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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 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.

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.

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Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, New Jersey.

TERMS. Single copies per year \$1 50. Ten copies or upwards, per copy \$1 50.

Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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A quarterly, containing carefully prepared help on the International Lessons. Conducted by The Sabbath School Board. Price 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

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.

Utica, N. Y.

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Gentry, Ark.

DANIEL C. MAIN, M. D. Physician and Surgeon.

by imperfect and false conceptions. This accords fully with His plain declaration wherein he says:

"Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

THE idea that there is no specific Sabbath day is the basis of the prevailing theories concerning the Sabbath question. That idea is the strongest influence in turning men away from any consideration of the claims of the Sabbath. It is a prime factor in the popular notion that the Fourth Commandment was only a temporary feature of Judaism. No-Sabbathism, in its various forms and with many concomitant conclusions, is the dominant issue in all schemes for Sabbath reform. If it seems to be somewhat less applicable to movements connected with Sunday, it is because the majority of people do not base the observance of Sunday on the Bible, and do not associate it with the Fourth Commandment; but no-Sabbathism is a deadly foe to all efforts to secure a religious and really Sabbatic regard for Sunday. Beginning by denying all authority from the Bible, concerning the Sabbath, it ends by destroying the idea of Sabbatic sacredness connected with any day. This reduces Sabbath observance to the low standard of convenience, custom and indifference. No day can rise to the place of a religious institution, nor enter the domain of conscience, as though it rested on even the semblance of a divine basis, where no-Sabbathism is. It has undermined Sabbath reform and Sunday has fallen into the pit of holidayism. Those who still hold to the Sabbath, stand on high religious grounds even though public opinion, under the influence of no-Sabbathism, ignores all their appeals. The far-reaching and destructive character of no-Sabbathism can not be understood, neither can the necessary remedy for it be appreciated unless its origin is taken into account. It is by no means a modern theory nor the growth of yesterday.

THE philosophical basis of no-Sabbathism is found in the Greek philosophical basis of No-Sabbathism. That philosophy began in those cosmological notions of the Greeks which form a prominent part of the system called Gnosticism. The core of that theory was, that the actual Creator is unknown, and that through several subordinate emanations, inferior deities were developed from Him. Among these lower deities was Jehovah, God of the Jews. Oriental dualism mingled with this Gnostic theory, teaching eternal enmity between matter and spirit. This declared that Jehovah, being the creator of matter, was an inferior, if not an absolutely wicked deity, and therefore that His revelation in the Old Testament belonged to the Jews alone, did not contain universal truth, and was not binding upon other peoples. The reader will recognize this conclusion as the original form of modern no-Sabbathism. The intellectual leaders of Christianity, after it passed outside of Palestine, were pagan philosophers, who

engrafted more or less of Christian thought upon the philosophical notions in which they had been reared. This combination gave a semi-Christian and semi-pagan compound which turned almost every fundamental doctrine of the New Testament from its natural course of development. The most destructive of these perversions was the attack upon the Old Testament. Prejudice against the Jews added strength and virulence to that assault. As a result, there was a rapid change of attitude toward the Old Testament and its authority, and in a comparatively brief period it was pushed so far out of the Christian system that the authority of the Ten Commandments was almost annihilated, and a new source of authority had to be sought in the Catholic Church. Beginning with Justin Martyr, about the middle of the second century, and gathering force with each succeeding generation, the doctrine that the Fourth Commandment was not binding upon Christians, became general and controlling. This gradually drove the Sabbath out of Christian conscience and practice, and developed general indifference or open opposition to the Old Testament, and to all Jewish features which had existed in New Testament Christianity.

THE perversion which Greek philosophy wrought in the theories of infant Christianity was seconded by the influence of Roman thought, and especially of the Roman State-Church. No-Sabbathism and the State-Church go together. To the Roman, religion was a department of the State, a direct product of civil law. Religious obligations were the result of a contract between the empire and the gods. Moral accountability, in the Christian sense, had no place in that system. The Roman citizen was held to certain obligations by virtue of citizenship, and the relation of the Roman gods to the empire. On the other hand, the gods were held under obligations to perform their part of the contract into which they had entered. This system necessarily deified the Emperor. He was worshipped on earth and raised to a place among the gods, after death. As head of the State he was also head of the Church, and as head of the Church he had absolute power in determining religious questions and in making laws touching religion. When Christianity, perverted by Greek philosophy, became the leading State religion in the Roman Empire, the Old Testament and the Sabbath, although they were still loved and obeyed by the more spiritual-minded among the people, became special objects of opposition at the hands of politicians and theologians. This completed the triumph of no-Sabbathism as a popular theory, while the political supremacy of Sunday over the Sabbath was insured through Sunday legislation, which began in 321 A. D. under Constantine, and was renewed under Theodosius, Gratian and Valentinian in 386 A. D., sixty-five years later. No-Sabbathism, Sunday legislation and the Roman Catholic State-Church had a common and almost synchronous origin. Their influence is yet great. The world emerges but slowly from the shadow of error when it claims to be truth.

THE effort to secure legislation in favor of Sunday in the District of Columbia presents unusual vigor during the present session of Congress. A new bill has been introduced in the House of Representatives by Mr. Heflin, of Alabama, the text of which is as follows:

## A BILL

"Prohibiting labor in buildings, and so forth, in the District of Columbia on the Sabbath day.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no labor in constructing buildings, or railroads, or work on streets, or hauling material, and so forth, shall be permitted in the District of Columbia on the Sabbath day.

"SEC. 2.—That any person who permits such labor to be performed on his property, or who shall perform in any way such labor as is described in Section 1 of this act, shall be fined not less than twenty-five dollars nor more than five hundred dollars: That all laws and clauses of laws in conflict with this act are hereby repealed."

SPEAKING through the *Washington Post*, March 13 and 14, Mr. Heflin gives reasons for introducing the bill. This is a summary of those reasons. When he goes about the streets of Washington on Sunday, he finds many men working on buildings, as though America were a heathen land and "there was no such thing as the Sabbath." Mr. Heflin does not condemn the men who labor, so much as the men who employ them. He insists that in the capital of the nation, where Congress is in session, "it is simply outrageous that this thing is allowed." He declares that on a Sunday, lately, when he was returning from church, he found that at one place preparations were being made for religious services by a street missionary and at the same time he found on Pennsylvania avenue a large number of men and wagons loaded with building materials and carrying on work in utter disregard for the sanctity of Sunday. It is evident that Mr. Heflin's bill is in no small degree the product of personal experience. Having regard for Sunday, he proposes that Congress shall compel the people living in Washington to pay Sunday similar regard.

THE readers of THE RECORDER will find special interest in the statements made by Mr. Heflin in the *Post* of March 14. First, let the reader recall the text of a bill suggested by the editor of THE RECORDER in a "Brief" which he presented before a committee of the District of Columbia a few weeks since. The text suggested at that time was as follows: "Be it enacted, That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed."

It is evident that the suggestions made by us have borne fruit, since Mr. Heflin reports that a proposition for permissive legislation has been placed before him. These are his words:

"I have just been visited by a committee from the District, in regard to my bill preventing labor on Sunday. This committee asks me to reconsider my measure, seeing first if the difficulty could not be obviated by making it a matter of personal choice. They said:

"Let each man work on Sunday if he chooses, but if he does not choose to do so, let him be protected from those who would force him to."

"This all sounded very plausible, but one of the chief evils of working on the Sabbath is the bad example, and this is the same whether the laborers are forced or not.

"Then they wanted me to introduce a bill which would provide that all labor contractors should give their men one day in the week for rest, letting each man select his own day. This I positively refused to do, both because it is impractical from the point of view of the contractor since it would of necessity cause great irregularity in the working force, and because I firmly believe in the Scriptural doctrine, 'Six days thou shalt labor and on the seventh rest.'

"The Sabbath day has been authorized and sanctioned by the customs and religion of our fathers, and it has a vitiating influence on the national life to disregard it. My bill has met with much favor among the members of the House, and I anticipate very little opposition to it when it comes up to be voted on.

"I don't propose to be browbeaten out of my present position by any committees, because I have introduced this bill not for the furtherance of political ends or because of any sociological predilections, but as a matter of individual conscience, and I intend to see it through. It comes before the committee in about ten days."

We admire the spirit with which Mr. Heflin defends what he thinks is right, and THE RECORDER will follow his efforts with both interest and curiosity.

THE *Southern Presbyterian*, March 8, reports an abortive effort to enforce the Sunday laws of Kentucky against theatres. The chief of police of Louisville ordered a "raid" upon the Sunday afternoon theatrical performances. The officers went to the theatres at the hour of the afternoon performances, made a few arrests at each theatre, of men who seemed to be unessential to the advertised play, but they carefully avoided arresting any members of the orchestra, or any of the chorus girls; for that would have marred the performance. These men were taken to the police court, in carriages, were admitted to bail instantly, and were back at the theatres and took their places on the stage in twenty minutes. And the police made no further effort all the afternoon to restrain the violation of law. The same farce was repeated at the evening performance. When the men who had been thus bailed came for trial on the next day, it appeared that other violators of Sunday law were not arrested or disturbed, such as saloons, cigar stores and many other forms of business. In view of that fact, the Police Judge "dismissed all cases against the theatrical men on the ground that an attempt had been made to discriminate against one class of alleged Sunday offenders." In closing the report of the case, the *Presbyterian* says: "Prior to this farce, any citizen of Louisville might have sworn out a warrant for the arrest of those who violated the Sunday observance law. But after this decision, outrageous and illegal as it may be, he who should swear out a warrant for them would lay himself liable to a prosecution for false imprisonment. Through the technical force of this ruling the Judge has licensed Sabbath-breaking of all kinds in the city of Louisville. It is an outrage." While this instance differs in some respects from similar ones, the fact that the Sunday law can not be enforced against those forms of "desecration" which prevailing public opinion supports, is one of the prominent and persistent evidences of the powerlessness of Sunday law in the United States.

Patience is self-control and forbearance under the withholding of things desired and the imposition of things not desired.

## EDITORIAL NEWS NOTES.

A LETTER is at hand from a "lone God Calls for Sabbath-keeper," who sends a *Such Workers* mittance and the following request: "Please send me the best variety of tracts you have to be distributed among the people, and especially among the clergymen of this place. I am impressed with the desire to use Sabbath literature freely during a campaign for truth and righteousness, which is about to be opened up here. I often recall that verse,

"Truth crushed to earth shall rise again." "Remembering this, I thank God and take courage. May the work of Sabbath evangelization go forward." The writer of the foregoing is one of the very few correspondents who call for tracts for personal use among those who are not Sabbath-keepers. One very weak point in our work appears in the fact that so few individuals, either those whom we speak of as leaders, that is clergymen and others, or those who occupy less public positions, are distributors of our literature in the localities where they reside. Surely God desires more workers of this kind.

THE Moody Bible Institute, of Chicago, which keeps its classes in operation the year round, has just issued a schedule of its two years' Bible course for the convenience of intending students and transient visitors especially among pastors and school teachers, who may wish to spend the whole or part of the summer months in study. It can be obtained by addressing the institute and by its means one can learn at a glance just what subjects are being treated at any given time. The regular staff will be in attendance all summer with the exception of brief vacations, and will be supplemented by such lecturers and preachers as Rev. D. M. Stearns, the well known Bible teacher and missionary leader of Philadelphia; Rev. George Soltau, formerly with the Winona Bible School, New York, and Rev. J. T. Parr, associated with Gipsy Smith in evangelistic work in London. Rev. R. A. Torrey, the head of the institute from its inception, is now its honorary superintendent, and Rev. James M. Gray, formerly of Boston, has assumed his former duties with the title of Dean. It is said that the enrollment during the past winter has been the largest in the history of the institute.

G. H. LYON lately called attention to the words of Rev. Dr. R. A. Torrey, whose work as an evangelist is now holding him before the public in an unusual degree. Mr. Lyon referred to a booklet, "Hard Problems of Scripture." A copy of the booklet is before us. It aims to answer those who reject the Bible because of certain records which seem unreasonable, and not in accord with the goodness and wisdom of God. Ten problems are discussed under the following titles: The First Chapter of Genesis, Where Did Cain Get His Wife? Human Sacrifices. Slaughtering of Canaanites. Impure Bible Stories. Contradictions in the Bible, The Unrighteous Steward. Was Jesus Three Days and Three Nights in the Heart of the Earth? Jonah and the Whale. Will Those Who Reject Jesus as Their Saviour be Lost Eternally? The truthfulness of Jesus's words concerning himself as discussed by Doctor Torrey will be found in another page under the head, "Was Jesus Three Days and Three Nights in the Heart of the Earth?" We commend it to the readers.

He that is afraid of solemn things has probably solemn reason to be afraid of them.

The Student Volunteer Convention which was held in Nashville, Tenn., a few days since, deserves more than passing notice. We have therefore given considerable space in another place to an editorial report of that meeting, furnished by the Secretary. A number of representatives from our schools attended the convention, and THE RECORDER will be glad to receive other reports from those delegates, should they desire to speak to the readers of THE RECORDER concerning the convention.

The weather during the last week has been quite as unseasonable in point of severity and quite as much out of accord with the calendar as the mild weather of January was. Severe storms of wind and snow have prevailed, with much loss of life and property on the Atlantic coast, especially on the Northern Atlantic. Serious blockades from snow have prevailed in the West, notably in the State of Illinois, while snow slides and snow blockades in the mountains, especially in the section of the Ouray Mines, in Colorado, have produced great suffering and no little loss of life. "The winter of our discontent" is in full evidence in this last half of the month of March.

A decision was handed down in the United States District Court in Chicago, on March 24, bearing on the Meat Trust. Certain packers of meat were indicted last summer by the Federal grand jury. The Court decides that these persons may go free, as individuals, but that the corporations with which many of them were connected must be held for trial. These corporations are the Armour Packing Company, Armour and Company, The Cudahy Packing Company, The Fairbanks Canning Company and Swift and Company. Lawyers representing these companies insist that they can not be brought to trial immediately since at least sixteen hundred witnesses will be summoned in behalf of them.

