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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.

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

EMIL SCHURER, D. D., M. A., of The Authority Giessen University, Germany, opens his "History of the Jewish People in the Time of Christ"—five volumes, which are late and high authority—with the following paragraph: "In the fullness of time the Christian religion sprang out of Judaism, as a fact, indeed, of divine revelation, but also inseparably joined by innumerable threads with the previous thousand years of Israel's history. No incident in the gospel story, no word in the preaching of Jesus Christ is intelligible apart from its setting in Jewish history, and without a clear understanding of that world of thought-distinction of the Jewish people." The foregoing statement from the pen

A Far Reach- 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

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of Professor Schurer-sets forth some facts which are not usually understood and which are not appreciated as they ought to be. One excellent result of modern Biblical and historical criticism appears in the fact that so many scholarly and devout thinkers are recognizing the value and authority of the Old Testament Scriptures, in their true relation to Christianity. Since Christianity, at the beginning, was not a new creation but rather a movement within the Jewish church, and since the entire basis of its ethical system rested upon the Old Testament Scriptures, such results of modern scholarship are of great moment. Of still greater moment is the fact that Jesus found his only credentials in the Old Testament, and he was recognized as "The Christ," solely because of his relation to the prophecies of the Old Testament, and the Messianic hopes of the Jews, based upon that book. Because Jesus was the "Messiah" of the Old Testament and the "Christ" of the New, he is the highest authority on all questions connected with Christian faith and practice. He was the Divine Interpreter of the Old Testament. His life and work created the New Testament. What he taught is genuine Biblical Christianity. His interpretation of the Decalogue and his example of obedience to what it required are the primary sources of authority for his followers. The application of this fact to the Fourth Commandment and to the observance of the Sabbath, reveals the true "Christian Sabbath." There is no other. Those who honor Christ as he ought to be honored, and place his authority above their own choices and theories will settle all questions, including the Sabbath question, according to his teaching and example. Less than this is disloyalty to him, and to the Fourth Commandment, as he interpreted it. Theories which have appeared in the subsequent history of Christianity, speculations of philosophy concerning the Sabbath, customs not established by Christ, the authority of the church, or of civil laws, all these must be put aside if they are at variance with the teaching and example of Christ. When Christ's public ministry began, the Sabbath was burdened by numberless illogical and unjust requirements. These were foreign to both the spirit and the letter of the Fourth Commandment. The attitude of Christ toward the Sabbath can not be understood unless one takes into account the false regulations which the Jews had associated with it. The frequency with which they charged Jesus with Sabbath-breaking is easily understood when we know that it was considered "Sabbath-breaking" to disregard the additions which the Pharisees had made to the Sabbath law. Burdened by the requirements with which they had surrounded the Fourth Commandment, endless evasions and continued disobedience, under the guise of obedience, were required of the people. The system was deceptive, and taught deception. Thus the Sabbath became a day of petty exactions, and of such evasions as destroyed conscience, and made the Jews sticklers for meaningless trifles. The higher purpose of the Sabbath and the fundamental principles of Sabbath observance were perverted and obscured, if not wholly destroyed. The extent of these additions to the Sabbath law will be partially realized by the reader when he remembers that a large Mishnaic Treatise, called "Sabbath" is filled with them. That book contains twenty-four chapters and *one hundred and fifty double folio pages*, as it appears in the Babylonian Talmud. These regulations were included under the word, "Commandment," Hebrew,

mizwah, and it was claimed that they represented God's will. The Jews made distinctions between the commandments recorded in the Bible, and those which appeared in Rabbinical law. Those contained in the Bible were called *Mizwot de oraita*, or "commandments of the law," while Rabbinical rules were called *Mizwot de Rabbanan*. All were reckoned as divine laws, although in different degrees of authority.

An Immense Number A PARTIAL list of regulations concerning Sabbath observance is found in the *Sabbath Outlook* for January and for April, 1889. That list is from the pen of Professor Bernhard Pick, Ph. D., author of "The Talmud," the "Apocryphal Life of Christ," etc., etc. That list contains different rules, but few of which can find place here. But enough are given to show the reader what Christ opposed and why the Pharisees denounced him as a "Sabbath-breaker." The principal prohibitions concerning occupations were thirty-nine, as follows: "Sowing, ploughing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, hoisting, loosing, sewing two stitches, tearing thread for two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building, demolishing, quenching, kindling, hammering, carrying from private to public property. Lo, these are the principal works—forty less one."

Subdivisions THESE principal occupations were divided and subdivided in almost every possible way, so that the original thirty-nine were swallowed up, almost beyond recognition. In the matter of carrying burdens on the Sabbath there were many and elaborate distinctions both as to what constituted a "burden" and what constituted a "place." "A public place" indicated a location which was common property, to which and in which all men had an equal right, a highway or a street, for example. But such a public place must be not less than sixteen yards wide, it must be uncovered and open for entrance and exit. Market places were prominent representatives of this class. The second distinction was a "private place." This included places enclosed by walls or ditches, which enclosures must be at least ten hands wide and four hands deep. It included all cities, villages, etc., that were surrounded by walls and having gates that were closed at night. A third distinction was known as "Carmelith." This was an open place which did not come under either of the foregoing definitions. An open plain or an open sea was a representative of this distinction. A Carmelith might be enclosed on three sides, but it must be open on the fourth side. The fourth general distinction was a "free place." This must be more than three hands deep and high, and not more than four hands square in width. Beyond these four distinctions, the term "erubin" was applied to places. That word means com-mixtures or connections. Under that head almost endless complications and distinctions were made to secure certain ends, or to accomplish certain desires by evasion, which was essentially disobedience. The device of com-mixtures and connections appeared in all the regulations; it was the source of most of the complications and difficulties and of the charges

of Sabbath-breaking, and of the defense against disobedience.

Removals "REMOVALS" from place to place on the Sabbath were varied and distinguished quite as much as places and locations were. Between a public and a private place, there were two general removals from a given place, and to given place. For example, a man standing outside a given place, like a house, might pass some object to the hand of the master of the house who stood inside, or he might reach into the house, take something from the hand of the master and bring it out from the house. In that case, the man outside the house was guilty of Sabbath-breaking, but the man inside the house was free. If a man in the house reached outside, as through a window or door, and placed something in the hand of a person outside of the door, or took something from his hand and lifted it through the door into the house, the man within the house was guilty, but the man outside was free. If the man standing outside, a beggar for example, reached his hand into the house and the man in the house took something from it or put something into it, and the man on the outside withdrew his hand holding the thing which had been given, both were free. So if the master of the house reached through a window or a door, and a man standing outside took something from him, or put something into his hand, the master could withdraw his hand containing the article, and both were free from the charge of Sabbath breaking. These instances suggest the complications and evasions connected with actions on the Sabbath, as related to places. They were the product of sophistry and false casuistry, not of honesty or obedience; and they were almost endless.

Actions as Related to Time

A MAN might not sit down before the barber at the time of evening prayer, until he had prayed. Neither could he enter a bath, nor partake of food, nor act in any judicial case unless such action had begun before the time of prayer, then he might complete the action before he prayed. A tailor was not allowed to go out late on the afternoon of sixth-day, carrying his needle or other implement of work, lest he forget, and so bear a burden on the Sabbath. Neither was a scribe allowed to go out carrying his pen. There were two parties among the Pharisees, "the school of Shammai," and "the school of Hillel," by whom rules were put forth. There were slight differences, one school allowing or disallowing what the other might or might not require, but as a whole, there was general agreement. For example, the school of Shammai said that bundles of flax must not be placed inside the oven on sixth-day, unless they were sufficiently steamed before the day was ended, wool must not be placed in a receptacle for coloring unless it was placed early enough in the day to absorb sufficient dye before the Sabbath began. These two acts, the school of Hillel allowed. The school of Shammai ruled that birds or fish could not be taken from nets unless before sixth-day ended, but Hillel allowed it. The school of Shammai prohibited the selling of anything to a heathen for loading or transportation, if there were not time to reach a "near place" before the Sabbath commenced; but the school of Hillel allowed such selling. Shammai said that skins must not be given to the tanner, nor articles to a heathen laundress, unless the work connected with them was done before the

Sabbath. The school of Hillel allowed such actions while the sun was above the horizon on sixth-day. Concerning certain forms of cooking, one school said that meats, onions, and eggs, if cooked near the beginning of the Sabbath must be wholly cooked before the sixth-day was finished, and that bread must not be placed in the oven nor on the coals unless there was time for it to become wholly crusted over before the Sabbath commenced. Others allowed it if the bottom were crusted. These instances must suffice to show the meaningless and burdensome restrictions and the dishonest evasions touching removals from place to place, and the beginning or completing of actions on sixth-day.

Care of Beasts IN the care of animals the main point of distinction was between works of necessity and works of mercy, although there were many distinctions in which these elements were not the most important. The reader will be interested in the statements which follow, as they will recall the fact that Christ answered those who accused him of Sabbath-breaking by referring to the practice of the Jews concerning animals. A male camel might be led forth on the Sabbath, by a head stall, but a female camel must be led with a nose-ring. A donkey must be led with a bridle, but a horse might be led with a halter. A donkey might be led out upon the Sabbath bearing a pack saddle when the saddle was bound on before Sabbath began, but not otherwise. Animals might not be led out bearing any load which had been put on after the Sabbath commenced. Camels might be tied together and several taken out by leading one. An animal might not be led out wearing a bell, although the bell were muffled, nor carrying a burden in the form of a strap fastened to its legs. Even hens were not permitted to go out upon the Sabbath with bits of string tied to their legs. A cow might not be led out upon the Sabbath if a strap rested as a burden between her horns. These various restrictions are enough under this head.

Cooking on the Sabbath IF an oven were heated with stubble or brush wood, food might be placed in it for cooking, before the Sabbath. But if the oven were heated with oil, dregs, or weeds, food must not be placed in it, until the coals were taken out and ashes put in their place. Several distinctions were made between an oven for baking and an oven for cooking. Such distinctions increased the complications, without introducing any new idea. Rules concerning the cooking of various articles differed one from another. For example, an egg must not be placed by the side of a boiler, lest it be cooked by boiling; and it was forbidden to hide an egg in hot sand or in the dust of the road, lest it be baked on the Sabbath. Cold water might not be put into a boiler which had been removed from the fire when the Sabbath commenced, for the sake of warming the water by the heat still remaining. It was forbidden to place anything under a lamp to catch oil that might drip therefrom on the Sabbath. If it were thus placed before the Sabbath commenced, it might remain, but no use could be made of the oil on the Sabbath. A lamp which had never been used might be moved from one place to another on the Sabbath, but not a lamp which had been used. A lamp which had been lighted to welcome the Sabbath at its beginning, might not be moved under any circumstances. Various devices were sought out to meet many of the

requirements in household affairs. Strict rules were given concerning the covering of kettles and other vessels for retaining heat after they were removed from the fire when the Sabbath began. It was forbidden to cover such vessels with oil dregs, or salt, or grape skins, or woolen cloth, or wet herbs. They might be covered with articles of clothing, with the wings of a dove, with fine tow from flax, although some forbade fine tow but permitted that which was coarse. Such vessels might also be covered with hides of animals; then the vessels could be removed. They might be covered with fleeces of wool, but could not be removed when thus covered. If the reader thinks it burdensome to follow this outline of the restrictions which obtained in household affairs, he will appreciate all the more how very burdensome the existence of such requirements must have been in the average Jewish household affairs at that time. Within the last few days, the writer has learned of similar customs now practised among devout Russian Jews in the city of Plainfield, N. J. Some warm bed clothing was sent from the writer's home a few days ago, to a family of Russian Jews whose household effects had been destroyed by fire. Although the bedding was much needed for the comfort of little children, we learned that the mother would not use it, and that she wept over the fact that her children must suffer because they could not have bedding made from "live feathers." The family was accustomed to sleep upon beds made from such feathers, and to cover themselves with the same kind of bedding. We learned also that the father of the household, who is a junkman, forbade a Gentile neighbor to take a bit of old iron from his wagon which stood in the yard on the Sabbath. On the other hand, it is said that this Jewish family is reckoned by their Roman Catholic neighbors as among the highest and best in matters of honesty and in deeds of charity.

Lighting Lamps on the Sabbath SINCE lighting lamps was necessary, in certain ceremonies connected with the Sabbath, rules concerning Sabbath observance gave special attention to that matter. It was declared that lamps might not be lighted with cedar moss, with undressed flax, with floss silk, with the wick of willow, or the wick of nettles, with weeds from the surface of the water, with pitch, with wax, with castor oil, nor with defiled oil from a "heave offering," nor with any fat from animals. Many of these rules also applied to the lighting of lamps on holidays, as well as upon the Sabbath. Nothing grown from wood, except flax, could be used for lighting lamps on the Sabbath. Various devices were invented for supplying oil to lamps, among which it was forbidden to perforate an egg shell and fill it with oil, so that the oil would drop into the lamp. On the other hand, if some receptacle had been joined to the lamp by the potter, it was considered as one vessel and oil for feeding the lamp might be put into that portion of it. One might extinguish a lamp on Sabbath if he feared robbers, or evil spirits, or that a sick person might sleep, but if he intended to spare the lamp, to save the oil or the wick, he was guilty of Sabbath-breaking.

