

TABLE OF CONTENTS.

EDITORIALS.—Tract Distribution; Repelling the Jews; The White Scourge; Preventable, if Not Curable; Popular Education; Remedies; Extent of This Scourge; Loss in Money; "Soap Box and Cracker Barrel Club".....209
A Protest.....210
Editorial News Notes.....211
Business Office.....212
What Is Our Mission?.....213
O. U. Whitford, D. D.....213
"God Bless You, Dear," Poetry.....213
MISSIONS.—A Service for the People; The Blood of the Martyrs Is the Seed of the Church; Portville, N. Y.; Nature's Cathedral, Poetry.....214
WOMAN'S WORK.—Which Road? Poetry; The Work of the Birds.....214
HOME NEWS.....216
Semi-Annual Meeting.....217
Samuel Crandall.....217
CHILDREN'S PAGE.—The March Wind, Poetry; A Mysterious Perfume; Heralding the Dawn; A Little Subway Builder.....218
General Conference Advisory Board.....218
A Tribute.....220
YOUNG PEOPLE'S WORK.—Japanese Christianity, Missionary Work, the Y. M. C. A. and the C. E. in Japan; From Gentry, Arkansas; The Reading and Study Course in Bible History.....220
MARRIAGES.....221
DEATHS.....221
SPECIAL NOTICES.....221
SABBATH SCHOOL.....222
God's Will the Brightest Thing in Our Lives.....222
Faith's Leading.....222

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BLESSING IN SERVICE.

"He said unto them, I have meat to eat that ye know not. . . My meat is to do with the will of Him that sent Me, and to accomplish His work." John 4: 32-34.

Upon the well-by Sychar's gate,
At burning noon, the Saviour sate,
Athirst and hungry from the way
His feet had trod since early day.
The twelve had gone to seek for food,
And left Him in His solitude.

They come, and spread before Him there,
With faithful haste, the pilgrim fare,
And gently bid Him, "Master, eat!"
But God had sent Him better meat,
And there is on His lowly brow
No weariness nor faintness now.

For while they sought the market-place,
His words had won a soul to grace;
And when he set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when thy faith grows faint,
Amidst the toils that throng the saint,
Ask God, that thou mayst peace impart
Unto some other human heart;
And thou thy Master's joy shall share,
E'en while His cross thy shoulders bear.
—George W. Bethune.

Vigorous Hopefulness

A LETTER is just at hand from one of the younger pastors of the denomination, enclosing an article on "Our Denominational Mission," which is accompanied by the following hopeful words: "I expect to preach on this question next Sabbath, in fact, every sermon I preach comes from the deep convictions expressed in this article, though not fully expressed. I wish I had the power to make every man, woman and child in the denomination feel with that burning intensity on this question which I feel. I have no doubt you feel it even more. Take courage, we can and will arouse the people to the glorious work before us." THE RECORDER thanks the writer of the foregoing and wishes that the number of such men might be increased an hundred fold, and that right quickly. A few days since one said in my hearing that with the increase of years, men are likely to take darker views of the future, to be less hopeful. Perhaps that is true. But we believe that if careful inquiry were made among the ranks of those who represent the strongest, most vigorous and most abiding confidence in God, it will be found that the later years of life are richer than the earlier can be. There is an enthusiasm in youth which is likely to be vigorous and aggressive, but which frequently falls into doubt and despair when the brilliant dreams and hopes of youth fall in the dust. It

has been wisely ordered that youth should be vigorous and hopeful, but the permanent and abiding faith of the world is that which remains after all the flush and glow of earlier years have passed and stronger hopes have grown from the ashes of earlier dreams. Nevertheless, there is an inspiration which young life gives to every cause lest those who are young, early be discouraged by the difficulties that necessarily must be met. But we do not care to philosophize as to the difference between youth and age, but to commend the words of this young pastor: "Take courage, we can and will arouse the people to the glorious work before us." THE RECORDER renews the call for others, who will join the ranks of those who take courage and determine that the work which God has committed to the people with whom they are associated shall be carried forward under His guidance, to glorious results.