In this connection, it is well to note that nine other trusts are being investigated. The Oil Trust is under investigation by the Federal government, and the States of Kansas, Missouri and New York. The Sugar Trust is being investigated by the Federal grand jury and by the State of New York. The Beef Trust, of Chicago, is being probed by the Federal government. Movements have been begun in New York and Ohio to investigate the Ice Trust. The Coal Monopolies are being investigated by the Inter-State Commerce Commission. A "Bridge Trust" and a "Grocery Trust" are being investigated by the State of Ohio. The Merger Trust, of which we spoke last week, is under investigation by the State Railroad Commission of New York. The Tobacco Trust is being investigated by the Federal grand jury. All this is in keeping with a law in social and political economy, by which great trusts over-reach themselves or come into conflict with the people to such an extent that investigation is an unavoidable result. This is a beneficent law that brings good in almost every case.

One phase of the Railroad Rate question which has not been made prominent is likely to be brought out as the agitation of the rate issue goes forward. The Inter-State Commerce Commission is now considering charges which the railroads make against shippers. It is claimed that shippers are accustomed to "under-bill" and misrepresent freight shipped by railroads from New York and other points in Eastern territory.

The railroads say that they are defrauded in this way. It has been announced that criminal prosecution will be instituted by the Commissioners if these charges are sustained.

Negotiations are still going forward between mine operators and the miners. Both parties seem anxious to avoid the serious results which must follow a "strike." Meanwhile, Mr. Gompers and other representatives of labor organizations are in consultation with the President as to means and methods of effecting a settlement.

The division on the Railroad Rate bill, in the Senate of the United States, has grown wider during the week. Some very sharp discussions have taken place and some radical amendments have been offered to the bill which was passed by the House of Representatives. If prophecy at this time were in place, we should say that the bill will be likely to pass, after some modifications, as a "party measure," carried through by the party in power.

New revelations and continued agitation of Life Insurance affairs have gone forward during the week. According to present indications, Federal Control of Insurance Companies will not be undertaken at this time. Meanwhile, the Legislature of the State of New York is struggling with various forms of the problem which have been crowded upon it through the great Insurance Companies in the city of New York.

It is announced that the most notable gathering of official representatives of the Roman Catholic Church which has been held since the Plenary Council of Baltimore, will be held on April 29, next. The occasion will be the centenary of the laying of the corner-stone of the old Baltimore Cathedral. That Cathedral is the seat of the Primacy of the American Roman Catholic Hierarchy. It is the hall of legislation for the Catholic Church in the United States. It is announced that twelve archbishops, one hundred or more bishops and other leaders of the various ecclesiastical orders, will take part in the magnificent ceremonies on that occasion. THE RECORDER may find occasion to speak further on the event, hereafter.

St. Patrick's Day, March 17, was celebrated by an immense parade in the city of New York, and honored to greater or less degree, throughout the United States. The persistency with which that day holds its place in the Roman Catholic Church, and the extent to which it is recognized outside that church, is a marked instance of the vitality of religious traditions. The story of St. Patrick's life is largely traditional, if not mythical. He has been dead for more than fourteen centuries. On the other hand, he walks the earth in every great parade which celebrates his memory on March 17 each year. A characteristic story is told of a devout Irishman who condemned an "Eytalian" fruit vender, because he exposed orange-colored wares on St. Patrick's Day. Being called to account for his abuse of the Italian, and being reminded that the Pope, in whose infallibility the Irishman believed, is an Italian, this defender of St. Patrick replied: "I know his Riverance is infallible, but he would be a deal more infallible if he were an Irishman."

Johann I. Most, the noted anarchist, died in Cincinnati, O., from erysipelas on March 17. Mr. Most was the personification of anarchy and discontent. Nearly twelve years of his turbulent life were spent in jails and prisons in Europe, before he came to America. He was a native of Augsburg, Germany, where he was born about sixty-one years ago. He came to America in 1882.

Orville and Wilbur Wright, of Dayton, O., have brought out a new form of aeroplane which is modelled after a boy's kite. Experiments with this aerial vehicle indicate great success. It is reported that the French government is seeking to purchase the machine and the rights connected with it.

The steamer Atlanta, of the Goodrich Line, was burned to the water's edge on the night of March 18, a little north of Port Washington, Lake Michigan. Its crew of sixty-five men were saved.

Further information concerning the late earthquake on the Island of Formosa indicates an unusual and terrible loss of life. It is now reported that in a single district, Kagi, fourteen hundred houses were destroyed, more than a thousand persons were killed, and nearly seven hundred were injured.

On March 20, it was reported from St. Petersburg that a great mutiny of sailors and soldiers was in progress in Sebastopol. The report announced that the leading officers had been murdered and that the city was on fire in many places.

On March 20 the largest bank in Moscow was robbed by masked men, just at night. The bank is situated in the heart of the city. Just as the last clerks left the bank, only a guard of three men being stationed inside, and while the streets were crowded with people, a band of robbers pushed their way into the bank, overpowered the guard, opened the vaults, and escaped with \$432,500 in money. Since the robbers had full knowledge of the situation and of the combination locks on the vault, it is thought that the robbery was planned from the inside.

On March 21 the news from London announced that "the first smoking car ever reserved for women in Great Britain left a big London Terminus for London. The window bore the inscription, Ladies Smoking. Most of the daily papers in this country which announced the fact added that the introduction of smoking cars for ladies emphasizes the growth of the smoking habit among women in England in recent years. Such an incident scarcely needs comment, since it is its own sad commentary.

The Imperial Manifesto, dated March 8, announced the general provision for a National Assembly in Russia. These provisions are not in any full sense a Constitution nor even a Bill of Rights for Russian people. They provide for a popular assembly, but that assembly will be hedged about by such restrictions that it will not be even a Parliament after the model of the Parliament of England or of any full-fledged Constitutional government. It will be better than nothing and it will mark the beginning of a representative body through which the people may speak. But the government is so entrenched against the assaults of the people, by these provisions, that absolutism will still be at the front and dominant. The feeling of the people toward the new movement is indicated by the report that the workmen in one section of St. Petersburg chose a pet dog as their delegate to the popular assembly. This they claimed was a matter of economy, since it would cost the government only seven cents a day to maintain the dog and that he would be quite as useful a representative as any of their candidates who would stand the chance of election. In another factory, the workmen designated the factory chimney, on the ground that it would not suffer from machine-gun fire.

William MacDonald, professor of American

history in Brown University, in an address on March 20, declared that 1905 "was the blackest year in the social and political history of the United States." The ground of this remark was that the present tendencies in our government are carrying the nation rapidly into socialism. It would seem that Professor MacDonald is an extremist.

It is said that the Lord's Day Alliance of Canada is strongly opposed to granting any privileges to Sabbath-keepers, under the proposed Sunday Law Bill, which is now before Parliament. The feeling of the Alliance upon that point is indicated by the following clipping from a daily paper of Canada, under the date of March 16: "If conscience justifies an exemption in their case," remarked an officer of the Alliance, "the same claim could be made by the Seventh-day Adventists, who keep Saturday as their day. Some claim could be made, too, for the Mohammedans, who keep Friday, and the very same claim could be made on behalf of the Mormons to wed as many wives as they please." The Lord's Day Alliance does not seem to have learned what "toleration" means, much less "religious liberty."

A serious explosion took place in the Century Coal Mines, at Century, a small mining town in West Virginia, on March 22. At the present writing the whole number of deaths resulting from the explosion is not known. Two hundred and fifty men were employed in the mine, but many of them had left the mine before the explosion occurred.

It is said that Russia is likely to seek closer relations with the United States, hoping to secure both protection and profit, thereby, in case the Behring Straits tunnel project is carried through. There is a growing conviction that the tunnel will be built, in which case Russia and the United States would be in immediate contact by way of Siberia. It is thought that closer relations with the United States would help Russia in case of further trouble with Japan or trouble with China.

Dr. Robert Ogden Doremus, chemist, educator and inventor, died at his home in New York, March 22. He was in his eighty-third year, but retained his faculties in full strength and was actively engaged in work until within ten days of his death. He was a special pupil of Dr. John W. Draper, the well known chemist, and was his assistant from 1843 to 1850, having full charge of the medical department of the laboratory. He has been prominent in the founding of medical institutions and was widely known as authority in toxicological work. Professor Doremus had a national and world-wide reputation as a master in chemistry.

An unusual phase appears in the complaint of the rector of Christ Episcopal Church, Bedford avenue, Brooklyn, who has secured an order from the Supreme Court, requiring the manager of the Amphion Theatre to show cause why his license should not be revoked for giving a performance at the theatre on Sunday, March 11. The leading feature of the complaint is that "the afternoon service of the church was interrupted by noise made by the audience in leaving the theatre."

Another new phase of Sunday law appeared in Jersey City on March 22. The Barbers' Union secured a law forbidding barber shops to do business after one o'clock on Sunday. Two barbers in Jersey City have been arrested under that ordinance. The Assis'tant Corporation Attorney, Mr. Goldhorn, has declared that it is his

business to defend the barbers thus arrested, rather than to prosecute them, because the law under which they were arrested is unconstitutional. Steps have been taken by the barbers who were arrested to institute suits for damage. Other non-union barbers are likely to follow their example. The case will involve both the labor unions and the general question of Sunday legislation.

Trade of the United States with Canada in the fiscal year 1905 aggregated \$202,999,213, against \$89,429,096 in 1895, \$74,941,319 in 1885, and \$62,414,834 in 1875. Figures compiled by the Department of Commerce and Labor through its Bureau of Statistics, show that in the twenty years from 1875 to 1895 our trade with Canada increased 27 million dollars while in the single decade, from 1895 to 1905, it increased 114 million dollars. By far the larger portion of this growth has been on the export side. While imports from Canada increased from \$27,867,615 in 1875 to \$62,469,632 in 1905, or a little more than doubled, exports to Canada advanced from \$34,547,219 in 1875 to \$140,529,581 in 1905, or considerably more than quadrupled.

This rapid growth in trade relations with our neighbor to the north is especially interesting in view of the varying conditions to which commerce with Canada has been subjected. From 1855 to 1866 a reciprocity treaty was in force between Canada and the United States, but in the latter year it was terminated, so that commerce between the two countries was unaffected by special trade arrangements until April, 1897, when the United States was placed at a slight disadvantage as compared with the United Kingdom, products from that country entering the Dominion of Canada being admitted at a reduction of 12½ per cent. on the tariff levied on imports from other countries.

#### PLEDGE CARDS.

EDITOR OF THE RECORDER: By request of the Advisory Board of the General Conference the name of the "Sabbath School Board" has been placed upon the pledge cards in addition to the societies and other interests named thereon. The Sabbath School Board feels that its own important work entitles it to such representation, and to the general support of the denomination in the same manner and proportionate degree that the other societies receive.

Pledge cards have accordingly been printed and will be furnished promptly, charges prepaid, on request to the Recording Secretary, Dr. A. S. Maxson, Milton Junction, Wisconsin.

Our people will be pleased to know of the exceedingly favorable reports that have been received from a number of the smaller churches, where a systematic canvass has been completed. These reports state that the increase has been from sixty to one hundred per cent. and in every instance the local church has shared the proportionate gain.

Where churches have not made an altogether satisfactory canvass this Board begs that an entirely complete canvass, to include the interests of the Sabbath School Board shall be perfected, with pledges, if agreeable, to begin from January first.

Our strong churches have within them both the interest and the agencies for making their canvass complete and gratifying. In any small church our associational agents stand ready to render all the aid necessary to secure the complete introduction and adoption of the denominational plan.

Where one church with or without pastor will express a desire to receive outside assistance, this Board will undertake to furnish such help promptly.

While the labor to secure the adoption of the plan of systematic benevolence may not specifically be "our mission as a denomination," just at this time, it nevertheless is true that the welfare of the local church with its various benevolences, the Tract Society, the Missionary Society, the Education Society, and the Sabbath School Board are among the important agencies through which we are to do our work.

These must and will receive our loyal support, and the complete adoption of the denominational plan in each church by every member, old and young, will, it is hoped, make such support regular, systematic and sufficient.

Is your own church altogether an unit in this matter? If not, may we help you to make it so?

In behalf of the Board,

WALTON H. INGHAM,

President.

ALBERT S. MAXSON, M. D.,

Secretary.

MILTON, WIS., MARCH 1, 1906.

#### WHAT IS OUR MISSION?

REV. GEORGE W. LEWIS.

I have been pleased and edified by the recent articles on "Our Mission as a People." I agree with others that we have a definite work to do, else I can hardly see why God has preserved us so long, with so small a following. According to common law, we should have been dead and buried long ago. I do feel, however, that many are apt to state our mission in too narrow a way; for example, that "We stand for the Sabbath only." This gives basis for the common, but false saying: "You hold that if one keeps Saturday for Sunday, he need not be very particular about other duties." If we do stand for the "Sabbath only," why do we not join one of the other three Sabbath-keeping denominations, thus reducing division among God's people? But we stand for more. We stand for a whole law and a whole gospel, for sound doctrine and sound practices, the latter being our reason for refusing membership among other Sabbath-keeping people. True, our special mission, apart from other "restricted Baptists" may be the Sabbath. But our entire mission is much wider. It is beautifully set forth in Matt. 28: 19-20, especially in the clause, "teaching them to observe all things, whatsoever I have commanded you." This includes the work of all our denominational Boards, and perhaps more. We do put emphasis on both the Sabbath and baptism, since we hold them as neglected commands. This we indicate in our name. But the order of duty as given by Christ is first Christian, then Seventh-day Baptist. This is also the order in the Decalogue, and should be our order as we go to "all the world."