Child Labor THERE is a growing interest in the question of child-labor in shops and factories. This is well. The influence of a few of the earlier years of childhood does much to determine the character of citizens, and therefore

the future history of the nation. Children who are in any way defrauded of those rights and privileges which make for higher manhood and womanhood, and therefore for the higher type of citizenship and home-making, are not only injured as to personal character, but the higher interests of the home and the nation are correspondingly weakened, or destroyed. The National Child-Labor Committee—125 East Twenty-second street, New York—is giving the question of legislation in the District of Columbia special attention. It is well to note that without an amendment to the Constitution of the United States, Congress has no power to enact legislation for the States prohibiting child labor or dealing with the problems of illiteracy, illegitimacy, juvenile crime, children's courts and allied problems. These questions have their roots in the one great problem of how the State shall exercise its legal guardianship of the child and how far organized society proposes to protect itself by providing for a normal, healthy race and its future citizenship. Congress can legislate on these subjects for the District of Columbia and the Territories of the United States. Congress should go farther than merely passing legislation for the District of Columbia. There is a great lack of adequate information upon which State action can be based. Statistics are available in the census and in reports from some of the departments of the Federal government, but these are not co-ordinated. Neither are the inquiries relating to children made by the census and other bureaus formulated by experts on children's problems. There should be a children's bureau of the Federal government dealing exclusively with the problems of childhood. Such a body of experts working under the direction of the best trained specialist in the country could bring together valuable information. Through the agency of traveling experts the bureau would report upon exceptional conditions with respect to high or low birth rate, high or low infant mortality, the conditions of juvenile crime, the most successful methods of dealing with problems presented in children's courts, the reasons for child labor in particular industries, the operation of successful child labor laws, the methods of meeting the problem of juvenile dependency, and many other allied questions. It is to be commended that the National Child-Labor Committee is moving for such a bureau.

Trained Nurses AN advertisement of the Battle Creek Training School for Nurses appears on another page. The writer has had occasion to know something of that school, and it is a pleasure to commend it to the consideration of any who may desire training in that direction. Trained nurses are now recognized as indispensable factors in medical practice. It is also recognized that, while many people who have had no advantages of the training school do excellent work as nurses, highest efficiency can be attained only through careful and long-continued preparation. Above all these considerations, the social, moral and religious elements which are demanded in a first class nurse, give to that profession great opportunity for immediate and direct service along higher lines of influence. No other field of employment offers a greater number of opportunities for men and women of high moral and religious character, than does the field occupied by trained nurses. These considerations are more important, in considering one's life work, than are the financial considerations which enter into the case. In

view of these higher considerations and of the well-known efficiency of the Sanitarium at Battle Creek, we advise any one who is considering the work of a trained nurse to note the advertisement to which we have referred.

EDITORIAL NEWS NOTES.

On March 15, advices from London indicated still greater possibility of "an immediate rupture on the Moroccan reforms." It has been evident for several weeks that the points of difference between France and Germany were extreme, and that the disagreement is likely to become acute at any time. It is to be hoped—and we think there is ground for such hope—that the larger interests of Europe will prevent war between France and Germany, although, if left to themselves, that result would be likely to come.

On March 14 news was received at Boston that the steamer British King, of the Phoenix Line, had foundered in a storm on Sunday, March 11, about one hundred and fifty miles south of Sable Island. Thirteen men were rescued from the sinking vessel by the steamer Bostonian, and eleven by the German steamer Mannheim. Twenty-seven of the crew perished with the vessel. Great suffering and many acts of heroism attended the rescue of those who were saved. The British King sailed from New York March 7, bound for Antwerp, with a miscellaneous cargo, and one hundred and fifty head of cattle.

An immense railroad deal, known as the "Merger," by which all the street car lines of New York City were gathered together under one management, was consummated a few weeks since. It is reported that the railroad commissioners of the State of New York will investigate that transaction, since it is openly charged that the combination violates the laws of the State. The Merger belongs to the group of great combinations which are being brought under investigation in various sections of the country, and by the national government.

Affairs at the national capital continue to absorb public attention. The Senate seems ready not only to antagonize President Roosevelt in many things, but to antagonize the House of Representatives still more. Three important bills form the storm-center of this antagonism. These are the Railroad Rate Bill, the Statehood Bill and the Philippine Tariff Bill. All these measures have been supported by the House of Representatives with unusual strength and unanimity. It now seems probable that the Senate will continue to oppose each of these measures, or to secure such modifications as will be antagonistic to the opinion of the House of Representatives and to the Administration. It is too early to pass final judgment upon the merits of the case, in all particulars. It is evident, however, that the Senate is influenced by certain commercial and political interests, much more than the House of Representatives is, and that the Senate disregards popular opinion, almost recklessly. One commendable feature of the situation is that party lines have disappeared in the lower House of Congress, to an unusual extent. We think that the situation will work for good, since this strong opposition will bring out both the favorable and the unfavorable features of the bills. This is desirable, because the bills are far-reaching in their scope and are of national interest. If acrimonious debate and personal interests can be kept out, the broader investigation that will be secured, will be valuable, and final

results will be more nearly just because of such investigation.

The general situation in Russia, so far as national reforms are concerned, is yet seriously complicated and the dominant tendencies change considerably, from week to week. Taken as a whole, we think that the Czar and Premier Witte have shown great fixedness of purpose in their efforts to secure reform. While the Czar can never be ranked with strong and independent men, he seems to have gained in strength of character and permanency of purpose, as a result of the stormy period of the last three or four years. The indications, during the week just closing, are that the old autocratic element may resort to most unjustifiable means to defeat the purposes of the Czar and Premier Witte. The opponents of Russian freedom seem to realize that if the promised establishment of a Parliament is carried out, and a more liberal government is formed, that they will be like Othello, with his occupation gone. They are, therefore, desperate and reckless in their efforts to retain the balance of power in favor of the old system. This conflict is not unexpected. It is a part of the great problem which Russia has to face. The situation is acute, and while there may be now and then a temporary lull in the storm, the struggle between autocracy and liberty can not cease. In some way, or in many ways, it will go forward and the people of Russia will gradually secure those rights which have been denied them one familiar with the inside of the liquor traffic territory, and so many types of people, such problems as are now at the front in that empire could not be avoided.

The gratifying fact is announced that the annual war on mosquitoes has already opened in the State of New Jersey. The Legislature now in session is asked to appropriate \$70,000 per annum, for five years, for the purpose of exterminating mosquitoes. The work is to cover about 35,000 acres of salt marsh land, and there is little doubt that the appropriation will be made. The commissioners having this matter in charge are scientific and competent men, and the work which has been begun in former years will be pushed. Observations already made indicate that the migratory mosquitoes are bred in salt marshes, and that these have been known to travel forty miles inland. In this way, it is possible for them to cover an area of two million acres. Eighty per cent. of the people of the State reside within that area. The solution of the problem is found in ditching the marshes and destroying all pools of stagnant water along the sea coast. The mosquito question is no longer a fanciful fad. The relation of mosquitoes to health, as well as comfort, and the scientific facts which bear upon the question of exterminating the pest, are now well understood. What New Jersey is doing sets an excellent example for other States.

A decision of the Supreme Court of the United States in connection with suits against the Tobacco Trust and the Paper Trust, announced a few days since, is certain to affect the question of trusts, monopolies and combinations, as no other legal action has yet done. The crucial point involved is that of publicity. The Court decides that corporations, like the trusts named—and the decisions would apply to the Beef Trust, Oil Trust, various Railroad Trusts and all similar combinations—can not refuse to furnish books and records and to give full testimony when required by a competent court. If the light

can be turned on in this way, a large share of the actual evils connected with trusts will be overcome. Individuals are relieved from testifying in similar cases, when the testimony of the witness tends to incriminate himself. The gist of the decisions named here is to the effect that, though individuals may claim immunity from testifying in matters which will incriminate them, there is no such immunity provided by the Constitution for corporations. Moreover, corporations are creatures of the State, drawing their powers from public authority and operating through the grant of power by the State. The theory on which these powers are granted is that corporations must serve the public, and not act as law-breakers and oppressors in defiance of public rights. The State must therefore have the right of supervision, and may make inquiry to see if corporations are acting lawfully and justly. Naturally, the only source of accurate information rests with the corporations themselves.

The Metropolitan Opera House, New York, lately presented "Verdi's Requiem Mass" in a Sunday concert. The manager was arrested under the Sunday law. The Court of Special Session handed down a decision in the case, March 13. The substance of the decision is that such a concert, given on Sunday evening, does not interrupt the repose nor the religious liberty of the community and that it can not be included among those performances which are forbidden on the first day of the week, by the Penal Code, or by the charter of the city of New York. Incidentally the decision indicates that the things forbidden are "tragedy, comedy, opera, ballet, farce, negro minstrelsy, negro or other dancing, boxing with or without gloves, sparring contests, trials of strength, or any part or parts therein, or a circus, equestrian or dramatic performance, exercise of jugglers or acrobats, club performance, or rope dancers." "Sacred concerts" form a prominent feature in the evasions under Sunday laws. "Sunday concerts," so called, will receive new impetus in New York, under this decision.

The struggle over the temperance question in the Legislature of New Jersey is not yet ended. The Local Option Bill which has attracted much attention, is dead, and the battle now centers around a High License Bill, which, because of the support given by the clergymen of the State, led by the Roman Catholics, is now known as "The Bishop's Bill." Beyond the ordinary features of High License, the most discussed feature of that bill is a requirement that all screens and other hindrances to view shall be removed, so that the business of saloons shall be as open to the view of the public as other forms of business are. The liquor dealers and the clergymen, through their counsel and through committees, have held repeated consultations during the week. Each party seems anxious to come to some agreement by which the High License Bill will be enacted into law in some form. Although the liquor traffic would prefer Low License, liquor dealers support the High License proposition as being the best form of protection for them, and because it continues the monopoly which license always creates. Any so long. In a nation so great, including so much knows that the breweries, through the saloons, form one of the most gigantic and vicious "Trusts" with which the country is confronted.

Concerning the temperance question in New York State, it has been announced during the week that a leading Roman Catholic, Father M.

J. Lavéle, of New York City, has come out "for regulated Sunday opening of saloons." His announcement is made in support of the "Local Option Bill" now before the Legislature of New York, which bill was introduced by Senator Tully, and is advocated by the Anti-Saloon League.

The Greene-Gaynor case, which began with the indictment of two men in 1889, and which has been in progress in Savannah, Ga., for the last ten or twelve weeks, seems to be nearing its end. It is estimated that the case has already cost half a million dollars. Green and Gaynor being indicted, fled to Canada. The battle for their extradition went on for four years. The case was taken to the highest courts of Canada and Great Britain. After a long time, the Extradition Treaty was made operative and the men were returned to Georgia, where the final trial is now in progress.

The city of Chicago has won a victory by a decision in the United States Supreme Court, which was handed down on March 12. It gives the city almost complete control of the "local traction situation." The decision is important, not only in its bearing upon the situation in Chicago, but in its bearing upon the larger questions of the municipal ownership of public utilities. Because of this our readers will be interested in the situation.

One of the most terrible coal mine disasters on record has occurred in France during the past week. It was the result of an explosion, followed by fire, in a large coal mine in the Department of Pas de Calais. The mine is made up of many tunnels and subterranean chambers. It has six outlets. The coal is easily combustible and a large amount of gas is developed in connection with the mining. About 2,000 men were at work in the mine. Present reports indicate that over twelve hundred of these lost their lives. The scenes connected with the catastrophe were more than horrible.

The Torrey meetings in Philadelphia have gone forward during the week without any special change as to character and attendance, so far as we can learn, from the daily newspapers. The attendance is good, the preaching vigorous, and many good results appear. On Friday evening, March 9, Dr. Torrey's theme was "God's Obstacles on the Road to Hell." The papers report that about the middle of his sermon he "poured a Jeremiad against the sins of Philadelphia." The central feature of his charge was the selfishness of the people of Philadelphia, and their indifference concerning the wickedness and the interests of the fallen ones of that city.

A fierce fight took place March 6-8 between the United States troops and the insurgent Moros at Mount Dajo, on the Island of Jolo, in the Philippines. The insurgent natives occupied the crater of an extinct volcano, which had been fortified. This cone was over 2,000 feet in height, the last four hundred feet of the mountain standing at an angle of sixty degrees. The report says that six hundred natives were killed and that the United States lost fifteen enlisted men by death, and thirty or forty men were wounded.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, March 11, 1906, at 2.15 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M.

Stillman, F. J. Hubbard, J. D. Spicer, Asa F. Randolph, H. H. Baker, H. N. Jordan, E. F. Loofboro, C. L. Ford, M. L. Clawson, Esle F. Randolph, W. C. Hubbard, J. R. Dunham, G. B. Shaw, A. L. Titsworth and Business Manager N. O. Moore, Jr.

Visitors: Rev. Walter L. Greene, Mrs. Walter L. Greene, Miss Mildred Green, Miss Mary St. John, Jesse G. Burdick.

Prayer was offered by Rev. Walter L. Greene. Minutes of last meeting were read.

The Supervisory Committee reported matters progressing favorably at the Publishing House, and all bills ordered paid.

The Committee on Denominational files reported the advisability of binding files of THE SABBATH RECORDER and Year Book now on hand, and on motion the committee was authorized to have the same bound and distributed.

The Treasurer presented statement of receipts and disbursements since the last meeting.

Correspondence was received from Dr. George W. Post and Dr. A. S. Maxson, and a letter was read written by President Babcock to Dr. Maxson relating to our relation to the Board of Systematic Benevolence.

Correspondence from the "20th Century Pastor," "Gospel News Co.," and the "Ram's Horn" related to our advertising in those publications.

Correspondence was also received from Joseph Booth, Deacon Thomas Lowe and J. A. Davidson.

Voted, That a tract entitled "Christ and the Sabbath" be prepared by Dr. A. H. Lewis and published at as early a date as possible.

Voted, That Secretary Lewis be requested to attend the Eastern, Southeastern, Central, Western and Northwestern Associations as representative of this society and in the interest of its work.