Knowledge and Interest

THE amount of knowledge people have concerning a given question is one of the important standards by which their interest in that question is determined. This applies to our religious problems and experiences quite as much as to the experiences of life outside of religion. Specialists in any department of science have double interest in their particular field. To those not acquainted with the facts, it often seems that there is little ground for their excessive interest in the questions which come before them. The man who knows nothing of the microscope and to whom a set of slides prepared for microscopic work are only bits of glass, can not appreciate how much they mean to the investigator when placed under the lens of the microscope. An unknown world of facts is revealed the moment the slide is placed at the right position. The botanist revels in the beauty of the flowers, where one not a botanist sees little or nothing that is attractive. The trouble is not with the flowers but with the ignorance of one man as compared with the knowledge of another. The source of indifference to religious truth, and the main cause of disregard and disobedience in the matter of our higher obligations and of spiritual life, lie, in no small degree, in the ignorance of men concerning those things. He who has never studied truth, knows little of its beauty when brought into relations with human life and destiny. He who is indifferent as to the development of his own character, or to the up-building of society along higher and better lines of living, is likely to be one who has never studied the relation which truth, purity and righteousness bear to individual life, and to the larger interests of the community, and of humanity. Turning to any field of human thought or effort, the fact appears that those who know least

of a given question are least interested in it. Knowledge has wonderful-revealing powers. It is the one microscope, or telescope, according to circumstances, through which we learn those facts that compel interest, direct action and determine character. At this point the guiding presence and power of the Holy Spirit are the counterpart of those jets of artificial light which are arranged to increase the revealing power of the microscope. When a soul is opened to the incoming of the Holy Spirit, and is eager to know the way of righteousness, every experience brings a flood of light and a corresponding increase of knowledge concerning questions of duty, of character and of destiny. Thousands of men are indifferent to religion and to its claims because they know nothing about what the first principles of religion are and what its fundamental claims require. The obligation to learn, and hence the obligation to seek for the light that cometh from above, to study questions of duty and truth through the lens of the Divine Word, and, more than all else, to cultivate a desire for inner light and revealing wisdom are the first and constant duties of everyone.

Faith Without Full Knowledge

IN every important experience men believe much and trust much in that which they do not fully understand. Spring time and summer are at the door. Their coming will awaken life in countless forms and with invincible power. These developments are so common that no one doubts concerning them and every one plans as to the results which will follow. Spring time, summer, the fruitage of autumn and the garnered harvest of winter are things in which the world believe without question. Every interest of human life proceeds upon faith in the coming and the fruition of the seasons. But if that faith could exist only when the processes of life were understood and could be explained, doubt would shut down on the world to-morrow, stifling every good interest. Experience has taught men that they can fully trust the processes of life, mysterious and inexplicable as they are. Religion demands no more than this; it often demands less. The central point in religious faith, is religious experience, and religious experience does not imply anything like complete knowledge of the manner in which Divine life works in the hearts of men or in the world. The point sought in these words is to awaken the attention of the reader, as the days of spring time and summer come on, to his own faith in the unseen and unknown about him, and thus strengthen his faith in the equally certain laws of life which appear in the world of religious experiences and of spiritual truth. One need not be frightened at



the cry of "blind faith" in religion, when those experiences which are common to all men are based upon a faith equally blind, if there be blindness. In truth, it is not blindness, but quite the opposite, that leads the husbandman to expect the early and the later rain, the coming of seed-time and harvest, and all because of the wisdom and goodness, which over-rule the world. If Divine love and wisdom reign thus in the ordinary affairs of men, from potato fields to orchard fruits, surely there is wisdom of the highest type in that religious faith which believes in Divine guidance it can not measure, Divine love it can not comprehend, and an infinite tenderness which surpasses description in words, or the grasp of thought. To believe in God is to be wise. To deny Him or refuse to believe, is the beginning and end of folly.