But since we have so much of truth, is it not pertinent to ask why we have remained so small a people after so many years of hard labor? History suggests that even the Waldenses, who, no doubt, were Sabbath-keepers, were more numerous than we are, despite their sore persecutions. Christ's ancient church grew in numbers as well as in power. It was first twelve, with seventy soon added, then one hundred and twenty, then five hundred, and even "three thousand in a day." Why can not we grow thus? Why do we not? Either God has changed, or we must be at fault, in either belief or practice. May I

suggest something that evidently stands in our way to more rapid growth and greater spiritual power?

I. We may account for some of our lack of vigor and growth by the commercial age in which we live and the consequent lack of spirituality. But this we have in common with other denominations, which are rapidly growing. We must go deeper.

II. I fear we have a "special mission" to ourselves before we are ready to go to others. In this wonderfully progressive age we have been so tempted in business life and so thoroughly engaged in showing the world the "When" of the Sabbath, that we have almost forgotten "how" the Sabbath should be kept. Hence members in high as well as in low standing, have held questionable positions, and either by themselves or their servants have done secular work on the Sabbath, claiming it to be a necessity. But their logic is false, since God has promised that his faithful ones shall be fed. Hence when such members, or others, have pressed the duty of keeping the Seventh-day, their First-day friends have deemed it inconsistent, and often reply, "Physician, heal thyself," and the work falls flat to the ground. Such inconsistency has repelled many outside our ranks and discouraged many within, especially young people and those of limited means. We complain of others annulling God's law by either precept or example, but, brethren, do we not the same, when we take such liberty as is described above, liberty that offends our brother and causes him "to stumble," or when we over-ride the clause in God's law, "thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." These have come to mean but little, with many, so long as they do not actually work themselves. Need we be surprised that so few come to us, or that so many fall out by the way, because of such examples in those who ought to be our leaders and helpers? I write these lines not in a spirit of criticism, but as food for thought and a basis for action. But you say, "Be brief," so, as I have urged that we obey "all (reasonable) commands," I retire for the present.

MILTON JUNCTION, WIS.

#### THE QUIETNESS OF GOOD WORK.

Noise is not necessarily a sign of work. The busiest men are the men who show least fluster and excitement. The best work is done quietly. And quietness is one thing that makes it good. We serve God best when we mix in least of our own wilfulness and turbulence. "Oh, that we could see all work simply with reference to his approval and pleasure!" writes a missionary. "In this connection, what a fine example we have in Miss ——'s work all these years. She is so quiet that one might think that nothing is being done. She closes this year with forty-one enrolled, and last year it was, if I remember, something like ten." The reference is to a school for Moslem girls conducted by Miss ——, founded in the face of almost insuperable difficulties, and conducted with a faultless tact and a complete fidelity to Christ, a fidelity which would wreck the school if it were not a fidelity to love as well as to truth. Gentleness and quietness have made the work possible and made it powerful. Fictitious work often requires fictitious conditions for its success, but real work can best be done in the spirit of the servant whom Isaiah foresaw, who should not strive nor cry aloud, whose voice would not be heard in the streets, whose touch would not break a bruised reed or quench a dimly burning wick. Good workers dislike tumult.

## Missions.

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

### LIBERAL OR LOOSE?

We often hear men say, "I am very liberal in my religious beliefs." To whom do the things belong, with which we are liberal? We are stewards and not the authors or owners of the treasures of this world, or of the one to which we are all hastening. We have created nothing, but are permitted to use and hold in trust the things about us. The person who is liberal in his dealings with his fellow-men we rather admire; and under this idea of popularity find men seeking shelter; not only in worldly but in religious things. We admire a person liberal in contrast to one who is stingy. One has not only a right to be generous but there is very little doubt that it is more profitable. The penny splitting or hair splitting methods command very little respect either in business or in religion.

If the business man is an agent, or is being carried by creditors, the public at once detects in any great seeming liberality on his part, that it is not generosity but a betrayal of his trust, and men feel that he is an unjust steward. I wish public sentiment was as sharply defined on religious matters. A young man who spends too freely his father's earnings, may flatter himself that he is very free hearted and popular, when, in fact, he is absolutely dishonest, giving away what does not belong to him; appropriating it not according to the judicious standard of his father, but according to his own thoughtless wishes, thus betraying a trust of which he is entirely unworthy. There is a popular feeling abroad that they have a perfect right to abuse their own mind or body with which God has endowed them. The temptation to do this seems greatest in what is called amusements and sports. Nearly a score of young men have been killed outright during the past year by such brutal folly. Some of them were preparing to enter the gospel ministry. Parents who were toiling and sacrificing in order to give their children a better opportunity in the world than they have had, bereaved and doomed to bitter and needless disappointment. Institutions they have endowed with hard-earned money, and entrusted them with their children. Our institutions are making a brave fight to be true to this sacred trust; but every boy who turns out bad, throws distrust on all concerned.

Again, the young man who subjects his father's loving letters to unkind criticism, has revealed his unfaithfulness to the most sacred relation of a son. The man who loses sight of this same sacred relation with his heavenly father, so far as to criticise the Word of God, has betrayed his relation of sonship. If he criticises the mechanical part of the Word, for which man is at fault, unless very careful, he will be misunderstood as criticising God. Man cannot teach with the authority with which Christ taught, any more than the Pharisees could. If he is searching the Word of God in order to know the voice of God concerning himself, that he may obey, then he is true to the trust. No man is safe to set himself up as a Judge of the Word; only a student. The liberal man with the Word of God is the one who yields his life most freely and completely to the law and Word of God. The man who refused this allegiance is loose, not liberal. Looseness will just as sure result in bankruptcy in religious life as in the

commercial world; and I pray the time will soon come when it will be just as unpopular.

### SPECIAL MEETINGS.

Rev. E. A. Witter, of Salem, W. Va., has been holding a series of special meetings with the church at Salemville, Pa. I have not been able to learn of the results or particulars. They have our prayers that many may be saved.

### MARLBORO, N. J.

From a letter I learn that the revival meetings at Marlboro, N. J., are growing in attendance and interest. The people respond freely and take part in the meetings. Some are asking for prayers. God is answering our prayers. Let us remember to give Him thanks and pray for this work wherever it is being carried on. More fields are calling for help. We lack the men and the money to supply them. We closed the two-week series of special meetings at Richburg, N. Y., on the night of March 12. Some new interest continued each night, until the close. The brotherly feeling between our church and the First-day church is good. They have worked together in the meetings for the unsaved of the town. Pastor O. D. Sherman has the work of building up our cause and church well in hand.

### THE TORREY-ALEXANDER MISSION.

The second month of revival meetings in Philadelphia, under Dr. Torrey and Mr. Alexander, opened March the 4th in an armory building on South Broad street. The building has been fitted up with elevated seats for seven hundred singers; a gallery on either side, and a high pulpit. It is calculated to seat 5,400 people. Megaphone transmitters have been placed near the speakers' platform, by which the preaching, singing, prayers, and all sounds of the meeting can be carried over wires to all parts of the city. The meeting opened with an afternoon session for women and evening meetings for men. The old camp-meeting melody, "The Old Time Religion," was not worn out at the other series. It was not only "good enough for me," but for another month's campaign in that great city. People commenced to seek Christ at the first meeting. The papers estimate fifty converts. The personal work in after-meetings, the use of the Bible, and prayer in them, is the strongest feature of this movement; hand to hand work. Mr. Torrey insists that the men work exclusively among the men, and the women among the women. I think the emphasis he is laying on personal work in religion is having great and wide-spread influence for good. Mr. Alexander has not yet exhausted his methods of interesting and getting people to sing. While singing an old hymn one night, he stopped the chorus between the verses and pointing to an old man in the congregation who had been singing lustily, said: "Brother, will you sing the next verse? I will help you." The right man had been chosen; he sang. Mr. Alexander often selects a person with a sweet voice from among the audience by calling on him to sing. People are gathered from over the States to help in the meeting and to get help to carry home to their churches and religious work. John Callihan, of the New York McCauley Mission, has been a very useful man in the meeting. Mr. Alexander asked him, in an after-meeting, to tell the story of his conversion. Born in New York City, he became dissipated, ran away, and went West to reform. He went away concealed in a

freight car. He went from bad to worse, until he found himself in prison, his photograph in the rogues' gallery, and in Illinois state prison. He finally went into a mission, was converted, took his Bible and went to work for others. In a mission he found one of the Pinkerton detective men who had also been converted. This friend succeeded in getting John's pictures out of the rogues' gallery.

After speaking at a mass-meeting he found the Governor of Illinois in the audience, who came and congratulated him on his reformation, and said: "John, anything I can do for you, let me know." John said, can you get my picture out of Joliet prison for me? This the Governor did. While preaching on the street he was arrested and sent to prison. Like Paul, and Silas, he sang the prison door open. He was taken before the court and ordered to leave town within two hours; but he went on the streets again preaching Christ. He had found in Acts 4: 19, this message: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The gospel has been given right of way in this man's life to remove every bad habit as soon as made known to him. He said in conclusion: "I am the prodigal. I left New York in a box car. I came back on a lightning express. The meeting of the father and prodigal son when he ran and fell upon his neck and kissed him was nothing to what the people saw who stood on the platform when I stepped off of the cars, and my two sisters came through the crowd and fell on my neck. God be praised."

Critics are saying sharp things about the meetings, but they are not the sisters of reformed men. An editor the other day received a sharp and ugly letter, denouncing the meetings, and God. No reply or publication of the letter brought the author to the office to know why his letter was not published. The editor said: "I just want to see and have a good look at the man who could write such an article as that." This closed the interview. After the month of meetings in this locality they will remove to another place.

### OLD GEORGIA DARKY'S PHILOSOPHY.

FROM THE ATLANTA CONSTITUTION.

"Cotton ter clothe you,  
Corn fer ter feed you;  
Shelter from the elements,  
En grace er God ter lead you!  
"En what is de reason  
You a-reachin' out so?  
Ef you had the whole creation,  
You wouldn't have no mo'!"

### THE GENTLENESS OF STRENGTH.

During the last stand at Richmond and Petersburg, General Lee was standing near one of his batteries when the men crowded around him, evidencing their admiration and affection. The group grew so large as to attract the enemy's attention and drew a heavy fire; whereupon the general said to the privates around him: "Men, you had better go back to your places. They are firing at this point and you are exposing yourselves to unnecessary danger." He remained there himself for some minutes, and then as he walked quietly away, he picked up a small object and placed it on the limb of a tree. It was afterwards ascertained that it was an unfledged bird that had fallen from its nest. Strength, courage, heroism, go hand in hand with gentleness and sympathy.

We must be in some way like God, in order that we may see God as He is.

## Woman's Work.

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

### THE LAND OF "PRETTY SOON."

I know of a land where the streets are paved  
With the things we meant to achieve.  
It is walled with money we meant to have saved  
—And the pleasures for which we grieve.  
The kind words unspoken, the promises broken,  
And many a coveted boon  
Are stowed away there in that land somewhere—  
In the land of "Pretty Soon."  
There are uncut jewels of possible fame,  
Lying about in the dust;  
And many a noble and lofty aim  
Covered with mold and rust.  
And, oh, this place, while it seems so near,  
Is further away than the moon!  
Though our purpose of fair, yet we never get there,  
The land of "Pretty Soon."  
It is further at noon than it is at dawn,  
—Further at night than at noon;  
Oh! let us beware of that land down there—  
The land of "Pretty Soon."

—The King's Own.

### GOD'S RESTING PLACES.

Life is not all toil. God gives us many quiet resting-places in our pilgrim way. Night is one of these, when, after the day's toil, struggle and exhaustion, we are led aside, and the curtains are drawn to shut out the noise, and He giveth His beloved sleep, in sleep giving the wonderful blessings of renewal. The Sabbath is another of these quiet resting-places. God would have us drop our worldly tasks, and have a day for the freshing of both body and soul. \* \* Friendship's trysts are also quiet resting-places, where heart may commune with heart, where Jesus comes, too, unseen, and gives His blessing. All ordinances of Christian worship—seasons of prayer and devotion, hours of communion with God—are quiet resting-places. Far more than we are apt to realize do we need these silent times in our busy life, needing them all the more the busier the life may be.—J. R. Miller.

### IN MEMORY.

Again the Silent Messenger has entered our ranks and borne away to the spirit land Mrs. Mary Ann Jordan.

Our genial, whole-souled friend has exchanged the cares and disappointments of earth for the joys and certainties of heaven.

We have not forgotten her home of affluence and hospitality, with an indulgent husband, an idolized daughter, and others who needed sympathy and care.

Then her seat in church and place in our Aid Society were rarely vacant. She loved the service of her risen Lord and the helping of his needy ones.

As the years passed, and what a large sheaf of them she gathered, her nearest and dearest left her "one by one," and the descent toward sunset seemed almost alone. The weight of accumulating years might slow the step and dim the eyes, but it did not chill the genial heart. Her friends were warmly welcomed and pleasantly entertained as of yore. Her quaint manner of sometimes expressing her ideas made her a pleasant and amusing companion. This mode of speech was always hers, even to the last morning of her life.

Her patience with the troubles of life, and she in her loneliness had her full share, was very great; her trust in her Saviour unbounded, and on His strong arm she leaned through the dark valley, exchanging this world of trial for one of happiness without alloy. \* \* \*

IN MEMORIAM.  
"Gone home" to higher service,  
Earth's richest gain is lost!  
Compared to such an honor  
Its finest gold is dross.  
"Gone home" to bliss eternal;  
Then why should I repine?  
A little more of service,  
Their joy will then be mine.