Voted, That the question of Dr. Lewis' visit to Canada be referred to the Advisory Committee, with power.

Voted, That we appropriate sufficient funds to print a limited number of the church statistics for the year 1904, in Year Book form, to be inserted in the bound volumes contemplated in a previous resolution, and for distribution to those who desire them.

Voted, That the adjustment or equitable division of the salary of Dr. Lewis as editor of THE SABBATH RECORDER and Corresponding Secretary be referred to the Advisory Committee to report at the next meeting.

Rev. Walter L. Greene, Field Secretary of the Sabbath School Board, expressed his pleasure in being present at the meeting and spoke words of encouragement to the Board from the field. Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session March 4, 1906, at 10 o'clock A. M., at 220 Broadway, New York City, with the President, Rev. George B. Shaw, in the chair.

The following members were present: Rev. George B. Shaw, Rev. Eli F. Loofboro, Stephen Babcock, Frank L. Greene, Edward E. Whitford, John B. Cottrell, Esle F. Randolph, and Corliss F. Randolph.

Prayer was offered by Frank L. Greene. The minutes of the last regular meeting and a special meeting were read.

The Recording Secretary reported that notices

of the meeting had been sent to all the members of the Board.

The Committee on Finance reported that a circular letter had been sent out to all the pastors and Sabbath school Superintendents of the denomination, calling their attention to the work being accomplished by the Board, and urging financial assistance to sustain it.

The Treasurer presented a statement of receipts since the last published report, as follows:

Lincklaen, N. Y.	\$ 1.25
Nile, N. Y.	1.64
Independence, N. Y.	7.35
Milton Junction, Wis.	4.40
First Alfred, N. Y.	2.25
Berlin, N. Y.	1.85
S. C. Maxson, Utica, N. Y.	2.00
Walworth, Wis.	5.00
Richburg, N. Y.	1.00
Roanoke, W. Va.	7.00
Grand Marsh, Wis.	1.35
New York City	6.40
Independence, N. Y.	2.88
Second Alfred, N. Y.	10.00
Niantic, R. I.	2.00
Adams Center, N. Y.	2.18
DeRuyter, N. Y.	3.45
North Loup, Neb.	4.00
Cartwright, Wis.	1.08
First Westerly, R. I.	1.50
Syracuse, N. Y.	.50
Middle Island, W. Va.	.52
J. H. Coon, Utica, Wis.	5.00
G. H. Lyon, Mt. Jewett, Pa.	5.00
Total	\$79.60

Voted, That the Treasurer be authorized to borrow funds as may be necessary to meet the bills of the Board.

The report of the Field Secretary was presented and accepted, as follows:

"To the Sabbath School Board,
"DEAR BRETHREN:—Since the report to the Board at the February meeting, labor has been performed in the following churches and schools:

"Second Hopkinton, Pawcatuck, Waterford and Berlin. The work may be summarized as follows: Sermons, 28; addresses, 6; parlor conferences, 5; prayer and testimony meetings led, 20; visits and calls, 69; Home Departments organized, 2; letters written and communications sent out, 35; Sabbath School classes taught, 3; Decision Days planned, 1; institutes conducted, 1; miles traveled 403; expenses chargeable to the Board, \$10.06, an itemized account of which has been sent to the Treasurer.

"The way has opened up more than in any previous month for gospel and evangelistic services and this work has brought encouraging results. At the request of the pastor and people of the Second Hopkinton Church, your Field Secretary returned for ten days of evangelistic effort. These were deep, spiritual meetings, and were fruitful in decision for Christ and in spiritual awakening. Eight young people have been baptized by the pastor, Rev. L. F. Randolph, since the meetings closed, with perhaps one or two more to follow. In addition to the meetings given to the consideration of Sabbath School work, gospel meetings were held at Waterford, and are now in progress at Berlin.

"WALTER L. GREENE,
"Field Secretary."

BERLIN, N. Y., March 1, 1906.
Minutes read and approved.

Adjourned. CORLISS F. RANDOLPH,
Recording Secretary.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.

Missions.

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

"JESUS SAT OVER AGAINST THE TREASURY."

He saw a long procession of people filing by. "All they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12: 44.) Christ watches the church treasury the same to-day; He sees the procession of Sabbath-keepers who give voluntarily, those who wait to be solicited, those who give grudgingly and those who do not contribute at all. All religious people, in Christ's time, expected to give at least one-tenth of their income. Very few now give to such an extent as this, and yet we account ourselves better than they. Christ did not even compliment them for giving, and yet he says, "All they did cast in."

Our disloyalty of which I wrote last week is demonstrated in the matter of supporting the work of Christ. We have not been trained up from childhood to benevolence. As a people we have not been taught to give. This condition throws the burden on a few. It not only demands of them a great amount of unnecessary labor, but puts them in the position of begging from the people what already belongs to God. If we do not care or realize that we are "robbing God" we ought to know that we are depriving ourselves of a blessing which would come with better methods. In some homes, if the wife is in need of pocket money for personal purposes she is compelled to beg it of her husband, as if it did not belong to her as much as to him; a bad state of things. Now until our church membership rises to Christ's standard of church finances a few people will be compelled persistently to implore the members for funds to run the church, and to conduct the work of our Boards. I heard a Sunday evangelist who was preaching one Sabbath morning in one of our churches make this thrust, that a people who "kept the law" should tithe as well. Why are a great share of our churches in debt? Because we do not care enough about the matter, to turn over a new leaf, strike a cash balance, keep it up month after month, and year after year. System is a great thing, but there is only one system which will run itself, and that is a quickened conscience, to give cheerfully and constantly. We shall never invent an envelope that will fill itself, nor a system that will run itself. We shall never relieve ourselves of individual work and responsibility of this matter, by wholesaling it, even if we do live in the twentieth century.

First, it is given to but few people to be successful canvassers for funds. Second, not many people will take the treasurership of the church and devote one or two hours a week immediately after the Sabbath is past to opening envelopes, making an entry of the several amounts for several purposes, in the book, opposite the names of the persons contributing. In the event of unmarked envelopes, or other mistakes, the treasurer should have them announced from the pulpit, at once. In addition we have found that a quarterly statement sent out to all contributors is a great help, a reminder to the careless. A monthly statement of all funds received or paid out, by the treasurer, read from the pulpit, keeps the people informed, and thus interested. This devotion of the church officers, and such information given to the people, carry the responsibility to the many and lightens the load of the few who are over-taxed. A hundred persons

contributing a dollar each to the church or the denomination, means far more than for one person to give a hundred dollars. Business corporations understand the force of such methods. Our strength is not so much in the amount of money obtained as in the number of lasting friends and contributors obtained for the cause. A successful solicitor takes the pledge card prepared by the "Board of Systematic Benevolence," and obtains an honest hearing and answer from each of the individual members. The tactful man, who is well informed on the condition of his own church, who lays it to heart, who contributes himself, who can keep sweet when one after another detain him, to tell of hard times, poor crops, if not this year, in some previous year, of what they owe, and of their losses. Where is the man who, when soliciting, after all this, is sufficiently posted in the work of the Boards, and has the courage to then ask for funds outside of his own church needs? If people are not asked for money, there are few who will do much. The church which does most for benevolence does most for itself and keeps most nearly out of debt.

THE TREASURER.

Who will make a good treasurer? The man who will give to this detail work the necessary time, patiently and devotedly. The treasurer may be a woman. I know of a church which has two assistant treasurers, young ladies, who take the envelopes each week, count the money, enter the amount opposite the names in one of the four columns of the book, according as the money is given, for the church, missionary, tract, or educational interests. Those footings balance with the cash received. The book is ruled both ways, the amount of the entry opposite the name in the horizontal column will be the amount the person has contributed for all purposes. There are treasurers' books at THE RECORDER office which have been prepared for this purpose. If you care enough about one to send to me or THE RECORDER office, one will be mailed to you. The postage would be only ten cents. Send postage if you wish to.

The pastor of a church can preach a missionary sermon and lay this plan before and on the people. He should do so, and most pastors do, I believe, but he can not make a success of this or any other plan unless supported by the church and its officers. The plan put before our people by the "Board of Systematic Benevolence" is, no doubt, the best ever used, but the work must be pushed judiciously and cautiously, and constantly. We shall not succeed in this matter short of the approbation of Christ. The one who gave her living was the subject of this text on church finances. The future of the Sabbath question will be left with our children, who are in training now.

CONSTANTINOPLE.

One of the most hopeful sights I saw while in the Orient was Roberts College, at Constantinople. It is built on the bank of the river, overlooking the city, a couple of miles above it. We were taken on a small steamer up to Roberts College and spent part of the day, where we saw as fine a looking company of young men as you often see. They were bright, courteous, perfect gentlemen. The greater share of them are Christians. There are now three hundred and forty-two students in training. Some of them are Turks. The Sultan has required two of them to abandon the school. He knows that such a school in the end means the downfall to Turk-

ish institutions. They have a fine gymnasium and a physical director. The Armenians, Bulgarians and Greeks each maintain a Christian Association. The college was represented by the Professor Eliow at the world's Y. M. C. A. Conference held in Paris this year; and also at the Christian Federation of Students in Holland. The college has just received \$200,000 gifts for endowment.

MORE LIGHT ON THE OPIUM QUESTION IN CHINA.

One of our religious journals says that Great Britain is responsible for this curse in China. Mr. John Morley has been appointed new Secretary for India, and Mr. J. E. Ellis, Under-Secretary. Both of them are strong anti-opium men. The latter is a brother-in-law to Mr. Joshua Rountree, author of "Imperial Drug Trade." If those men secure the co-operation of the House of Commons the opium trade is doomed. The movement against opium is growing in China. The Chinese Minister at Washington approves that movement. The missionaries are contesting against the commercial world, in this great reform.

ON THE FIELD.

Rev. L. D. Seager labored with two churches in Potter County, Pa., during the greater part of the month of February—First Hebron and Hebron Center. They are among the smaller churches and are supplied with preaching by students from Alfred. Brother Wilbur Davis is supplying them this year with a good degree of satisfaction. While the revival efforts did not reach as many as we desired, one or more are ready for baptism. Some have been reclaimed and much good done the church membership. Brother Seager has now gone to work in New Jersey—commencing with the Marlboro church, where Rev. S. R. Wheeler is pastor.

I have been permitted to spend a few days with Rev. O. D. Sherman, pastor of the church at Richburg, N. Y. Though it has been stormy and roads have been bad, yet the congregations have been good and the conference meetings have been of unusual interest, nearly every person in the house taking part in the meeting. About twelve years ago I held a series of meetings there when Brother M. G. Stillman was pastor. God has kept that little flock and to-day it is one of the most spiritual churches I know of in our denomination. They are very active in the meetings, and gather before and after services to shake hands and visit. "Behold how they love one another." I do not know as I have done them any good, but they have wonderfully refreshed and encouraged me. A union revival has been in progress between the First-day Baptist church and our people for the past few weeks, and Christians have taken a high stand on questions of both pleasure and business. The following resolutions were passed, printed, and circulated by the First-day Baptist church: "Resolved, That we take a decided stand against the sins of dancing, billiard and pool playing, theatre-going, Sunday excursions, and the using and selling of intoxicating liquors as a beverage." Not many churches are in a condition to agree on a resolution of this kind. Though it rained all day Sabbath day, a good congregation gathered. On Sunday morning I spoke to a full house, at the First-day Baptist church. Snow was falling and the roads were very rough, yet the meeting was of unusual interest. Some "amens" were sandwiched in during the sermon. At night both

churches joined in a service at our church. The house was filled, the after-meeting was one of deep interest; no time was lost; probably fifty people took part, all testifying to the joy of salvation. A great many of them were old, gray-headed men. The wisdom and good spirit shown by the pastors of the churches has opened the way for evangelists to be used of God in revolutionizing that town. I believe there are no people left in our society, of suitable age, who do not belong to our church or will not unite when opportunity is given. God be praised! Again He has heard our prayer.

Before this letter goes to press the meeting of the semi-annual convention of the Western Association will be held with the church at Little Genesee, N. Y., lasting from Sixth-day noon to First-day night. There I shall meet many of our ministers and people and be able to learn much of the needs of this locality. There are eight of our churches within a few miles of Richburg. All except one has either a settled pastor, or students from Alfred, who supply them each Sabbath day.

HAARLEM, HOLLAND.

The following is a letter and report from Brother G. Velthuysen, Sr.
Mr. Secretary of the Seventh-day Baptist Missionary Society:

DEAR BROTHER: Now some good news from a far-off land. Hallelujah. Last Sabbath four children of our dear Brother and Sister Pieters were baptised. By a stream of blessings poured out from on high, unawares, we were rejoiced to the utmost. For some time I have surely perceived that the spirit of God did feel the force of truth in these young hearts; so much that four of them did find their Saviour at once; this we did not expect. Three sons, nineteen, seventeen and fourteen years of age, and a daughter of twelve, surrendered themselves to Christ. Deep earnestness and calmness characterized these conversions. Dear brother, remember that I baptized their father and mother many years ago, in their youth, and you may understand how it was that my heart almost broke for joy because of the benefits our heavenly Father has bestowed on us. Oh, how glorious a Sabbath it was, that last Sabbath of January, when a brother of thirty-six years, a carpenter by trade, and a sister of twenty years, both from the Island of Terschelling, were baptized in our chapel. The first has a family; the wife wept because of her husband's obedience to God, and she did something more which gave testimony to another sense than that of the fear of God. But her two children, son and daughter, are standing on their father's side. I expect it will not be delayed a long time before they ask for acceptance in the church. And who knows but the mother may also become a penitent sinner before her Saviour. The Lord answers prayer. The last Sabbath of 1905, a brother living at Arnham, thirty years of age, was baptized and accepted in the church. This brother is a lone Sabbath-keeper, in his town. We have lost two members, husband and wife, respectable people indeed, but because of their love for Adventism they could not find themselves happy in our circle. They entered our church after the general downfall of the Adventists in this country, from Sabbath and baptism. After some months of visiting us and attending our meetings, they asked for acceptance. We showed the difference of our doctrines from those of the Seventh-day Adventists; again and again they insisted on be-

ing accepted, assuring emphatically their agreement. Now it has become clear that they were angry because they could not make even one of us an Adventist, and therefore they went off. As I said, they are respectable people, but their respectability would be more perfect if they were a little more honest in religious things, and a little less politic. As for me I cannot conceive how people can have pleasure to play in that wise with the service of God.

