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TABLE OF CONTENTS.

EDITORIALS.—A Gray Haired Victor; Wireless Telegraphy and Religion; Unearthed Beginnings; Shall we Federate? Ericson's Journal; Church Polity. 145-146
Editorial News Notes. 146
Sunday Legislation in Canada. 148
Taking Refuge With God. 148
The Time of Christ's Resurrection. 149
The Convocation. 149
Decision Day Again. 149
MISSIONS.—On the Field; The Torry and Alexander Meetings; Quarterly Report From Abyssinia, Africa; Needy Fields; Somebody, Not Everybody. 150-151
Decision Day. 151
WOMAN'S WORK.—Christus Consolator, Poetry; Turn to Higher Things; At Last; Greatness in Little Things; In Everything Give Thanks. 151-152
The Mission of Seventh-day Baptists. 152
YOUNG PEOPLE'S WORK.—The Reading and Study Course in Bible History. 153
Shall we Federate? 153
When God Shines in Men's Faces, Poetry. 153
POPULAR SCIENCE. 153
CHILDREN'S PAGE.—Fay Folk, Poetry; The Muskrat's Winter Home; A Story for Willie Winkle. 154
To William Rainey Harper, Poetry. 154
The Finding of Lief Ericson's Journal. 155
Church Federation. 156
Forty-fifth Anniversary. 156
Revival in Westerly, R. I. 157
The Influence of Christ. 157
DEATHS. 157
SABBATH SCHOOL. 158
Parson's Tucker's Remarks, Poetry. 158
Some Gems. 158
Western Association. 159

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"Cold and reserved natures should remember that though not infrequently flowers may be found beneath the snow, it is chilly work to dig for them, and few care to take the trouble." Death is but a change of habitation, a crossing over into a larger life.

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DWELL DEEP. Dwell deep! The little things that chafe and fret, Oh, waste not golden hours to give them heed! The slight, the thoughtless wrong do thou forget; Be self-forgotten in serving other's need! Thou faith-in God through love for man shalt keep. Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring Neglect of duty; consecrate each thought! Believe thou in the good of everything, And trust that all unto the wisest end is wrought; Bring thou this comfort unto all who weep. Dwell deep, my soul, dwell deep! —Unknown.

THE SABBATH and Lost Time. THOSE who think carefully will not be troubled by the assertion that changes in the calendar, and the motions of the earth connected with longitude, destroy the force of the Fourth Commandment and make Sabbath-keeping impossible. On the other hand, many assertions are made concerning the relation of the Sabbath to time "which may have been lost," that are confusing because they are neither logical nor correct. A book by Rev. Mr. Gamble represents these assertions to a greater extent than any other writing of which we know. Mr. Gamble's main deception is in the creation of "Calendars," especially ancient calendars. These are pure creations, such as the ancients never knew of, but they serve to mystify and confuse people. They remind one of pools, the depth of which can not be determined by the eye, because the water is muddy. One of our correspondents referring to calendrical changes and the question of longitude, says: "Granting the seventh day to be the only binding Sabbath—can you prove or even claim with some degree of certainty that the days have been continuously numbered from the Adam Sabbath down to the present time, so that Saturday would be more likely to be the seventh day than Sunday? What effect have the various changes in our calendar had? Would the whole number of days from the first Sabbath down to the present time in any probability be an exact multiple of seven? Would it be so in all longitudes? If you can satisfy me on these points, I grant you the whole argument. If you can not, your whole argument, in my mind, is utterly baseless."

CHANGES IN THE MONTHLY CALENDAR. EUROPEAN countries borrowed their calendar from the Romans. In the pre-historic period, under Romulus, the year is said to have been divided into ten lunar months, aggregating 304 days. How the other days were disposed of is not known. Numa Pompilius, the second king of Rome, added two months, January at the beginning, and February at the

end of the year. About 450 B. C., under the Decemvirs, February was taken from the end of the year, and placed next after January. Under this arrangement the month was made to consist of twenty-nine and thirty days, alternately, to accord with the lunar changes, giving a sum total of 354 days in the year; one day was added to this to make the number more "fortunate." This lunar year was found to be less than the solar year by at least ten days. To remedy this, Numa added an intercalary month once in two years, of twenty-two and twenty-three days alternately, thus giving 1,465 days in four years, or an average of 366 1/4 days in a year. Complete harmony between the solar and the civil year was not yet attained, and hence it was ordered that every third period of eight years should have only three intercalary months of twenty-two days each. This gave an average year of 365 1/4 days. The regulating of the calendar thus established was left to the Pontiffs, who made political capital by intercalating irregularly, so as to affect elections, and other events, until in the time of Julius Cæsar the difference between the civil and the solar year amounted to three months; autumn came in summer, and winter came in autumn. To remedy this, Julius abolished the lunar year and attempted to harmonize the civil year and the solar by the following method. He fixed the civil year at three hundred and sixty-five and one-fourth days, every fourth year having three hundred and sixty-six. The first Julian year was reckoned from January 1, 46 B. C.; our common calendar begins at that point. In this rearrangement under Julius, January, March, May, July, September, and November, each had thirty-one days; the rest had thirty each, except February, which had twenty-nine, with an added day every fourth year. When Augustus became Emperor, he demanded that his month, August, should have as many days as July, the month of Julius; hence a day was taken from February and given to August; then, that three months of thirty-one days each might not succeed each other, September and November were reduced to thirty days each, and October and December were increased to thirty-one. On such childish grounds were some of the changes made.

CHANGES IN THE YEARLY CALENDAR. THE changes described in the foregoing, did not remove all difficulty, since the months thus combined did not create a year which accorded exactly with the natural year. Astronomical science was not then able to measure the solar year accurately, and the civil year was accepted as being eleven minutes and fourteen seconds too long. It was really more than this, and in a few centuries the vernal

equinox shifted from the twenty-fifth to the eleventh of March. In 1582 A. D., Pope Gregory XIII sought to correct this by dropping ten days from the civil calendar. Gregory also ordered that the intercalation of one day in each year divisible by four should extend to the centennial years, as well as others. Such have been the changes in the calendar. They have all been made to harmonize the civil year with the natural year. Not one of them has touched the week, for it is unaffected by the natural phenomena of the sun or moon. Every one knows that the addition of one day each leap year does not affect the week. Let it be kept in mind that all changes in the calendar have been applied to months and to the year, to adjust the civil reckoning to the natural order, and you can have no trouble as to Sabbath observance and the calendar.

LONGITUDE. IN the matter of longitude, the case is simple when not complicated by erroneous conceptions and assumptions. Days travel around the earth, as a ship or a man does, retaining their identity, and reaching each degree of longitude in due time. As a simple illustration, take the following: Richard Doe starts from New York to go westward March 4, 1906, at sunrise. The man and the day leave New York together. But the day outruns the man, and reaches Chicago in an hour, while Doe comes in much later. No one complains of the day because it did not reach Chicago at the same hour it did New York. The day could not be in New York and Chicago at the same time any more than the man could. When the day reached Chicago or San Francisco, everybody hailed it as March 4, the identical day that it was in New York, just as Doe's friends hailed him on his arrival. No day exists at a given degree of longitude until it reaches that place. In the case supposed the day was the first day of the week, Sunday. That identity was retained in all its course, at Chicago, Omaha, etc. It will be seen by this illustration that the identity of each day is kept as certainly as the identity of a man is retained. If the loss of identity could occur in the case of the Sabbath, it would occur equally with every other day in the week, the month, or the year. No such disorder is ever suspected in social or business life. No hint of such disorder is heard except in connection with the Sabbath question, and then only as a means of breaking the force of the truth that the seventh day of each week, in its regular succession, is the Sabbath. Commerce and science have agreed to correct the discrepancy which occurs when the circle of the earth is completed in circumnavigation, by fixing the "Day line" at a given point in the Pacific ocean, where

the movements of the circumnavigator and of the sun are made to harmonize.

THE claim that the Seventh day of Difficulty Universal is at all, and hence that it can not be observed because of the "Longitude Problem," is meaningless since the objection applies to each day of the week. All claims in favor of the observance of Sunday, are based upon certain occurrences, said to have taken place on that specific day of the week. Separated from that day these claims have no force or meaning. And more; if the same process of correcting one's reckoning be not resorted to, the "seventh part of time theory" must equally fail. The days of the week are regular seventh parts of time in orderly succession. Any other division of time into sevenths would be affected in the same way, if the movements of men be not adjusted to the movements of the earth. He who rejects the Sabbath on such grounds, must reject all days and all regular divisions of time. If such an objection were not scientifically incorrect, it still has no bearing on the question at issue, since in giving the Sabbath, God never planned for one-half the world to start eastward and the other westward in an endless counter-circumnavigation of the globe. It is enough to say in answer to all the assertions that the order of time cannot be kept unbroken, that, in the matter of the week, it has been kept unbroken. This is the answer of history. In the few instances in which men circumnavigate the globe, it is easy to correct their movements by the movements of the earth, making God's order of the week the standard. This done, all real or apparent difficulty disappears. Seventh-day Baptist missionaries went to China fifty years ago, by the eastward route, sailing from New York by way of Cape Good Hope. Their successors now go by the westward route, sailing from San Francisco. Those who observe the first day of the week have done in like manner, and yet no one has found difficulty in correcting his reckoning, or keeping the order of the week, or observing the same day which he observed in America or in Europe. This oft-repeated objection to the Sabbath is only a suppositious one, and instead of being a criticism upon the practice of Seventh-day Baptists, it is a criticism upon the Creator for making the world as he did, and giving the Sabbath law as He did. We are quite willing to leave it to our friends to settle the matter with God. So long as we accept the Bible, we deem it wise to harmonize our practice and theories by it. The Bible and the Sabbath will remain true, even though the world continues to turn over.

THE Sabbath measures the week in all Biblical history. The week is fully recognized during the Patriarchal period, previous to the giving of the Law (see Gen. 7: 10 and 19: 27), and when the Law was given (Ex. 20) God connected the Sabbath directly with His own example at the close of the creative week. It is hence legitimate to conclude that the Sabbath measured the week before the giving of the Law, as it did after. It is impossible to believe that God deceived the Israelites at Sinai, by founding the Sabbath on His own example, and then designating a day not in the regular order from the first Sabbath. It would have been sheer deception thus to do. The Sabbath law rested on a false foundation from the beginning, if the day designated in the

law was not the true one, and God was the immediate author of the cheat. The proposition destroys itself. From the giving of the law at Sinai to the coming of Christ, the Israelites retained the Sabbath in unbroken order; their history has no trace of confusion on this point. From the time of Christ to the present, the Jews, scattered in all lands, have maintained the observance of the Sabbath, with the same unbroken regularity. Thus we have a continuous chain of Sabbath observance, through a people whose tenacity of national life, manners and customs has been the wonder of the centuries. This preservation of the historic Sabbath of Jehovah is not the least important part of their wondrous mission and unfulfilled work.

BROTHER A. S. BABCOCK has volunteered with an article concerning Business Men. "The Mission of Seventh-day Baptists," much to the gratification of THE RECORDER. When we say gratification, we do not refer to the thoughts of the article, excellent as they are, but to the fact that he has set an example for other business men. THE RECORDER has already announced its purpose to secure a widespread discussion concerning the "Mission of Seventh-day Baptists," during the current year. The opinions of pastors concerning the question are important, and THE RECORDER seeks them. On the other hand, the opinions of business men, by that we mean men who are not preachers, but who are in business, as lawyers, teachers, manufacturers, farmers, etc., are more valuable in some respects, than the opinions of preachers. Preachers ought to know what the opinions of business men are in order to determine what they ought to say, or need to say to their hearers by way of instruction, and that they may promote righteousness, good-will, the interests of the denomination, and the advancement of the kingdom of Christ. THE RECORDER believes that business men will find great benefit for themselves by thinking concerning our denominational mission, and by putting their thoughts upon paper. We not only commend Brother Babcock for having opened the campaign in behalf of business men, but we hereby give earnest and standing invitation to every reader of THE RECORDER who is not a preacher, to send us his opinions as to what are the highest and most important features of the mission of Seventh-day Baptists. When THE RECORDER asks preachers to express their opinions for its columns it usually says, "Give us your ripest and best thoughts upon this subject." It says the same to business men. Do not forget this invitation. It is not such a "standing invitation" as is sometimes given in social affairs, for it has happened in the world's history, that for sake of social form, one would say, "Come and see us sometime," when both parties understand that "sometime" means "no time," and that the invitation is an empty form. This invitation is not empty. It carries the deep desire of THE RECORDER that business men should write concerning the "Mission of Seventh-day Baptists." This invitation is for every one who reads it. Give us your thoughts. Do not forget it.

EDITORIAL NEWS NOTES.

A sudden change came in the administration of affairs in France on March 7, which is briefly described in the following sentence: "Like a bolt from a clear sky, the Rouvier Ministry was defeated in the Chamber of Deputies and immediately resigned." Such rapidity of movement is characteristic of French people. The

defeat of the government was brought about by minor debates of Church and State affairs, concerning which there has been sharp agitation for some time past. Probably the change does not indicate a victory of the Roman Catholic forces in matters of Church and State, though it may have some bearing upon that question. It is quite as likely to have a definite influence on the situation at Algeciras, over matters in Morocco.

Concerning matters in Morocco, the last accounts are somewhat more hopeful. Certain propositions made by Russia, aimed towards a settlement of the difficulty between France and Germany, are under consideration. Should France and Germany accept these suggestions from Russia, temporary harmony will be secured, at least. All these incidents indicate how delicately adjusted is the "Balance of Power" in Europe.

In the United States Congress the prominent question still at the front, is the Railroad Rate Bill. Just as the week is closing, certain new features appear in the attitude of the minority party in the Senate, led by Mr. Bailey, of Texas. So far as we can judge, there is a definite tendency toward such modification of the Hepburn Bill, which passed the lower House with so little opposition as to make it practically unanimous, as will insure a review of all rate questions, by the Courts, leaving the door of the Courts open to all parties concerned, individuals and railroad corporations alike.

Another item which may prove to be of more than ordinary interest, appears in the fact that President Roosevelt sent a message to Congress on March 7, announcing that he had signed the joint resolution of Congress instructing the Inter-State Commerce Commission to make full examinations concerning railroad discriminations and monopolies in the matter of coal and oil. The message also announced that the President signed the resolution "with hesitation, because it may achieve little or nothing." Such investigation is undoubtedly demanded by prevalent public opinion. The public is not well informed as to details, or as to the real situation concerning these two important questions. The spirit of investigation is abroad and it has been demonstrated that she is able to find keys in unexpected places. Whatever may come, publicity is a desirable element in securing purity.