### DEPARTMENT OF LEGISLATION.

Measures pending in the national Congress which are of special interest to the W. C. T. U.:

1. To restore the sale of liquor on army transports and in post exchanges.
2. The Littlefield-Dolliver bill to protect non-license communities against the sale of intoxicating liquors in original packages under protection of the inter-state commerce law.
3. A bill requiring internal revenue collectors to furnish certified copies of federal liquor tax receipts.
4. The McCumber-Sperry bill to suppress liquor selling in old soldiers' homes and in all buildings owned by the United States government.
5. Prohibition as a condition of statehood for Indian Territory.
6. A bill to suppress liquor selling in all the Indian country of Alaska.
7. A bill restricting the sale of patent medicines containing a large per cent. of alcohol.
8. A bill to prohibit the sale of liquor in the District of Columbia.
9. For the unseating of Senator Reed Smoot, of Utah.
10. For an anti-polygamy amendment to the Federal Constitution.—Union Signal.

### VALUE OF WATER IN DIET.

The greatest mistakes made in modern dietary, according to Dr. E. F. Willoughby, lie in the fact that too little water is taken.

Lecturing at the Institute of Hygiene yesterday, he said that one of the most serious errors in the dietary of most persons was that they drank too little water, which was not only the chief constituent of the body, but was also the vehicle in which those innumerable chemical changes taking place in the tissues were conducted.

"The power of water in removing waste and poisonous matter from the blood is of the highest importance," he continued. "Every breath given out means a loss of water, and this has to be made up.

"For every one who drinks too much alcohol there are ten who drink too little water, and suffer in consequence from headache, languor and many other ills.

"It is the water which does people good at Carlsbad and other spas—the salts simply aid the recovery.

"Water is truly the basis of life, for without it, even with plenty of other foods, life cannot be sustained for any length of time.

"Entombed miners who have water, but no food, live longer than those who have food, but no water.

"Our ancestors, who depended on the village pump, with its attendant typhoid, probably suffered less mortality from disease caused by impure water than the present generation does with its dread of the pure article now so lavishly provided.

"It is another kind of hyprophobia, far worse than the scourge against which many measures have been adopted by a well meaning government."

Speaking of diet generally, Dr. Willoughby said that for muscular work bread and butter was the food to work upon. Many people eat a great deal too much meat. He advocated fat rather than lean. It was a depraved and pseudo-refined taste not to take fat.—London Express.

### THE NEED OF INDUSTRIAL MISSIONS IN AFRICA.

BY WILLIAM L. THOMPSON, M. D.

To carry on the work of civilizing and Christianizing Africa it is not necessary that the native have political independence, but he must have independence of character and personal rights. To this end he must be civilized so that he can meet civilized men on an equal footing and he must also be able to maintain himself in a civilized life, by being acquainted with civilized arts and industries. Hence the importance of industrial training.

The need of such training has been overlooked and underestimated by many, largely because its universal importance in civilized lands renders it so easily attainable. In America and England almost any child learns without effort what would seem to the savage mind mysterious and complicated operations. In America industrial training is considered of secondary importance, because its universal importance renders it an all-pervading influence. In pagan Africa the case is quite different. Unless special effort is put forth to give the native industrial training, he remains quite ignorant of civilized industries and does not realize his need. As a result we might see persons who, having made some advancement in literary culture, still remain quite ignorant of the simplest industries of civilization, such as using a spade or a plow, an ax or a grindstone, building a fire in a stove, washing dishes, sweeping a room, or even shutting a door!

We are also prone to forget the influence of industrial training upon the development of intellectual and moral character. It gives a practical character to the mental activity. The sense of power, which the control of nature gives, develops self-respect; and the responsibility connected with handling tools and machinery develops stability and earnestness.

It may be suggested that they learn these branches from those who come to Africa for secular purposes, so that the missionary may confine his attention to teaching religious truth. But those who come to Africa from secular motives, in their short-sighted thirst for immediate profit, do not seek to impart that knowledge to any extent. They employ natives for years as beasts of burden, apparently without any thought that they can ever be anything higher. Moreover, it is the common experience that natives under the influence of white merchants and traders are not only not elevated but are positively taught the vices of civilization and often cursed with its loathsome diseases. Thus their degradation is intensified. But give the native a trade or a useful civilized occupation, with sterling moral principles and a knowledge of his rights and obligations to civilized society—his right to his home and his duty to discharge the functions of citizenship—and he can demand the respect of those who covet his services, and even appeal for redress when wronged.

But can we expect these barbarians to become civilized in a generation, when it has taken ages to develop civilization among us? I believe the only chance for the African to become civilized is to adopt—not develop—civilization.

Industrial education is not the most important part of mission work, but it is indispensable, and our work in Africa has failed at this point. In building a wheel it would be foolish to discuss which is the most important—the hub, the spokes, or the rim. We must have them all. The hub of mission work is spiritual and moral instruction; the spokes are literary or intellectual training; but we must have as the rim and the tire industrial training, to make a stable, durable wheel which will roll the car of true civilization from one end of the Dark Continent to the other.

Africa not only needs missionary mechanics, but also the missionary business men, missionary lawyers, and missionaries in every avocation to be "living epistles, known and read of all men."

There is another view of the question which is well worthy of our consideration—namely, its relation to economy of mission force and funds; to the question of self-supporting or self-help of African missions.

The East Central Africa Mission of the A. B. C. F. M. was established over seven years ago in the highlands of Melsetter, Rhodesia. This site, two hundred and fifty miles from any civilized base of supplies, was chosen for its healthfulness and suitability as an educational center for the people among whom it was proposed to work. The average good health of the American missionary force, as well as the growing school and church, suggest that the site was well chosen. But it is very difficult for one who has never experienced life so far removed from civilization, with its numerous facilities for all sorts of work, to realize what it means grappling with nature wholly untamed.

All missionaries to pagan Africa must experiment, because they have to deal with new and untried conditions. If we are to avoid experiments, we must steer clear of pagan Africa altogether. But if we must experiment, shall we not do it thoroughly, with a view to obtaining the best results. Should we leave the work of civilizing the pagan to the enemies of Christ? Even if they would do it, they would at the same time contradict in word and in life the gospel message. If we refuse to accept the experiment of civilizing as well as Christianizing Africa, as it presents itself to us to-day, we may, at some future time, find that conditions have changed. Possibly we may find the work of civilization accomplished in some degree, but we shall have to meet a deeper, more hopeless moral degradation. More probably we shall find that paganism has held its own, side by side, with an incoming civilization, but its "blackness of darkness" has been intensified by the adoption of all the vices which unprincipled, base tho civilized, men can offer them.—Condensed from *Missionary Review of the World*.

#### ALFRED THEOLOGICAL SEMINARY.

To Pastors and Members of Seventh-day Baptist Churches.—DEAR FRIENDS: In the case of 2,000 ministers whose work and efficiency were inquired into, it was found that 37 per cent. of all had taken a full course in education, that is, both a college and a seminary course; 10 per cent. a college course only; 18 per cent. a seminary course only; and 38 per cent. neither. Fifty-seven per cent. of those who had proven most efficient were of the number who had taken a full course; 10 per cent. had a college education only; 15 per cent. a seminary but not a college course; and 19 per cent. had neither. Twenty-four per cent. of those graded as medium in

power and usefulness had the full course; 9 per cent. only a college course; 21 per cent. only a seminary course; and 46 per cent. neither, college nor seminary. Sixteen per cent. of those believed to have practically failed were full-course men; 9 per cent. were college men only; 12 per cent. were seminary men only; and 54 per cent. had not studied either in college or seminary.

Of course, there are different standards of judgment and various points of view; and education, spiritual power, usefulness, inefficiency, or failures, cannot be expressed absolutely as to actual qualities and results, in figures, or measured by the pound, bushel, or yard. Yet even figures may be approximately true, correct and helpful symbols and expressions of actual realities; and therefore the figures given above are seriously and practically suggestive.

Public schools, academies, colleges, and universities, are looking for thoroughly trained and qualified teachers; great industries are demanding well educated and equipped men for masters, for whose services large rewards are cheerfully given; and wise and righteous leadership in political affairs requires and is waiting for cultured ability.

The people of our congregations, in both city and country, are educated, and they read and think, in a degree that did not once exist; destructive error seeks to fortify itself by the best scholarship; and weapons that learning alone can command are flung against the forces that stand for God, religion, and righteousness. Therefore Seventh-day Baptist Christians who teach and defend the Bible, Christianity, and neglected truth, should be among the foremost in requiring and providing for an educated ministry; for ministers are our Lord's appointed leaders in the sphere of morals and religion.

It is the mission of Alfred Theological Seminary to receive graduates from our colleges who have the ministry in view, and help them on in their intellectual, moral, and spiritual preparation for the great work of the missionary, the preacher, and the pastor.

The seminary is only partly endowed; and the maintenance of its work, including the needed increase of our library, requires a yearly contribution of from \$1,500 to \$2,000 from individuals and churches. Last year there was a little falling off; but it ought to be the other way.

Will you not use your influence to have your church give regularly and liberally toward this sum? The plan recommended by the Conference Board of Systematic Benevolence is an excellent one. But any fairly good system is many times better than none at all.

Not only are well educated and qualified ministers needed; but many more are needed for missionary and pastoral work than are now in the course of preparation. Will you not pray to the Lord of the harvest to send forth more laborers into the field of the gospel ministry? The opportunities of usefulness and of intellectual and spiritual growth in the ministry are nothing less than grand. And also, brethren, think of, talk about, and pray for the seminary, its students and teachers, that the Spirit and grace of God may abound richly in all of our minds and hearts.

Yours fraternally,

ARTHUR E. MAIN,

Corresponding Secretary of the Seventh-day Baptist Education Society, and Dean of the Seminary.

ALFRED, N. Y., MARCH, 1906.

#### WAS JESUS THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH?

(From "Hard Problems," etc., by Dr. R. A. Torrey, D. D.)

In the twelfth chapter of Matthew and the fortieth verse Jesus is reported as saying that "as Jonah was three days and three nights in the belly of the whale (sea-monster, margin); so shall the Son of Man be three days and three nights in the heart of the earth." According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at or soon after 3 P. M., and was raised from the dead early the following Sunday morning. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day and a very small portion of another day.

The solution often proposed for the difficulty is that "a day and night" is simply another way of saying "a day," and that the ancient Jews reckoned a fraction of a day as a day. There was then a part of Friday, one day (or a day and a night); all of Saturday, another day (or a day and a night); part of Sunday, another day (or a day and a night).

There are many persons whom this solution does not altogether satisfy, and it does not satisfy the writer at all. Is there any solution that is satisfactory? There is. The first fact to be noted in this solution is, that the Bible nowhere states or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the Sabbath." (Mark 15: 42.) As the Jewish weekly Sabbath came on Saturday (beginning at sunset the evening before) the conclusion is naturally drawn, that as Jesus was crucified "the day before the Sabbath," He must have been crucified on Friday. But the Jews had other Sabbaths besides the weekly Sabbath which fell on Saturday. The first day of the Passover week, no matter what day of the week it came upon, was always a Sabbath. (Ex. 12: 16; Lev. 23: 7; Nu. 28: 16, 18.)

The question therefore arises whether the Sabbath that followed the day of Christ's crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th Nisan, which came that year on Thursday. We are not left to speculate about that; for John tells us in so many words in Jno. 19: 14, that the day on which Jesus was tried and crucified was "the preparation of the Passover," i. e., it was not the day before the weekly Sabbath, which came this year on Thursday.

The gospel of John was written later than the other gospels and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other gospels. One of these false impressions was that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this false impression John clearly teaches that He ate it the evening before and that He Himself died on the cross at the very moment the Passover lambs were being slain "between the two evenings" (Ex. 12: 6; Hebrew and R. V. marg.) of the 14th Nisan. God's real pascal lamb, Jesus, of which all the other pascal lambs were only the types, was, therefore, slain at the very time appointed of God.

Jesus then died on Wednesday. Just as the next day was to begin at sunset (the Jewish days

begin at sunset), Jesus was buried. He was in the sepulchre Wednesday night and Thursday (one day and one night), Thursday night and Friday (a second day and second night), Friday night and Saturday (a third day and third night). Just as the first day of the week drew on at sunset Saturday Jesus arose, having been in the sepulchre seventy-two hours, exactly three days of twenty-four hours. The next morning the grave was found empty.

The incidental proofs that it was on Wednesday and not on Friday that Jesus died are so numerous that it would take a volume to expound them properly. The traditional theory that Jesus died on Friday and that this was the Passover Day would make it necessary to suppose that Jesus took a long journey (from Jericho to Bethany) on the Jewish Sabbath; for John distinctly tells us that Jesus came to Bethany six days before the Passover (No. 12: 1), and if the traditional view is right, this Passover came on Friday and six days before it, was Saturday, the Jewish Sabbath. Of course, it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality His triumphal entry into Jerusalem was on the Sabbath. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath day's journey from Jerusalem (Acts 1: 12; Luke 24: 50). But further yet, John tells us in so many words that Jesus's entry into Jerusalem was on the next day after His arrival at Bethany. (Jno. 12: 12.) That Sabbath on which Jesus entered Jerusalem was, if the Passover (15th Nisan) came on Thursday, the 10th Nisan, the very day on which God commanded that the Passover lamb should be taken up (Ex. 12: 3). So Jesus, the true Passover Lamb, was taken up on the 10th Nisan (on that day the Pharisees rejected Him as king and chose Him for death, unwittingly fulfilling the Scriptures), and He was slain on the 14th of Nisan, just as God's word had provided fifteen hundred years before.

It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the gospel narratives are straightened out when we once understand that Jesus died on Wednesday and not on Friday. The writer has held this view for years, but this past year a book has been published (Three Prophetic Days, Wm. Frederick, Clyde, Ohio,) maintaining the same view with such force of argument that many reviewers who have always held to the traditional view have been forced to admit that the argument was unanswerable.

#### INDUSTRIAL SCHOOLS FOR CHILDREN

H. D. CLARKE.

I do not wish to jump into print and become conspicuous concerning charity work when we know what great themes occupy the minds of our people and how ably they are discussed by our leaders. But I see so much and hear so much that appeals to my sympathies and calls for help to save the children, that I can not keep silent. The only way to cure me of this propensity is, for the editor to enlarge his waste basket.