During the last Quarter the Lord granted to me the ministration of all the services in the church. Daily correspondence was, as usual, pretty lively, and related to different objects, not only gospel and church government, but also temperance and social purity. I presided at several temperance meetings. My visits to non-residents were fewer than before, for more than one reason. But I pray the Lord may again open the way for this in our estimation truly good, nay, necessary work. Our Dutch monthly, *De Boodschapper*, was printed these last months in extraordinary great numbers. From November till now some four thousand copies more than usual. The usual number is two thousand a month. Two earnest and faithful brothers are spreading this paper by personal visits throughout the country, going in different towns and villages, from house to house, talking and spreading literature. Excuse my defective English language. Do not cease to pray for Holland. We, as all the people of God, stand in need of the prayers of all the brotherhood. As for us we ask in our prayer-meetings and in our closet, for God's blessing over them all.

Yours in our Saviour,
G. VELTHUYSEN, SR.

THE MOUND BUILDERS.

(Throughout Ohio are found the celebrated structures of that mystic race known as the Mound Builders of whom no authentic history is obtainable.)

They lived in the past that is misty and dim,
They loved and they built by the rivulet's brim,
They melted away like the snow in the sun
Where down to the oceans the swift rivers run;
The mounds that they reared are their tablets to-day,
But they, as a people, have vanished away,
And the river flows on with its music of old,
But the Mound Builder's story to-day is untold.

He went ere the Indian invaded the wild,
The forest's unknowable, mystical child,
The chieftains who came with the spear and the plume
Saw only the mounds 'mid the forest's deep gloom;
No graves of the race that forever was gone,
No tombs in the starlight and none in the dawn,
No echoes of voices that rang with delight,
No laughter of children that greeted the night.

His secret is kept by the years that have fled
Where once by his altars he mourned for his dead,
And thousands have come from the oversea lands
To marvel and gaze at the work of his hands;
The sky is as blue as in days long ago
Where deep in the forest he bended his bow,
And the wild roses bloom where the Mound-Builder
mailed
Went forth to the lover who haunted the glade.

The centuries come and the centuries go,
The Mound Builder sleeps 'neath the rain and the snow,
The book of his life not a mortal has scanned,
And nothing is left but the skill of his hand;
He came and he vanished, his hopes and his fears
Are hidden forever in the heart of the years,
And the rivulet glints where he fretted his day
And left to the ages a mystery gray.

—Thomas C. Harbaugh, in the *Four-Track News*.

Resolve to perform what you ought; perform without fail what you resolve.

Conscience is the clearness of eternal light and the mirror of the majesty of God.

Woman's Work.

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

ONE WITH THE INFINITE.

FLORENCE A. JONES.

Just calmly to rest,
Knowing the arm of the Infinite holds us,
Knowing that love omnipotent folds us,
Dear heart, this is best.

Just simply to trust,
Knowing Infinite love will forever avail us,
Knowing the Infinite never can fail us,
Love gives, for love must.

To know and be still!
Still with the peace that is past understanding,
Knowing that all things but wait our demanding,
"Whatsoever ye will!"

—Suggestion.

Miss Ruth Maxson's health has improved slightly during the week and her mother, the editor of this page, has been able to give it a little attention. But the demands upon her are yet great, and we are sure that the readers of this page will forgive its editor if the usual editorial matter is not furnished, for the present.

SUSAN B. ANTHONY.

This famous believer and worker in the cause of woman suffrage passed away at her home in Rochester, New York, March 13. Her death followed a brief illness from pneumonia. Miss Anthony's eighty-sixth birthday was celebrated at Baltimore a few weeks ago, when many well-known women met there to do her honor.

A more extended account of the life and work of this remarkable woman will appear later on this page of THE RECORDER.

SOCIETY AT DODGE CENTER.

We have a membership of thirty-nine in our society, three of them non-resident members. We meet once a month and are often supplied with work by some one of our number, which is a great help to us financially. We gain the most, however, from our suppers and entertainments.

On January 28 we held a ten-cent supper at Deacon Sanford's. This was a pleasant affair and as the house was three miles out in the country it gave the townspeople a chance to enjoy a sleigh ride. We cleared \$8.90.

On March 1 we gave a play in the I. O. O. F. Hall, which was considered very good, and from which we realized \$24.55.

Although our numbers are few and we seem sometimes almost discouraged because we do so little compared with what we would like to do, we are striving to live on the sunny side of life and do all we can for the cause of Christ.

We would like to hear from other societies, for we feel sure that it would be helpful to us to know what our sisters are doing.

ONE OF THE WORKERS.

WHITE HOUSE BRIDES.

White House weddings have not been so uncommon as some might suppose. The marriage of Miss Alice Roosevelt to Nicholas Longworth on February 17 was the twelfth which has taken place in that historic national edifice. The *New York Tribune* says of the other White House brides:

The first President who occupied the original structure was President Adams, in 1800, Washington never occupying it, but it was not until President Madison was in office, in 1811, that a wedding occurred in it—that of Mrs. Lucy

Payne Washington, the younger sister of Mrs. Madison, and the widow of George Steptoe Washington, a nephew of the first President. The marriage of Mrs. Washington to Justice Todd, of the Supreme Court, took place on March 11, 1811.

Just after President Madison had begun his second term another relative of Mrs. Madison, Miss Anna Todd, of Philadelphia, was married in the White House to John G. Jackson, a Representative in Congress from Virginia, whose grandnephew was "Stonewall" Jackson, of Civil War fame.

The present White House, rebuilt on the lines of the first edifice, which the British burned in 1814, was first occupied by President Monroe in 1818. His daughter, Miss Maria Hester Monroe, was married to Samuel Lawrence Gouverneur, of New York, Acting Secretary to the President, on March 9, 1820. John Quincy Adams's son was married in the White House to Miss Mary Hellen on February 10, 1828. During the eight years that Andrew Jackson was President three weddings took place in the White House, and in the administration of President Van Buren, his son, Major Abraham Van Buren, was married to Miss Angelica Singleton, of South Carolina. In 1842, Miss Elizabeth Tyler, third daughter of President Tyler, became the bride of William Waller. To quote the *Tribune* again:

It was not until 1874 that another President's daughter became a White House bride. On May 21 of that year Miss Nellie Grant was married to Algernon C. F. Sartoris while General Grant was serving his second term as President. In the administration of President Hayes, his niece, Miss Emily Platt, became the bride of General Russell Hastings on June 19, 1878.

The first and only President to be married in the White House was Grover Cleveland, whose wedding with Miss Frances Folsom took place on June 2, 1886. One other President took a bride while in office, John Tyler, but he was married in the home of Miss Julia Gardiner, in this city, in 1844, his first wife having died at the White House after his term as President had begun.

YOU WILL NEVER BE SORRY

For doing your level best.
For being courteous to all.
For hearing before judging.
For being kind to the poor.
For thinking before speaking.
For standing by your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For asking pardon when in error.
For being honest in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best meaning on the acts of others.—*Sunday-school Advocate.*

Disappointment, ailment or even weather depresses us, and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability. Do we not know how catching these are?

Young People's Work.

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

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

BY KURISAKI YASATARO.

Read before the Alfred C. E.

Missionary Work in Japan. Paper No. 2.

The work of the missionaries of foreign and native Christians has been carried on in the same manner as in the West. It may be divided into four kinds: Evangelistic, educational, "publicational" and philanthropic.

The direct evangelization was chiefly carried on by native ministers, who are trained by the foreign ministers. The foreign missionary goes on long tours through the country, preaching from town to town and from village to village, where no gospel was ever heard. A chapel is furnished in a house located in a central part of the town. The people curiously stand on the street to see what is going on within. After the service is over, an opportunity is given for personal conversation on religious topics. In many cases the native evangelist lives in the chapel and daily meets and talks with people about religion. The native pastor frequently preaches on the street. In short, local evangelistic work yields great returns.

The educational work of Christianity in Japan has developed at a great ratio; it is a tremendous surprise to foreigners; indeed it includes a system of education with kindergartens, grammar schools, high schools and universities. Dr. Miishima, a graduate of Amherst College, founded the Doshisha University after an American model; this school has produced many eminent public men; business men respected and loved by the whole people. Rev. Francis E. Clark says: "Many of these mission schools would rank well with our own high schools and seminaries at home, and the girls at Kobe College or the Doshisha would compare very favorably with the girls at Wellesley, Smith or Vassar." Thus, a standing of the school is already recognized by authorities in this country. Mrs. William C. Burdick, of this town (Alfred), has a daughter in the missionary school in Yokohama. It may be safely supposed that these girls and boys educated in the missionary schools in their early age have the Christian system of thinking which will dominate their whole life. The home of the missionary connected with the work is an important factor in educational work. The home of the American missionary is respected as a model; the personal influence of the home of American missionaries has destroyed, in a great degree, religious prejudice. In this respect, I think, the married man is better fitted for missionary work in Japan than is the single man. This is especially the case in a country town where the relations between the pastor and people are naturally warmer than they are in a large city. In many country towns we frequently notice a large bill which reads, "The Studying Hall of the Bible." This is a place where a leading man of the town instructs the boys in the simplest truths of the Bible. The boys may not understand at once, but they gradually come to the truth.

Christianity in Japan is also philanthropic. This is a reason why the missionary has secured the sincere respect of the whole people. Since the introduction of Buddhism in Japan in 552 A. D., in the reign of the Emerior Kenmei, there has been and is at present no philanthropic

work carried on by the Buddhist. Buddhism lacks the great principle of humanity or rather love for humanity. Japanese people have the Red Cross Society, which is well organized and which has done noble work for the Japanese and Russian soldiers during the recent war.

What has the missionary work done? Many noble works, not only in the direct religious results, but also in destroying international prejudice and in building up mutual good will and high regard, have been accomplished; they are beyond dispute and also beyond estimation. Miss Judson's night and industrial school for poor children; Miss Adams' slum work in notorious gambling districts, unmanageable by the police till Miss Adams' work had conspicuously transformed the place; Mr. Ishii's and Dr. Pettie's orphan-asylum; Miss Riddell's leper hospital at Kumamoto; the ex-convict's home of Mr. Hara in Tokio and of Mr. Muramatsu in Kobe, the latter for many years a leader of a gang of pickpockets; Mr. Tomeoka's Reform Home for Fallen Women—these are all noble works of great value by which the real meaning of the spirit and life of Christianity is being given concrete expression, and by which the international prejudice has been destroyed.

"ON BEING A DISCOURAGER."

J. R. MILLER, D. D.

* * * "The world is ever full of human lives whose eternal destiny seems to depend upon whether they meet cloud or sunshine, encouragement or discouragement, hope or despair, in the faces that look into theirs. Guides sometimes warn tourists among the Swiss mountains not to speak as they pass certain points. Even the reverberation of a whisper in the air may start a poised avalanche from its place on the crags. There are times in the story of many human lives when they are so delicately poised that it depends on how the first person they meet greets them whether they sink into the darkness of despair or lift up their head to find hope. We never know when passing mood of ours may decide a soul's destiny. We dare not then, even for a moment, or in one case, be a discourager of another soul." A.

PLAINFIELD, N. J.

PLAINFIELD CHRISTIAN ENDEAVOR WORK.

The Missionary Committee of the Plainfield Endeavor Society is now conducting a mission study class. The subject under consideration is that of Africa—its geography, its people, religions and something, in brief, as to the missionary movements in that country. The course is planned to take two months, one evening each week being devoted to its general study, while outside reading and study is included.

The Salem Student Committee has been engaged in soliciting funds to pay for the winter term's expenses of the student at Salem College in whom the society is at present much interested.

The music at the Sabbath afternoon prayer-meetings this winter has been made an especial feature through the efforts of the Music Committee.

In general our society is doing good work, and is keeping up the enthusiasm, to a large measure, with which the year was commenced. The Sabbath afternoon meetings have been unusually interesting and helpful this year, although the attendance is not large.

M. A. R.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

FORTY-NINTH 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. Against what sins did Micah preach?
2. What glory and victory is promised to the church?
3. What is said by Micah of the birth of Christ?

The Prophets (continued).

V. Micah.

Judgment against Samaria and Judah, and especially against the ruling classes of Jerusalem.

First-day. Micah 1: 1-16.

Second-day. Micah 2: 1-13.

Third-day. Micah 3: 1-12.

Visions of a triumphant future.

Fourth-day. Micah 4: 1-13.

Fifth-day. Micah 5: 1-15.

Sixth-day. An ungrateful, unrighteous, and degenerate people. Micah 6: 1-16.

Sabbath. An ungrateful, unrighteous, and degenerate people (continued). Micah 7: 1-6.

Penitent and pardoned Israel the heritage of Jehovah. Micah 7: 7-20.

A SEVENTH-DAY BAPTIST BENEFAC-TOR.

CHARLES H. GREENE.

Amongst the pioneer preachers of the Seventh-day Baptists in America, none deserves greater honor than that stout old confessor, Thomas Rutter.