During the past week, the people of New Jersey have been still more interested in temperance legislation. The Catholic priests and Episcopalian clergymen of the State have led in supporting certain high license measures at Trenton, and it is now announced that the Roman Catholic clergy of the State of New Jersey are moving toward a permanent organization, for continuing the influence of the Catholic Church as a constant and direct factor in the politics of the State. This, they announce, will be done with a special purpose of supporting legislation in favor of "temperance, decency and morality." The proposed organization is a new step and the result will be watched with interest.

A cyclone passed over the Society and Tuamotu group of islands in the Pacific ocean February 7 and 8, according to news lately received in San Francisco. It is estimated that five million dollars' worth of property has been destroyed and that a large number of lives have been lost. Such details of the disaster as are not yet at hand are necessary, before the exact situation can be understood. Enough is known to mark

the disaster as unusually severe and destructive to both life and property.

A similar disaster came to Meridan, Miss., on March 2. A cyclone swept over that city about six o'clock in the afternoon. Nineteen persons are known to have been killed, and many more injured. The loss of property is set at a million dollars. Other towns in that portion of Mississippi also suffered, although at the present writing the greatest damage and loss of life appear to have been at Meridan.

General reports from Chicago indicate that "a carnival of crime" exists in that city. "The newspapers print long stories of hold-ups and homicides," and although these may be exaggerated, there is little doubt but that crime does abound in Chicago in a serious degree. How much of this is due to political and financial corruption in the police department, and how much is due to the immense population by which representatives of almost every nation upon the earth are gathered into that city, can not be said. Perhaps such results can not be avoided in a city which has grown as rapidly and to such an extent, within so brief a period.

Pope Pius X, head of the Roman Catholic Church, has issued an Encyclical on the separation of Church and State in France. It is put forth in phrases which are familiar to those who are acquainted with the traditions and practices of the Roman Catholic Church. The claims of this document are logical, if it be granted that the Church is the divinely-ordered source of authority in matters religious and, therefore, that union of Church and State ought to exist in every country. While the problem of Church and State belongs to Europe rather than to the United States, there is abundant reason why the people of the United States should be thoroughly well informed concerning religious freedom and those higher conceptions of religion which demand the separation of Church and State. The Church-State system, as it has existed in Christian history, was a pure production of ancient Roman Paganism. It came into being when Christianity passed under the control of the Roman Empire and became a state religion, with growing political power and corresponding loss in spiritual power and purity.

The news of the week indicates that the elements of unrest and of possible "alarm" are still at work in China. Probably this unrest will give the government more anxiety and difficulty in home affairs than it will bring to the interests of foreign nations represented in that empire. On the other hand, it must be expected that possible, if not actual, difficulties will appear in connection with Christian missions for some time to come. At all events, those who have charge of Christian mission interests in China should be keen-eyed and of quick hearing, as they watch the current of events.

The funeral of Lieutenant-General John M. Schofield occurred at Washington, D. C., March 7. The general died at St. Augustine, Fla. Bishop Mackay Smith, of St. John's Episcopal Church, officiated, and a military escort, such as army regulations prescribe, for a dead Secretary of War, was in attendance.

The rapid increase of horseless carriages raises an important question concerning the fuel which must be used for such vehicles. The price of gasoline has risen in an unprecedented degree during the last ten years. This is due to its use in motors. Experts predict that the supply will be so inadequate as to make the price prohibitive, within the next five years. Among the

propositions which are put forward to meet this want, the last is "cheap alcohol for industry." It now seems settled that alcohol of cheap quality can be produced which will take the place of gasoline in internal combustion motors. Should this be brought about, the revolution which has been begun by horseless carriages would go forward with great rapidity, and the horseless motor in various forms would become as prominent a feature in agricultural work, as it now is in foolish sporting connected with "racing." Given a cheap and competent horseless vehicle for heavy work, and the facilities for marketing farm products will be increased almost as rapidly as the production of farm produce has been increased by the introduction of new and efficient machinery.

One of the Sunday Law Bills before Congress at the present time, that is, H. R. 3022, "to prevent Sunday banking at post-offices in the handling of money orders and registered letters," has been turned down by the committee having it in charge. The bill was drafted by Mr. Crafts and introduced by Mr. Sibley, of Pennsylvania. The *Washington Star* of February 22, says: "The Senate Committee on Post-offices and Post-roads has ordered an adverse report on the bill entitled 'to prevent Sunday banking in post-offices in the handling of money orders and registered letters.'" The bill concerning which a hearing was reported in THE RECORDER, was another bill prohibiting general work, the full text of which appeared in THE RECORDER at that time.

Certain new bills touching Sunday legislation are before the Legislature of Massachusetts, during the present session. So far as we can gather from various sources, reports of hearings, etc., there is nothing of importance in them which is likely to be enacted into law. A decision from the Supreme Court of Massachusetts, as to what is a "work of necessity," under the Sunday law, has just been rendered, of which we shall speak editorially next week.

Columbia University announces the scheme of securing an athletic field by filling in a portion of the Hudson river, between One Hundred and Sixteenth and One Hundred and Twentieth streets, New-York. There ought to be general interest in the proposition since it involves the idea that with the opportunity for athletic sports which such a field would secure, the matter of gate receipts and money interests would be eliminated, in which case the character of athletic sports would be much improved. Not least important among the gains would be the elimination of gambling, which is at present so grave an evil in all racing, at base-ball games, and similar public exhibitions on the field of athletics.

Russian affairs have come to the front a little more than usual during the past week, through certain announcements as to the power of the National Assembly, which has been promised. Summarizing the information which is at hand, it seems that anything like a real "limited monarchy" is far distant. If a national representative body is convened, it will probably be under such restrictions as will enable the old autocratic element to hold the balance of power.

The Torrey-Alexander Mission in Philadelphia has been opened up in a new locality, and the meetings are attended with a good degree of interest and with favorable results. As the editor of the missionary page of THE RECORDER resides near Philadelphia, and as he has already written concerning those meetings, and since the theme is pertinent to his department, THE RECORDER will not attempt to do more than make

news notes concerning that work, from time to time.

The growth of population in Alaska since it became a territory of the United States has been more rapid than have been the arrangements necessary for good government. Up to this time, that immense territory has had no delegate in Congress. It now seems that good government and the business interests of the territory demand at least one delegate in Congress and require that the national government should take greater care of the new territory than it has done heretofore. Perhaps this result will be secured the more easily when the statehood question of the southern territories is finally disposed of.

Municipal ownership of street railways in Chicago is to be submitted to a popular vote. This is probably a wise outcome of agitation up to this time.

Our readers must be interested in the situation in England as it develops since the overwhelming political defeat of the Conservative party, in the late elections. Two results of world-wide interest are likely to follow now that the Liberal party has come into power. These results are modifications of the tariff system in England and the probability of "home rule" for Ireland. The home-rule question between Ireland and England is more than a century old. The Irish Parliament accepted the Act of Union in 1801, by which act Ireland and England were bound together. Agitation for home rule on the part of members of the Parliament from Ireland, if it has not been constant, has been frequent, since that time, notably so during the last fifty years. The present Parliament is more likely to favor some effective legislation than any previous Parliament has been.

It is a matter of world wide news that railroad building in Africa is being pushed with marvelous rapidity. A costly bridge has been completed over the Zambezi river, which is the practical completion of the railroad from the Cape of Good Hope to Cairo. The railroad and steam navigation on the rivers of Africa are two of the most potent forces in transforming that "Dark Continent."

Prominent among the results of the insurance investigations in the City of New York is the announcement of fifteen indictments against the chief executive officers connected with the Mutual Reserve Life Insurance Company. These indictments were announced by the Grand Jury on March 8. Both larceny and forgery are charged. These officers are charged with having taken the company's money for their personal use, and with making false entries in the books to cover up their embezzlements. Heavy bail was required and people will look with interest and anxiety for the trial of these cases. It is said there was much consternation in the Mutual Reserve offices when the news of the indictments was received. All friends of honest dealing, especially in matters which are of such universal interest as life insurance, will hope that full justice will result from these indictments, while all will regret the dishonesty which has brought about such a state of things.

The latest news concerning the defeat of the Rouvier Cabinet in the French Chamber of Deputies indicates that religious influence and the political power of the Catholic Church are the leading factors in the case. People of the United States can scarcely understand the situation, it is so unlike anything with which we are familiar. On the one hand, there is a strong church element represented in the House of Deputies, and

throughout the nation; on the other hand is a strong opposing element which would do away with the church entirely, if it were possible. Between these two extremes is a more moderate element in which various opinions obtain, but which is governed in no small degree by the century-old traditions that have grown up in connection with the Roman Catholic rule in France. The present situation illustrates what THE RECORDER said a week or two since, that "Church-State systems die hard."

On March 8, President Roosevelt issued orders for a "crusade against the spread of tuberculosis among the employes of the government in Washington." To initiate this crusade, he instructed the head of each Executive Department to transmit to all buildings under his control a set of rules looking to the prevention of the spread of tuberculosis in the building. He also ordered that a printed copy of these rules should be presented to each person who might be afflicted with tuberculosis. He further stipulated that the non-observance of these rules should be "considered a just cause for separation from the service." It was further ordered that the Surgeon-General of the Army, the Surgeon-General of the Navy and the Surgeon-General of the Marine Hospital service should cause to be made a thorough sanitary inspection of all public buildings in their respective departments. These orders are characteristic of the thoroughness with which government affairs are conducted under President Roosevelt, and they are in full keeping with the best opinions and the most advanced practices in medical circles. The public in general will commend the appearance of these orders.

The Rockford (Ill.) Register-Gazette reports that the Legislature of Iowa seems likely to pass severe measures against entertainments. It says: "The Senate has given Sunday base-ball in Iowa a severe jolt. By a vote of 30 to 3 it passed the Garst Bill, prohibiting theatrical or concert performances or athletic exhibitions of any sort on Sunday, in case an admission fee is charged. The bill provides fines of \$5 to \$25 for the manager and performers who violate the law, and also provides that they be imprisoned until the fine is paid. In a discussion of the measure the point was made that the bill would prevent concert programs of any sort given by Chautauquas on Sunday. Senator Lewis endeavored to secure an amendment curing this feature, but failed. A number of Senators spoke on the subject, but all were opposed to Sunday games for which an admission fee is charged. In the House are several bills of the same tenor, and friends of Sunday base-ball are much perturbed for fear the House may pass the Senate measure."

The following are some passages from the sermons of Mr. Torrey, preached in Philadelphia, as they appear in the newspapers:

We live, I suppose, in the most conceited period of the world's history. We think the twentieth century is the only century, and in this superficial conceited age, if there is anything we don't like to believe, all we think we have to do is to say, "I don't believe," and with that it ceases to be a fact.

You don't like to believe that there is any hell, so that when anyone speaks to you of a future penalty you say, "I don't believe there is a hell; God is too good to condemn us." You can not you will escape it.

No man is lost because he is too weak to hold do away with that so easy. Quit your sin and

THE SABBATH RECORDER.

out in the Christ life. No one has strength enough of himself to hold out, the strength is sent us of God.

A man who denies his own mother is a scoundrel notwithstanding that he may have done his full duty by his life, his children, his neighbors and his friends. And Jesus is nobler than any mother that ever lived. Your right treatment of men can never cover the infamy of rejecting Christ.

I believe our Lord stands in this audience looking over it with tenderest compassion extending His hands in invitation to you, heart-broken because you will not come, and He is saying to-night in Philadelphia just what He said in Jerusalem, "Ye will not come to Me that ye might have life."

No one in this building is ever lost for any other reason than that they will not come to Jesus. The explanation of why anybody has not everlasting life is simply because he or she will not come to Christ. No man is ever lost because of any purpose or decree of God that he should be lost.

The fear of man is keeping more people in Philadelphia at this present moment from accepting Christ than anything else. I had a great deal rather have a few foolish people laugh at me here for my having done right than to have the demons in hell laugh at me yonder for my having done wrong.

TRACT SOCIETY.

Treasurer's Receipts for January, 1906.

Contributions:	
Woman's Board	\$42 00
J. O. Babcock, Welton, Iowa	5 00
F. F. Randolph, New Milton, Wis.	1 00
D. B. Coon, Utica, Wis.	10 00
J. H. Coon, Utica, Wis.	5 00
J. A. Saunders, Westerly, R. I.	10 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
"Cash," DeRuyter, N. Y.	3 00
Churches:	
New York City, N. Y.	12 03
Nortonville, Kan.	46 28
Pawcatuck, R. I. (Westerly)	118 26
Little Genesee, N. Y.	27 68
Hartsville, N. Y.	7 43
First Hopkinton, R. I. (Ashaway)	58 30
Milton Junction, Wis.	45 98
Milton Junction, Wis., Aggressive Sab. Reform	2 00
First Brookfield, N. Y. (Leonardsville)	4 14
Fouke, Ark.	7 95
Albion, Wis., Sabbath School	7 32
Portville, N. Y.	4 45
Waterford, Conn.	7 00
Plainfield, N. J.	16 46
Gentry, Ark.	6 90
Bradford, Pa., Sabbath School	10 00
Shiloh, N. J.	14 51
Farnam, Neb.	10 90
Second Alfred, N. Y. (Alfred Station)	16 47
North Loup, Neb.	20 25
Income:	
Sarah C. L. Burdick Bequest	2 50
Ellen L. Greenman Bequest	5 00
Paul Palmeter, Gift	5 00
Maria L. Potter Bequest	12 50
George Greenman Bequest	37 50
Nancy M. Frank Bequest	07
Sarah E. Saunders Bequest	1 75
Mary A. Burdick Bequest	1 05
I. H. York Bequest	1 75
Mary S. Stillman Bequest	4 38
Sarah A. Saunders Bequest	35
Mary Saunders Bequest	35
John G. Spicer Bequest	1 75
Reuben D. Ayers Bequest	3 93
Charles Saunders Bequest	88
George Bonham Bequest	1 17
Berlin, Wis., Parsonage Fund	3 93
S. D. B. Memorial Fund, Tr. Society Fund	8 74
\$ 620 31	

S. D. B. Memorial Fund, D. C. Burdick Bequest	171 74
S. D. B. Memorial Fund, G. H. Babcock Bequest	629 69
S. D. B. Memorial Fund, S. P. Potter Bequest	22 69
916 72	
Publishing House Receipts	1,450 46
Payment on Life Membership:	
Mrs. F. F. Johnson, Stone Fort, Ill.	5 00
\$2,992 49	
F. J. HUBBARD, Treas.	

E. & O. E. PLAINFIELD, N. J., Feb. 6, 1906.

TRACT SOCIETY.

Treasurer's Receipts for February, 1906.