I want you to know more about "our" industrial schools. While making up the last party of children for distribution—which took place at Hopkinton, Iowa, March 15, I had our rooms at the Forty-fourth street Boys' Lodging House and Industrial School, in New York City. I addressed congregations of boys at Thirty-fifth street and Forty-fourth street on two evenings; at the close of each they flocked about me beg-

ging for a chance to get to the country and live on farms. But that was not for me to promise.

From squalid homes, and no homes at all, come these scholars who are vastly superior to their parents. Vice, filth and poverty can not quickly degrade childhood. For some years they retain qualities which, if helped, can rise above their previous surroundings. In those districts where the schools are, arrests for vagrancy and crime have decreased threefold or more. There are missions for the aged poor, the prostitute, the drunkard, and the thief, but the greatest and most hopeful reform, is the effort to save children. The change of circumstances and the religious influences produce marked changes in the life, disposition and manners of the children in our industrial schools. The free schools can not accommodate all, and if they could, thousands are so ragged and destitute that they are ashamed to attend, or their parents keep them out. They need help in the way of food and clothing; direct moral instruction and influence, and training in industry. The society's teachers, two hundred and fifty of them, go around to persuade parents to let their children come and be under refined and helpful influences. They come from underground cellars, old rickety houses, from over "Dance Saloons," from everywhere. Here are wild ragged girls picking rags, or stealing something to eat. Running errands late into the night, getting ready for capture by leaders of prostitution. These are sought out by those who have "the enthusiasm of humanity" and who are willing to face disagreeable scenes and meet hard labor, and forego some comforts to attend to this important work. Sights very unpleasant, coarse, and rude people are encountered. Here is the awful fact of vice, filth, and crime. This is not a summer picnic time. It takes more than a gush of sentiment to go through with such work.

The children are brought into these schools. See them on their first appearance: shoeless, bonnetless, torn dresses, dirty necks and faces, tangled hair, wild eyes, half-tamed, creatures; yet in the "image of God." O, but see them later on! These "offspring of poverty" begin to hide their vices before the angels of charity. They see cultured, refined men and women trying to love and help them. They become softened and respectful. The wild little beggars are soon more easily controlled. They begin to love study and industry. They stop their profane talk and begin to love their teachers. Their minds are awakened, and also their moral faculties. Graduating at last from these schools they avoid the atmosphere of crime and seek positions of trust and homes of respectable people, for service. They marry well and settle down to an average life of respectability, some to noble Christian service, in gratitude for what our schools have done for them.

Listen to what one Irish woman said: "Shure, an' it's none of the schools I could sinder children to, for we had no clothes and, faith, I was jist livin', an' no more. But yer school has done a wonder fer my girls, and O, if me little crippled boy could get help; Osh! he's sich a swate wan! Kin ye help him, sor?"

Yes, he can be helped and the Children's Aid Society's wagonette drives up and takes him to the school for cripples, and besides learning from books, he learns a trade.

Up on Cherry street, a woman said: "I pick rags, sir, and I can't send Molly to public school, and it's hard to have her on the streets while I am away." But Molly now goes to the indus-

trial school in safety while mother picks rags, and under new influences she goes home to try to tidy up that filthy dark room and give mother a cheery welcome at night.

Our society has twenty-eight of these schools and kindergartens for children who can not attend the public schools. Last year, 1905, 14,925 children were taught, partly fed and partly clothed, in these schools. Three hundred and ninety-eight cripples were taught. We watched those children as they came up the stairs and went into their school rooms. Plainly but cleanly dressed, hair combed, happy and hopeful, they give promise of usefulness, and some day, some sweet wife or affectionate husband will sit by the fireside in a real home and tell some future child of how they were coaxed out of garret or cellar to attend the Aid Society's school. Yes, I meet them all over the West, saying: "Mr. Clarke, I was an Aid Society child. I now have a happy home, God bless you, God bless you. Come and see our little family." This came to me over the phone, one day, at a hotel: "Mr. Clarke, can't you come out into the country and see me? I am teaching school now. Give my love to the folks at the office. I thank you all for what you have done for me."

Is there a work sweeter than to spread good will, relief, spiritual light and education to the children of the unfortunates? Young lives redeemed from misery and ennobled by Christian influence, orphans' tears wiped away, good citizens made out of waifs, the nation enriched by the labor of men and women who were taught industry when idleness or unlawful child labor threatened their lives, health, and morals?

The company of sweet-faced boys and girls who looked at me on the stage in the opera house last Thursday, said appealingly: "Give us now a chance and a loving home and we will show you a future bright and hopeful."

Let the prayers of the reader now be for those in our schools and for these who are brought West that they may attain much in nobility and righteousness.

#### CONCERNING CORRECT SPEECH.

O, why should the spirit  
Of grammar be proud  
With such a wide margin  
Of language allowed?  
Of course there's a limit—  
"I know'd" and "I've saw,"  
"I seen" and "I done it,"  
Are rather too raw.  
But then there are others  
No better than they  
One hears in the talking  
He hears every day.  
"Where at?" asks one person,  
Quite thoughtless; and "Who,"  
Asks another, "did Mary  
Give that bonnet to?"  
Hear a maid as she twitters:  
"Oh, yes, I went out  
With she and her fellow  
In his runabout."  
And hear a man saying,  
"Between you and I,  
That block of Pacific  
Would make a good buy."  
And this from a mother,  
Too kind to her boy,  
"I had rather you shouldn't  
Do things to annoy."  
And this from a student,  
Concerning a show,  
Who says to the maiden,  
"Let's you and I go."  
There's lots of good people  
That's talking like that,  
Who should learn from we critics  
To know where they're at.

## Children's Page.

### GRANDMA'S FAIRY.

Mamma said: "Little one, go and see  
If grandma's ready to come to tea."  
I knew I mustn't disturb her, so  
I stepped as gentle along, tiptoe,  
And stood a moment to take a peep—  
And there was grandmother fast asleep!

She looked so sweet and quiet there,  
Lying back in her old arm chair,  
With her dear white hair, and a little smile,  
That means she is loving you all the while.

I went up close, and didn't speak  
One word, but I gave her on her cheek  
The softest bit of a little kiss,  
Just in a whisper, and then said this:  
"Grandmother, dear, it's time for tea."

She opened her eyes and looked at me,  
And said: "Why, pet, I have just now dreamed  
Of a little fairy who came and seemed  
To kiss me lovingly on my face."  
I never told her 'twas only me,  
I took her hand, and we went to tea.  
—St. Nicholas.

### THE STORM'S LITTLE VICTIM.

Willis Boyd trudged manfully through the deep snow, facing the blizzard-like storm as best he could. It was getting late—very late—in the afternoon, and he had promised to be home early. There had been a show stalled on the railroad, and Willis had yielded to the temptation to see what they would do with the animals. It had grown dark, then, before he had realized it.

It was a good mile down the road to his home, and, remembering his promise and his mother's anxiety at his lateness, he started on a run. Then, puffing and panting, he stopped for a moment, and thought. The snow was so deep and it was so bitterly cold that he began to get a little frightened.

"I'll take the railroad home," he said finally, after he recovered his breath. "That's shorter than this road."

He was only a little mite of a chap, and it would not take very much more snow to come up to his waist.

"I wish I hadn't stayed so long," he muttered to himself, as he once more trudged along. "I suppose I ought to get lost just for not keeping my word."

When he reached the railroad track he stopped in dismay. It was almost obliterated. The snow had covered every part of it, and except for the white telegraph poles he would have concluded that he had made a mistake.

"Yes, this is the right way," he said aloud, after he had studied his surroundings a little in silence. "I know I'm right, but things do look queer."

When he had trudged half the distance along the track, Willis heard the loud shriek of an engine. He stopped in astonishment, and looked up and down the track. There was no sign of the headlight of any engine in either direction. The boy peered through the snow storm long and hard, and then said:

"I guess it must have been down at the station. The engine and train couldn't move, and then they were blowing the whistle just for fun."

Then in an awed voice he added: "Suppose some of those wild animals got out of the train and came up this track. They might creep up here, and I'd have no chance to run."

He was thinking of the wild animals in the menagerie which had been snowed under on the train at the station, and, when he heard a peculiar swishing noise down the track, he was ready

## THE SABBATH RECORDER.

to run. Then the snow in that direction seemed to rise up in a great mountain and form a beautiful shower. Willis had only time to gasp some inarticulate words, which expressed his fears, and then he dashed off the track to find some hiding-place in the snow-covered bushes.

But he was too late. The monster was upon him before he could run a dozen feet. There was a flash of something bright, a terrible noise, and then the snow seemed to rise up around him in one great heaving mass. Willis felt himself picked up and carried through the air. He was going so long that he did not know whether he would ever come to earth again. He knew he was in the midst of a great cloud of snow. It was in his face, ears, and eyes.

He lay in the snow, while a distant rumbling noise seemed to jar the very earth around him. In a half-dazed way he muttered to himself, "I wonder what it was!"

But there was still a good deal for the boy to think about and wonder at, for he was not yet through with his adventure. When he tried to struggle to his feet, he found that he was in an immense snow bank. Try as hard as he could, he could not reach the top of the bank with his little hands. On all sides there were walls of solid snow.

Willis had a good pair of lungs, and in this hour of need he, like most healthy country children, used them well. He shouted and screamed until he thought everybody within ten miles must hear him. The silent walls of snow, it is true, muffled the sound a little; but the noise was great.

Then his cries seemed to receive an answer. Once Willis thought he heard voices outside, and he renewed his shouts. He was overjoyed when there came a responsive "Halloo!"

"Halloo!" shouted Willis. "I'm here!"

"Where's here?" demanded the man's voice.

"Here under the snow bank! I can't get out! Won't somebody help me?"

"Yes, I'll help you; but keep on shouting until I find you."

It was a long time before the man found the place, and with a good deal of difficulty he pulled the boy out and stood him on the track.

"How did you ever get into such a bank?" asked the man.

"I don't know," replied the boy, looking dubiously at the snow heap, which was nearly thirty feet high. "Something came along, and the snow just jumped up in a big heap, and I went up with it."

Suddenly the man began to laugh, and then said, "You were standing on the railroad track when it came along?"

Willis answered affirmatively, and the rescuer added: "Why, then, my little man, you were picked up by the snow plough of the engine, and hurled through the air with the snow. See, the tracks are all swept clean."

True enough, the railroad track was now clean and almost free of all snow. Willis looked up and down it, and then tried to recall the light, the swishing noise, and the sudden upward motion he had experienced. Then he added: "Yes, that must have been it. I thought maybe it was one of the animals."

The two could afford to laugh at it now, and, as they trudged homeward, Willis told how he felt when buried alive in the snow. Later, when he told his mother the whole story, she saw the serious side of it, and said, "We ought to be thankful to God you are alive, Willis, to tell the story."

"L am!" heartily replied Willis.—*New York Christian Advocate.*

### ABOUT A CIGAR.

"How did I get my first start in life? Why, I think I'd rather tell you to-day," said the genial retired capitalist, "how I got my first setback.

"I had been plugging along at a job I had, faithfully, with strict attention to duty and as hard as I knew how, and I was getting the rewards that never fail to come to that sort of work if you've got the nerve to keep it up. But there was a limit to the possibilities where I was then, and I was looking for a place where I could have more scope, and in due time I heard of a job that was just what I was looking for.

"I applied for that job and I was received by an elderly, but at the same time very keen-gentleman, who treated me very kindly and told me finally that if they concluded to engage me they would let me know the next day. I knew that I never would hear from him and I never did; another man got the job.

"Now, why didn't I get it? I learned why about two years later.

"Then, still working for the old concern, I went one day into the office of a house that we did business with, and got through the business all right as usual, but when I was coming away this man here, a good deal older man than myself, says to me:

"Young man, the next time you come here I'd be obliged if you'd leave your cigar outside the door."

"And then it came to me all in a heap why I hadn't got that other job. I was a smoker, and I had walked into that other man's office with a cigar in my fingers, and it wasn't a bad cigar, either, but I had gone in to see him carrying a lighted cigar, which was contrary to good taste and good manners and good business.

"He knew, of course, that if I would walk into his office with a lighted cigar I would walk into other offices where I might be looking for business for him in the same way, into offices where my cigar would be likely to strike some other person just as it had him. And that would be bad business.

"But I had learned considerable in that two years time, or I found I had when I got that jolt from the man who invited me to leave my cigar outside; and I cut out smoking altogether when I was around on business and about a week later I went again to see the man I had been to see two years before, but this time carrying no lighted cigar into his office and carrying no stale smoky odor about my clothes.

"I hadn't lost one single particle of my independence, but I had acquired some sort of sense of the courtesy due to other people, of the respect, in fact, due to them and their establishments. And the keen old gentleman was sitting there just the same and sized me up in a minute, he knew by how much I'd grown, and there was a different touch in his kindness to me now, and—

"But I wasn't going to tell you how I got my first start in life, but how I got my first setback, as I've just done; and if you are looking for texts for aspiring young men, why, you might set down as the one for to-day: 'Never go looking for a job with a cigar in your mouth.'—*New York Sun.*

God wants human hearts for temples, for homes. He hath need of thee. Let him come in and occupy.