VOLUME I, No. 1, of the "Torch Light," published at Milton Junction, Wis., is on our table. The main purpose of the paper seems to be to oppose the licensed saloon. If we understand the situation, a saloon has been licensed at Milton Junction, and efforts are being made to secure a license at Milton also. From what has appeared in the *Milton Journal*, and in the *Torch Light*, we conclude that the best people are strongly opposed to the saloon and the system of license. We take occasion to commend that position in the strongest terms. While it is not to be expected that any form of legislation can be secured, in the present state of public opinion, that will do away with the saloon, immediately, it is of the utmost importance that communities like Milton and Milton Junction, from which the saloon has been kept so long, should remain firm in their opposition to it. Even if the plea that a community is helped financially by licensed saloons were true, that is not sufficient reason for giving it place. That such a plea is not true is shown by the licensed saloon everywhere. Property in the immediate vicinity of saloons decreases in value in proportion to the success of the saloon. The city of Plainfield, N. J., is a "model city" in the estimation of people generally. It has adopted the policy of high license and a limited number of saloons. At the present time efforts are being made to secure a license for another saloon in the heart of the business section of the city. All the business men in the locality where this saloon is sought are vigorously opposing it. Many of them are not opposed to the saloon as an institution, if it be not located near their places of business. But the fact is recognized by them that all property in the immediate vicinity of a saloon deteriorates, and that all legitimate business is injured by the proximity of saloons. These facts appear in every city and are too well known to need further statement. The *Torch Light* draws a comparison between the village of Milton Junction and the village of Milton, which represents not only the situation there, but also the general situation, so plainly, that we reproduce it as follows: "There are those on our streets who are saying that license has brought prosperity to Milton Junction, but they can bring no evidence to prove this. It rather seems that no-license Milton has been the gainer in trade because of our license saloons. The merchants of Milton report one of the best years in their history. They are getting a very desirable class of farmer's trade that formerly came to Milton Junction. If the increase in bank deposits is a fair index of business prosperity, as is usually considered to be the case, it plainly shows that

no-license Milton has outstripped in business prosperity the license village of Milton Junction during the past year. During the past eleven months the deposits of the State Bank, of Milton Junction, have increased \$24,489.03 as compared with \$33,047.82 increase in the deposits in the Bank of Milton for the same months. Since the day Milton Junction voted for license the deposits in the bank of our neighboring village of Milton have increased at the rate of more than \$300 a month." By all means, people of Milton and of Milton Junction—and every other place to which these words may come—keep the saloon out and keep out of the saloon. License protects the traffic and the final results are injurious from every point of view.

ANY calculation that rests upon the assumption that the average man is ready to bear his full share of paying or doing for others is sure to prove a mistake. It is said that after a young minister had pleaded passionately for funds for foreign missions, having in the course of his remarks said that "twenty-five cents apiece from every man, woman and child in Christendom would send the gospel to every heathen on earth," a rich but miserly member dropped a quarter of a dollar into the basket with the remark, "Here's my twenty-five cents." The truth is, the average man can be depended on to eat his full share of daily food, and to take his full share of daily blessings from the hand of the Lord, but he can not be trusted to divide his dinner with his hungry neighbor, nor to do his share of burden-bearing in the Lord's work. Hence, unless he who is willing to do his full share, is willing to do more the Lord's cause will be sure to suffer from lack of support. The Treasury of the Lord is empty, not because people have not abundance of means, but because they have meager obedience.

THE prohibition which appears in the Old Testament against building fires on the Sabbath, which regulation was apparently made while the Israelites were in the wilderness is considered an extreme form of legislation, unwarranted even under those circumstances. A learned Jewish writer, Dr. S. Sale, writing in the *Menorah* a few years since, gives an explanation which has also been given by various Christian writers. The severity accorded to those who builded fires on Sabbath, namely death, presupposes that there was involved more than the mere breaking of the Sabbath. After calling attention to the fact that the most learned Jewish writers have been unable to explain the meaning of that regulation on ordinary grounds, Dr. Sale says: "It is well known that one of the most primitive and universal cults was the worship of the fire god. In it there were elements of cruelty and immorality, which constituted it one of the most baneful forms of early religion. It had spread through Assyria, Babylonia and Phoenicia, and Russia was the classic land of the fire-god. What horrid rites were connected with it we know from the Bible, which informs us that the children were made to pass through the fire in honor of Moloch. The cult of Venus and Adonis was a part of the worship of the sun or fire-god, and if we needed any other information about the indecencies connected with it than that furnished by the Bible, we need only refer to the sixth chapter of Lucian's "de Syria Dea." The rites and practices of this cult were abhorrent to every principle of the Mosaic religion and, on