Contributions:	
Woman's Board	\$60 45
D. N. Inglis, Marquette, Wis.	2 50
Mrs. G. W. Stillman, Coudersport, Pa.	1 50
Mrs. Lydia Tassell, Coudersport, Pa.	1 50
H. D. Clarke, Dodge Center, Minn.	5 00
Churches:	
First Alfred, N. Y. (Alfred)	29 67
First Alfred, N. Y., Sabbath School	1 21
Plainfield, N. J.	58 38
Chicago, Ill.	12 50
Salem, W. Va.	15 50
Hornellsville, N. Y.	7 60
Farina, Ill.	21 22
Friendship, N. Y.	26 34
\$ 243 37	

Income:	
Orlando Holcomb Bequest	20 00
Joshua Clark Bequest	6 00
Russell W. Green Bequest	3 00
Miss S. E. Saunders, Gift in memory	
Miss A. R. Saunders	3 00
32 00	

Publishing House Receipts	1,139 21
Payment on Life Membership:	
Irving A. Hunting	20 00
\$1,434 58	
F. J. HUBBARD, Treas.	

E. & O. E. PLAINFIELD, N. J., March 1, 1906.

MRS. D. K. DAVIS.

Lucinda Fenner Davis was born in the town of Alfred, New York, July 16, 1838, and died in Milton Junction, Wisconsin, March 3, 1906, in the 68th year of her age. Her father, Mr. Isaac Fenner, was a Rhode Islander by birth and belonged to a large family of that name. They were also a family noted for their strength of character, business sagacity, intellectual ability and executive power. At least five men of this family were, at different times, honored by their fellow citizens with election to the chief executive office of the Commonwealth. Mrs. Fenner, the mother of the subject of this notice, was Amelia Potter, also of Rhode Island. The Potters also possessed strong qualities of mind and heart, which brought them into important places, both in church and state, as well as in the social life of their time. They were probably the most numerous family in the early history of Rhode Island, a census taken some time in the eighteenth century, showed that one in every nine of the population was a Potter. From the early colonial days they were found in important public places. One of them was a member of the Commission of the English Commons which condemned Charles I, in 1648.

Mr. and Mrs. Fenner began their family life in the little village of Newport, in Herkimer County, New York, where at that time was a Seventh-day Baptist Church and where Mr. Fenner was employed at some manufacturing business. But they soon moved on into the Allegheny country, where they became identified with the primitive settlers among those wooded hills. The industry, prudence and thrift of both families, together with unusual vigor and

A PICTURE OF GOD.

high moral character combined to give them a worthy place in all that went to make up the material, social, financial, educational and religious character, which has come, in the passing of the years, to the people and institutions of Alfred. Mr. and Mrs. Fenner had six children, three sons and three daughters, of whom Mrs. Davis was the youngest. The oldest sister, Mrs. Joseph Smith, of Alfred, died some years ago, the remaining sister, Mrs. A. M. F. Isham, is now a resident of Milton, too ill to go out of her house. The brothers are still living in New York State.

Mrs. Davis was reared in Alfred, where at the early age of twelve or thirteen years she professed faith in Christ and was baptized, with many others, by Elder N. V. Hull, uniting with the First Seventh-day Baptist Church of that place. She was educated at Alfred University, graduating with the class of 1861, with the degree of Laureate of Philosophy. At Alfred she was married to Mr. D. K. Davis, whose acquaintance she had made during their school life. God gave them four children, two sons and two daughters. The sons are well known and honored citizens of Milton—the eldest, Mr. Allen C. Davis, a thrifty farmer living near Clear Lake, and the younger, Mr. Will K. Davis, the proprietor and publisher of the Milton Journal. The elder daughter died when about ten years of age, and the younger, after a few brief months.

Soon after their marriage Mr. Davis was ordained to the work of the gospel ministry, and held pastorates at Hartsville and at Scott, N. Y., at Long Branch, Neb., and at Pleasant Grove, S. D. They also lived for a few years at Nortonville, Kan., and finally came to Milton in the spring of 1895, which has since been their home, though they came to Milton Junction four and a half years ago to care for Elder Richard C. Bond during his declining years. On all these different fields and in all the varieties of service which they have required, Mrs. Davis has entered into the labors of her husband in the true spirit of wifely devotion. Since Elder Davis's enforced retirement from student habits and employments, on account of the failure of his eyesight, she has done all in her power to make up to him the loss he has thus sustained. She has not only been eyes for him in reading, writing and keeping of accounts, but by her own native prudence and business foresight, she has been a most helpful advisor. It would be difficult to speak in too high praise of her wifely devotion to her husband and of her motherly interest and pride in her children and grandchildren. But that which will bring largest measure of comfort to those who mourn her departure will be the recollection of her unbounded faith in God, our common Father, and in Jesus Christ, the Saviour of us all, whom she sincerely loved and devotedly served. She was deeply interested in all denominational matters, and had, for a number of years, practiced tithing, which she found most satisfactory. Her funeral was preached by her pastor, Dr. Platts, from Rev. 14: 13, being the same text used by Rev. L. R. Swinney at the funeral of her mother nearly thirty-four years ago. The pastor was assisted in the services at the house by Pastor George W. Lewis, of Milton Junction, and at the church by President W. C. Daland and Professor Edwin Shaw, of Milton College. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It is fairly pathetic what a stranger God is in his own World. He comes to His own, and they who are His own kinsfolk keep Him standing outside the door while they peer suspiciously at Him through the crack at the hinges. To know God truly is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son about fourteen years of age, and going to school. One afternoon the boy's teacher called at the home, asked for the father, and said: "Is your boy sick?" "No, why?" "He was not at school to-day." "Is that so?" "Nor yesterday." "You don't mean it!" "Nor the day before." "Well!" "And I supposed he was sick." "No, he's not sick." "Well, I thought I should tell you." And the father said "thank you." And the teacher left.

The father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew when he looked up that his father knew about those three days. And the father said, "Come into the library, Phil." And Phil went. And the door was closed. And the father said, "Phil, your teacher was here this afternoon. He tells me you were not at school to-day, nor yesterday, nor the day before. And I supposed you were. You let us think you were. And you do not know how badly I feel. I have always trusted you. I have always said, 'I can trust my boy Phil.' And here you have been a living lie for three whole days. And I can't tell you how badly I feel." Well, that was hard on Phil to be talked to quietly like that. If his father had asked him out to the woodshed for a confidential interview, or had spoken roughly it wouldn't have been nearly as hard. Then the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father prayed. And the boy knew as he listened how badly his father felt over his conduct. And they got up. And the father's eyes were wet. And Phil's eyes were not dry.

Then the father said, "Phil, there's a law of life that where there is sin, there's suffering. You can't detach these two things. Where there is suffering there has been sin somewhere. And where there is a sin there will be suffering. You can't get the two things apart. Now," he said, "you've done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times. And you stay up there as long as you have been a living lie, three days and three nights." And Phil didn't say anything. They went up stairs, the pallet was made and the father left the boy.

Supper time came and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. It must have been the carefully, and then found he had been holding the paper upside down. And she tried to sew.

But the thread broke. And she couldn't seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and went to bed. But not to sleep. Each one made pretence to be asleep, and each knew the other was not asleep. And she said, "Why don't you sleep?" And he said, "How did you know I wasn't sleeping? Why don't you sleep?" "Well, I just can't for thinking of the boy." "That's the bother with me." And the clock in the hall struck twelve, and one, and two. Still sleep did not come.

At last he said, "Mother, I can't stand this any longer. I am going up stairs with Phil." And he took his pillow and went softly out of the room, and up to the attic stairs, and pressed the latch very softly so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears got mixed upon each other's cheeks. Then they slept. And next night when sleep-time came the father said, "Good-night, mother, I'm going up stairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Good-night, mother, I'm going up with the boy again." And the third night he slept in the place of punishment with his boy.

You are not surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China. You know I think that father is the best picture of God I ever saw. God couldn't take away sin. It is here. He could not take away suffering out of kindness to man. For suffering is sin's index finger saying: "There's something wrong here." So He came down in the person of His Son, and lay down alongside of man for three days and three nights. That's God. And He comes and puts His life alongside of yours and mine and makes us hate the bad, and long to be pure. To spend the day with Him—that is the true normal life.

THE TRUE SERVICE.

Christ never asks of us such heavy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oft-times counts a service most complete.

He sometimes wants our ear—our rapt attention
That he some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

Then seek to please him whatso'er he bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path he led us,
If in it all we sought to do his will.
—The Christian Work and Evangelist.

L. A. PLATTS. MILTON, WIS., MARCH 6, 1906.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Shiloh, N. J.

REQUEST FOR PRAYERS.

Will you pray for the revival meetings now in progress at Marlboro, N. J., under the direction of Evangelist Rev. L. D. Seager? Will you also pray for special meetings at Ashaway, R. I., conducted by Pastor W. L. Burdick, assisted by Rev. Madison Harry?

DISLOYALTY.

When one forsakes his native country or its institutions without sufficient cause he has lost that deeper feeling of love which makes life sweetest and best. If the trouble is truly with the institutions and he succeeds in finding better ones, he will appreciate them, and his conditions are bettered. If the institutions he abandons are worth living for he has lessened his prospects for a successful life. When traveling through Holland I sat by a young man, an Austrian, who was returning home from college in England and spoke some English. He could see at once that Brother Witter and myself were from "the States," as all foreigners speak of Americans. He entered into conversation and very soon said, "I shall be in 'the States' when I am eighteen years of age." When asked why he was going to America he replied, "I am going to New York City to become a merchant." The dream of his boyhood days was now in sight. Only one more year before he would be seventeen. He had read of New York City; had friends there; and knew more about the metropolis than I did. It was useless to attempt to dissuade him from his undertaking. The motive underlying it all was to escape from his own country. Such an idea was new to me; of all things foreign, this was the most. To leave one's own country in order to escape what it offers its subjects. He evidently realized that he was disclosing to me a dangerous secret; when he with some reluctance said: "If I am in Austria when I arrive at eighteen years of age I shall be forced into the standing army." This meant to him imprisonment for years if not for life. To me such a condition of things was tragic. I shall not forget the feeling which came over me when I looked in the face of that bright young man and realized that I had become the keeper of such a secret. I said in my heart, Oh, God, what a country. To come between a young life and all that is sacred. Home and loved ones are nothing. Ambition for an education to prepare for a chosen life work is nothing. Freedom is nothing. What then is sacred? Is life sweet or bitter? Was this young man a traitor? Either he was or his country was so untrue to him that he was justified in running away from it. Be this as it may he had taken a sad lesson in disloyalty. A poor preparation for the most successful life, or the best citizen in any country. To me this short interview with the Austrian boy was one of the lessons of my life. I felt that he was worthy of a better country. That my country was worthy of a better subject than it had in me. I was never before so fully conscious of the depth of meaning of citizenship in such a country. I was not only like Paul, the citizen of no mean country, but of the one which could offer the greatest opportunities for developing the highest type of manhood. A blush of shame came to me that I should travel five thousand miles to be taught that lesson by an Austrian boy. The country with the best institu-

tions in the world, and some of us so stupid we do not know it. This state of things cannot long exist. Either they will be better prized and used, or lost to us. The heathen have come into our inheritance. A million more are coming to our shores each year. They simply know that they have bettered their financial condition, but will not be more loyal subjects than we are ourselves. We have waxed fat. We have grown careless and ungrateful. It is natural to be loyal. A child naturally has pride in what is his, including home and country. The instinct is God given. On Washington's Birthday in New York City almost every child of foreign birth bore a small flag. Not the flag of his own, but the flag of the country of his adoption: the Stars and Stripes; more proud to be an American than a citizen of his native land. This hoard of children will be educated principally by our own standards of loyalty and citizenship; both to our country and to all of its institutions, including school and church. Remember I am an optimist, and rejoiced to see the Stars and Stripes flying in every city and street through which I passed on February 22. Crowds of people filled the streets and blocked the street cars in front of theatres, saloons and places of idleness. A double force of police was on duty to check American freedom from drunken violence. There is a stupid abuse of our American institutions which is sure to lose them to us if it is not checked. We have grown to be a disloyal people to the better institutions of our country. Especially so to our church and to God, who is our King. Disloyalty is a dangerous condition of heart; it means degeneracy. It is vital. It means to be untrue. This condition of things finally will lose us all we hold sacred. We shall stop playing fast and loose with sacred things or they will be rescued from us by a more worthy race of men.

The following is a clipping from the "Record of Christian Work," by the noted Evangelist Rev. J. W. Dawson. "Missionary fervor has always followed in the wake of revivals. The rise of the Jesuits, the birth of the Franciscan order, the work of Wesley, the success of the Salvation Army, each is followed in turn by the organization of immense enterprises for the conversion of the heathen. And it is with that lesson in mind that I say that the true crux of the missionary problem of to-day is the condition of life and thought in our churches. It is in the inquiry rooms of Boston and Chicago and San Francisco that India and China will be won for Christ. The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land. A converted America means nothing less than a converted world."

I have just been permitted to attend the "Interdenominational Missionary Conference," held in New York City from February 22-24. It was held in the Twenty-third street Y. M. C. A. building and under the management of the combined missionary boards, Mr. William O. Gantz presiding. It was one of the most alive missionary meetings I was ever permitted to attend. The missionary study call was discussed in a conference, led by Mr. Edmund D. Soaper. He was very successful in getting people to take part in the discussion. He showed plainly the weakness of teaching by talking or lecturing the pupils. A great teacher is never a very wordy person. A successful teacher or leader is a person with consecrated tact; the world is

looking for the man with "the combination." Churches who are seeking a pastor, pray for a man who has "the combination." Missionary spirit is caught, and not bought or sold. I wish that all of the people of our denomination could have been exposed to it as I was. Every hour of day and evening was filled with good things. One hour a Bible study, the next a talk by a returned missionary, the next on personal work. All by bright and consecrated men and women. Seven hundred people had registered, half or more were ladies. The intermissions were only for a few moments for meals. People did not seem to tire, with note books and pencils they eagerly made a note of the good things. People know when they are well fed. Such conferences are being held in the cities over the United States, more of us could attend them if we wished. They are open to any one who will pay one dollar to register.

WORK IN WEST VIRGINIA.

On February 11 and 12 Rev. Herbert Van Horn, pastor of the Lost Creek, W. Va., Church, together with Rev. J. H. Hurley, pastor at Middle Island, W. Va., held a Bible Institute with the church and Sabbath school of the latter place. The attendance and interest was good and it was decidedly a success. Immediately following the institute they are conducting a special series of revival meetings. The interest is increasing, some have found Christ and others are becoming deeply interested. At the close of this series Brother Hurley expects to go to Berea, W. Va., Church to assist Pastor Erlo Sutton in special meetings. There are a host of young people there. Following the Berean meetings Brother Hurley is intending to go to Lost Creek to assist Pastor Van Horn in a campaign with his church. Brethren, will you pray for Brother Hurley's health and for those young pastors that God shall wonderfully bless this campaign.

FROM THE CHINA FIELD.