## 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.

Paper No. 3. *The Y. M. C. A. in Japan.*

Both the city and student Y. M. C. A. was organized many years ago and the work has already gained sympathy and high regard. Every visitor will notice a large, attractive building of American type in the street of Mitoshiro, Tokio. This is the largest Y. M. C. A. hall in Japan; it is larger than the Y. M. C. A. hall of West Twenty-third street, New York City; it is larger than the Y. M. C. A. hall of Boylston street, Boston. This building was contracted by an American architect with American funds. Bible study, Sunday-school, employment bureau for self-supporting students, coffee rooms, Saturday lecture, music lesson, English school and boarding room are all under the management of the Y. M. C. A. In the Bible class, the teacher is an American; he teaches the Bible in English and, by mutual understanding, no Japanese is spoken. Many boys, whether they are Christians or not, attend this class, because the students want the knowledge of the Bible. Practically, without a knowledge of the merit of the English literature. We can freely ask questions. I guess what many young Japanese cannot understand is the *miracle*. How Christ, without wings, could walk on the sea? The teacher always gave us a long lecture with his usual kindness. In the English schools of the Y. M. C. A., the American minister and his wife, with a few native assistants, teach English from the beginning of Webster's spelling book to Shakespeare. The length of the course is three years. Many students are able to read and understand elementary English literature. Unfortunately, the English language is too hard for the Japanese as our tongue is constructed in a different way from that of the Anglo-Saxon. You have many hard accents in the English language while there are no accents in Japanese. However, the English is the second language, the German third, the French fourth and the Chinese last. The American-Japanese trade is done, in a great part, in English. So Japanese people must study English, beginning in the grammar school. It seems to me that the boys in the Japanese High School understand English better, in the same proportion, than the American High School boys understand German or French. It is generally conceded that the English school of the Y. M. C. A. has done a great deal for Japanese young men.

Piano and organ lessons in the Y. M. C. A. have not been so successful.

The nation foresaw the outbreak of the Russo-Japanese war; it has been too busy for new Japan to devote much time to music. But Christian hymns have developed, creeping into the factory and displacing many vulgar and immoral songs. Rev. Francis E. Clark says, "The meeting opened by singing the hymn, 'Rock of Ages.' My hymn book contained a translation of the hymn in Japanese, and I joined the others in singing:

"Chigo heslii iwa you,  
Ware wo Kakushi ne,  
Sakareshi waki no."

## THE SABBATH RECORDER.

Mizu to Chishio ni,  
Waga tsumni toga wo,  
Arai Kigomeyo."

The coffee room in the Y. M. C. A. is purely a coffee room for social enjoyment; it is not like the so-called coffee house in America. Young men go there and drink a cup of coffee, paying 2½ cents per cup for it. The Saturday lecture began at half past three every Saturday afternoon. This is a public lecture by an eminent Japanese scholar; he may treat whatever he likes, and whatever may interest the young men both in the moral and intellectual realms. This lecture had a strong effect on society. Buddhist associations have recently initiated the system of public lectures.

The relation between the American minister and the Japanese young man is very intimate. The young men take their hats off to their pastor while the American people never remove their hats for their minister, but they do for girls. It is a long inherited custom among the Japanese people to respect the brainworker above every one else. Japanese people do not dare to pay respect to rich men merely on account of their gold; but they will pay great respect to the man who has done a noble work. From this point, the ministers are respected. When we call on the pastor, he treats us with full kindness. Sometimes "green" ministers cannot talk the Japanese language; then there appears a beautiful little girl as an interpreter, who talks Japanese as if it were her mother tongue.

I have sometimes been asked the question, "Have you a Merry Christmas in Japan?" I should say we have! The Y. M. C. A.'s celebration is magnificent with lots of fun. In the entrance door of the Y. M. C. A. building there stand three or four girls to welcome the visitor. They are sweet, beautiful and pure, and give each visitor a nice box of candy. There is sword dancing, marches and many other forms of amusement. There was piano music and singing by a little ten-year-old daughter of Mr. Hara, founder of the Ex-Convicts' Home in Tokio. Her wonderful development in the art of the piano astonished all the non-Christians. It is true that the Y. M. C. A. has secured respectful regard. The people believe that a member of the Y. M. C. A. is honest. Many large concerns employ Christian clerks for the simple reason that the Christian is honest.

### 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.

#### FIFTIETH WEEK'S READING.

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

1. What judgments did God declare against Judah through Zephaniah?

2. How does Nahum describe the majesty of God?

3. What was the fate of Nineveh? The Prophets.

VI. Zephaniah.

First-day. The day of Jehovah a day of judgment for Judah. Zeph. 1: 1-2: 3.

Second-day. A day of judgment for the nations. 2: 4-15.

Third-day. After correcting judgments, the song of Zion, brought back from captivity. 3: 1-20.

VII. Nahum.

Fourth-day. Jehovah good and slow to anger, but a jealous and avenging God. Nahum 1: 1-2: 7.

Fifth-day. Destruction of Nineveh, the bloody city. 2: 8-3: 19.

VII. Habakkuk.

Sixth-day. Jehovah's answer to the well-nigh despairing prophet. Hab. 1: 1-2: 3.

Sabbath. Woe to the Chaldeans. 2: 4-20. A lyric prayer of Habakkuk. 3: 1-19.

### STUDENT VOLUNTEER CONVENTION AT NASHVILLE.

BY SECRETARY HARLAN P. BEACH.

There are very few gatherings concerning which one can at once be lavish in the use of superlatives and at the same time keep within the bounds of truth. Yet the Fifth Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, which was held at Nashville, February 28 to March 4, was emphatically such an exception, since in many respects it was the most remarkable convention that has ever convened.

It certainly was the largest delegated body of college representatives ever brought together; for its records show the presence of 3,060 students and 286 professors from exactly 700 institutions of higher learning in the United States and Canada. Quite as remarkable as their number was the deeply earnest spirit of these young men and women who had come up from all sections of the continent and from other lands on the holiest errand of the church to rally beneath the Movement's inspiring banner bearing the legend, "The Evangelization of the World in this Generation." They were not triflers off from college for a junket, as any one could see who sat on the platform of the Ryman Auditorium and looked into the intense faces of these earnest and elect youth.

This gathering of 4,188 delegates was not composed merely of students, however; for on the ample platform were 149 representatives of one hundred missionary societies, many prominent leaders of forward movements among the young people, editors of influential papers, both secular and religious, and 144 missionaries from twenty-six mission lands. Many of the missionaries were veterans whose faces seemed to express the "Nunc Dimittis" which they did not verbally utter.

The topics discussed were closely related to the great purpose of the Volunteer Movement. With the exception of Chairman Mott's notable survey of the nearly twenty years' history of the Movement, the speakers dealt only with the faithful and demanding present and with the alluring possibilities of the future. Spiritual themes were not omitted, as witness the opening addresses of Mr. Mott and Mr. Robert E. Speer and the convention sermons of Sunday preached by the veteran Bishop Thoburn, of India, and Bishop William F. McDowell, of New York. In the main, however, the speakers dealt with the vital, practical issues of the church as if they face the needs of a lost and claimant world and especially with the student's relation to these issues. There was a breadth in the discussions, not usual in such gatherings, that was at once refreshing and prophetic.

A notable feature of these meetings and one which suggests the depth of interest felt by the audience were the two collections which were taken. One of these netted about \$1,200, which was contributed as an expression of sympathy for the family of Rev. W. H. Stricklin, who lost his life by a street railway accident while promoting the interests of the convention; the other was the pledging of nearly \$90,000 toward the expenses of the Volunteer Movement's work during the coming quadrennium. Probably a like sum was never before raised for missions with so little difficulty and an absence of all pressure.

It must not be supposed that the auditorium meetings were the only ones held during these memorable days. Simultaneous meetings were held daily in the First Presbyterian Church; and even then a second outlet was necessary, which was furnished by the stereopticon lectures given in the Vine-street Christian Church. Another auxiliary contributing to the success of the convention was the missionary exhibit which filled the two floors of Watkins Hall. On the lower floor was a most attractive and varied collection of printed material, etc., illustrating the varied operations of foreign mission boards in America and Great Britain. Mission study class exhibits were peculiarly interesting and suggestive. The various publications of the missionary societies were a surprise to persons who did not realize the amount of time and money expended in the cultivation of the home constituency. In the upper floor of the exhibit hall was a bewildering variety of material illustrating the environment of the missionary in foreign countries, the methods of work employed, and the material aids used by him in the form of outfit, apparatus for teaching, etc.; here also the library which he uses was exhibited, and some 300 selected books, suggested for students, pastors, and others. The Movement had printed in the Handbook an annotated list of these volumes, which is in itself a unique contribution to missions. That this exhibit was appreciated by the delegates and citizens of Nashville is sufficiently proved by the fact that upward of 19,000 visited Watkins Hall by actual count. The interest in viewing what was displayed was increased by a number of talks on the exhibits delivered by missionaries and others.

In a sense even more remarkable than the convention was the generosity and hospitality of Nashville's citizens. Not only did they contribute a large fund for its expenses, but in addition they opened their homes to the delegates with a cordiality which surpasses the record of even Southern hospitality. The Movement's Executive Committee at the outset had not dreamed of asking for entertainment for more than 3,000 delegates; and when that number was overrun, what was the committee's surprise to have Nashville come splendidly to the front and freely receive more than a thousand in addition to the number agreed on. Local committees, and men and women of every walk in life, of various shades of religious belief, vied with one another in the effort to make their guests feel wholly at home. Without this most generous co-operation, the greatest missionary gathering of history would not have been possible. The memory of Nashville hosts and hostesses will be one of the most delightful recollections carried back by the delegates to every part of this continent and of distant lands.

Trouble may demolish a man's business, but builds up his character.

#### WESTERN ASSOCIATION SEMI-ANNUAL SESSION.

The semi-annual meeting at Little Genesee, March 9-11, was a decided success. The program, as published in THE RECORDER, was carried out entire, except that on account of the sickness and death of President Davis's mother, neither President Davis nor Brother L. C. Randolph could be present. Fortunately Brother E. B. Saunders happened in upon us and very acceptably filled the place assigned to President Davis on Sabbath morning, preaching, with his usual vigor, a Spirit-filled gospel sermon. Brother A. J. C. Bond filled the place made vacant by the absence of Brother Randolph, giving us an instructive and interesting exposition of Exodus, Chapters 5-12. All of the sermons, papers and addresses were of a high order and elicited many helpful thoughts and suggestions in the discussions and conferences which followed.

The attendance, from first to last, was unexpectedly large, and the interest spiritual and uplifting. Such gatherings, directed and controlled by such a spirit, can not help being an inspiration to higher and better things. Not the least helpful in such meetings is the social feature. We need to know each other better, and this can be attained in no other way so well as by coming into personal contact. As we do know each other better, confidence is inspired and strengthened, and that band of union which "unites fond hearts in one," becomes an indissoluble factor—"One is your Master, even Christ; and all ye are brethren."

The last meeting of the series was quite unexpectedly and unceremoniously broken up without even a formal dismissal. Brother Bond was just at the point of concluding his sermon when the cry of Fire! Fire! was heard, and in less time than it can be told with pen and ink, the audience had gone. Some of them thought that the church was on fire, but it proved to be Mrs. S. E. Coon's barn, which, from the time it was first discovered, was so completely at the mercy of the destroying element as to make the saving of the building impossible. A horse and cow and some buggies, that were in the barn, were rescued. A few other articles, together with a small quantity of hay, were burned. An inch or more of snow having fallen, the greater part of it that afternoon, afforded such a protection to other buildings, near by, that it was only necessary to keep the corner of the school house—which stood nearest the burning building—wet until the flames had sufficiently subsided to prevent all danger. But for the snow it would have been impossible to save the school house, Mrs. Coon's dwelling, and others in close proximity. The fire started in the upper story, but its origin is a mystery. Mrs. Coon had recently reinsured her dwelling, but the barn was forgotten; hence it is a total loss.

We are having our first sleighing for the winter. Have about six inches of snow on a good, smooth bottom. Mercury this morning (March 18) at 8 degrees below zero. S. H. B.

#### PASTORS AND PREACHERS.

The Rev. James F. Merriam, in *The Springfield Republican*.

In our outlying country parishes, here in New England, at least, there is a need of the work of the conscientious and earnest pastor, in degree as urgent as exists anywhere in this whole wide world. The bright and strong men and women have gone away. Those who are left are lonesome, discouraged, poor—and out of their lone-

someness and discouragement and poverty turn often to vice. Yet a number of times in my life where this precise situation has prevailed; where I have seen these distressing needs and urged them on the attention of the young pastor, back has come the hackneyed and discouraging reply, "Oh, but you see I must write my sermon." And the poor fellow goes laboriously on, till one recalls Henry Ward Beecher's reply to the question, "What is the occasion of so many short pastorates?" when he said instantly, "Very largely divine mercy to congregations!" Would that the same divine mercy might descend on some of the professors in our theological seminaries, and that they might send forth their youngsters with a baptism of courage that they boldly avow their own limitations in sermon writing; as boldly and avowedly avail themselves of the sermons of greater and wiser men, and so put more of their fresh young strength where they can use it advantageously. And would that divine mercy might bountifully baptize afresh these same congregations, that they may recognize that a sermon is a means to an end; that a congregation on Sunday can far better dispense with some of the would-be original sermons of its pastors than can the parish dispense with his pastoral service as a sympathetic friend and noble counsellor.

And herein, it seems to me, is to be the secret, in part, of that "church of the future" whose work is assuredly to be far more uplifting, far more consoling, far more inspiring, than anything it has done yet, even in its most glorious periods.

#### A SONG OF CHEER.

If despair assail thee,  
Trust in the Lord!  
He will never fail thee;  
Help He will accord!  
Dark though the night,  
Soon will dawn the light,  
And the springtime rapture  
Follows winter's flight!  
Storms may be fearful,  
Waves rolling high;  
Keep a courage cheerful;  
Our God is nigh!  
Calm be thy heart!  
God will take thy part  
When thy foes surround thee;  
Safe with Him thou art!