Family records say that Thomas Rutter came to America, probably from Shropshire, England, in the ship *Amity*, which arrived in this country in 1682. One of two things is certain, Thomas Rutter was of German parentage, or else he was a college educated man. His autograph, which can be found in the archives of Bucks, Philadelphia and Chester Counties, Pennsylvania, shows him to have been more than ordinarily educated for those rude pioneer days; this is borne out by the fact that he spoke the German language fluently and was an expert geologist.

On Holmes' map, printed in William Penn's time, Thomas Rutter is put down as owning a tract of land bordering on Germantown. This place was called Bristol Township, now Abington. The family name is now written as "Ritter." When he came to America he was about twenty-two years of age and unmarried. At that time he was a Quaker. Shortly after his arrival he became a member of the Philadelphia Quaker Meeting. The 5th day of 8th mo., 1685, he was given "a certificate to Friends of the Falls meeting, concerning his clearness with relation to marriage." This was in that part of Pennsylvania now known as Bucks county, not very far from the present town of Southampton. The "Falls Meeting" has the following under the date of "8th day of 8th month, 1685." "Thomas Rutter and Rebecca Staples have this day, being the second time, proposed their intention of taking each other in marriage and it appears by certificate and enquiry that the said Thomas Rutter is clear from all other persons, on that account

this meeting doth leave ym at liberty to proceed according to truth's order." Thomas Rutter and Rebecca Staples were married at Pennsbury, Bucks County, Pennsylvania, "10th of the 11th month, 1685." They were married at William Penn's Manor House, and received from him a grant of two hundred acres of land as compensation for "smith's services."

In 1691 George Keith, a leading "Public Friend" and schoolmaster of Philadelphia, made a very great disturbance in the Philadelphia Meeting over doctrinal points, and led many away from the Quaker fold, much to the grief of the Friends. One of the first to champion Keith's cause was Thomas Rutter. Keith set up a rival meeting at Burlington, New Jersey, and furiously attacked the Quakers, by tongue and pen, whenever he got a chance. The Philadelphia Meeting could not calmly stand in silent meekness forever under his attacks, and it finally replied with considerable warmth. Doubtless they used every means available to silence that persistent Scotchman, even writing a "Paper of Condemnation," signed by twenty-eight leading members; which was sent broadcast throughout "Pennsylvania and East and West Jersey." To this the "Christian Quakers," as they called themselves, issued a reply defending their action and proposing a basis of reconciliation. This was issued from the "Yearly Meeting at Burlington, the fourth, fifth, sixth and seventh days of the eighth month, Anno 1692." This document was signed by Thomas Rutter and sixty-five others. The letter is couched in the most dignified and courteous terms, every line of it breathing the most Christian spirit of forbearance and loving kindness. The wound, however, was too deep to be healed, and their olive branch was rejected.

George Keith very soon left his newly-gathered flock and returned to Europe, where he eventually became a rector in the Church of England. After he left, his followers began to scatter; a remnant, however, stood firm and from this remnant arose the Upper Providence Seventh-day Baptist (Quaker Baptist) church in 1697. This church resulted from a revival under the preaching of Abel Noble, assisted by Thomas Martin and Thomas Rutter. From that time until his death, there was none so active in the Sabbath cause in the Delaware Valley as Thomas Rutter.

Thomas Rutter was baptized at Philadelphia by a German "Pietist," Henry Barnard Koster. In 1698, a Sabbatarian church was organized in Philadelphia, of which Thomas Rutter became pastor. When he was ordained, we do not know, but as Thomas Rutter was one of the chief complainants against William Davis, 1712-1727, and as one of the chief counts against Elder Davis was that he was not properly ordained, we may conclude that Elder Rutter, himself, had received orthodox ordination. He preached extensively in Bucks county, and organized a Keithian Sabbatarian church at Southampton in that county, in 1697. He also went among the Germans of Lancaster County, where he was the means of bringing Conrad Beissel and others to a knowledge of the Sabbath and thus founded the German Seventh-day Baptist church.

Rutter was a man of sound judgment and excellent doctrine. Whenever trouble arose in the Sabbatarian churches of Eastern Pennsylvania, there was none so much sought after for a peacemaker as Thomas Rutter. About 1717 he removed from Bristol Township to near Pottstown, about forty miles from Philadelphia. He took an active interest in politics; and served

with honor in the Provincial Assembly in 1713, 1714, 1727 and 1728. After his removal to the vicinity of Pottstown, Thomas Rutter became pastor of the Pennepeck Sabbatarian church and so remained as long as he lived.

Thomas Rutter's new home was up the valley of the Schuylkill, on the very frontier of civilization, where his neighbors were mostly wild beast and Indians. Here he established a forge and began to manufacture iron. He was then over fifty years old and the only man in Pennsylvania who was willing and competent to carry on the smelting business. At the urgent request of William Penn, Thomas Rutter had begun to prospect for iron in Pennsylvania at an early day. At last he found it up the Schuylkill in the "Manatawny region," about forty miles from the city where "the best of Sweedes' iron doth not exceed it." American iron was sent to England in 1717 and so much jealousy was excited by it in the mother country that in 1719 a bill was introduced into Parliament to prevent the erection of rolling and slitting mills here; that bill was rejected, but in 1750 such a bill was actually passed, but it allowed the exportation of "pig iron" to England, free of duty. Samuel Savage had married Thomas Rutter's eldest daughter, and accompanied him to the new mines. The erection of a furnace then cost about \$2,500, while the pay roll and rolling stock amounted to no small sum, each year. So we see that even in 1717 Thomas Rutter must have been a man of considerable property.

Shortly after his marriage, Thomas Rutter bought two hundred acres of land of Robert Longshore, "above the German town" and continued to add acre to acre, evidently to good profit. In 1702 he seems to have founded a company to deal in real estate. This so wrought upon the susceptibilities of some neighbors that "William Hamer caveats" to allowing them to secure any more. He did not succeed. The year after Rutter started his Pottstown forge, he bought five hundred more acres of land: "ordinary land an only fit to supply his forge with Wood for Cole."

The new settlers on the Indian frontier lived on the most friendly terms with the natives. In 1728, when the Delawares were goaded into rebellion against the whites, the Indians were quickly overpowered and the Indian king, with others, was brought to trial at Philadelphia. The king was terrified at his condition and was not content until Thomas Rutter came down to the city to "protect" him. Thomas Rutter, then an elderly man of about sixty-eight years, came before the Council and Governor and eloquently plead for justice for the Indians. In the excited and exasperated condition of the whites this action required a high degree of courage. He gained his point, however, and the condition of the Indians was much ameliorated.

From the "Pennsylvania Gazette of March 5 to 13, 1729-30 (New Stiles, 1730)," we learn that "On Sunday night last (March 13) died here Thomas Rutter, Sen., of a short illness. He was the first that erected an iron work in Pennsylvania." Thus passed from his life of usefulness Rev. Thomas Rutter; preacher, patriot, and sage, a man who, starting the iron industry in America, builded better than he knew and laid the foundation on which was reared much of our nation's greatness.

HOT SPRINGS, ARK., DEC. 29, 1905.

Christ's love takes us as it finds us, but it does not leave us so.

Children's Page.

GRANDMA LAND.

There's a wonderful country far away,
And its name is Grandma Land;
'Tis a beautiful, glorious, witching place,
With grandmas on every hand.
— Everywhere you may look or go,
Everywhere that the breezes blow,
Just grandmamas! Just grandmamas!

In this wonderful country far away,
Where grandmamas abide,
In this beautiful, witching Grandma Land,
The good things wait on every side—
Jam and jelly-cake heaped in piles,
Tarts and candy 'round for miles;
Just good thing here! Just good things here!

In this wonderful country far, afar,
Where blow the candy breezes,
In this beautiful, glorious pudding land,
Each child does just as he pleases.
All through the night, all through the day,
Every single child has his own way,
Each his own way! Just as he pleases!

In this wonderful country far away—
In this gorgeous grandma clime—
When tired children can eat no more,
There are stories of "Once on a Time."
Stories are told and songs are sung
Of when the grandmamas were young—
"Once on a time!" "Well, let me see!"

To this wonderful country far, afar,
Where only Good Things stay,
To this beautiful, glorious Grandma Land,
Good children only find the way.
But when they sleep and when they dream,
Away they float on the gliding stream
To Grandma Land! To Grandma Land!
—*Christian Standard.*

A JUNIOR CHESTERFIELD.

Little Norman is four years old, and is very fond of his grandmother, a woman of rare sweetness and beauty of character, which is reflected in her noble face. One day these two were calling on a friend who said to the little fellow, "Norman, why are you so fond of grandma?" Norman quickly went to his grandmother and lifting her veil, pointed a chubby finger at her face, proudly said, "Just look at her."

THE HAPPINESS SOCIETY.

Have you ever heard of "The Happiness Society?" It was a new idea to Margaret May, when a friend asked her to join it.

"What should I have to do?" Margaret asked.
"Only this: to try every day of your life to give a little unexpected comfort or pleasure to somebody, just a special little taste of happiness that would not have come otherwise; to get something a little out of the common routine."

Margaret was quite ready to begin, so her name was entered on the list of "The Happiness Society."

The first day circumstances certainly favored the new member. An unhopd for rose to a dear lover of flowers, for whom roses were rarity; a nickel to make good a loss over which a poor child was grieving forlornly—why, it was double measure that day!

The next day she found a friend whom an inflamed eye had kept indoors, and who could not even beguile the weary hours away with a book.

In these days, Margaret began to think that little unexpected opportunities were all about her, and was all the more disappointed when the last day of the week came, to find that nothing at all seemed to want anything that she could do.

At school, as at home, Margaret looked in vain for some one on whom to bestow the little joy fragment which was that day's due. Nobody, so

it seemed, needed anything, at least not anything that she could give, and she began to wonder if "The Happiness Society" was not nonsense, after all.

She went, just at nightfall, into the family sitting-room, and there was no one there but her old grandmother. She had always taken her grandmother's happiness for granted. Surely grandma had everything that such an old lady could possibly want, and there was nothing to do for her.

Margaret looked at her as she sat by the fireplace. She had sat there, just so, night after night, ever since Margaret could remember. Why, she must be as old as the pyramids! Suddenly the thought flashed into the girl's mind that old people die, at last; and she wondered just how the house would seem when grandma sat by the fireplace no longer. How lonesome the room would look!

A sudden little ache pricked Margaret's heart. She knelt down by her grandmother's side, and kissed her with such a kiss as she had never given her before—a kiss of love.

"Ah, Margaret," she said, "you have made me feel young again. Your mother used to kiss me just like that when she was as young as you are now. You have made me happy, dear child."

And so Margaret knew that the opportunity had sprung up, just where she was not looking for it, beside the hearth of home.—*Louise Chandler Moulton.*

A SMOKING MINISTER. WHY HE STOPPED.

"A minister who smokes would better either quit smoking or quit preaching."

With this forcible declaratory statement, Mrs. Skinner, the wife of a neighboring clergyman, looked straight at her host, the Reverend Doctor Farnam, pastor of a good-sized church in a western town of some five thousand people.

The good doctor and his wife, Mrs. Skinner and her husband, sat around the tea table; and the conversation, having drifted to smoking clergymen, ended with the words just quoted.

Dr. Farnam smoked. He would never allow himself to use the weed in public; but, in his study, he often indulged in the so-called fragrant cigar, and was not averse to puff at a corn-cob pipe, though he drew a line at cigarettes, and the numerous substances which differ in name only from the genuine "coffin nail" article.

So he felt slightly annoyed at Mrs. Skinner's plain utterances, and might have shown a little unclerical warmth of feeling in the answer he was about to make, had he not remembered that she was his guest. Besides this, being a rural parson's wife, she, naturally, must be hopelessly narrow-minded and behind the times, whatever this may mean. He thought it right to be magnanimous and forgive her, together with many people who, like her, could not keep abreast of the times. And he made no reply to the bold words of the brave woman, who felt that she must say what she thought was right.

The next morning, after his guests' departure, Dr. Farnam sat in his study ready to plunge into homiletic preparations for the next Sunday. First, he began to puff away at a cigar, to get "in the proper sermonic mood," as he used to say, when the doorbell rang.

It had been his custom to receive all callers in the sitting-room, because the study always retained a strong tobacco flavor; and, as some of his people objected strenuously to the weed, he

did not wish to offend their prejudice by taking them to his den.

Going to the sitting-room, he found a rather unwelcome visitor in the person of Rufus Clyde, a well-to-do business man, who was considered the leader of the infidel or indifferent group of men that is found in every community. Mr. Clyde seldom went to church; his sharp wit and educational attainments—he was a university graduate—made him a hard man to deal with in religious matters.

Dr. Farnam was further annoyed when Mr. Clyde insisted on seeing him in the study, which was still filled with clouds of tell-tale smoke.

"Dr. Farnam," began Mr. Clyde, as soon as they were seated in the study, "I am a plain man, and I always tell people to their face what I think of them. I come to-day to see you about a painful matter, painful to me, at least."

The minister thought that perhaps the skeptic had been so affected by his preaching that he had come to talk on religious matters.

"Mr. Clyde," he replied, "I am glad to see you, and I trust I may be of some use to you. You may, at any rate, depend on my willingness to serve you."

"To come to the point," continued Mr. Clyde, "I came to protest against the deplorable influence you have on Louis, my only child."

Dr. Farnam was so taken back that he had nothing to say, and his visitor kept on talking.

"Louis is a bright lad, nearly sixteen years old. He and my wife, as you know, attend your church, and think a great deal of you, both as a man and a preacher. I don't doubt that their good opinion of you is well-merited, except in one particular. I caught Louis the other day smoking a cigarette. When I remonstrated with him in the kindest possible manner, he said, to justify himself, that you smoked. I replied that so far as I knew you never used cigarettes; then the boy got the best of me by stating that he was willing to forego the cigarette and use cigars and pipes only, as you do."