this account, it seems to me, the kindling of fire, which in itself was a necessary operation in the fire worship, and of great religious importance, was prohibited on the Jewish Sabbath. The commandment, 'Ye shall not kindle fire in your dwellings on the Sabbath-day,' is a vestige of and a witness to the struggle with Mosaism undertaken against one of the most debasing forms of idolatry that ever infested mankind." The idea of Dr. Sale that the punishment for building a fire on the Sabbath was associated with the worship of the sun-god; as against that of Jehovah, is well grounded in the probabilities of the case. We have little doubt but that when all the facts are in, this scene in the wilderness will be found to be a part of the struggle between Jehovah and the sun god, which went on so fiercely in the land of Palestine a little later. Dr. Sale has started an important line of inquiry in the foregoing.

A FRIEND suggests the following problem as a *reductio ad absurdum* answer to the oft repeated claim that the Sabbath is not the seventh-day of the week, because in circumnavigating the earth a day is lost or gained, according to the direction traveled. Given a pair of twins. They separate at a given point and go around the world in opposite directions. When they meet at the original starting point, which is the older? The illustration shows how foolish is the claim that time is, or can be actually lost or gained. We commend the problem to our astute critics who have several times proposed to send the Seventh-day Baptists around the world in order to make them Sunday-keepers on their return. Cypher out the twin question, brethren, before you invest in the theological transportation of Sabbath-keepers.

THE Sunday-school lesson for April 8, 1906—"Jesus and the Sabbath"—has called out several references in our exchanges, to the religious side of Sunday observance. Some of them treat the question only in a general way. Others treat specific phases of the question, but not many give any attention to the Biblical features of the case or to the issue between the Sabbath and Sunday. Prominent among this class is a sermon by Rev. Francis H. Rowley, D. D., pastor of the First Baptist Church of Boston, from Mark 11: 27. "The Sabbath was made for man and not man for the Sabbath." Mr. Rowley says in the opening, "The words Sabbath and Sunday are used in this sermon without any attempt to distinguish between them." The sermon shows the attitude of a thoughtful man who has been trained in the New England ideas of Sunday; but who sees the inevitable destruction of that idea, under present tendencies and surroundings. Mr. Rowley does not attempt to base the observance of Sunday on the Scriptures. The summary of his plea for a better observance of it is given in the following paragraph: "Abolish the Sabbath, let it cease to be a day so ministering to men, and it needs no labored reasoning to prove that a community, a state, a nation, is bound to sink into moral decay; that selfishness, greed, injustice, disregard of law, indifference to human rights will follow as surely as your ship will drift when you cut the cables that hold her to her anchors." Mr. Rowley said much that was good, but the non-Biblical basis on which he builds, and the absence of the grip of conscience which is prominent in all he says, reduces his appeal to the level of "glittering generalities."

THE *Christian Endeavor World*, considering the lesson for April 8, "Jesus and the Sabbath," gives prominence to the inquiry, "Are we losing our Sabbath?" That phase of the situation is frequently brought out when Sunday observance is under consideration; indeed, it is more prominent than any one other phase of the Sunday question. There is almost a universal conviction on the part of the friends of Sunday that the decline of regard for it must go forward, and many of them are asking such questions as the one above quoted, with deep anxiety. The *Christian Endeavor World* declares that "If the Sabbath is being lost, it is not so much the fault of the working man as of the idler who cannot get enough amusement in six days of the week. If we are losing our Sabbath, it is not so much because we are converting it into breathing spells for those shut in by grimy toil six days as that we are making it into ice cream to feed palates already sated, or slicing it up into social functions for people already society-ridden. If the Sabbath is lost, get out a search-warrant against the sporting fraternity, the globe-trotters, the adorers of fast horses, the theatre-goers, the politicians, and the tailored loafers and loafresses. You will find the stolen goods on them. Business takes only what they require it to take. Labor, as a rule, wants none of it." Back of all else, the primary cause which makes the decay of regard for Sunday inevitable is found in the fact that its friends, earnest and devout men, like Dr. Rowley, to whose sermon we have just referred, make no effort to base its observance on Biblical authority or to make the religious obligations in the case, first and prominent. When the church occupies low ground concerning the religious and spiritual features of the observance of Sunday, or of any Christian duty, or of any great moral reform, correspondingly lower ground will be taken by the majority of men, and in a little time high religious obligation will be eliminated from the question. That is the crux of the situation in connection with the observance of Sunday, and with the Sabbath question as a whole at the present time. Discussing the question still farther, the *Christian Endeavor World* reports the words of one Dr. Forsythe, in a late speech before the British Congregational Council, who said: "From a social point of view, the decline of Sunday as a day of public worship can not be regarded as anything else than a national peril. The rich and the poor meet together; the Lord is the Maker of them all—you have the materials for the whole scheme of Christian sociology in these familiar words. Men are not likely to go very far in a practical realization of the fact that they are brothers on earth unless they assemble themselves together to kneel in common worship at the feet of their father in heaven." The religious basis of the Sabbath, in the Law of God and the Example of Christ, are the only permanent source of religious worship. Sunday must have that support or continue to decline. It cannot claim such authority and therefore must continue to grow weak on the religious side.

