life and into close touch with men, promotes some form of religious thought. THE RECORDER therefore urges the reader to cultivate this realization of God, his presence, his requirements, his love, sympathy and forgiveness. Theories about God do not promote the revival of religion. The consciousness of God's immediate presence must promote religious thought and right action. Whatever agencies the reader finds will promote this realization of God's presence in his own life should be earnestly sought. With some, this may be promoted most and best by public services. Not infrequently the withdrawal of oneself from contact with others, that he may come into communion with God, is the best method of realizing him. This is an important method and perhaps the one most neglected, in these busy years. Whatever methods may be employed, whatever helps may be sought, it must continue to be true that the realization of God, and the recognition of him in common affairs, in everyday life, and in ordinary duties, is a first and absolutely essential step toward the revival of true religion.

NO MAN can recall Christ's words, "Be ye perfect," and compare himself with that standard, without utter humiliation and discouragement, unless he remembers that God does not demand perfection in a moment. But there is danger of growing indolent in well doing, if, knowing that God does not demand perfection immediately, we cease those efforts which he does require, and through which we rise toward perfection. Great enterprises, the completion of which demands years, it may be centuries, do not succeed unless active efforts are begun at once, and pushed unremittingly. Thus it must be when we consider our imperfection at the present time, and the de-