School closed for the China New Year last Thursday. We have had, so far, a fine winter with much less severe weather than was the case last year—an occasion for gratitude considering our fireless school buildings. Notwithstanding the spirit of unrest which is abroad and which the girls in the boarding school have shared to some extent, all the pupils, both in the boarding and the day schools, did fairly well in their examinations.

My first day of the vacation was devoted to a visit to Na-ziang, a town about fifteen miles from Shanghai, where a brother and two sisters, all in our schools, live. The eldest of the sisters, Tsih Di, a girl sixteen years old, Chinese reckoning, has been ailing since last spring and was unable to return to school in the fall. Twice since school opened we have been to see her and the native teacher, Dzau Sieu Sang, has been there on two occasions. Her condition has given us much anxiety, still there have some times been favorable reports and on Thursday morning we were not at all prepared to be met at the station by the brother with the word that Tsih Di had that morning died.

Fortunately the brother had gone home the day before and we were glad that he was able to comfort her and to give such good assurance of Tsih Di's faith and trust in God to the end. She had shown much anxiety that her mother should become a Christian and that at her funeral there should be no heathen observances. The last request seems to have been faithfully regarded.

Tsih Di has been in the school three years. She was diligent in her school work and trustworthy, taking faithful care of her younger sister. No one who knew her hears of her death without regret. Last July, not long before going home, she was baptized and joined the church.

On Friday Dr. Davis, Mrs. Daung and I went to the funeral. We congratulated ourselves again and again that, in place of the wheel-barrows, which were the chief means of travel to Naziang until about two months ago, we could, now, go by train.

Several of the relatives and friends came to the little service and many gathered about the doors. Dr. Davis read passages from the 14th chapter of St. John's gospel and from the 21st and 22nd of Revelations and made very fitting remarks. One could not understand how those who heard could resist the appeal. It would seem that they must be constrained to turn to the same Father and Saviour, who had enabled this young girl to meet death with such courage, and to look forward to "passing the New Year in heaven." The dear old hymns, "There is a happy land," "I have a father in the promised land," and "My hope is built on nothing less," were sung.

In China parents do not put on mourning for a son or a daughter, nor follow a child to the grave, so, leaving the old grandmother and mother waiting at the door we went with the brothers and sisters and others to a spot across the canal and clearly in sight of the home, where the coffin was put down on a little foundation of stones and covered with oilcloth and matting. There it must remain so long as her father and mother live, for it would not be filial for a child to be buried before the parents.

All Thursday night the wind had been blowing in a way suggestive of a coming storm and it seemed that Dr. Palmborg, who was planning to come down on Sunday, would not, in view of the threatened storm, delay her coming. The new railroad to Naziang has reduced the wheelbarrow ride from Lieu-Oo to Shanghai to sixteen miles as against twenty miles by way of Woo Sung. So sure did it seem that Dr. Palmborg would come on Friday and by way of Naziang that we looked, with considerable confidence, to find her at the station. She was not there, however, nor had she come when we took the train—the last one for the day—for home, but about half an hour later, after a series of hindrances by the way she really did arrive and there was nothing to do but to turn to this one family she knew in the place for a night's shelter. She had not known of Tsih Di's death, but we are thinking that it was providential that she had the evening with the family and was able to follow up the thoughts of the day. One of the daughters-in-law of the house asked if any one who had not been brought up in the school could be a Christian. It is fortunate that with such a question in mind there was one at hand to answer it. Are there not many who will pray that God's truth may come to this family—a saving knowledge of the truth?

Fearing to add to the burden of this already over wearied household, Dr. Palmborg came on the next day, reaching here in time for the service. To-day we look out at the rain which has come on during the morning and rejoice that she is here instead of on a wheelbarrow coming along her slippery way.

SUSIE M. BURDICK.
SHANGHAI, CHINA, JAN. 21, 1906.

THE JAVA MISSION.

A lone Sabbath keeper has sent \$30.00 for the Java Mission-building. The giver writes: I am a poor old woman, mentally. Thank God for such poverty as this. "He that would lose his life for my sake shall find it." Another one of our churches is raising funds for this Java work. I wish all who want to share in this building would send to our Treasurer, George H. Utter, or to myself, at once, any amount, however small, that you may wish to invest in that mission. The little church at Haarlam, Holland, has been praying for help for this building. I wrote them that it was coming, and will publish a message in reply from Brother Velthuysen before long. The Memorial Board are also helping us in this matter, but if you want a share in it, now is the time to invest.

TREASURER'S REPORT.

For the Month of February, 1906.

Geo. H. UTTER, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, Feb. 1, 1906	\$ 491 61
Church at	
Riverside, Cal.	5 50
Milton, Wis.	50 00
Plainfield, N. J.	57 37
West Edmeston N. Y.	5 00
Alfred, N. Y.	33 58
Farian, Ill.	21 90
Salem, W. Va.	17 50
Chicago, Ill., General Fund	\$9 90
Palmborg Home	2 60
	12 50
Salemville, Pa.	2 20
Nile, N. Y.	11 86
Woman's Executive Board,	
General Fund	\$50 45
Foreign Missions	5 00
Palmborg Home	12 00
	67 45
D. N. Inglis, Marquette, Wis.	2 50
Sabbath School, Alfred, N. Y.	1 20
Junior Society of Christian Endeavor, Ashaway, R. I.	5 00
Pulpit subscription	1 00
Sabbath School, Utica, N. Y.	5 00
H. D. Clarke, Dodge Center, Minn.	5 00
Income from Permanent Fund	219 95
John D. Wolfe, Salemville, Pa.	5 00
Mrs. F. H. Tucker, Boulder, Col.	2 00
	\$1,023 12

Cr.

American Sabbath Tract Society, Pulpits for January and February, 1906	67 50
Interest	18 32
Cash in treasury, February 28, 1906,	
Available	\$528 29
Palmborg Home	309 01
Chapel at Shanghai	100 00
	937 30
	\$1,023 12

E. & O. E. GEO. H. UTTER, Treasurer.

WILLIAM RAINEY HARPER.

A courteous, kindly, common man—
A most uncommon race he ran.
And common only, if it be
A common thing, inspiring
To touch us common men and things
Into life's highest utterings.
More magical a master's touch
Had he than all—there lives none such.
His vital friendliness set fire
To great ambitions that inspire
Our common tasks with strength divine
To reach results uncommon fine.
A teacher largely taught of God,
He work's strong way most stoutly trod.
His mighty talents harnessed he
To mighty projects that shall be
Great monuments of lasting praise
To him and his resplendent ways.
More than a type of our new day—
To better things he blazed the way.

Woman's Work.
MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

AT CLOSE OF DAY.
Dear little hands, that I can hold
Within the hollow of my palm;
Dear little frame, that I can fold
Within the comfort of my arm;
God grant those hands may ever be
Faithful to him, and true to me.

Dear tired feet, enchained by sleep;
They've traveled miles at home to-day:
I pray that God those feet will keep
Within the paths of truth alway;
Great Guide, that they may ever be
Faithful to Thee and true to me.

I lay my boy down in his bed,
And kiss the yielding finger tips;
Dream angels throng about his head,
And slumber seals the noisy lips.
God grant those lips may ever be
Faithful to Him and true to me.

Heart of my heart, my child, my son,
Thy mother's flesh is like to thine;
I yield thee to a mightier One
To keep thee in His strength divine—
My Samuel to God I bring,
Behold Thy servant, Father—King!
—Mary Loomis, in Good Housekeeping.

Mrs. Maxson's daughter, who is ill, has improved some during the week, but not sufficiently to permit the editor of this page to resume the care of it for this issue.

Thoughtful women must be deeply interested in the late "Congress on Uniform Divorce Laws," which was held in the city of

Washington, February 19-26, 1906. The movement which initiated that Congress began with the Inter-Church Conference, in January, 1905. That Conference appealed to the President for aid in securing better divorce legislation. He sent a message to Congress asking for co-operation with the States, that uniform divorce legislation might be secured. The Governor and Legislature of Pennsylvania supported this request on the part of the President by an Act, the preamble of which referred to the call of the President. It thus came about that the late Congress on Uniform Divorce Laws was the outgrowth of action by the Inter-Church Conference, the President of the United States, and the Governor and Legislature of Pennsylvania. Representatives from forty-one States and from the District of Columbia appeared in the Congress. It was pre-eminently a national gathering. Governor Pennypacker, of Pennsylvania, made the opening address. His theme was that quotation from the gospel of Mark: "Whosoever shall put away his wife, and marry another, committeth adultery against her." The Governor's address dealt with the supreme importance of the home in its relations to national life and in its relation to men and women. He dwelt upon the fact that matrimonial bonds are the starting point and source of the most important and sacred bonds in human life, and in the nation's existence. The outcome of the Congress will be good, whatever new legislation may be secured. Public opinion, wise, wholesome and dominant, is the source of permanent legislation, in a country like ours. Such opinion comes through the combined influence of home life, church life and popular literature. High standards of manhood and womanhood and of married life, are prime factors in such public opinion.

The Business Woman and the Home. THE rapidity with which women have entered into various business pursuits, during the last quarter of a century, has brought about a marked change in social affairs in the United States. The change in the general situation has not been any greater, if it has been as great, as the effect it has wrought in the character of women who have entered business pursuits. If we go no further back than early civilization in England—to which we are indebted for most of our social customs—we find that marriage was almost the only door open to young women when they must leave the parental home. In the natural order of things children can not always remain at home. In earlier times, young women leaving home were expected to capture a husband and secure homes for themselves. Where civilization is yet behind our own, a still lower conception of marriage is retained—a conception that was common among our English ancestors—that a wife is practically the slave and servant of her husband. It is said that at the present time in Tunis, Algiers and similar countries, a wife can be bought for about the same price as a mule, while in India according to the ancient law of Menu, the wife is the slave of her husband, and a widow the slave of her eldest son. When women began to be successful in business pursuits, a new spirit took possession of them, making them more independent and efficient. The moment a young woman becomes a bread-winner for herself, whether through manual labor, or through brain work, or by both combined, she assumes a new relation to the question of marriage. The necessity of marrying for the sake of a home, disappears, and it has been well suggested that a woman rises in character and womanhood when having a position in business, she "need not give up an \$800 place for the sake of marrying a \$600 man." Women who succeed in business, securing adequate support for themselves—and often they care for themselves and one or more of those whom they love—they naturally become proud of their ability to support themselves, and under ordinary circumstances refuse to marry men who are less efficient than themselves, or unable to give to a wife such support as unmarried women have already secured for themselves. The development of this spirit of independence in the modern woman, and her success in so many departments of business life have brought real gain to the social life of the country. If some things have been lost, as a whole, the gain has been far greater than the loss. Leaving out of the consideration religious work, like the work on mission fields, sisters of mercy, etc., the success of women as teachers, nurses, accountants, stenographers, etc., etc., has brought a permanent change in the relation of such women to the social situation. Some have claimed that this change has worked unfavorable results in the matter of marriage. It has doubtless lessened the number of marriages and it may have lessened the birth-rate in the middle and higher classes of society. We think, however, that though there are fewer homes established because women have become self-supporting, the number of homes in any given circle of society that are established are of a higher character and better class. Women who have become thus independent are not thereby unfitted to be wives, in the highest and best sense of that term. On the other hand, there are many illustrations of the fact that, being thus independent and helpful, they become more valuable as wives, and are

much more likely to be married to men worthy of them. Taken as a whole, then, so far as the social situation is concerned, we believe that the success of women in business has been a definite gain in the general social, moral and religious status of women, and that success has not increased the divorce evil.

The Effect in the Field of Divorce.

WOMAN'S success in business has not increased the divorce problem. We believe that the divorce evil is correspondingly less, as the individual character and efficiency of men and women are elevated before the time of marriage. Taken as a whole, the women who have become independent in business relations have attained correspondingly high character, morally. Divorce abounds in those walks of life where wealth and superficial culture are dominant, without corresponding moral character. As a whole, the largest field of the divorce evil is among the comparatively low classes, where moral character and high standards of social virtue are lacking. In such circles, hasty marriages, and marriages for unworthy reasons are sure to abound, and easy divorce is the logical result of such marriages. Too much can not be said, nor can too much be done to check and destroy the prevalent evil of easy divorce; but it is not just nor in accordance with the facts in the case to charge these evils up against the assumption that women have become unwomanly, and undesirable as wives or unfitted for marriage because of success in business. If the highest social good be considered, it is better that there should be fewer homes established than that a large number of those which are established should be made up by the union of men and women who do not marry from high motives and are, therefore, unfit to assume the relations of husband and wife; and still more unfit to become parents. That over-worked phrase, "race-suicide," has its place; but it is far better for the good of society that fewer children should be born and that these should be reared in homes fitted for that high duty, than that many should be born under circumstances which make them almost inevitably the victims of crime, disease and poverty. Every right-thinking person will fight the divorce evil, but every thoughtful person will see that the real cure for that evil is such education on the part of young men and women as will fit them to marry wisely and to establish desirable homes. Because of hasty and ill-advised marriages, it is sometimes a serious question whether people thus unwisely married would not be better off if they were separated; especially if there are no children to suffer from such separation. The real cure is preventative education and such expression of public opinion as will make such hasty and ill-advised marriages less and less possible.

WOMAN'S BOARD.

Receipts for February.	
Previously reported	\$890 41
Ashaway, R. I., Ladies' Sewing Society, Fouke School	\$25 00
Brookfield, N. Y., Anvernette Clarke, for Mary Janz, Java	5 00
Gentry, Ark., Ladies, Unappropriated	12 00
Keister, Minn., Mrs. Hattie E. Richmond, Palmborg Home	3 00
Milton, Wis., Mrs. A. M. F. Isham, Tract Society	1 50
New Market, N. J., Ladies' Aid Society, Mite Box Opening, Missionary Society, \$3.00; Tract Society, \$3.00	6 00
Nile, N. Y., Ladies' Aid Society and Ladies, Missionary Society, \$1.00; Miss Burdick's Salary, \$11.00; Palmborg	

Home, \$5.00; Unappropriated, \$4.00	21 00
West Hallock, Ill., Church and Society, China Mission	26 67
West Hallock, Ill., Junior Mite Box Opening, China Mission	3 33
	103 50

Total receipts to date \$993 91
Mrs. L. A. PLATTS, Treas.

MILTON, WIS., Feb. 28, 1906.

WOMEN AND THE USE OF INTOXICATING BEVERAGES.

The *Sun*, in discussing "Women and Drinking," says:

It is true that of recent years the practice of drinking by women at public restaurants has much increased. Formerly it cast a reproach such a thing. It is quite possible to deduce too much from this, but it is also easy to underestimate the conclusion. While what "sensational" preachers or "sensational" papers say on such matters, as though an epidemic of drunkenness is prevailing among respectable women, is not to be taken for exact truth, there is a serious change in progress. The "bridge-whist parties" have much to do with the increase of it. "Young on women and raised a doubt of their respectability, but now if a woman orders a cocktail, whiskey, champagne or any other alcoholic beverage, it attracts no special attention in a restaurant.