This is the gospel of Labor,—  
Ring it, ye bells of the kirk!  
The Lord of Love came down from above  
To live with men who work.  
This is the rose He planted  
Here in the thorn-cursed soil;  
Heaven is blest with perfect rest,  
But the blessing of earth is toil.

—Henry van Dyke.

## EDITORIAL NEWS NOTES.

Spelling reform has been agitated several times within the memory of the writer. Something has been gained, but much remains before the spelling of the English language reaches a logical basis and a consistent form. Some leading periodicals have adopted reform measures, in a moderate degree. In most of these cases those periodicals represent a good degree of scholarship. The development of stenography produces favorable and unfavorable features in the matter of phonetic spelling. In some cases improper teaching and untrained hearing result in serious confusion so that the power of the pupil to spell decreases. One difficulty in securing any practical reform in spelling is the great similarity in the sound of a large number of words. For example, if instead of though, we spell "tho," we should be under obligation to write "do" instead of dough. Here would be difficulty again for phonetically, we now have "doe," "toe," "foe." Nevertheless THE RECORDER believes that the spelling of the English language ought to be reformed and that right speedily.

Fatal accidents in connection with automobiling seem to increase. Probably this situation will continue until the insanity for speed gives place to good sense and the demands of safety on the public highway. Sometimes foot passengers are the chief victims. But there is increasing frequency in which the occupants of automobiles find death instantly, or at the end of brief and terrible suffering. The daily papers on each Monday morning bring an unusual number of reports of serious accidents, because automobiling thrives most during the leisure of Sunday. There is doubtless a form of physical and intellectual insanity which rapid motion produces. This is increased when one, who is thus becoming insane, feels both the responsibility and the recklessness of being master of invincible power which can accomplish unlimited speed in the briefest period. No small part of this recklessness and ruin arises from the temporary unbalancing of both the physical and the mental powers when the driver of an automobile goes rushing over the land.

A few weeks ago, we noted the fact that cheap crude alcohol was finding a prominent place in industries, especially for use in motor machines. The Ways and Means Committee of the House of Representatives has reported favorably a bill which removes the tax from crude alcohol for use in arts and in mechanical work. This will take the place of gasoline, and it will not be long before a farmer sending his grain to market may be using that grain in the form of crude alcohol for running farm machinery, pumping water, preparing food for stock, etc., etc.

The Secretary of Agriculture, Mr. Wilson, asserts with confidence that "there need be no more crop failures." Although such a statement may be somewhat visionary, it is true that improved methods, such as irrigation, the destruction of animal life that is unfavorable to crops, and many other similar attainments have already lessened the uncertainties of agricultural pursuits in a marked degree. Among other things the Secretary is quoted as follows: "Farming is fast becoming reduced to a science, if it may not be said that it has reached that stage already. Scientific methods now widely prevail. Deep plowing, soil investigation, seed selection, improved machinery all combine to assure the farmers at harvest time of a fair reward for their

toil and outlay. They have entrenched themselves to such an extent that dispatches in the newspapers of variations in normal climatic conditions during crop seasons will not cause the apprehension of crop failures as in years gone by. There may, and probably will, be poor crops in certain counties, and I will not say that the crops this year will be as large as last year, but I repeat we will not have what can be called crop failures."