#### Home News.

DE RUYTER, N. Y.—When Rev. J. J. White finished his labors at Leonardsville, it was hoped that he would visit DeRuyter and spend some time in evangelistic work; but the interest at West Edmeston seemed to require special attention when Mr. White left Leonardsville. Having spent so much time in those two churches, Brother White thought he could spend only one Sabbath in DeRuyter, at present. He came on March 16 and held meetings three evenings. Sabbath morning, though it was stormy, there were present about seventy-five people. The audience listened to Brother White's sermon with marked attention. Sunday evening the house was well filled. After the sermon, the church and society remained to consider some plan for further evangelistic work. After a free consultation, it was voted to invite Brother White to return and engage in evangelistic effort, at his earliest convenience. L. M. C.

MARLBORO, N. J.—The wedding of Robert G. Jones and Edna M. Randolph in the church November 22, 1905, was a very pleasant affair. The bridegroom, a graduate of Alfred University,

class of 1904, has chosen farming as his life work. This is well. There is no more honorable business than the culture of the God-given soil. But what can a farmer do without a wife? Mr. and Mrs. Jones are both Christians, natives of this community and members of the Marlboro church. This marriage establishes another godly household. May the prayer at the marriage altar for temporal and spiritual blessings be continually answered as the years pass on.—The Sabbath school had a pleasing entertainment at Christmas time. It is our purpose on all these occasions to increase the religious knowledge of the children and the older ones. We thank God for the children to instruct, and also for the love of God in our hearts, which makes it a pleasure to us to teach them the way of life in Christ.—No, in this bit of home news we will not forget the wood pile. The pastor bought a small wood lot a mile or two distant. The brethren cut the wood and brought it to the parsonage. A few other brethren came with engine and saw and left a big heap of wood cut into stove length. All this was cheerfully done without charge to the pastor. A little later came the generous donations. There was a good dinner enjoyed by all and enough left so that the pastor's wife did not do much cooking for several days, and when she did there was enough to cook for some time. Thanks be to God for this religion which inclines Christians to thus encourage those who preach Christ.—In December and again in January the pastor with some help from Pastor Saunders, of Shiloh, held some special meetings. At the present writing, Evangelist Seager is with us. Meetings have continued two weeks and are to continue another week. The result of these meetings is evidence that the blood of Jesus Christ still has power to cleanse sin. "What a wonderful Saviour is Jesus my Lord!"

S. R. WHEELER.

SALEMVILLE, PA.—In the beautiful valley of Morrison's Cove, bordered on the north and east by Ewitt's Mountain, on the south by Tussey's and on the west by Dunning's Mountains, is situated the little church of Salemville. A more beautiful location can not be found anywhere. The banner of Christ is kept aloft there by a little band of workers, although surrounded by opposition on every side. Only those who have been here know of the difficulties which we have to meet; yet we are striving to advance the cause of Christ by maintaining the regular church services each week, preaching services being conducted by Pastor Simon King, assisted by Brother J. S. Kagarise. We have an interesting Sabbath school every Sabbath, in which many helpful suggestions are given. Our membership is small, yet we realize that the help of God is very near those who strive to do His will. Elder E. A. Witter, pastor of the Salem church, W. Va., conducted a series of revival meetings at this place. The last two evenings were occupied by lectures on Palestine. No conversions were made during the meetings, but we surely had something rich on which our souls could feed. On sixth-day evening we listened to an able sermon from Romans 14: 10. Theme: "Heaven and the Judgment." Every one must appear before the judgment seat of God and hear his sentence pronounced according as his life has been. The sermon was indeed inspiring and uplifting and pictured clearly the final result of not submitting to the will of God. May the blessing of heaven richly abide with our beloved Brother Witter, and spare him for years to come, that he may be permitted to visit us soon again

and bring us a heavenly message. Our prayer is that the good seed sown in these meetings may bear fruit and work a great revolution in the hearts and lives of individuals. There are many souls around us whom we long to see rescued from the snare of the world; but perhaps we who profess to be servants of the Most High are not fully converted to the service of our Master and have not fully surrendered all to Him. Perhaps our lives have not been all aglow with the sunshine of heaven, or we should have seen the power of God manifested in a greater measure. Let us, like the Master, as recorded in Matthew 14: 25, retire awhile to solitude and give ourselves to meditation and prayer. Oh, the quiet, holy joy of the silent hour when the soul is alone with God. Have you learned to love it, dear reader? If not, you have yet to attain one of the purest and sweetest pleasures possible to a Christian in this life. Oh, how much we need the silent hour. Contact with the visible world and with material things, necessary as it is, tends to waken our spiritual power and separate us from the love of God, unless that influence is counterbalanced by seasons of meditations and communion with the Father above. God speaks to the soul in its moments of reverential silence. Every day should have its moments when, alone with God, the soul may meditate and commune with Him from whom all blessings flow. May God grant that every reader of these lines may resolve that henceforth in the calendar of daily duties, the lone hour with God may have its place.—The Salemville church has adopted the system of Systematic Benevolence, which was planned by the Board of Systematic Benevolence at the General Conference. We are looking forward with a brighter hope to the time when the Salemville Seventh-day Baptist church shall rise and shine as a beacon light in the valley of Morrison's Cove. C. C. WOLFE.

#### MARRIAGES.

MAXSON-PARISH.—In Gentry, Ark., Jan. 1, 1906, by Rev. D. Burdett Coon, Miss Effie Parish and Wallace Maxson, both of Springtown, Ark.

#### DEATHS.

CRANDALL.—At his home in Glen, Wisconsin, March 7, 1906, Deacon Samuel H. Crandall, in the seventy-fifth year of his age.

Further notice hereafter. O. S. M. DAVIS.—Niar Davis, son of Nathan and Kesiah Davis, was born September 4, 1837, and passed from this life, at Black Lick, W. Va., March 14, 1906.

Brother Davis was converted in 1868, and united with the Greenbriar Church in 1876. In 1859, he was married to Miss Nancy McCoy. He left to his family and friends a message of confidence in Jesus Christ. May He who gives confidence to the dying give comfort to the living. J. H. H.

JOHNSON.—In Ashaway, R. I., March 17, 1906, Albert Maxson Johnson, son of Mr. and Mrs. John W. Johnson, aged 3 months and 3 days. Wm. L. B.

JAQUES.—Caroline Leighton Jaques was born in Millgrove, N. Y., Dec. 5, 1823, and died in Little Genesee, March 8, 1906.

September 27, 1840, she was married to Willoby D. Jaques, whose decease occurred several years ago. To them were born seven children, three sons and four daughters, all of whom are still living, except one daughter who died in infancy. Immediately after their marriage Mr. and Mrs. Jaques came to live in the town of the Little Genesee, where they continued to reside, the greater part of the time, on the farm occupied at the time of their decease. The subject of this notice made a public profession of religion during the pastorate of Eld. Geo. W. Burdick, was baptized by him and received into the fellowship of the First Genesee Seventh-day Baptist Church, of which she remained an accredited member until called home. "She was

interested in every good work." Funeral at the home, March 11, 1906. S. H. B.

MAXSON.—Wealthy A. Childs was born in Pendleton, Niagara Co., N. Y., Jan. 31, 1858, and died in Springtown, near Gentry, Ark., Dec. 2, 1905.

In 1870 she was baptized by Eld. C. M. Lewis and united with the Farina, Ill., Seventh-day Baptist Church. She was married to M. L. Maxson, Jan. 29, 1876. Most of the time since then they have lived in Nortonville, Kan. Upon moving to Gentry, Ark., several years ago, she united with the Seventh-day Baptist Church of that place. Her funeral services were conducted by her pastor at Springtown, Ark. D. B. C.

ORMSBY.—Cyrenus Penny Ormsby, second son of Orson and Sarah Ormsby, was born in the town of Hornellsville, N. Y., Jan. 28, 1842, and died at his home in Alfred Station, N. Y., March 14, 1906.

July 4, 1863, he was married to Julia A. Satterlee. To them were born three children, all of whom are deceased. On the fourteenth day of September, 1861, he and his elder brother enlisted in the Sixty-fourth New York, serving with faithfulness for three years, enduring hardships untold, being in nearly all the hard-fought battles of that gallant regiment. His father also enlisted and gave his life for his country, being killed in battle. Cyrenus was baptized into the fellowship of the Second Alfred Seventh-day Baptist Church by Dr. A. H. Lewis, Feb. 16, 1878. For twenty years he lived in the vicinity of the Hartsville Church, to which he transferred his membership, but again became a member at Alfred Station, where he lived during the last ten years of his life. While health and strength permitted, he was a faithful worker in the church to which he belonged, and during his long illness he has been constant in love and thought for the church. His abiding interest in our denominational institutions is shown by the substantial way they were remembered in his will. He leaves in loneliness the wife of his youth, with whom he has lived in remarkable unity of spirit for more than forty-two years. Funeral services were conducted at the Second Alfred Church by his pastor, assisted by Rev. W. C. Whitford. C. S. S.

SUTTON.—Fannie Sutton, daughter of James L. and Julia Sutton, was born Feb. 16, 1893, and died at their home on Lick Run, W. Va., Feb. 6, 1906, in the thirteenth year of her age.

Fannie was a kind, loving daughter and was loved by all who knew her. She leaves a father, mother, two sisters, one brother, and many friends to mourn their loss. J. H. H.

#### CORRECTION AND SUGGESTIONS.

Another correction of the obituary notice of Julius Jerome Coon is at hand, from Mrs. A. K. Witter. She says: "The father of Julius Jerome Coon was Elijah Morgan (not Holmes) Coon, and his mother was Prudence Bowler Coon." Part of the trouble in this case has arisen from leaving out the surname of the father of Julius Jerome Coon. The name Holmes, given in the original notice and in the first "correction," does not often appear as a "given name." The best form, and the logical one for an ordinary obituary notice, gives the name of the father in full; the mother's maiden name only, is permissible, although it is better to give that in full. We take occasion to suggest a form for consideration of all who have occasion to write obituary notices, using Mr. Coon's obituary as an example.

Julius Jerome Coon, son of Elijah (Holmes or Morgan) Coon and Prudence Bowler Coon, was born (place and date) and died at (place and date). Having given these dates, no further statement as to the age is necessary. In all cases, unless it be very young children, months and days should not be given. If the date of birth is not given, give the date of death and the year of the person's age, for example, the "forty-second" or "eighty-sixth." Names and dates are the one source of trouble in obituaries. The purpose of an obituary notice is to give information concerning the one who has gone. It is not the place for a family history. Notices for papers in the immediate neighborhood, where the deceased and the family are well known, may properly include details which are burdensome in a notice that goes to strangers. Be careful and accurate as to names and dates. Leave nothing for an editor to guess at or supply. He can cut out that which is irrelevant, but he can not supply names and dates. This is not a complaint about Mr. Coon's obituary. We are glad for the occasion which calls out the foregoing suggestions. Preachers please take notice. Editor.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WATSON, 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 7: 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 Gentile 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 II.—JESUS AND THE SABBATH.

For Sabbath-day, April 7, 1906.

LESSON TEXT.—MATT. 12: 1-14.

Golden Text.—"Remember the Sabbath Day to keep it holy." Ex. 20: 8.

INTRODUCTION.

It was inevitable that Jesus should come into contact with the Pharisees about the observance of the Sabbath; for it was just in regard to this institution that their casuistical system found abundant opportunity for hair-splitting niceties. They had a multitude of precepts concerning what might be done and what might not be done upon the Sabbath. And the upshot of all their teaching in this matter was to make the Sabbath a burden rather than a blessing. With their attention to the minute matters of conduct they lost sight of the spirit of true devotion to God.

Jesus' lordship of the Sabbath is another mark of his divinity like his power to forgive sins. We are not to understand that Jesus in any way suggested the abrogation of the Sabbath. He corrected the mistaken notions with which the Pharisees had overlaid the Sabbath law. The very prominence given to the Sabbath in the Gospels and in the rest of the New Testament is enough to show that it was no institution that was rapidly passing away.

Jesus defends his disciples in their observance of the Sabbath by a fourfold argument,—from Old Testament history, from Old Testament law, from Old Testament prophecy, and from his own authority.

TIME.—Probably shortly before our last week's lesson, in the spring or early summer of the year 28. The season of the year is determined by the fact that the grain was ripe. The barley harvest came soon after passover, and the wheat harvest a month or two later. The time is perhaps the first of June.

PLACE.—Capernaum.

PERSONS.—Jesus and his disciples; the fault-finding Pharisees; the man with the withered hand.

OUTLINE:

- 1. The Pharisees Find Fault with the Disciples. v. 1, 2.
2. Jesus Defends His Disciples. v. 3-8.
3. Jesus Heals the Man with the Withered Hand, and Defends His Position. v. 9-13.
4. The Pharisees Plot the Destruction of Jesus. v. 14.

NOTES.

1. At that season. There is no reference to the time of the preceding chapter. On the sabbath day. The whole point of the incident lies in the fact that it occurred on the Sabbath. Through the grain fields. King James' version has "through the corn," but the translators of 1611 used the word "corn" in the same sense that we use "grain." The grain was perhaps barley, but more likely wheat. Paths ran through the cultivated fields, so Jesus and his disciples could walk within easy reach of the heads of ripened grain without injury to the crop. (Compare the reference to the wayside in the parable of the sower.) And his disciples were hungry. This gives the motive for their action. Very likely in

their attendance upon Jesus in his teaching they had been for a long time without food. Began to pluck ears and to eat. To refresh oneself from the crops in the field through which one was passing was distinctly allowed by the law. Compare Deut. 23: 25.

2. But the Pharisees, when they saw it, etc. From the promptness with which they made their complaint we may almost infer that they were watching for some act with which they might find fault. It is probable that we should give the Pharisees credit for sincerity in the position that they held. Their great error was not in their zeal for the law, but in the fact that their devotion to fine points made them oblivious of the real principles that the law was meant to teach. Not lawful to do upon the sabbath. They would not object upon a week day to the plucking of the ears of grain. But according to their theory plucking the ears was the same as reaping, and rubbing the grain out in the palm of the hand was the same as threshing. They held therefore that the disciples were profaning the Sabbath as certainly as a farm laborer who should go about the labor of harvesting upon that day. We are to infer also that they were intentionally criticising Jesus himself, for his disciples would be supposed to shape their conduct in accordance with his teachings.