This is certainly the case, and many of them are of a class of which fifteen years ago most of the members would not have thought of doing society women" under the influence of imitation, which most of them are incapable of resisting, are falling into evil ways. One coterie includes fourteen at the present time, all of whom drink wine freely, and only three reject stronger liquors. They are all members of Episcopal and Presbyterian churches except one, who is an ex-Methodist. The fact that women of high grade and their imitators can drink in public hotels and restaurants without exciting remark or attention is more portentous than is the mere fact that these particular women drink.—*The Christian Advocate*.

DR. O. W. HOLMES'S MEDICINE.

Although Doctor Oliver Wendell Holmes never practiced medicine, those who knew him intimately say that he cheered more sinking invalids, cured more sick people, and did more good, even from a medical standpoint, than many of his young physician friends. The secret of his power lay in his overflowing cheerfulness and kindness of heart. He scattered "flowers of good cheer" wherever he went. With him, optimism was a creed. "Mirth is God's medicine," he declared; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth." Everywhere, and on all occasions, he emphasized the value of cheerfulness. "If you are making a choice of a physician," he said, "be sure you get one with a cheerful and serene countenance." For the sunniness of his disposition, the genial optimism gave credit to his childhood's nurse. She it was who taught him never to dwell on unpleasant incidents. If he stubbed his toe, or skinned his knee, or bumped his forehead, she would not hold his mind on the hurt by pretending to punish the floor or the chair, or whatever he had fallen against, but would immediately claim his attention for some pretty object, or charming story, or happy reminiscence. He began to store his sunshine in youth, and all through the years of his long life he scattered it wherever he went. If you want

MARCH 12, 1906.

to be happy, and to make others happy, be cheerful.—*Success*.

DENOMINATIONAL MISSION.

M. G. STILLMAN.

When the editor puts the question of our having a mission, we understand that in his mind, and in the minds of all of us who are properly loyal to the Bible teaching we have received, there is no question about it. The question so constantly arises from the sad fact that so many people have very little faith. Was there ever a time when there were not plenty sinking in faithless worldly experience?

They say this is the age of the young man, but did anybody really ever read of an age that was not the age of the young man? Did not Joseph in Egypt prove his force as a young man? Did not Alexander the Great whip out the world and die young, with himself about as much to blame as the world was? Some people in our day speak as if the chief concern of this age is to "interest the young people," but have we only just arrived at the age of the young people? Over thirty years ago, in the Milton Church, by the side of Milton College—our Wisconsin Creamery of young life—there was a young people's devotional meeting for spiritual training and encouragement. Surely we could never fulfil our mission without interesting the young. Who but parents can most permanently interest them? Where they fail they may well cry out for somebody to interest them, for their failure has probably made barren soil for the good seed. In former generations the temptations took somewhat different forms, but they were always present in some shape. This is an age of more general intelligence, but that is no proof of purer doctrine or cleaner character. A little learning may be dangerous. It depends upon the character of the soul, by nature and training.

We have a mission to declare the whole law and gospel. This must be constantly held up because not all are thoughtful and faithful. If some get a hard hit on the head it seems to remind them of their souls. Others seem never to believe in souls—mere creatures of habit. The question of a mission also arises from the fact that we become so mixed with the rest of the world that it is a real puzzle to the world as to whether we are not simply an evolution of kids. They can not so easily tell the sheep from the goats. Then our young people have been told that we do not preach doctrine, as formerly. Perhaps we do not. Is there good reason, if so, how natural for the young man to ask, what is the difference? Are not these other people who pray and read the Bible Christians? If what was straight doctrine only fifty years ago is obsolete now, where is the solid basis of faith in the Word of God? If there be a hole through a grindstone, any ordinary young man can see through it.

Yes, we have to adjust ourselves to different forms of unbelief. The strength must come by deeper devotion to the service of salvation, not by drifting to formalism. Our Sabbath schools should mean the church at work. The honestly active and faithful Christians can do the cause a practical service by personal presence in the Sabbath school. Those who are so weary or hungry that they can not thus support the good work have a weakness of faith that will generally disinterest their children in religious service. Their children will be too tired to hear much preaching. It has been shown in many places that even the Christian Endeavor will not thrive

in healthy spirituality without a balance of influence by mature Christians. Those young people who have been so blind in their soul power of perception as to wish to draw an age limit have very rarely come to the real love of the Master's cause. Of course, a religious-irreligious crank is not useful in any meeting of either young or old, but the older ones can tolerate human weakness better. We need more prayer-meeting leaders of faith and courage who themselves pray, and strive to keep the pledge of service.

Our high mission is to bring to bear a spiritual force that will convince men of the error of their ways. Without this general spiritual force men will take our message concerning the Sabbath simply as a useless burden.

Religious selfishness has made a great stroke for Satan in opposing the reading of the Bible in the schools. It could never have been done had not so many nominally Christian people buried their Bibles at home. In the cities they can hire a machine to blow out the dust, by high pressure of air; but in our spiritual house cleaning there will be the holy fire of consecrated love to God and man. We shall then convince man of error and lead to obedience.

OUR MISSION.

REV. ARTHUR E. MAIN.

It is probable that we do not differ very much as to what the mission of Seventh-day Baptists is. We may express ourselves in different language; there may be differences of opinion as to where the greatest emphasis should be placed; we may not think about our mission as much and as thoroughly as we ought to think, or realize its importance; but deep down in our minds and hearts there exists, it is safe to say, a good degree of accord in thought and feeling.

It is too manifest to require more than the mere statement that many of us are likely to magnify disproportionately that particular line of work to which we have devoted ourselves. But we ought to watch ourselves in this regard and seek to recognize in thought, word, and deed, that every leading department of Christian activity is not only not the whole but rather a related division of one great work that must be done by co-ordinated organizations and efforts. No society or Board, no institution—church, home, school, or industry—can alone stand for our mission. These and all good and necessary agencies must become co-ordinate by mutually adjusted machinery, and made harmonious in spirit, purpose, method, and means, by the power of the endless life born of the Holy Spirit of God.

First and most of all we should be thorough-going Christians in the largest sense, in character and conduct; then, active and faithful Seventh-day Baptist Christians. A Christian is one who, with a pure conscience, seeks to fulfill the obligations of discipleship to the Master, and to learn and do more and more the divine will; a good Seventh-day Baptist is one who, in practice, acknowledges that true discipleship requires one to be a Sabbath-keeping Baptist Christian.

Our mission, then, cannot but be, in general, to take up and carry forward just the work which the Lord Jesus appointed for his people to do. What that work is the gospels and epistles of the New Testament clearly show—so clearly that no one need fail to apprehend all the great fundamental principles of Christian life and labor.

In particular our mission may be said to be:

1. To use our utmost endeavor, directly and

indirectly, at home and abroad, to persuade men and women, boys and girls, to receive trustfully Jesus Christ as Saviour and Lord. All need that salvation from sin which is the gift of God's love revealed in His Son.

2. To lead believers to confess their saving faith in Christ publicly in baptism; and then to make the church to them what it was appointed by its Founder to be, a chief means of expressing and cultivating the power and character of the new life.

3. To teach the young and old, in all faithfulness and earnestness, all that our Lord has commanded us to be and to do. It is the nature of spiritual as of all life to grow by means of food, exercise and environment. Truth received and rooted in the soul is the food; obedience and helpful service are the necessary exercise; and Christian associations in the home, church, school and community, furnish the holy environment.

4. To seek to extend by precept and practice the kingdom of God or the rule of Christ among men. To pray, "Thy kingdom come," is to pray that individual, home, neighborhood, church, denominational, school, industrial, commercial, political, national, and international life, may be brought under the lordship of Jesus of Nazareth.

5. To practice, teach, and spread the doctrine of the baptism of believers by immersion; and of the religious regard and use of the Seventh or last day of the week. If we ought to be a denomination at all—and let us not question that—then the latter is in a very special sense our denominational mission. Sadly unfortunate is the person, family, church, denomination, school, community, or country, that has not received from almighty God through his Spirit a commission to do some worthy part of the world's great work.

The spreading method of Biblical interpretation known as the historical and literary method; the exalted and intelligent honor now paid to the Old Testament and required by these principles of modern Biblical scholarship; increasing tolerance and cordiality shown toward baptism and the Sabbath by leaders of modern religious thought; and the acknowledged need of a more nearly complete return of the church to the spirit, teachings and principles of Jesus and the New Testament—these are signs of our times to which we Seventh-day Baptists may well give good heed as calculated to inspire us to a new devotion to our holy calling.

"Has that mission been fulfilled?" Yes, if there is no more sin to be pardoned and forsaken, and if we have done all within our power to bring men under the redeeming grace of God and into baptized church membership. Yes, if there is no more the need of teaching the things that Christ commanded, or of continued efforts to bring men with their possessions and powers into the kingdom of God's dear Son. Yes, our mission has been fulfilled if men have no need of the Sabbath-day, and if Genesis 2: 1-3, Exodus 20: 8-11, Isaiah 58: 13, 14, Jeremiah 17: 24-27, Matthew 5: 17, Mark 2: 27, 28, and the history of religion and morals during all the centuries—yes, Seventh-day Baptists have no mission, if these have nought to say that the whole church and world ought to hear, and heed.

May the Convocation at West Edmeston and the Conference at Leonardsville, bring to us all new visions of the opportunity, privilege, responsibility and sacredness of "Our Mission."

ALFRED, N. Y., FEBRUARY, 1906.

Children's Page.

A HOMESICK BOY.

I'm visitin' at Aunt Maria's,
And I'm homesick as I can be:
It's sawdust and shavin's for breakfast,
And shavin's and sawdust for tea.

She says it ain't sawdust nor shavin's,
But some kind o' nu-triment food;
Anyway, 'tain't pie nor doughnuts,
Nor fritters, nor anything good!

She never has jam or cookies;
She says they are awful for me;
We eat 'em like sixty at our house,
And we're all of us healthier'n she!

She won't let me have any sugar,
Because it will give me the gout,
And meat I can't swallow a mite, of
Till I've chewed it an hour about.

Didn't know that I had any liver,
'Cause, you see, I was never sick much;
But I'm hungry for all I can think of
'Cept sawdust and shavin's and such.

O, I want to see ma and Louisa
And grandma—and my old ball!
But I guess I'm homesicker for doughnuts
Than anything else at all!

—Emma C. Doved, in *Life*.

STRENGTH OF BIRDS.

Birds can eat and digest from ten to thirty times as much food in proportion to their size as men can. If a man could eat as much in proportion to his size as a sparrow is able to consume, he would need a whole sheep for dinner, a couple of dozen chickens for breakfast, and six turkeys for his evening meal. A tree sparrow has been known to eat 700 grass seeds in a day. Relative to the bird's size, these seeds were as big as an ordinary lunch basket would be to a full-grown man.

A bird's strength is equally amazing. A white-tailed eagle weighing twelve pounds, with a wing-spread of six feet, has been known to pounce on a pig weighing forty-two pounds, raise it to a height of a hundred feet and fly off with it. The bird had covered a distance of half a mile before the pig's owner succeeded in shooting the thief.

Birds can and do work far harder than human beings. A pair of house martins, when nesting, will feed their young ones in twenty seconds—that is, each bird, male and female, makes ninety journeys to and fro in an hour, or about 1,000 a day. It must be remembered that on each journey the bird has the added work of catching the worm.

Even so tiny a bird as the wren has been counted to make 110 trips to and from its nest within 430 minutes; and the prey carried home consisted of larger, heavier, and harder-to-find insects than were caught by the sparrows. Among them were twenty good-sized caterpillars, ten grasshoppers, seven spiders, eleven worms and more than one fat chrysalis.

THE NARROW DITCH THAT WAS TOO WIDE.

Whatever big brother Clarence did, little brother Teddy tried to do. Wherever big brother Clarence went, little brother Teddy wished to go. Everything big brother Clarence liked to eat, little brother Teddy liked, too, that is, he pretended that he did.

When the boys went visiting in the country with their mother, the cousin, the aunts and uncles, grandfathers and grandmothers all laughed at Teddy. At last, when Clarence and

Teddy had been a week at grandma's, the dear old lady shook her head.

"I hope," said she, "that Clarence will always do right, because if he does not, what will become of Teddy?"

"Why, grandma, I'll tell him to be good," Clarence put in. "If I'm a bad man when I grow up, I'll say 'Be good, Teddy; be good.'"

Grandma laughed, but shook her head harder than ever. "That won't do, Clarence," she insisted. "Whenever you go, Teddy will go with you; you'll see. He watches every move you make. It is funny enough now to see the little scamp put his cap on his head exactly the way you do, follow you wherever you go, and repeat every word you say, but the time is coming when it won't be a joke. You must always do right, Clarence, for the sake of your little brother."

"Mamma's forever talking that way," Clarence grumbled to the cat when grandma was gone, "and I think it is all silliness, that's what I think—and Teddy would think so, too," he finished with a broad grin.

Aunt Helen invited Clarence and Teddy to a lawn party the following afternoon. She lived half a mile from grandma's and had four boys of her own.

"All the cousins will be there," said grandma, "and Clarence and Teddy are sure to have a delightful time."

Early in the afternoon Clarence and Teddy were dressed for the party. Their mother felt proud of them when they started out. Both boys were clean as soap and water could make them, and their hair was combed "for keeps," Clarence said. He wore a fresh linen suit with a scarlet tie; looked pretty fine. Teddy was dressed in spotless white.

"Got on a bow dess like big buddy's," he insisted, with a loving glance at his brother and giving his scarlet ribbon a pat at the same time.

Hand in hand the little fellows walked through the meadow, climbed the stile, and were half way to Aunt Helen's when they reached a narrow ditch. There was a board across it. Clarence without a glance at the board, easily jumped over the ditch. His shoes were muddy when he scrambled up the bank.

"Now, watch me!" and Teddy began to swing his arms just as Clarence did.

"O, O!" warned the big brother. "You're too little, Teddy, don't try it. You go on the board!"

"You din't go on de board," argued Teddy, still swinging his arms.

"That doesn't make any difference; do what I tell you!" commanded Clarence.

It was too late. The little brother was in the muddy ditch. There was a scattering of pollywogs and a loud splash.

"O, dear, I'm all dety!" wailed the little brother. "O det me out! Det me out!"

Clarence couldn't help laughing, nor could he help getting himself covered with mud from top to toe as he helped Teddy out of the ditch.

"You bad boy, Teddy!" he scolded. "Why didn't you do what I told you to? Why didn't you walk on the board?"

"Why din't you walk on de board, den?" sobbed Teddy, and then he began to cry in earnest. O how he did weep and wail! Clarence couldn't make him stop. Grandma heard him and his mother heard him before he was more than half way home.