Dr. Farnam, who still remembered Mrs. Skinner's pointed words—in fact they had been troubling him a part of the night, and their unpleasant effect had been but partially dispelled by the power of the half-burnt cigar now lying in the ash-tray on the minister's desk—Dr. Farnam could find no words to utter.

"You know," went on Mr. Clyde, "that our School Board recently found an alarming condition of things existing in our public schools. It was ascertained that two-thirds of the High School boys are tobacco users. And, in the lower grades, even some eleven-year-old boys are so saturated with tobacco that their teachers could not stand near them for any length of time in the recitation-room. The Board has taken steps to stop the sale of tobacco to minors, and also the congregating of school boys together for smoking purposes. They used to meet in that old deserted building, two blocks from the High School, for what they called 'Smoke Socials.' I myself did use tobacco years ago, but when I saw the evil effects of it on boys and young men, I stopped it, partly on general principles and partly on account of Louis, who was but three years old then. Recent statistics show that there is an increasing number of boys in our High Schools, colleges and universities who use tobacco, and that among these are never found the best scholars. I come to you to plead with you that you may give up the habit for the sake of the boys and the young men in whose welfare you claim to be interested."

"Mr. Clyde," said Dr. Farnam at last, "I believe you exaggerate the matter. The Bible teaches temperance in its only true sense, that is, the moderate use of all things. When I was abroad I found that some of the most distinguished clergymen of the day are smokers. Of course I never use cigarettes, but I believe a good cigar once in a while, perhaps once or twice a day, is to be relished without any harm. In doing so I think I am actuated by a justly liberal spirit. If some people go too far in the matter I am not to blame for it any more than you are. There are people who will abuse anything, no matter how harmless."

Mr. Clyde was silent for a few moments. Then his face took a soberer aspect, as he stood up, facing the clergyman.

"Dr. Farnam," he said slowly and deliberately, "I care nothing for the Bible as a miracle-recording book. What you call its divine origin or inspiration leaves me indifferent. Still, I will say that the moral teachings of the Bible, as they affect human actions, are, on the whole, nearly perfect. It hardly behooves me to constitute myself your judge or critic. But there is one Bible teaching you seem to ignore, or better, forget just now."

Dr. Farnam, like most clergymen, was accustomed to having his own way in many things. He resented the imputation, but thought silence the best policy till Mr. Clyde had made his meaning clearer.

"In that book which you accept as the only rule of faith and practice," pursued the visitor, "Paul, one of the most famous co-authors of it, states that if wine, meat, or anything else, is to cause the weak brother to offend, the believer's duty is to abstain from such things. Allow me to read the passages to you."

Dr. Farnam was about to interrupt his visitor, who made a sign that he was not through speaking yet.

"Pardon me," he added, "if I remind you of the devil quoting Scripture. But your habit of smoking has made a bad impression among the people of the town, especially among outsiders, who, ungodly as they may be, say that a clergyman ought not to smoke. More than this, your Bible teaches that a thing, right in itself, must be given up by the consistent believer, if it is liable to harm the weaker brother. What shall I say of a habit that is, to say the least, doubtful, and is denounced by some of the best people everywhere regardless of creeds? In this case the weak brother is my boy, together with many other boys and young men who look up to you as a leader in the community. Can you not be as willing to help as our secular school board, to stamp out, or at least, mitigate, the evils of this tobacco habit for the sake of the weak brother?"

This last appeal wrought a wonderful change in Dr. Farnam's mind. He no longer sought to defend himself. This was a case in which ministerial dignity or standing, scholarship, and even the well-deserved title of D. D. were of little avail. He suddenly begged of Mr. Clyde that he might be excused for a few minutes; and going to his room, he closed the door after him, and knelt by the bedside.

He had family worship every morning; but he seldom thus sought in the seclusion of the closet the companionship of the Master.

He could not pray with his lips yet. All he could do was to lift up his heart to God in a mute appeal for wisdom and guidance.

Within a few moments he was in the study

again, his face bright with the clear vision of a new and well-defined duty.

"Mr. Clyde," he said, "I do not know how to thank you for your timely and manly words. I confess to you that I was wrong in giving way to that habit selfishly. I want you and your family to be in church next Sunday morning, when I shall preach from the text, 'Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.' And I shall state at the close of the sermon that my habit of smoking was wrong, selfish and in direct violation of the spirit of this and other Bible teachings. I shall ask any one who may have been offended by it to forgive me; for I will never touch tobacco as long as I live. I did it ignorantly, unmindful of that tremendous responsibility of a minister of the gospel with regard to the weak brother."—*The Advance.*

COMMONWEALTH v. WHITE.

HAMMOND, J. "The main question is whether the evidence would warrant a finding that the work in question was one of 'necessity' within the meaning of that word as used in the statute (St. 1904, c. 460, s. 2), which, with certain exceptions not here material, makes it a criminal offence to do on the Lord's day 'any manner of labor, business or work except works of necessity and charity.'

"In construing this statute it is to be borne in mind that so far as material to the question before us, it is simply the continuation of a law which from a very early time in the history of the colony has been constantly upon our statute books. It is one of a series of statutory provisions enacted to secure the proper observance of the Lord's day, as understood by our forefathers. Their idea of the Lord's day, the manner in which it should be spent, and the object of the system of statutes passed from time to time to secure its proper observance are set forth in the various preambles to those statutes. One of these is in the following language: 'Whereas it is the duty of all persons upon the Lord's day carefully to apply themselves publicly and privately to religion and piety, the profanation of the Lord's day is highly offensive to Almighty God, of evil example, and tends to the grief and disturbance of all pious and religiously disposed persons, therefore,' etc. See Prov. St., 1760-61, c. 20, s. 1; 4 Prov. Laws; State ed., 415. Perhaps the most instructive preamble is that which precedes St. 1791, c. 58, which was the first general statute passed on this subject after the establishment of our state government. It reads as follows: 'Whereas the observance of the Lord's day is highly promotive of the welfare of a community, by affording necessary seasons for relaxation from labor and the cares of business, for moral reflections and conversation on the duties of life, and the frequent errors of human conduct, for public and private worship of the Maker, Governor and Judge of the world and for those acts of charity which support and adorn a Christian society: And whereas some thoughtless and irreligious persons inattentive to the duties and benefits of the Lord's day profane the same by unnecessarily pursuing their worldly business and recreations on that day, to their own great damage, as members of a Christian society, to the great disturbance of well disposed persons, and to the great damage of the community, by producing dissipation of manners and immoralities of life, Be it therefore enacted,' etc. Such was the idea of the Lord's day for

the observance of which this system was devised. "It is argued by the defendant that the times have changed and with them have also changed ideas, manners and customs, and that what was formerly regarded as unnecessary may now be regarded as necessary. To a certain extent this may be true. In so far as changes in physical matters affect the question of necessity, they may be properly considered. But changes in the view of people as to the nature of the Lord's day, or as to the manner in which it should be spent, whether such changes are for the better or for the worse, are not to be considered. So far as respects such changes alone the word necessity has the same meaning as when first inserted in this system of statutes. It was originally inserted to secure the observance of the Lord's day to enforce the observance of the day by penal and it ever since has stood and still stands for the same purpose. In interpreting it it is still necessary to bear in mind the precepts set forth in the preambles above quoted. As said by Ames, J., in *Davis v. Somerville*, 128 Mass., 594, 596, in speaking of a similar statute: "Our Puritan ancestors intended that the day should be not merely a day of rest from labor, but also a day devoted to public and private worship and to religious meditation and repose, undisturbed by secular cares or amusements. They saw fit to enforce the observance of the day by penal legislation, and the statute regulations which they devised for that purpose have continued in force without any substantial modification to the present time (1880). Whatever inconvenience might result at the present day from the literal and general enforcement of the Lord's day act, and whatever hard cases may have arisen under it, it is still the law of the land, to be judicially interpreted and administered according to its true intent and meaning, and upon the same rules as would govern us in the interpretation of any other statute.' If any changes are to be made they should be made by the Legislature.

"In this spirit must this statute be interpreted, and in the light of this method of interpretation it is clear that the defendant has not shown that his work was one of necessity. Without going over the evidence in detail, it is sufficient to say that here there was no extraordinary sudden and unexpected emergency. The crop was large, it is true, but that it was likely to be large had been known for weeks. The weather was only what might have been expected. The substance of the testimony was simply that in gathering the crop it was somewhat less expensive and more convenient to work seven days in the week rather than six. That is not enough. Such testimony falls far short of showing "necessity" within the meaning of the statute. The case must be classed with *Commonwealth v. Sampson*, 97 Mass., 457; *Commonwealth v. Josselyn*, 97 Mass., 411; *McGrath v. Merwin*, 112 Mass., 467, and similar cases.

"The question whether the defendant was engaged in the work was left to the jury under proper instructions. We see no error in the manner in which the court dealt with the defendant's requests for instructions. In view of the nature of the exception to the exclusion of the evidence as to the advice of counsel, we understand it to be waived.

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"Exceptions overruled."

Help us to reach out past the things we cannot understand to the God we trust.

Knowledge is not wisdom, but only the tool with which to develop it.

MRS. SAMUEL D. DAVIS.

Mrs. Elizabeth Fitz Randolph Davis, daughter of Jesse and Eliza Gillis Fitz Randolph, was born in Salem, Va. (now W. Va.), February 16, 1827, and went to the higher life March 10, 1906, at the home of her son, President B. C. Davis, Alfred, N. Y., where she and her husband have been for several months.

From childhood she was of a fervent religious spirit, and of thoughtful, studious habits. At the age of fifteen she was baptized by Elder Richard C. Bond, and united with the Salem Seventh-day Baptist church. After studying in the academy at West Union, in her native State, she taught at Salem and in neighboring places for twelve years. It was hers, in no small degree, to plant the seeds of learning from which sprang our valued Salem College of today.

In September, 1862, she became the wife of Elder Davis, of Jane Lew, W. Va. With the exception of three years—1876-1879—their happy home has been on a farm near Jane Lew. There were born to them four sons—Boothe C., President of Alfred University, and lecturer; M. Wardner, a business man of Salem, W. Va.; Samuel H., Superintendent of the Anti-Saloon League work in Massachusetts, lecturer, editorial writer on temperance work, etc., and Simeon G., the last going to his heavenly home at the age of six.

Mrs. Davis was especially anxious for the higher education of her boys; and when they were from four to eight years of age she taught them regularly and thoroughly in her own home for two winters, the public school being inaccessible on account of distance and oft swollen streams. When they came to Alfred to school it was to be followed by a mother's prayers and with a mother's benediction. And at home she worked and saved to help them meet the expenses.

Mrs. Davis was a woman of gentleness and zeal sanctified by her deep Christian experience. She helped to bring into the home life the richness of mutual confidence and affection; and, with her husband, extended to many a visitor warm and generous hospitality. Elder Davis was often from home in missionary and evangelistic labors; and to him she constantly gave loving and inspiring encouragement and self-sacrificing co-operation; and in his absence she kept the family altar fires brightly burning.

It is no wonder that her husband says, Too much cannot be spoken in grateful praise of her to whom I owe so great a debt for whatever I have been enabled to become and to do for the Lord; no wonder that from such a home came such sons.

In the absence of Pastor L. C. Randolph funeral services were conducted by the writer at the home of President Davis on the afternoon of March 12, most appropriate singing being furnished by the music department of the university. On the 13th, two sons, Boothe C. and Samuel H., left Alfred with the remains, going to Lost Creek, W. Va., near the old home, for further services and burial.

ARTHUR E. MAIN.

ALFRED, N. Y., MARCH 15, 1906.

THE MISSION OF SEVENTH-DAY BAPTISTS.

ELDER B. CLEMENT.

It is a long time since I have written anything for THE RECORDER; but your kind invitation and the vital interest in the subject named have made me think. "Our mission"—this opens a wide

field of thought. A mission supposes authority. If we have a mission it comes direct from heaven. There is one such mission. There are two versions of it, one in Matthew and one in Mark. Christ said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This is the only mission that the Christian church has, and the terms are very plain. The version in Luke covers the same ground. This is a general mission to the church, and I do not know of any special mission. But it is for those who claim that they have a special mission to show its authority. This is the mission of the Seventh-day Baptists, or else they have no mission. If the Seventh-day Baptists are teaching doctrines not covered by this mission, then they have no mission from heaven, and we are lacking authority as ambassadors for Christ. This mission covers certain things, but what is not covered in this mission is no part of Christianity. It is upon our obeying the truths of the mission that the promise is made that Christ will be with us. There, then is the truth. We have no special mission. It is the same old mission, "Go preach the gospel to all the world," and nothing but the gospel is required to be preached. Men may say much that has no gospel in it, and so has no saving power. If I am not much mistaken, this is one of the things that needs to be considered. The question is, "Have we a mission?" If we have, we know how it reads and it is our business to obey the directions, and nothing more, since to add to or subtract from, changes the nature of the theory so amended. The one thought in our minds should be, what has Christ said? and then strive and pray for the spirit to obey him. This brings the subject into a small well-defined compass. The Lord who gave the mission is the same yesterday, to-day and forever. The needs are the same, the work is the same. It is to present Jesus, the Messiah, through whom salvation can be had, and this salvation is salvation from sin. If we have a special mission differing from this one, I have never seen the authority for it.

NORTH LOUP, NEB.

THE MISSION OF SEVENTH-DAY BAPTISTS.

REV. E. ADELBERT WITTER.