3. Have ye not read what David did, etc. See 1 Sam. 21: 1-6. In the case of David the special need justified the disregard of the letter of the law. It seems probable also that this action of David was not only in disregard of the ordinance that the showbread should be eaten by the priests alone, but also that the incident occurred upon the Sabbath; for the new bread was put in place upon the Sabbath. Lev. 24: 8. David was held in especial reverence by the Pharisees, and whatsoever he did would be esteemed as right. Jesus has therefore virtually established the point that there may be exceptions to ordinances upon sufficient occasion. And they that were with him. From their exalted opinion of David some might argue that it would be proper for him to do anything that the priests might do, but the young men that were with David ate also of the show bread.

4. Entered into the house of God. That is, the tabernacle at Nob under the charge of Ahimelech the priest. We may infer that David really infringed against the sanctity of the holy place as well as against the holy food.

5. Or have ye not read in the law, etc. See Numb. 28: 9, 10. In the performance of their service the priests labored upon the Sabbath. The law requiring the service was superior to the law requiring rest from all labor.

6. One greater than the temple is here. This is an additional argument, but it is stronger than those that precede, for those are arguments from analogy, but this explains the principle upon which they are founded. If the priests were permitted to break the law of the Sabbath in order that the service of the tabernacle or the temple might be carried on in its proper course, how much more appropriately should the disciples of the Messiah be permitted to transgress the letter of the law as necessity required in the service of their Master. It seems probable that the marginal reading should be accepted in this line, and that we should read, "A greater thing than the temple is here." In that case the meaning would be the kingdom of heaven which Jesus came to establish. The disciples would be justified for breaking the letter of the law in regard to the Sabbath in view of the demands of the work of establishing the kingdom of heaven.

7. I desire mercy and not sacrifice. A quotation from Hosea 6: 6. The Hebrew word in this passage translated "mercy" would be better rendered, "piety." The prophet is speaking of Jehovah. The truth that God desires above all things else a heart devoted to his service stands so high in the estimation of the prophet that he does not hesitate to say that in comparison to this, God does not care for sacrifice or exact obedience to the letter of his precepts. Ye would not have condemned the guiltless. We note that the condition is contrary to fact: they did not know what the precept spoken through Hosea meant. They were so devoted to their interpreta-

tion of the law that they failed to notice the beneficent work that Jesus was doing, and the ample testimony from his deeds that he was sent of God. They had therefore condemned those who were in God's sight innocent.

8. For the Son of man is lord of the sabbath. Compare Mark 2: 28, where this statement is made as an inference from the fact that the Sabbath was made for man rather than man for the Sabbath. Jesus the Messiah is the representative man. What more appropriate than that he should give an authoritative interpretation concerning the law of the Sabbath, rather than that the Pharisees should prescribe how it should be kept,—especially since they had a false idea of God's relation to man. Jesus' lordship over the Sabbath does not imply any intention to abrogate it. He was rather striving to free it from the ceremonial restrictions with which it had been overlaid, and make it the real blessing to mankind which it had been designed to be.

9. And went into their synagogue. Luke tells that the following incident occurred upon another Sabbath day.

10. A man having a withered hand. Literally dry. The hand was evidently paralyzed. The cause may have been through accident or disease. His case was like the many that appealed to the compassion of Jesus. It is evident however that there was no especial need of haste in the matter of his relief. Is it lawful to heal on the sabbath day? In Mark we are told that Jesus asked the question. That is an unimportant particular. The issue was plainly drawn between Jesus and the Pharisees. They held that the healing of the man would be a profanation of the Sabbath, and were anxious that Jesus should heal him in order that they might lay a charge against him as a Sabbath-breaker. Jesus on the other hand wishes to show that their position is wrong, and chooses to heal the man on this very day to show that such a deed is not in opposition to the Sabbath principle.

11. What man shall there be of you, etc. Jesus does not answer their question directly, but proceeds to show by argument that their position is inconsistent, and therefore evidently wrong. One sheep will he not lay hold on it, and lift it out? There is a law in the Talmud to the effect that a man might place a plank or some thing else in a position for the sheep to help itself out, but that he could not himself lift the sheep out. This law is evidently of a later period than the time of our Saviour. It is plainly to be inferred from the context here, that a man would certainly perform a deed of mercy for a sheep even if it were in no particular danger.

12. How much then is a man of more value than a sheep? A man is of far greater value than a sheep. If the letter of the law could be broken for the one, how much more for the other? Wherefore it is lawful to do good on the sabbath day. To refuse compassion upon a needy one for the sake of the day would be to make man exist for the Sabbath rather than the Sabbath for man.

13. Stretch forth thy hand. He manifested faith by doing as he was bidden and received instant healing. It is noticeable that upon this occasion Jesus accompanied his healing by no outward act,—not even by so much as a touch. Thus he foiled his enemies who were seeking an opportunity to bring a charge of Sabbath-breaking against him.

14. Took counsel against him. From this time on they were planning how they might put him to death. They were far from being convinced even by the conclusive arguments that Jesus presented. A man convinced against his will is of the same opinion still.

"WHY did you not give that boy a position?" some one asked of a merchant who had refused a lad's application. "Because he borrowed ten cents from my boy once, at school, and never returned it," was the answer. "A little thing like that shows what a boy is more than a dozen recommendations." Was the judgment harsh? or wasn't it fair, after all?—Presbyterian.

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They are now immortal flowers In the garden of the Lord; And with love surpassing ours He now keepeth watch and ward.

Though our hearts are sadly grieving For the loved ones laid to rest, In God's wisdom still believing, We may say, "He knoweth best."

—Lydia Frances Camp, in The Watchman.

STIMULANTS.

The wrong use of stimulants is greater than any one of us can confess; only the eye of God, that sees everywhere—the heart and the soul, the interior and the hidden of the household, as well as the vices, disgraces and mischiefs of intemperance—only God can summarize them. The danger of it upon personal morality, can never too much be made known or insisted upon. The whole public order is imperiled by the large use of stimulants. Public crimes, private vices, are enormously increased, and that almost all admit. Our taxation is doubled and trebled, in the mature judgment of the conservative man.

It may well be said that the evil of intemperance surpasses all evils put together—and that if it could be banished from society, society would rise many and many degrees, throw off incumbrances, move with easier step, and be productive of a thousand benefits which are now either materially reduced or entirely destroyed. Intoxicants let loose the devil in man. If alcohol could be once thrown overboard, health, industry, morality and law would be greatly promoted, while taxation and crime would be either destroyed altogether, or nearly so. No man can be so extravagant on this subject; no other element so much deserves the consideration of good men, whether in or out of the church—if they feel for their fellow mortals. Excessive drinking is unquestionably the most deeply rooted evil in ex-

istence to-day. Hence it is the more imperative that our efforts to check it should be unremitting.—H. W. Beecher.

Live in Christ, and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises.

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### HERBERT G. WHIPPLE,

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Alfred, N. Y.

ALFRED UNIVERSITY,

Alfred, N. Y.

Second Semester Opened Tuesday, Jan. 29, 1906.

Boothe Colwell Davis, Ph. D., D.D., Pres.

ALFRED ACADEMY,

Second Term Opened Monday, Jan. 11, 1906.

WILLIAM S. MAXSON, Ph. B., Prin.

### SEVENTH-DAY BAPTIST EDUCATIONAL SOCIETY.

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V. A. BAGGS, Recording Secretary, Alfred, N. Y.

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The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and help they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardsville, N. Y., August 22-27, 1906.

Secretary, Babcock, President, 48 Livingston Ave., Yonkers, N. Y.

Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.

FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.

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### GEMS.

The dawn is not distant,  
Nor is the night starless;  
Love is eternal!  
God is still God, and  
His faith shall not fail us  
Christ is eternal.

—Longfellow.

There is a ship named Sometime;  
Men dream of it, and wait;  
One on the shore, impatient,  
One at the household gate,  
Thinking, "If it come not in the morn,  
Then in the evening it may."  
But one I knew, not thinking of ships,  
Worked till the close of the day.  
Lifting his eyes at evening time,  
There his ship at anchor lay.

—Irene Hardy.

The rain streams down like harp-strings from the sky;  
The wind, that world-old harpist, sitteth by;  
And ever as he sings his low refrain,  
He plays upon the harp-strings of the rain.

—Paul Laurence Dunbar.

### Tract Distribution.

AN interesting and cheering report is at hand telling of the distribution of tracts by the Good Literature Committee of the Christian Endeavor Society of Albion, Wis. This work has included Seventh-day Baptists and non-Sabbath-keepers. One hundred copies of "Evangelistic Tracts," and two hundred copies of "Her Wedding Ring" have been placed in the hands of Seventh-day Baptists. Six hundred copies of "Her Wedding Ring" and an equal number of other Sabbath tracts have been distributed to non-Sabbath-keepers. The report, March 19, says: "Next Sabbath we shall probably distribute one hundred copies of 'Why I Am a Seventh-day Baptist.' We had planned to distribute tracts each month. What can you suggest? Our committee have been very much interested in the work and friends have contributed freely to pay postage." Our readers will remember that a call was sent out from Albion for names of persons to whom the literature committee might send copies of Mrs. Van Horn's tract, "Her Wedding Ring." The committee's report, now at hand, says: "It is an interesting fact that the majority of the lists of names sent us for distribution of our leaflet has come from lone Sabbath-keepers. The prize goes to Elder H. D. Clarke, Dodge Center, Minn." THE RECORDER commends such work and will be glad to hear from other committees. An item of Home News from Ashaway, R. I., this week reports similar work by the young people in that society. The Tract Society has a new edition of "The Evolution and Future of Sunday Legislation" just off the press. It is especially pertinent to the present situation, in the United States and

in Canada. It has not been circulated among Seventh-day Baptists, although several thousand copies have gone to non-Sabbath-keepers within the last two years. A supply sufficient to place one or more copies in each Seventh-day Baptist family, and as many more as may be desired, to place in the hands of other people, will be sent to our churches on application. Pastors and Christian Endeavor Societies are invited to make up orders and forward to us, at once. We would be very glad to place a copy in every Seventh-day Baptist home, and, through those homes, to place copies in thousands of other homes before the first of May next. Read this and send your request for a package by the next mail. Please do not delay. We hope to have another new and important tract for all your homes on or before June 1, next.

### Repelling the Pagan hatred toward the Jews.

was expressed openly and bitterly by Constantine, who has been held up before them as "The first Christian Emperor." His favorite idea was that Christians have nothing in common with "that odious brood of Jews." This same Constantine was the ruling spirit in the great Council of Nice. He was also a cold-blooded murderer during the years in which he is represented as being converted to Christianity. Writers who are least favorable to the Christianity of that time make the list of those whose death he brought about under guise of law to be seven in sixteen years, viz.: His father-in-law, Maximian, in 310 A. D.; Bassianus, husband of his sister Anatasias, 314 A. D.; Licinianus, his nephew, 319 A. D.; Fausta, his wife, 320 A. D.; Sopater, a former friend, 321 A. D. (the year of his Sunday edict), Licinius, the husband of his sister, Constantia, 325 A. D.; and Crispus, his own son, 326 A. D. Others who are conservative, and desire to shield him, claim that there is doubt about some of these cases. But all agree that between 324 and 326, A. D., he caused the death of his brother-in-law Licinius, his nephew of the same name, and his eldest son, Crispus. It matters little whether the list of his murders be placed at three in two years, or seven in sixteen years; he was an ambitious and heartless tyrant, at the time when he is also lauded as the first Christian ruler. Well might the Jews of that time, and of all subsequent time, turn with loathing from such an one as the official representative of a religion they are asked to accept. From Constantine's bloody reign forward for a thousand years, Judaism was in contact with the Christianity he misrepresented. They were subjected by it to such indignities and wrongs as shame the pages of history, and the name of Christian. Since the Reformation, Protestant

Christianity has improved much upon the Catholic Christianity of the Middle Ages in its treatment of the Jews. But it still holds the Sabbath and the law of God in such low esteem as repels thoughtful Jews. Not long ago the writer heard a devout Jew say of the attitude of Christians toward the Sabbath: "We cannot accept a Christianity which teaches us that we must slap the Father in the face in order to honor His Son." There can be no wonder that Judaism has been repelled from Christianity for centuries, not because of what Christianity really is, but because it has been so cruelly misrepresented to them. The problem of converting the Jews will be more than half solved as soon as Christians will adopt and exemplify the real Christianity which Christ established. No one step would do so much to draw Jews toward Christianity and its Messiah as the return of Christians to the Sabbath, understood and observed as the Lord of the Sabbath understood and observed it.

### PULMONARY Consumption has reached the point where it may be called king of diseases, the White Scourge of humanity.

It has encircled the earth. It thrives in almost every climate. It is most common between the ages of fifteen and forty-five. It appears earlier than this and sometimes later. It prevails most where sanitary surroundings, proper housing and proper food are wanting, but it also finds its victims where all surroundings are of the best. No disease is more relentless; there is none more cruel. Having passed a certain stage of development, the death of the victim is assured, the only question being time. While it attacks the lungs more often than any other organ, the disease appears in several other forms, which, though they may be less rapid as to progress, are not less certain as to fatality. In view of these facts, the medical world has given especial attention to the nature and possible cure or prevention of tuberculosis. The discovery of the tubercle bacillus by Koch, of Germany, in 1882, flung a flood of light over the question and inspired new hope in the medical world.

### SEVERAL facts are now well established.

Tuberculosis is persistent and viciously infectious. It is preventable. It is not inherited.

The disease may be contracted through the food, especially through milk and beef. It prevails among cattle, notably among cows. Our readers will doubtless recall cases in which the infection has come from the use of milk, or meat, or both. The infection may come through abrasions of the skin on the hands or