"O, what can the matter be?" cried his mother, and, "O, what can the matter be?" echoed grand-

ma, as they rushed across the meadow to meet the boys. Such looking boys!

"Are you hurt, Clarence? Are you hurt, Teddy?" called their mother, and when she found that neither of the boys were hurt she couldn't go another step, but sat down and laughed until Clarence cried, too.

"How did it ever happen?" she asked. "I do what big buddy do, but only his legs are longer!" exclaimed Teddy.

Clarence laughed through his tears. "That's true, grandma," he added, "and I know what you mean, now."

"Well, Teddy, don't cry any more," begged grandma. "See, big brother has stopped crying, and mud will wash off."

When the boys were once more ready for the party, Teddy said, with a happy smile, "Big buddy say he walk on de board dis time."—*Western Christian Advocate*.

THE CROW AND THE PITCHER.

Do you know what it is to feel thirsty, so very thirsty that you can think of nothing else? The crow thought he was ready to die of thirst. Looking all about to find water, he spied a pitcher. "There may be water in it," he said. "I'll go and see."

He was right. There was water there, but so little that he could not reach it with his bill, though he stood on the very tips of his toes.

"Oh, dear!" he said, "what shall I do?" The sight of it made him want it all the more.

"I could get it," he said; "if I broke the pitcher." But the pitcher was too strong for him to break.

"I might tip it over," he added, "and then get a little of the water as it runs out." But the pitcher was too heavy for him.

He looked at the water and was more thirsty still.

"I won't give up until I have to," he said. "There must be some way for me to get that water. I'll try to find it out."

At last he flew away. Do you think he gave it up? Not he. Wait a little, and you shall see what he did.

He came-flying back with a little pebble in his mouth, and let it drop into the pitcher. Then he flew away, but soon came back with another pebble. "They will help to bring the water up to me," he said.

Was he not a bright bird to think of such a way as that?

He went again and again and again. Each pebble made the water rise in the pitcher a little; each time he came the crow tried to reach it.

"If I can drop pebbles enough it will save my life," he said. For now he was growing faint.

The very next pebble that he dropped he could reach down and touch, and one or two more brought the water so high that he could dip his bill into it.

He drank every drop, and now he felt well and strong again. "This," he said, "is what people mean when they say, 'If I can not find a way, I will make one.'"—*Æsop*.

To suffer and endure,
To keep the spirit pure—

A fortress and abode for holy Truth—

To serve eternal things,

Whate'er the issue brings,

This is not broken Age, but ageless Youth.

—Independent.

"The sweetest lives are those to duty wed."
Death is the unfeathering of the soul.

Young People's Work.

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

WE are indebted to Miss Olga G. Everett, Coudersport, Pa., for the following excuse for smoking. Should other readers have better reasons, we would be glad to hear of them.

"WHY ON EARTH DO PEOPLE SMOKE?"

He sat amid a cloud of smoke;
No sound the evening stillness broke.
His little son was sitting by,
And every now and then would sigh.

Tommy, stretched on the garden chair,
His eyes so bright, his legs so bare,
Then opened wide those wistful eyes,
And, in a tone of great surprise,
Said, "Father, dear, don't think I joke,
But why on earth do people smoke?"

His father leaned upon his book,
And then put on a puzzled look:
"My boy, I do not know at all."
And then he let his features fall,
And, giving him a playful poke,
He slowly said, "Why don't you smoke?"

The saucer eyes came bigger still,
And then with tears began to fill:
"I have tried hard, but found I couldn't;
You mustn't think it's 'cause I wouldn't;
I did try hard to learn it, dad,
But, O, it made me feel so bad!
I longed to smoke before I tried,
But, O, I thought I should have died!"

His father smiled, and then again,
With emphasis, the question came,
"But, father, dear, don't think I joke,
"Why ever do the people smoke?"

Then came the answer, low and clear:
"You puzzle father, Tommy, dear;
But, just to keep you from suspense,
I think it is 'for want of sense."
—Edward Boyds, in "British Anti-tobacco Journal."

JAPANESE CHRISTIANITY, MISSIONARY WORK, THE Y. M. C. A. AND C. E. IN JAPAN.

KURISAKI YASATARO.

(Read before the Alfred Christian Endeavor Society.)

Mr. Kurisaki, who is a graduate of the Law School at the University of Tokio, came to the United States three years ago. During the first two years of his stay in this country, he was associated with a large Japanese daily in New York City. Last September he came to Alfred in order to perfect his knowledge and use of English. He has taken an active part in the social and literary work of the community and has greatly improved his command of the English tongue. He was glad to appear before our Y. M. C. E. here to tell us something of the results which have come to Japan through Christianity. Next year he expects to attend Harvard, where he will take graduate work. Our readers will be pleased to peruse this series of articles written by one of the representative young men of Japan.

1. Japanese Christianity.

It was in 1549 that the great doctrine of Christianity was introduced into Japan by St. Francis Xavier. This was a new epoch in the religious history of Japan; it was in this new epoch that the western civilization began to spring its wing in the land of the rising sun, where the Chinese philosophy had the dominating power over the entire systems of thought. The great Jesuit missionary, Francis Xavier, and his successors, obtained such extraordinary, initial success that in 1650 one million Christians were found. Their

leaders did not antagonize the existing religions, Buddhism and Shintoism; they disarmed, in a great degree, opposition by presenting the new faith as only another form of religion in which the people already had been accustomed to believe. And they directed their initial efforts to the conversion of the rulers of the land. Oda Nobunaga, a Shogun—the real ruler of the empire—believed in Christianity. Following the political comprehension and financial disturbance, there was, in 1638, a terrible persecution against Christians. General Toyotomi closed the door to all foreigners and prohibited strictly foreign trade. He issued the following edict: "So long as the Sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great God of all, if he dares violate this command, shall pay for it with his head."

This edict was followed by misunderstanding rather than by religious prejudice. General Togotomi, of quick temper, understood that Spain had sent the missionary as the first step to attack the island empire. His misdirected policy kept the edict in force in a strict manner. However, the knowledge of the gospel was handed down from generation to generation until this edict was repealed in 1873. In the Japanese text book of history for grammar schools, we find that the great hero, Date Masamune, who was a Continental in his manner and character, secretly believed in Christianity while this edict was strictly in force. As soon as the door of the long isolated empire was opened by Commodore Perry, of the United States, the missionaries again began to enter Japan in 1859; this is the second period of Christianity in Japan. February 11th, 1890, the Constitution of Japan, which marks a great victory of the Western ideals against Chinese, was issued. The Article 28th reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

In accordance with this provision, Japanese people have the right to believe and worship according to any religion. It is, however, against this provision to believe on the Mahomets; it is certainly contrary to it to accept the faith of the Mormons who have recently sent emissaries into Japan across the Pacific ocean, because it is prejudicial to order to believe in the Mormon faith, and because it is against Article 766 of the Civil Code, which provides the doctrine of one-man-one-wife.

It is less than half a century since Christianity has been developing in Japan, but there is every sect in the alphabet represented, as you have them in this country. The Greek church is represented by the Russian Bishop Nicolai; the Roman Catholic by 200 French; the Protestants, of many sects, are represented by the foreigner and the native. Baptists, Congregationalists, Methodists, Disciples, Episcopalians, Friends, Lutherans, Presbyterians, Salvation Army, Universalists, etc., all have mighty forces. There are also 30 different Protestant organizations, 6 branches of the Presbyterian family, 6 branches of the Methodist family, 3 kinds of Episcopalian, Seventh-day Baptists, Dowie's followers, Faith Mission, Christian Alliance, Scandinavian Alliance, German Liberals, the Young Men's Christian Association, the Women's Christian Temperance Union and the Young People's Society of Christian Endeavor—in short these are the entire organs of the Christian activity.

Mr. Ernest W. Clement says, "The missionaries have been, and are, a mighty force in New Japan, not merely through their preaching of the gospel, but also through their practicing of the Christian virtues; not only by their teaching of all sided truth and wisdom, but also by their social contact with the people; not only by their logic, but also by their lives. They are vivid and impressive object-lessons of the ideal Christian life—they are in general, well educated men and women, a noble company respected and loved by the Japanese." It seems to me this view is true. At this time the thought underlying and controlling our society is certainly Christian; it is indeed a great evolution of the Japanese mind. The moral ideals and entire systems of thought are changing from Buddhism to Christianity. Many editorial pages of the leading periodicals are written in the spirit of Christianity. The most successful novels, Ichijikii, have the Christian ideas for their subjects. The man who studies Chinese classics is looked down on as out of fashion. Everyone studies at least elementary English literature, which is somewhat different from the Chinese or Buddhism literature in reference to the great principles of humanity. Christianity produced many honest men of influence. When the name of the Hon. Kataoka, a Speaker of the House of Commons, comes to the ears, no Japanese doubts his honesty and dignity. He was respected as a model of the public man. Alas! he has gone! Mr. Shimada, an editor of the Mainichi Daily, and a member of the House of Commons, is an honest Christian and a man of strong personality. Admiral Uriu, graduate of the Annapolis Naval Academy, and who fought in the first battle of the Russian-Japanese war, was a respected Christian. Mr. Chinda, who once was a domestic servant in San Francisco, now Vice-Minister of the Department of Foreign Affairs, is a representative Christian—in short, Christianity has produced many representative public men, honest, pure, sincere and strong, who have great influence on the public work.

Japan now has 200,000 Christians. Though very small numerically, they are respected citizens and representative men of New Japan. We find in some Christian countries men who are quite ignorant of the Bible. But this is quite different in Japan. The Japanese Christian believes in Christianity after recognizing the essential truth of Christianity.

Every student, whether he is a Christian or not, must study English in the schools as the second language. All English books are written with the idea of Christianity. After devoting to study two or three years, he is accustomed to the idea of Christianity. This is, perhaps, one of the movements which will lead boys, the future representatives of the nation, to become Christians. If the proposition that a religion will become a national religion when it begins to be inherited be true, we may say that Christianity has a tendency to become the national religion of Japan in the future—at least within a few generations.

(To be continued.)

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself more fully with the movement and give inspiration to others who are following the course.

Total enrollment, 187.

FORTY-EIGHTH WEEK'S READING.

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

1. What, according to Isaiah, shall be the results of Christ's coming?

2. What invasion was made upon Judah in the reign of Hezekiah?

3. How were Hezekiah's prayers answered, and why?

The Prophets (continued).

IV. Isaiah (continued).

Prophecies concerning Judah and Assyria, mainly (continued).

First-day. Isaiah 32: 1-20.

Second-day. Isaiah 33: 1-24.

Prophecies relating to Edom and Zion.

Third-day. Isaiah 34: 1-17.

Fourth-day. Isaiah 35: 1-10.

An historical section.

Fifth-day. Isaiah 36: 1-22.

Sixth-day. Isaiah 37: 1-38.

Sabbath. Isaiah 38: 1-39: 8.

CONTRIBUTIONS TO YOUNG PEOPLE'S BOARD.

Jan 1, to March 1, 1906.

Y. P. S. C. E.,	
Albion, Wis.	\$ 22 66
Brookfield, N. Y.	11 00
Chicago, Ill.	20 00
Milton, Wis.	11 75
Milton Junction, Wis.	6 25
Roanoke, W. Va.	10 66
Fouke, Ark.	5 00
Nile, N. Y.	2 00
Welton, Iowa	5 00
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Nile, N. Y.	1 00
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D. N. Inglis, Marquette, Wis.	5 00
Mrs. A. H. Davis, Hammond, La.	5 00
Dr. Daland's Sabbath School Class, Christmas Offering	5 00
Woman's Board	6 25
Total	\$136 57

Eda R. Coon, Treasurer.

WHERE ARE OUR LAY WORKERS?

IRA J. ORDWAY.

Yesterday (Sabbath day), "The Gideons," a band of traveling lay workers, led the noon meeting at the Woman's Temple in Chicago. The leader of the band read a portion of Scripture, commenting, as he read, in a way that enforced the need of salvation; emphasizing the danger to those who refuse it, and setting forth in vivid terms the joy that comes into the life of a repentant sinner. A letter was read from a man who is dangerously ill in a hospital, asking prayers of the meeting, that he might be influential in bringing some of the unconverted to Christ. He did not ask for money nor for prayers for himself, but for the ungodly souls around him. This incident reminds me of dear Brother Lewis, who came to Chicago for an operation just after the Haymarket riot, in which several policemen were killed and wounded. He was in one of the large wards of the county hospital, with wounded policemen and other patients. The operation was unsuccessful, but he lived eight or nine days to sing songs of joy in his Saviour and to recommend Him to his associates. At the time Lewis went to the hospital, Dr. George W. Post was an interne. He and another doctor advised me

to tell Lewis that the operation would probably result in his death, which I did. He replied, "I can live only a short time in my present condition, and if there is one chance in a thousand I want to take it." Thus bravely he went to his death, singing songs of praise and beseeching those around him to accept of offered salvation.

But what I started to say is, it seems to me we need more lay workers. While it is true that every converted soul has a mission, there are some who are especially adapted to be leaders in evangelistic work. Who are they and how can they be induced to enter this important field? I know some young men are doing evangelistic work with a view of entering the ministry, but I am thinking of a class who have no expectation in that direction, those that are willing to lay themselves upon the altar of service, singly or in quartets. Such persons can reach unconverted souls that ministers can not influence. The new Corresponding Secretary of the Missionary Board was for a long time a worker of this kind. It seems fitting that he should look for such workers. How shall he find them? Some may desire to enter this field, but have not seen the way. Let them write Brother Saunders and get his confidential advice. Possibly some one, while reading these few lines, will feel inclined to enter upon such a work. Tell your pastor at once. He will help you and he may think you had better write the Corresponding Secretary. You will be treated kindly by both.

CHICAGO, ILL., MARCH 4, 1906.

Business Office.

In response to numerous inquiries in regard to the Year Book, we want to say that they have all been shipped from the Publishing House and that the most if not all of them ought to be in your hands by the time this reaches you. If you fail to receive them in due season write us again and we will investigate the railroad and express companies. But that will probably not be necessary.

The Year Book is a thicker volume this time than it has ever been before, and it has in consequence been almost too much for the wire stitchee. We found ourselves exactly in the position of a man who is driving a binder and the twine breaks several times in every round of the field. Such accidents make harvesting and book binding slow work. As soon as a number of the Year Books were ready we began sending them out and meanwhile kept on finishing up the rest. Consequently some time has elapsed between the sending out of the first and the last of the edition, and some of you have received your copies before others have. We hope another year to arrange matters so that the Year Book can be issued promptly, if it is at all possible.

Mr. Randolph's historical volume is in the hands of the binder and the work of binding is being pushed rapidly.

OUR MISSION.

HON. A. S. BABCOCK.