In common with all other evangelical denominations, it is theirs to magnify Christ as the Saviour of the world, to exalt God as Creator and Ruler of all things, and in every way to seek to build up righteousness among men. To accomplish this end, it is not enough to teach faith in God and abstinence from all lustful desires and practices. It is not enough even to "love thy neighbor as thyself," but it is necessary to observe all these, and also to render obedience to all the plain teachings of God's word. The fact that other religious denominations have left out of their teachings and practice this element of obedience to one of the fundamental principles set forth in God's law, namely, the Fourth Commandment, there is not only ground, but reason for another and a separate denomination. The mission of Seventh-day Baptists, that which differentiates them from other peoples, is setting before the world the importance of obedience to God in the observance of the seventh day, as an obligation inseparable from full obedience. The world has drifted away into the thought that

through the substitution of another day, one can render acceptable service to God. The stress is not laid so much upon a careful following of the precepts given, as upon the spirit possessed. In this there is a forgetting that to be perfect imitators of Christ, it is as necessary to follow the example set and the pattern given, as it is to have a willing spirit; indeed it is more necessary. Note the following example: Here is a man who is a patternmaker. He is given a very carefully wrought drawing from which to make a pattern. The drawing has been prepared to represent a definite purpose, and each part of it has been well balanced and fitted for that purpose. As the patternmaker progresses in his work, he substitutes one form of scroll for another. The plan and the purpose of the artist and the employer is thus changed; its symmetry is marred and no amount of declaration on the part of the patternmaker can convince one that there was in his heart the purpose of full obedience to his employer.

Through the crafty greed of the Romish Church the world has been led into the substitution of the first for the seventh day of the week and that, too, without realizing that the plan and purpose of God is being marred. It seems to me that the mission of Seventh-day Baptists is, by precept and example, to call the attention of the Christian world to this fact so that in God's good time, the purpose of men's hearts and the acts of their lives will come to be in perfect harmony, by keeping the Sabbath of Jehovah, so that "Holiness to the Lord" and "Obedience to our God" may be intertwined upon the banner of every denomination, and in every life; for "Obedience is better than sacrifice and to harken than the fat of rams."

SALEM, W. VA.

WHAT IS THE MISSION OF SEVENTH-DAY BAPTISTS?

REV. A. G. CROFOOT.

This mission is the same as that of the apostles of Christ. Christ said to his disciples, "As the Father hath sent me into the world even so send I you." John 20: 21. Jesus was sent into the world to save the world, to be a light to the world, to reveal God's love to the world and to prove the realities of the world to come. Seventh-day Baptists are to be a light to the world, especially on the subject of the Sabbath. Other Christians may show the world that God is love and that Jesus came to save, but we must show that Jesus kept the Sabbath of the Fourth Commandment, that it was his custom to keep it by worshipping on that day, as well as by teaching and healing on it. Our mission is to show that the Sabbath of the New Testament is the Sabbath of the Old Testament and that neither Christ nor the apostles said a single word about changing the Sabbath to another day. We should live as consistent Sabbath-keepers, honoring the day by keeping it holy. We should not be unjust nor unkind in our criticism of others; but should hold up our light a little higher and let it shine a little brighter than those do who have not as much truth as we have. God has given into our keeping a very important truth of His Holy Word. We should rejoice in the fact that we have this truth and try to show to the world that the Sabbath stands or falls with the other nine commandments. The Bible and the Sabbath are so related that they stand or fall together. The Bible is the word of God and "the seventh day is the Sabbath of the Lord thy God." No one can change the Sabbath, but He who made it, and as there is no record in the

Bible of His changing it, we conclude that it has never been changed.

Our mission is to spread abroad the fact by tracts, papers and living preachers, that the Sabbath has never been changed by divine authority. We must show that the reason why the Christian world is keeping another day is because it is following the teaching of the Roman Catholic Church, instead of the teaching of Christ or the apostles. THE SABBATH RECORDER ought to show plainly and distinctly every week our reasons for keeping the Sabbath. It ought to be our best tract on the Sabbath question. It ought to keep constantly before the people a "Thus saith the Lord," for our right to a separate existence as a denomination. Seventh-day Baptists ought to be better Christians than those of other faiths are, because they have more truth. They can give a "Thus saith the Lord" for their practice as Sabbath-keepers. As God has given us more light than others have, He has the right to expect more of us. We ought to let our light shine in the dark places of the earth. The command to "Go ye into all the world, and preach the gospel to every creature" is as binding upon us as it is upon other disciples of the Lord. Among the truths which Christ commanded to be taught is this one of Sabbath observance. We can not get rid of this responsibility, if we would. The very fact that God has given us a knowledge of the Sabbath, carries with it the responsibility of letting others know it. For this very purpose God has raised us up to hold up the light and the truth as we see it. This must be done in love and humility. We need not condemn nor judge others for not seeing the truth as we have it. Let God and His Word do the judging. We can tell people what His Word teaches and then let that word condemn them, if they do not accept it.

No, the mission of Seventh-day Baptists has not been fulfilled yet, and probably will not be till the kingdoms of this world become the kingdoms of our Lord. We must keep right on spreading the truth as we have been doing, only to a greater extent. More will be required of this generation than was required of our fathers, because we have more light than they had. Facilities for spreading the truth are greater now than ever before. Our mission will have been fulfilled when all, to the uttermost parts of the earth, have heard the gospel message and have learned that God wants His people to "Remember the Sabbath and keep it holy," as much as He did when on every sixth-day he gave them bread for two days.

INDEPENDENCE, N. Y.

Home News.

BERLIN, N. Y.—The Berlin church has been greatly encouraged and refreshed by the recent visit of the Field Secretary of the Sabbath School Board, Rev. Walter L. Greene, who has acquainted us with the working of that Board and done much good work along other lines. A "Home Department" was organized during his visit. Union services were held with the other churches of the village, where much interest was manifested, the bonds of unity were strengthened, and the cause of Christ was uplifted. Another red letter occasion was the visit of Rev. Alice R. Palmer, a guest at the parsonage, a worker of prominence in the Women's Christian Temperance Union.—A Loyal Temperance Legion was organized among the children, from all the churches, with officers from each church. A

union service was held in the Baptist church on the Sunday evening before Mrs. Palmer's departure, where she spoke to a well-filled house. It gives us pleasure to report the good work being done by Pastor Burdick. Friday evening prayer-meetings are well attended and a good degree of interest is manifest. Under his leadership we have a fine choir, with harmonious hearts as well as voices. We are joyfully looking forward to the meeting of the Eastern Association with us. Come and hear Pastor Burdick's "Glory Song."

EUPHEMIA L. GREENE.

MARCH 13, 1906.

Popular Science.

H. H. BAKER.

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

The topography of the northeastern part of the State of New York, now known as the Adirondacks, is quite mountainous, having a trend northeast and southwest.

The drainage is radial from near a central point, but the slope on the east is shorter than on any of the other sides. From Mt. Marcy, which is the highest mountain in the State (5,344 feet) the flow of water is to the northeast, by the Ausable river to Lake Champlain; thence by the Raquette river to the St. Lawrence. The elevations of Mt. Marcy and White-face (4,871 feet high) are short and run nearly east and west; on the south side of the drainage are formed the head waters of the Hudson river. The western branch of the Hudson passes through nearly at the centre of this great forest, thus forming a series of lakes, varying in height from sea-level, from 1,500 to 2,000 feet—so that by carrying canoes for short distances, the whole length can be traversed by water. Silver Lake, the highest, is 1,983 feet; Lake Placid, 1,950; Upper Saranac, 1,606; Lower Saranac, 1,557; Tupper Lake, 1,504; Long Lake, 1,584; Raquette Lake, 1,765; Sanford Lake, 1,685; Cranbury Lake, 1,570. The work of water is everywhere visible, even at this great height above the ocean.

The eastern branch of the Hudson receives its head waters from the southern slope of Mt. Marcy, and running southeasterly, passes through the counties of Essex, forming Schroon Lake, 10 miles long, and having received streams from Paradox Lake and Lake Pharaoh, then on passing through Warren County the river had to make a long detour to the West and pass around the base of Spruce mountain into Saratoga County, where it joined the western branch—thence turning east it reaches its due southerly course near to Sandy Hill. The Hudson then starts on a bee line (as near as a river can) for New York City, over a hundred and fifty miles away.

Hereabouts is found a rather curious anomaly, Lake George; which is between 30 and 40 miles in length, and lies nearly parallel with Schroon Lake, and the east branch of the Hudson, not 20 miles apart.

The water of the Hudson has a splendid fall and power at Glens Falls, near to Sandy Hill, on its way south. Lake George empties its waters over a suit of falls, giving also a superior power, into Lake Champlain, going north on its way to the Gulf of St. Lawrence.

It looks like a piece of engineering, of high order to place two water levels of the length of these lakes and rivers side by side, and have

each furnish a splendid water fall for mechanical purposes, then furnish a water way for travel by steamers and sailing vessels, etc., for hundreds of miles in opposite directions, both north and south; then mingle their waters again on the same level, the Atlantic ocean.

Could the underlying surface of these lakes be brought to view, we think there would appear to have taken place a more remarkable transition than can be seen now anywhere upon the surface of the State of New York.

There is a railway now traversing nearly the whole length of this wonderful park. The State is purchasing back all it can of what they sold, and annexing it to where it formerly belonged, that the park may prove a sanitary measure of greater value to the people than to have its mountain peaks denuded and its streams dried up and its lakes become stagnant pools.

Rigid improvement on all sides is now the order of the day for the Adirondacks.

DEATHS.

DAVIS.—Born in Salem, Va. (now W. Va.), February 16, 1827, Mrs. Elizabeth Fitz Randolph Davis, daughter of Jesse and Eliza Gillis Fitz Randolph, died at Alfred, N. Y., March 10, 1906.

MCLENIAN.—Frank McLenian was born October 3, 1889, the son of Howard and Anne McLenian, and died of tuberculosis at the home of his foster-father, Milo Moland, near Alfred, N. Y., March 10, 1906.

His mother died when he was small and he was taken to the Children's Aid Society where he remained until brought to the home of Mr. Moland, six and one-half years ago. Mr. Moland and his mother have treated the boy as their own. He has been very appreciative. His father says: "He never gave me a cross word." He was very fond of the Bible and Bible School, having been through the story of the Bible three times. The Sabbath School class, and his school comrades brought their expressions of love to his funeral, March 13, which was conducted by the pastor.

L. C. R.

A CORRECTION.

"In the RECORDER, March 5, 1906, in the column of deaths, you made a mistake which I would be pleased to have you correct. It was Julius Jerome Coon, who died in Toledo, Ohio, February 7, the son of Elijah Holmes and Prudence Bowler Coon.

"Yours respectfully,

"MRS. EMMA COON WITTER."

The copy for the obituary referred to in the foregoing was confusing to the Editor, in the matter of names, and he did the best he could in the case. We are still unable to understand how the son of Elijah Holmes was named Coon, but are glad to publish the note from Mrs. Witter. Dates and names are a source of no little difficulty in the matter of obituary notices.

EDITOR.

Suffering is one of the prices of life. It is the device of God to test humankind.

In suffering man realizes his utter helplessness. Our prayers show our dependence on Him.

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 Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

W. D. WILCOX, Pastor,
5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

ELI FORSYTHE LOOFBORD, Pastor,
260 W. 54th Street.

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.

- Mar. 31. The Two Foundations. Matt. 7: 15-29. Apr. 7. Jesus and the Sabbath. Matt. 12: 1-14. Apr. 14. Jesus' Power Over Disease and Death. Luke 1: 1-17. Apr. 21. Jesus the Sinner's Friend. Luke 7: 36-50. Apr. 28. The Parable of the Sower. Mark 4: 1-20. May 5. The Parable of the Tares. Matt. 13: 24-30, 36-43. May 12. A Fierce Demoniac Healed. Mark 5: 1-20. May 19. Death of John the Baptist. Mark 6: 14-29. May 26. The Feeding of the Five Thousand. Mark 6: 30-44. June 2. The Gentle Woman's Faith. Mark 7: 24-30. June 9. Peter's Great Confession. Matt. 16: 13-28. June 16. The Transfiguration. Luke 9: 28-36. June 23. Review.

LESSON I.—THE TWO FOUNDATIONS.

For Sabbath-day, March 31, 1906.

LESSON TEXT.—MATT. 7: 15-29.

Golden Text.—"Be ye doers of the word, and not hearers only." Jas. 1: 22.

INTRODUCTION.

The dominant thought of the Sermon on the Mount is the righteousness of the citizens of the kingdom of heaven. Our Saviour shows the utter lack of those who think that obedience to the outer letter is going to be a substitute for real devotion in heart to the law of God.

Our present lesson presents the concluding warnings for the disciples. Jesus has spoken of the ways with their hardness and ease, and now adds warning for those who would walk in the narrow way.

The Christian life calls for thoughtfulness. The man who is simply careless with no definite purpose to go in the wrong direction, to accept bad counsel, or to build upon a poor foundation will logically come to trouble.

TIME.—In the early summer of the year 28.

PLACE.—Upon some hill near Capernaum. The traditional site upon the hill called the Horns of Hattin is not an unlikely place, although the tradition is not early.

PERSONS.—Jesus and his disciples; the multitudes were also present.

OUTLINE:

- 1. The Warning Against False Prophets. v. 15-20. 2. The Warning Against Outward Service. v. 21-23. 3. The Warning Against Valueless Foundation. v. 24-27. Conclusion. v. 28, 29.

NOTES.

15. Beware of false prophets. A prophet is in Biblical usage one who speaks in the name of God and for him. The warning is not against being misled by erroneous statements concerning future events. The prophet is not so much a predictor of future events as a teacher giving instruction in regard to conduct. We have a duty to exercise discernment in the case of a teacher who would tell us what we ought to do. This verse serves in a way as commentary on the first verse of the chapter. We are not to judge censoriously or from a selfish point of view, but we are certainly to know men and to perceive their character from their conduct. In sheep's clothing. An oriental shepherd would naturally have for his outer garment the skin of a sheep. He is the safe guardian and director of the sheep. The false prophet equips himself for deceiving his hearers by the outward appearance of the true leader of the people, but under this seemingly exterior he is really a deadly enemy.

15. By their fruits ye shall know them. Just as a tree or plant is certainly known by the kind of fruit that it bears, so shall a man be recognized as to his true value and character by what he does and the results that come from his actions. Of course a man may deceive the observers to some extent, but allowance must be made for that. Grapes of thorns, etc., an impossibility. Really good fruit implies really good source.

17. Every good tree bringeth forth good fruit. The exceptions to this rule are only seeming. The next verse shows that the results referred to

come not by accident, but from the very nature of the case.

19. Every tree that bringeth not forth good fruit is hewn down. The farmer is so sure that the tree is bad when he sees the bad fruit that he proceeds to cut it down without waiting for further evidence of its worthlessness.

21. Not every one that saith unto me, Lord, Lord, etc. Our Lord turns from referring to false prophets to false disciples. There are many who address Jesus by the title of Teacher, and seem to be attached to him like the other disciples. These pretended disciples will find that their assumed position is not recognized as real, and that the reward mentioned in the beatitudes is not for them. They may have confessed Jesus as Master and listened with approval to his teachings, but the real test is in obedience. It is not the profession of loyalty that counts, but rather the actual manifestation of loyalty in life.

22. In that day. That is, the judgment day. Our Saviour makes his illustration very vivid by the use of dialogue. Did we not prophesy by thy name? These that come before Jesus are not those who have distinctly reckoned themselves as his enemies. A casual observer would have called them his disciples, and that is what they call themselves. Possibly they have deceived themselves and were not intentionally pretenders. A man may however even be in appearance a public representative of Jesus to the world, and still not be his disciple. By thy name cast out demons. Certainly a very wonderful testimony. But even the power to do miracles using the name of Jesus is not a sure sign that a man is really a member of the kingdom of heaven.

23. And then will I profess unto them, I never knew you. Their protestations of familiarity with him will only serve to draw from him a confession that in spite of all that they have done as his seeming representatives he has never been really acquainted with him,—he has never reckoned them as his disciples. Jesus does not deny that they have done what they claim to have done with power coming from him. It is only their failure to obey the commands of God from their hearts that makes them aliens to the Master whom they profess to serve. Ye that work iniquity. An allusion to Psa. 6: 8. We are not to infer that they had distinguished themselves for evil doing; but because they have not been distinctly loyal to Jesus is reason sufficient for classing them with the opposers of righteousness. There is evidently an allusion to this verse in 2 Tim. 2: 19.

24. These words of mine. That is, the teachings of Jesus concerning true righteousness. And doeth them. This is the essential point. Hearing must have the doing combined with it. Those who were referred to in the previous paragraph were without doubt hearers of Jesus' teachings. Compare Jas. 1: 22-25. Shall be likened unto a wise man. That is, a man of prudence or thoughtfulness. He is a man of good common sense. He sees that the essential element of the religious life is not to hear with approval what Jesus says, but to put it into practice. Built his house upon the rock. In building a house he exercises ordinary prudence, and lays a foundation appropriate to the structure that he intends to rear upon it.

25. And the rain descended, etc. The time of testing came to the house as it is sure to come to every man. Some have thought to discern just the particular kind of temptation that is symbolized of the clauses of this verse, but there is danger of pressing the figure too far. The multiplied attacks are graphically portrayed. For it was founded upon a rock. This is the important consideration. There may be other excellencies in a man's character that will aid him in resisting temptations, but the chief advantage is in having his character built upon personal loyalty to Jesus and his teachings.

26. And doeth them not. This is the fundamental difference. Both men heard and approved the sayings of Jesus, but this man failed to put them into life. A foolish man. It is worthy of curious notice that we have here the same word for fool as in ch. 5: 23, but Jesus is far from disobeying his own admonition. There is no vindictiveness or malice in calling this man a fool. Upon the sand. We are not to suppose that this man after mature deliberation chose sand, saying to himself that he believed that it was better than

rock foundation. He was simply heedless. The man who lets hearing take the place of doing, often scarcely stops to think at all of the outcome of his course, or thinks that the sand will do for the present. In Palestine the beds of many streams are often entirely dry in summer time, and one who was inexperienced would have no idea that a rushing stream several feet in depth might quickly arise after a little shower. The smooth sandy bed of the stream would very likely present a more favorable location for a house than the rugged hillside above high water mark.

27. And it fell. Oriental travellers testify that our Lord's illustration is true to life, and the collapse of a house is not unheard of. Great was the fall thereof. It might not have been a large house, but the overthrow was complete, and so rightly called great.

28. The multitudes were astonished at his teaching. His teaching produced a profound impression. Perhaps this was occasioned in some part by the vivid way in which he brought to view what was right and what was wrong, and by his teaching that the outward form of obedience amounted to nothing in comparison to the intention of the heart; but the great reason for surprise on the part of the people was that Jesus taught with authority, and not like the scribes who were accustomed to say that Rabbi So-and-so said thus and so as taught by the fathers. Compare Mark 1: 22 and note in Lesson 7 of last quarter.

"LO! IT IS NIGH THEE."

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

DIFFERENT KIND OF SINNER.

A pastor once asked the following questions of a little girl who had applied for church membership: "Have you experienced a change of heart, Yes, was the reply. Were you a sinner before? Yes, was the answer. Are you a sinner now? Yes, again was her answer. Where, then, is the difference between your former and present condition? She thought a moment, then her face brightened and said: "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin." A changed purpose in life had brought her a changed life.

Look for goodness, look for gladness; You will meet them all the while.

—Alice Cary.

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LET SOMETHING GOOD BE SAID. When over the fair fame of friend or foe The shadow of disgrace shall fall; instead Of words of blame, or proof of thus and so, Let something good be said.

Forget not that no fellow-being yet May fall so low but love may lift his head; Even the cheek of shame with tears is wet If something good be said.

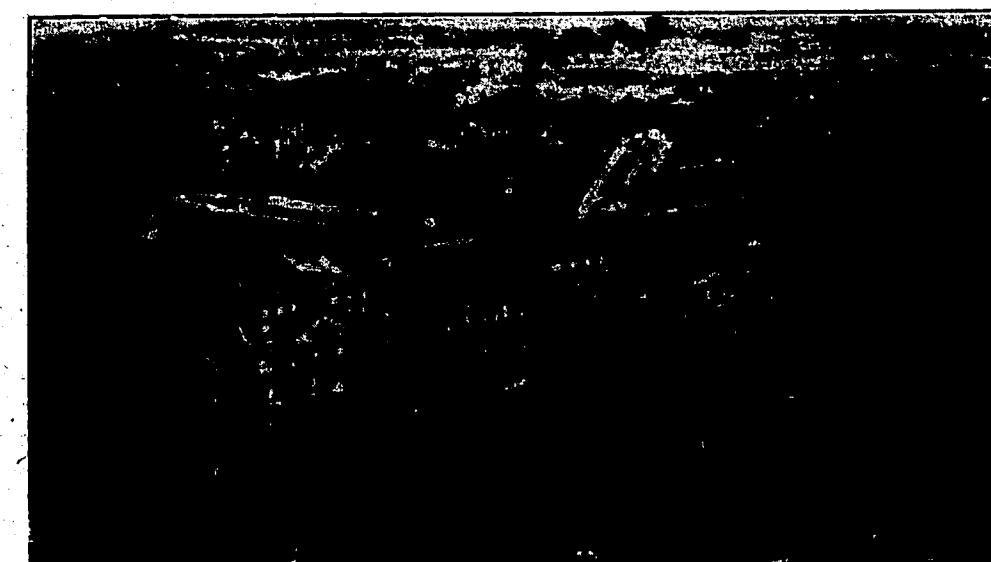
No generous heart may vainly turn aside In ways of sympathy, no soul so dead But may awaken strong and glorified, If something good be said.

And so I charge ye, by the thorny crown, And by the cross on which the Saviour bled, And by your own soul's hope of fair renown, Let something good be said.

—James Whitcomb Riley.

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

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Leonardsville, N. Y.

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THE SABBATH RECORDER.

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

VOLUME 62. No. 13.

PLAINFIELD, N. J., MARCH 26, 1906.

WHOLE No. 3,187.

The following advertisement is appearing in the Sunday-school Times, in the Biblical-World and the Homiletic Review:

CHRIST AND THE SABBATH

Sabbath Reform is a religious question. It centers in the Fourth Commandment as interpreted and exemplified by Jesus, not as a "Jew," but the Son of God. Whatever reduces Sabbath Reform to a political issue, or to an economic and rest-day basis destroys true Sabbath observance. Public worship and the teaching of moral and religious truth from the Bible with

JESUS, THE CHRIST OF GOD

as the central figure, depend on religious Sabbath observance. Such observance has never existed on any other basis than Biblical authority and conscience toward God. The "Civil Sabbath" idea destroys conscience; enforced idleness promotes crime. The need of these years is not more enforcement of Civil Law, but more regard for Divine Law. God's will is the source of human conscience.

The CHRISTIAN SABBATH

Christ created it by his interpretation of the Fourth Commandment and by his example in casting away those evasions through which men disobeyed under pretence of obedience. He purified and exalted the Sabbath. He did not set it aside.

THE SABBATH RECORDER

A. H. Lewis, D. D., LL. D., Editor, promulgates such views concerning Sabbath Reform.

BACK TO CHRIST

As the highest authority on the Sabbath question, is the call made by the Seventh-day Baptists. The real issue is not Saloons, but Public Worship; not Baseball, but spiritual life among Christians; not Civil Enactment, but God's Law and conformity to Christ's example. Judgment and reform must begin in the Christian Church. Correspondence welcomed.

THE SABBATH RECORDER Babcock Building Plainfield, N. J.

One of our correspondents, speaking of the advertisement, says: "I want to express my appreciation of the sentiments and language in the advertisement that appears in the last Biblical World. The thought and the expression that 'Christ created the Christian Sabbath' are among the best that ever came from the brain or pen, touching the Sabbath question."

Advertisements of this kind must fix the attention of those who have any interest in Biblical authority touching the Sabbath. Popular opinion pushes the Old Testament aside, with little hesitation, and appeals to Christ as authority. We are glad to join in that appeal.

The attitude which Jesus assumed toward the Sabbath and its observance is of supreme interest at the present time. When the writer entered the field of Sabbath Reform work, about 1865, the Puritan theory of "the change of the Sabbath" was the most prominent feature of investigation and discussion. In military phrase, "it held the field." Information, agitation and investigation which have been brought about, within the last thirty years, have changed the attitude of the Sabbath question in a marked degree. The Puritan idea of the change of the Sabbath has been abandoned and the original error of no-Sabbathism now holds the field. Associated with this is the claim that Christ is supreme authority in all things pertaining to Christian duty, and that the New Testament, rather than the Old, is the Christian's handbook. Meeting the opponents of the Sabbath on this ground, and appealing to Christ as such supreme authority, Seventh-day Baptists find a new point of power, the importance of which is not realized. A few years since the American Sabbath Tract Society attempted to bring this feature of the Sabbath question to the front, through the publication of a periodical—The Sabbath of Christ. Two considerations combined to prevent the success of that enterprise. One was certain changes in the postal law which prevented the circulation of the paper over a wide territory, within a brief period; the other—and in some respects the most potent cause—was the apathy of Seventh-day Baptists concerning that publication. So many things have been demanded of the Board of the Tract Society since that time that it has not been possible to renew the effort of calling attention to the position of Christ, and to the importance of that position at this stage in the history of Sabbath Reform. At a meeting of the Board on March 11, it was determined to issue a tract or booklet bearing upon that question, at as early a date as possible. The reader's attention is called to the subject with a hope of awakening interest and opening the way for that booklet, and for its widespread circulation. The foregoing advertisement is intended to call attention of thoughtful men to what Christ really said and did concerning the Sabbath. The popular notions concerning Christ's attitude toward the Sabbath indicate the need of a closer study of New Testament history. The Tract Society, through the influence of advertising and through the forthcoming booklet, hopes to secure attention to Christ's treatment of the Sabbath and to the larger religious features which are involved in that as a guide to Sabbath reform. We trust that occasional editorials in THE RECORDER will

prepare the way for a deep and vigorous interest in this question on the part of all its readers.

JESUS set forth the religious character of the Sabbath and its relation to public worship, many times and by repeated examples. Luke tells of the "habits" of Jesus as a preacher, in the following words:

"And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4: 14-22.

The following is a similar instance: "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: 2.

In Luke 13: 10-17, we find another instance of teaching in connection with synagogue worship. In John 5: 5-18 is another, and in 7: 19-24 another; and still another in John 9: 1-16. In all these as everywhere Jesus strove to correct imperfect and narrow views concerning Sabbath-observance, to set forth the true meaning of the Sabbath, and to illustrate his teaching by his example. His purpose was to put away burdensome restrictions and to exalt it as God's day, and therefore to be used in the higher service of His children and in worship of Himself. There is not a trace of any thought, or suggestion of its "change" or "abrogation." On the contrary, Jesus did more to exalt and exemplify the law of the Sabbath than he did any other law of the Decalogue, because of its supreme value, and because that value had become so obscured

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE, JR., Business Manager.

TERMS OF SUBSCRIPTION. Per year. \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at

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Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year. Subscriptions should be sent to Rev. E. B. Saunders, Shiloh, N. J.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

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