The article by C. S. S. in RECORDER February 26, together with editorial comment should make some of us think a little.

The mission of a Christian is to tell of Jesus Christ; the business of the Christian church is the same. One is a Christian before he becomes a member of a church; he belongs to the church before he unites with a church. If he is not a Christian he has no right to offer himself to—should have no place in—its membership. A

church is an aggregation of Christians, uniting to do more effective work for the Master than were possible individually and separately. So long as a Christian remains here on earth mission work will be done; so long as the church stands missionary enterprises will be planned and carried forward. This is the primary and plain duty of the individual Christian and of the church. But the church has become divided. Brethren with views peculiar to themselves and differing from the body have joined together, forming denominations and yet all claiming to be inside the universal church.

Why are we a denomination? Not by our own choice. Every other sect has gone out from the parent stock; we have never seceded. Did you ever think of that? During these nearly two thousand years, amid all the changes and secessions, the original church has had her representatives, and the Seventh-day Baptist Church of Christ is, to-day, the only body on earth that dares challenge the world of believers and faithless ones alike to show aught in her creed that differs from, or is not in accord with the teaching of the first church at Antioch and the authoritative words of our Lord Jesus. Others have formed denominations; we, never. We stand to-day as Seventh-day Baptists always have stood during these nineteen centuries, holding to the Bible as our rule, and our only rule of faith and practice. Paul, every apostle, all of the early disciples, observed the Sabbath according to the Word of Jehovah and as observed by the Great Teacher himself, and there is no doubt that our Lord taught them by precept as well as by example so to observe it.

But we do now stand as one among the denominations in the eyes of others. I have referred to our duty as Christians and as members of the great body. What, then, is our duty as a denomination? Is it not, first of all, to make known the truth which we hold as differing from the others? As a Christian I must present the Saviour to lost ones, but what business have I as a Seventh-day Baptist but to represent to the world God's neglected law and his holy day? Whatever may be said of other matters, our first and our plain duty is in this line. It is not necessary to speak to us of Seventh-day Baptist missions; say Christian missions. When you speak of Seventh-day Baptist work please refer primarily to our legitimate work along the line of denominationalism.

Now please understand me to say just this. Do all the good you can as individual Christian men and women; do what is possible as members, together with Christ, of the church of God; yet keeping in mind that our duty first and foremost as Seventh-day Baptists is along the line of Sabbath reform. From this day it can do us no harm if we let this work have its legitimate place in our hearts, in our plans and in our gifts.

ROCKVILLE, R. I., MARCH 2, 1906.

"He was one of those chaps who some time in the indefinite past had done something supposed to be worthy of note, but no one could tell just what it was. On this account he was always expected to do something in the future, but never did. One day, while walking along the street, he was observed by an old acquaintance, who said to a neighbor: 'Well, there goes Bill. Bill ain't the man he was.' 'No,' said the neighbor, 'and he never was.'"—Washington Times.

A professor in Columbia College of Law was lecturing on "contracts" to a class which obviously did not care to listen. The young men shuf-

fled their feet and apparently only waited for the clock to strike their deliverance. At last the minute-hand pointed to twelve, and the hour was up. With a simultaneous movement they rose from their seats and started toward the door. "One minute, please," called the lecturer. "One minute, please. Keep your seats. I have still a few more pearls to cast."—Argonaut.

Home News.

HAMMOND, LA.—The religious enterprise that is shown by the various denominations of Christians in this place is a favorable comment on the earnestness of purpose that the people of the town—non-church-going people as well as church members—shall profit by religious privileges. For a whole year, beginning with January, 1905, extra union services were held monthly by several of the churches. Beside this the ladies' union prayer-meeting was maintained, weekly, for the same length of time, being held usually in private homes. The spirit of all these meetings has been evangelistic, invoking the power of the holy Spirit to stir people to consecrate their lives to God's service. Notwithstanding all this effort, anxiety and wrestling for a blessing there seems to have resulted but little, comparatively, in newness of life, of turning to Christ, of genuine repentance. At this present writing the Methodist Episcopal pastor is being assisted afternoon and evenings by two evangelists, one a Mrs. Carpenter, of St. Louis, the other a Mrs. Holmes, of Nashville, two able and consecrated preachers—who speak and sing with power. At the Church of Christ an able and effective evangelist, Rev. Mr. Stevens, is drawing good audiences. There has been much preaching and praying for many months, with the discouraging result that but very few have found the way of life.

MARCH 8, 1906.

HOPKINTON, R. I.—At present, the Second Hopkinton Church has no donation party visit to report. Uniform kindness on the part of the church and congregation, toward the pastor, is a continuous encouragement. We are rejoicing in the result of a most blessed work of grace in the church. The pastor had observed for months what seemed to be a longing for a revival and a better state of religion, in both church members and the unconverted, and had been centering the forces to that end. The Lord, by the way of the Sabbath School Board, sent Rev. Walter L. Greene among us. He labored a week as Field Secretary with good success, preaching four sermons and organizing a home department of the Sabbath school when he left for labor on other fields. But the pastor was asked, "Are you not going to have more meetings?" and at once he decided, yes. Unexpectedly we met Brother Greene in Westerly, and invited him to come and help us, which he unhesitatingly consented to do. And on the evening of February 3 he was with us again and took the leading part in eleven evening services. His sermons and manner of service were very acceptable to all and were attended with marked success. His manner is a happy blending of deliberation, positiveness, clearness and Christian love. Christians were revived, and at least ten persons were converted, eight of whom have been baptized and have united with the Second Hopkinton Church. The other two are awaiting baptism, one of whom also expects to unite with the church. The converts are young people. Of

the eight who have united with the church, six were brought up in the observance of Sunday as the Sabbath, and four were Catholics. Taking the services "all in all," it has been a wonderful work of grace. The entire absence of excitement was a marked feature. Tender-heartedness and tears of rejoicing were in evidence on many occasions. While our prayers are world-wide, we ask God to let much of divine favor rest upon Brother Greene. L. F. R.

SYRACUSE, N. Y.—The Chapman revival meetings in this city proved a great success. There was a great spiritual awakening, very many taking a stand for Christ and his church. Other prominent evangelists besides Dr. Chapman took part in the work. Some meetings were held in saloons.—Seventh-day Baptist services continue at the Foresters' Hall on South Salina street. The Rev. Alva L. Davis, pastor of the Verona Churches, kindly preached for us and administered the Lord's supper last Sabbath day, March 3. At the Friday evening cottage meeting he was also present, giving an excellent talk.

MARCH 7, 1906.

E. S. M.

CALL IN THE LIGHT.

One of our correspondents sends the following poem, saying: "This poem which appeared just before the death of the late Secretary Hay, impressed me deeply. He was a man so great and noble, that the half-despairing tone of the poem pains me, until I can not refrain from sending a supplement to it. I do not rank myself with poets, but I must call in the light of Christian faith to relieve the gloom of Mr. Hay's words.

THE STIRRUP CUP.

JOHN HAY.

My short and happy day is done;
The long and lonely night comes on,
And at my door the pale horse stands
To carry me to distant lands.

His whinny shrill, his pawing hoof,
Sound dreadful as a gathering storm;
And I must leave this sheltering roof
And joys of life so soft and warm.

Tender and warm the joys of life—
Good friend, the faithful and the true,
My rosy children and my wife,
So sweet to kiss, so fair to view.

So sweet to kiss, so fair to view,
The night comes on, the lights burn blue;
And at my door the pale horse stands
To bear me forth to unknown lands.

SUPPLEMENT TO JOHN HAY'S POEM.

S. R. WHEELER, A. M.

Yes, lands unknown to men of earth;
"No eye hath seen, no ear hath heard."
The "prize" for souls of heavenly birth
In "mansions" named in Christ's own word.

The flesh returns to earth and dust;
The rapturous spirit soars above
To live in pure and heaven-born love
With all the ransomed, good and just.

Nor dark, nor cheerless is the way
To endless bliss which God has given.
Jesus has made it bright as day
Through all the realms from earth to heaven.

The Christian stands in Christ-like might;
Sees through the gloom of earth's last night,
When o'er his bed bright angels stand
To carry him to Glory Land.

DEATHS.

COON.—John B. Coon, son of William S. and Polly A. Coon, was born in the town of Portville, N. Y., Dec. 25, 1848, and died in Rolla, Mo., Dec. 16, 1905. He was converted when young and united with the Seventh-day Baptist Church in East Portville, April 1, 1871, he was united in marriage with Josephine

Hooker. Two daughters were born to them, who, with their mother, are left to mourn his untimely death. At the time of Mr. Coon's death the mother was visiting their daughter, who resides in St. Louis, Mo. On the morning of Dec. 16, neighbors discovered that the house was on fire, and hastened there as soon as possible, but too late. Mr. Coon was found between the old and the new house (which he was just completing) and from the indications he had been trying to extinguish the fire. "Everything, however, was burned, and the widow is left, not only without husband, but without a memento of the old house. The death of such a man is only the pathway to higher life, and he leaves behind an inspiration to all who knew him." (H. J. H., in *The Fraternal Aid*).

DAVIS.—In Milton Junction, Wis., March 3, 1906, Mrs. Lucinda Fenner, Davis, the wife of Rev. D. K. Davis, in the 68th year of her age.

A fuller notice will be found in another column.

L. A. P.

MURPHY.—Mrs. Frances A. Murphy was born near Cooperstown, N. Y., September 22, 1841, in which section she resided until she married Charles W. Murphy, July 3, 1862. After this, for many years, their home was in Brookfield and Leonardsville, N. Y. In 1888, they moved to Westerly, R. I., where they have since resided. In all of these places, Mrs. Murphy became well known because of her activity in various lines of church work, as well as from her cheerful, social disposition. She had professed faith in Christ early in life and was baptized and united with the First Brookfield Church at Leonardsville, holding her membership with that body until her death; but she was faithful to the services of the Pawcatuck Church, and had a deep interest in the work of the Master there. During the union meetings recently held, she was one of the faithful ones, and her voice was often heard witnessing for the Christ. Death came to her suddenly, but not unkindly. She had stepped into a neighbor's house for a friendly call, when she expired after only a word of greeting. Her daughter, Libbie D., her son, Elbert C., and her husband, Charles W. Murphy, have the sympathy of many friends.

C. A. B.

SAUNDERS.—Amy Green Saunders, the daughter of Henry and Ruth Lillibridge Green, was born in the town of Charlestown, R. I., February 10, 1810, and died in the village of Niantic, R. I., February 23, 1906.

The early part of her life was spent in Charlestown, and all her life in this immediate vicinity. November 7, 1834, she was married to Samuel Saunders, coming to this place and living here in the same house for seventy years and more, her husband dying some twenty-five years ago. Soon after marriage, Mrs. Saunders and her husband came into the fellowship of Christ, were baptized and united with the First Hopkinton Seventh-day Baptist Church. They retained membership with that body until the Second Westerly Church at Niantic was organized, when they became constituent members of the new organization. They had a deep interest in that church and Mr. Saunders gave the ground on which the church building stands. Mrs. Saunders had lately passed her ninety-sixth birthday, meeting and greeting her children, all of whom were able to be with her at that time. She was in her usual health apparently, and when the stroke did come, she passed away as gently as a child falling to sleep. Three daughters are left to mourn for her, Mrs. J. L. Browning of Charlestown, Mrs. Ruth Nash of Westerly, and Mrs. D. S. Green of Winsted, Conn.; also one son, William D. Saunders of New London. Mrs. Saunders was quiet and industrious, one who was respected and loved by her many friends and it was well befitting that as such she should live to that advanced age which is allowed to but few.

C. A. B.

SHEPARD.—Estella B. Shepard was born July 1, 1856, and died at her home near Churchville, N. Y., Feb. 15, 1906.

She was the eldest daughter of Mr. and Mrs. Luther M. Shepard. During revival meetings conducted by Rev. Martin Sindall, she was converted and baptized by him May 16, 1896. Since last August she has suffered almost constantly. All was done that kind friends, loving hearts, and willing hands could do to make her last days bright and cheerful. Although she never united with any church, she was for several years a Sabbath School teacher in the First Verona Church, where she was loved and respected. She will be greatly missed in the home, the Sabbath School and the community. She was resigned to God's will and peacefully passed away. Funeral services were conducted at her late home by the pastor of the First Verona Church.

A. L. D.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

- Jan. 6. The Shepherds Find Jesus Luke 2: 1-20
- Jan. 13. The Wise Men Find Jesus Matt. 2: 1-12
- Jan. 20. The Boy Jesus Luke 2: 40-52
- Jan. 27. The Baptism of Jesus Mark 1: 1-11
- Feb. 3. The Temptation of Jesus Matt. 4: 1-11
- Feb. 10. Jesus Calling the Fishermen Luke 5: 1-11
- Feb. 17. A Day of Miracles in Capernaum Mark 1: 21-34
- Feb. 24. Jesus' Power to Forgive Matt. 9: 1-12
- Mar. 3. Jesus Tells Who Are Blessed Matt. 5: 1-16
- Mar. 10. The Tongue and the Temper Matt. 5: 33-48
- Mar. 17. Review.
- Mar. 24. Temperance Lesson Prov. 23: 29-35

LESSON XII.—TEMPERANCE LESSON.

For Sabbath-day, Mar. 24, 1906.

LESSON TEXT.—PROV. 23: 29-35.

Golden Text: "At the last it biteth like a serpent and stingeth like an adder."—Prov. 23: 32.

INTRODUCTION.

One wonder about the Book of Proverbs is that although it was written so long ago for the especial instruction of a people far removed from us in geographical situation and surrounding circumstances, its precepts and admonitions are admirably suited to us. This Book as well as any other of the Sacred Canon is fitted to show the folly of the theory that religion and every day common sense are far removed from one another. This Book is filled with the precepts of practical prudence and at the same time has ever in view the relation of man to his Maker.

The Book of Proverbs is not a unit but is made of various sections differing in literary form. All the parts, however, deserve the name of Wisdom Literature. The predominating feature of the primary section of the Book is that each verse is complete of itself, having no connection with its context. In the portion from which our lesson is taken there are frequently several verses devoted to one topic, and forming what might be called brief essays. The passage for our study might be called, An Essay upon the Folly of the Drunkard.

TIME.—The Book of Proverbs evidently passed through a number of editings, probably it reached its present form only shortly before the time of the close of the Old Testament Canon, say about 250 B. C.

PERSONS.—The part of the Book of Proverbs from which our lesson is taken is written in the form of an address of a father to his son.

OUTLINE:

1. A Six-fold Question and its Answer. v. 29-30.
2. An Exhortation to Abstinence. v. 31-32.
3. A Picture of the Intoxicated Man. v. 33-35.

NOTES.

29. *Who hath woe?* etc. Our author begins his essay in a striking manner by the use of a riddle with a six-fold question. The answer to the riddle is to be sure as plain as can be, but this literary form serves to give prominence to the folly of that course of life the evil consequences of which are so manifest. The possessions of the drunkard are very tersely expressed. The first two which in our version are translated "woe" and "sorrow," are in the original only interjections. Who hath oh! Who hath alas! Valuable possessions indeed. *Contentions.* The drunkard lives in an atmosphere of strife,—frequent contentions with those about him, and constant anxiety within his own mind when he is sober enough to think. *Complaining.* This word expresses the exact opposite of comfort. *Wounds without cause.* As a result of his strifes the drunken man has wounds for which there was no real occasion. He can not tell for what he was fighting or how he happened to be hit. *Redness of eyes.* Literally "dullness of eyes." The reference is to the effect of alcohol upon the eyes, marring their beauty, dimming the vision, and indicating the unfitness of the man for work.

30. *They that tarry long at the wine.* The wise man answers his own question. He does not affirm that the mere tasting of wine will bring all these miseries, but reason would suggest as a mere matter of common precaution that we should not begin a course of action, the end of which has such terrible consequences. *Mixed wine.* By this expression is intended wine with which there has been mingled aromatic spices or other ingredients to improve the flavor or to increase the effect. The second line of this verse is parallel with the first. The verb in the last line suggests earnest search. The man gives his time and attention to drinking, and is evidently a judge of good wine.

31. *Look not upon the wine when it is red.* That is, when it grows red. Perhaps indicating the time when it had come to full fermentation. This is a warning to beware of the attractiveness of wine: Some may be fully assured in their own minds that it is proper for them to take wine under the physician's orders, but even for such there is the warning to stop the moment that the beverage becomes attractive. *When it sparkleth in the cup.* There is no doubt but that wine is fascinating, and that it takes strength to resist its enticement. This is an additional reason for avoiding the beginning of the habit of its use. *When it goeth down smoothly.* This is probably an allusion to the pleasant sensation when it is going down the throat.

32. *At the last.* The end of the use of wine is contrasted with the pleasant beginning. *It biteth like a serpent.* Wine may seem a friend, but it is really a treacherous enemy. Its use may seem harmless, but it is really like the deadly poison of the serpent's fangs.

33. *Thine eye shall behold strange things.* This translation is to be preferred to that of King James' Version, for this line is evidently parallel to the next which refers to perverse things. This verse alludes to the disordered imagination of the drunkard; he can not estimate times or events at their true value. He begins to lose his ability to make accurate distinctions between right and wrong, and between truth and falsehood. His faculties are no longer normal. He sees queer things. It is possible that our author is referring to delirium tremens.

34. *As he that lieth down in the midst of the sea.* The reference is probably not to a man in the water, but in a ship far away from land. The picture is of the drunkard's utter indifference to danger. Strong drink has taken from him the common faculty of self-preservation. *As he that lieth upon the top of a mast.* No man in his senses would lie down in such an exposed position,—dangerous even for the man who is alert and clinging with his hands.

35. *They have stricken me, shalt thou say.* The words "shalt thou say" are not in the original. They need to be inserted in the English translation, for the sake of clearness. The wise man is making vivid the condition of the drunkard by a direct quotation from the drunkard's lips. While under the influence of wine he has received injuries without taking notice of them. *When shall I awake?* Strange as it may seem in view of all his injuries, he is resolved as soon as he partially recovers from the influence of one evening's revel to turn again to the source of all his misfortunes,—to seek solace for his miseries in the wine cup.

It's a "catching" disease that poor Dick's got, I fear,

So, if you've not had it, you'd better "steer clear;" It often the wood-box keeps from being filled, The faucet's left running till the water is spilled, The horse for his supper oft goes without grain, Dick's new coat is left lying out in the rain, In the hall lay the letters which should have been mailed,

To run his night errands he grievously failed! Now, the trouble with poor Dick you've guessed like as not—

For perhaps you have had it—the disease, "I forgot!"

—Young People's Weekly.

Popular Science.

H. H. BAKER.

A Short Stay Among the "Ography's" Geography.

One of the most unique places to be found on the face of this earth is as follows, bounded on the north by the river St. Lawrence and Canada, on the south by the counties of Oswego, Oneida, Herkimer, Fulton, and Saratoga, on the east by the States of Connecticut, Massachusetts and Lake Champlain, dividing it from the State of Vermont, and on the west by Lake Ontario. It comprises the most part of thirteen counties, lying in the northeastern part of the great State of New York.

A great part of this vast section has, until within a hundred years, been covered with an unbounded and unbroken dense forest. It embraced all kinds of timber found growing in a temperate climate, thus furnishing an immense park, a home for wild animals of every variety, such as moose, deer in great abundance, the black bear, wolves in great numbers, catamounts, foxes, both red and gray, otters, beavers, muskrats, minks, sable, and multitudes of squirrels, of the red, gray, black and striped varieties.

This immense forest having numerous streams, ponds and lakes, was yearly visited by thousands of migrating birds from more southern climes, where they had gone to winter, such as the wild goose, the loon, a great variety of ducks, and other water fowl as fish hawks, etc., also thousands upon thousands of wild pigeons, who in their migrating flights come and go in streams in the air, forming platoons of more than a mile in length. Many of the hawks, crows and owls remain and winter in the forest, seeking some sequestered spot covered by thick evergreen trees, relying for food on catching mice, squirrels and other small animals, or birds that come from the north here to winter.

Most of the counties on their outer edge, especially near the rivers and lakes are inhabited by either farming or lumbering communities and have several cities and villages in the circuit around the forest.

This forest is almost intact even now, and must be about two hundred miles in length from north to south, and one hundred miles from east to west in its widest parts.

Originally, before being surveyed by the State, those living along the eastern boundary of the forest called it the "great west woods," after the survey into townships, and division into counties, it was known in the northern part as John Brown's tract, and on the southern part as Thurman's "tract." Since the trigonometrical survey the whole territory has been swept in and is now known by the name of "Adirondacks."

Our next report will be on the "Topography." (To be continued.)

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By Corliss F. Randolph

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"CITIZENS IN THE BUD."

H. D. CLARKE.

That's what Florence Kelley calls them. Every company we seat on the opera house platform while the great crowds look on and weep at the sight, says to us, these are the future citizens of the community we have visited. Their opportunity has come. Or the opportunity of the homes to which they go to make men and women out of them. Since New Year's, thirty-three have gone to homes for the testing. We go to our hotel room and pray. Can it be that these youthful buds will fade and fall where they are unfolded? We have not the picture of them this time to give the readers of THE RECORDER. But they are interesting. Here's a fine Scotch girl taken from her cruel parents by law. She is not to correspond with them. Here is a boy of five years picked up on the street two years ago and he just knew his name. No one has ever claimed him. He is very bright. There is a sweet girl with black hair and eyes and strong and healthy body and a good disposition. Her parents have separated, and deserted her. Our baby is two and one-half years old. Not a blemish on the boy. But he is left without a mother's love and care. Who wants him? We have three little brothers surrendered by the mother. Here is little Willie, whose mother died and he

was deserted by his father. But never mind the list. You will never see them. There were two parties in Missouri and one in Iowa during two months and now we start after the fourth, leaving New York March 13 (D. V.) for Hopkinton, Iowa.

Since the picture in THE RECORDER on New Year's day, we have had letters of inquiry from Vermont and New Jersey and the West. May God bless you who have cheered us on. But while all this is going on and there is little time to do any work outside of this line, I am greatly interested in the effort to arouse our people to an appreciation of their great privilege as heralds of truths that underlie all true Christian living and labor. Wonderful history is now being made. Seventh-day Baptists must have a prominent place in that history. A small people can make a great history. But God is writing it down and it will not be as we would write it. It is ours to stand true, to Him in these days of temptation to follow the crowd. If we do that He will take care of the results. But I am not writing to discuss the matter. Others will do that after more careful study than I can give it. It is to say to friends, that although the Lord seems to have called me to other work than the pastorate, and work I tried to do years ago, I still have anxiety for the work and workers among our people.

SAVANNA, ILL., MARCH 1.

"But still I'll sing, I will not be cast down,
The cross I bear will lift me to a crown."

Special Notices.

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 Moyné Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor,
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. ELI FORSYTHE LOOFBORO, Pastor,
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TABLE OF CONTENTS.

EDITORIALS.—The Sabbath and Lost Time; Changes in the Monthly Calendar; Changes in the Yearly Calendar; Longitude; Difficulty Universal if at all; Historic Evidence; A Call to Business Men. 161-162
Editorial News Notes. 163
Tract Society. 164
Mrs. D. K. Davis. 164
A Picture of God. 165
The True Service, Poetry. 165
MISSIONS.—Request for Prayers; Disloyalty; Work in West Virginia; From the China Field; Treasurer's Report. 166-167
WOMAN'S WORK.—At Close of Day, Poetry; The Divorce Congress; The Business Woman and the Home; The Effect in the Field of Divorce; Woman's Board; Women and the Use of Intoxicating Beverages; Dr. O. W. Holmes's Medicine. 167-168
Denominational Mission. 169
Our Mission. 169
CHILDREN'S PAGE.—A Homesick Boy, Poetry; Strength of Birds; The Narrow Ditch That was too Wide; The Crow and the Pitcher. 170
YOUNG PEOPLE'S WORK.—Japanese Christianity, Missionary Work, the Y. M. C. A. and C. E. in Japan; The Reading and Study Course in Bible History; Contributions to Young People's Board. 171
Where are Our Lay Workers. 172
Business Office. 172
Our Mission. 172
HOME NEWS. 173
Call in the Light, Poetry. 173
DEATHS. 173
SABBATH SCHOOL. 174
POPULAR SCIENCE. 174
Citizens in the Bud. 165

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interpretations that were common in the early days of Puritanism, when the law was enacted. Two general facts have appeared in connection with trials under Sunday laws for many years. On the one hand, these laws have been interpreted in the light of modern definitions, and opinions. On the other hand, cases have been dismissed on minor technicalities, without reference to the opinions and definitions of modern times. If this opinion set forth by the Supreme Court of Massachusetts shall become a precedent for future cases, it is easy to see that Sunday laws can be, and probably will be enforced with much greater vigor and rigidity than they have been for the last quarter or half of a century. Such an enforcement would compel the Legislature to decide as to whether the Commonwealth should thus return to the former State-Church regime, or whether new forms of legislation should be introduced, such as will be in accordance with modern opinion, definition and practice. In any event, the rendering of this opinion by the Supreme Court is a new and important feature of the Sunday question in the United States. The reader will do well to give the opinion a second reading.

A NEWS note in the last issue of THE RECORDER called attention to a decision connected with a Sunday law case, lately handed down by the Supreme Court of Massachusetts. That our readers may have full knowledge concerning it, we have secured an official copy of the opinion, which will be found on another page, under the title, "Commonwealth Against White." Very few cases under Sunday laws have gone to higher Courts, in any of the States. The character of the early Sunday laws of Massachusetts, and the fact that they have undergone revision in some important respects, during the last fifty years, together with the fact that the Sunday law question is a vigorous one in that State, indicate that this decision may become almost if not quite an epoch-making one. During the last fifty years decisions have usually been made by interpreting existing laws according to modern definitions and in accordance with modern public opinion. The reader will note that the decision under consideration interprets the statute in the light of public opinion and of the definition of words as they existed when the statute was enacted. Such an interpretation is both logical and just. The Supreme Court speaks wisely when it says that the real point at issue is with the Legislature and not with the Courts, if new interpretations of the law are demanded. In other words, this decision declares that the execution of Sunday law in Massachusetts must return to the ancient standards, to what are considered the narrower

interpretations that were common in the early days of Puritanism, when the law was enacted. Two general facts have appeared in connection with trials under Sunday laws for many years. On the one hand, these laws have been interpreted in the light of modern definitions, and opinions. On the other hand, cases have been dismissed on minor technicalities, without reference to the opinions and definitions of modern times. If this opinion set forth by the Supreme Court of Massachusetts shall become a precedent for future cases, it is easy to see that Sunday laws can be, and probably will be enforced with much greater vigor and rigidity than they have been for the last quarter or half of a century. Such an enforcement would compel the Legislature to decide as to whether the Commonwealth should thus return to the former State-Church regime, or whether new forms of legislation should be introduced, such as will be in accordance with modern opinion, definition and practice. In any event, the rendering of this opinion by the Supreme Court is a new and important feature of the Sunday question in the United States. The reader will do well to give the opinion a second reading.

THE authority with which Christ spoke was the distinguishing feature of all his sermons. His teachings were in extreme contrast with the prevailing method among the Jews; for example, the scribes spoke with the authority which goes with real or pretended accuracy in the matter of records and interpretations. The Pharisees spoke with the authority which is associated with literal obedience and with what would be called in these days "The Reform Party." With both scribes and Pharisees, authority was claimed because of minuteness in detail, whether in interpretation, in records or in the performance of duties and ceremonies. Both the scribes and the Pharisees lacked the real authority which goes with first principles, and with fundamental truth. Slowly but surely men are forced to recognize the authority of truth, in all departments of life. Science and scientists often seem arbitrary and dogmatic because they claim that science demonstrates and reveals truth from which there is no appeal. It can not be remembered too often nor too vividly, that God is the first great Fact of the universe, and that a fact in science, philosophy or religion, is authoritative because, being a fact, it is directly allied with God. These suggestions will help the reader to understand why the people, learned and unlearned, "were astonished" at Christ's teachings. The high-water mark of authority is reached in those statements which show how all who heard

Christ recognized the authority of truth, although it was unsupported by any of those associations with human authority which were common in the teachings of both the scribes and Pharisees. The following group of passages from the evangelists outlines those features of the teaching of Jesus: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his teaching: for he taught them as one having authority, and not as the scribes." Matt. 7: 28-29. "And when the multitude heard this, they were astonished at his teaching." Matt. 22: 33. "And they were astonished at his teaching; for he taught them as one that had authority, and not as the scribes." Mark 1: 22. "And when the Sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" Mark 6: 21. "And the scribes and chief priests heard it and sought how they might destroy him; for they feared him, because all the people were astonished at his teaching." Mark 11: 18. "And they were astonished at his teaching; for his word was with power." Luke 4: 32. The dominant authority which resides in truth was thus recognized and the power of Christ is seen in the overwhelming authority conveyed by his words because they were doubly loaded with truth. In this fact is found the explanation that one of humble birth, one who had no support by way of human influence, but who, on the contrary, was rejected and reviled by both religious and political leaders, still became so powerful that he was feared alike by the Roman government and by the Jewish church, feared and hated, until his death was accomplished. The authority of the truth which he had uttered in simple form did not cease with his death; on the other hand it has continued to gain power for two thousand years.

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"Cold and reserved natures should remember that though not infrequently flowers may be found beneath the snow, it is chilly work to dig for them, and few care to take the trouble."
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