Experiments in aerial navigation are being pushed with the opening of springtime. There has been a steady gain toward success in the various forms of aerial navigation, for a number of years. Carelessness or unforeseen accidents are likely to record many tragic experiences in this new field of locomotion. On April 4, Paul Nocquet, a French artist, living in New York, made an ascent, sailing from New York over Long Island. Late in the evening his balloon was found in shallow water near the Long Island shore. The next day his body was found in a marsh. It was evident that he had descended upon the beach, or into the shallow water near the beach, and had started for the lights at Amityville, L. I., going directly across the country. It was clear that he became exhausted in struggling through the marsh until he fell and died from drowning and collapse in a shallow channel of water. The balloon was practically undamaged.

Debate concerning the Railroad Rate bill has gone forward, in the Senate, during the week. It is now announced that the conservatives feel certain of success and that a Court-Review amendment of the Hepburn bill is certain to be embodied. Several strong and valuable speeches have been made, and several more are promised. The discussion may last for a month yet, but some form of railroad rate legislation will be secured, unless an unexpected change takes place both in public opinion and in the minds of Congressmen.

During the last week, Secretary Taft, speaking at Tuskegee, Ala., gave a hopeful and optimistic review of the progress of the negro race. Mr. Taft ignores the idea of sending the negroes away from the United States, either for their own good or for the good of the country. He proclaimed that the only cure for the situation is to increase the intelligence of the negro; that is, education in every direction must be pushed until he becomes fitted for citizenship which rests upon character and ability rather than upon legal provisions. Ex-Mayor Lowe, of New York, and President Elliott, of Harvard, made addresses on the same occasion.

Five insurance bills which were proposed by the Armstrong committee have already passed the Assembly of the Legislature of New York. Probably the thorough investigation of insurance matters which has taken place during the last year will secure some much needed reforms in New York and elsewhere.

On April 4, Governor Stokes, of New Jersey, signed a bill which substitutes electrocution for hanging, after March 1, 1907.

A municipal election in Chicago took place on Tuesday, April 3, which has considerable bearing upon the question of municipal ownership of railroads. Such ownership is not likely to be attained at once, but it is already apparent that the city may control the street railways, either directly or indirectly, much more than it has ever done. Besides municipal ownership, the issue was made in many of the aldermanic



contests of whether the saloon licenses of the city should be \$500 or \$1,000. The former figure was in existence up to March 5, when the City Council raised the amount to \$1,000. The liquor interests made a strong fight against every renominated alderman who had voted for the higher license. Of the fifteen men against whom they put their influence, twelve were elected and three defeated. There seems little prospect that the high license will be repealed.

The election of United States Senators by popular vote has been agitated for some years, but as a whole the project does not seem to be gaining ground.

Several important Methodist Conferences have been in session during the past week, in and about New York City.

Further elections were held on Monday, April 2, in Russia, which indicate the success of the Constitutional Democratic electors. It is claimed that they will have a working majority in the National Parliament when it convenes.

Indications during the week prophesy that the Payne Philippine Tariff bill will not be acted upon during the present session of Congress. This measure was strongly recommended by the administration and is heartily approved by the majority of the American people. It received unprecedented support in the House of Representatives, but it is likely to be strangled in the Senate. The reasons for this are found in the opposition of certain forms of business, such as tobacco-growing, which fears the effect of products from the Philippines upon the American market. Opposition to a measure which is just from the standpoint of the Philippines, on such narrow grounds, is worthy of sharp condemnation.

Defalcations by Joseph Turney, an official in the National Bank of North America, in the city of New York, have brought the question of compelling bank officials to take vacations of at least a fortnight, each year, to prevent such stealing as that done by Mr. Turney. It is said that such defalcations can not be carried out successfully unless the employe is present every day in the year. It is probable that most of the banks in the city of New York, and elsewhere, will soon insist that an annual vacation be taken by all their employes.

The extent to which truancy from school is likely to occur in great cities is indicated by the fact that no less than fourteen thousand truants have been caught and returned to public schools in the city of New York in a single year. About five per cent. of these are so incorrigible that they have been committed to reform schools. Ignorance and negligence on the part of parents are prolific sources of truancy.

Two Senators, Shinn and Martins, have been on trial during the past week for bribery in the Legislature of New Jersey. A certain bill affecting the business of pawnbrokers was before the Senate and it is evident that these men accepted \$200 each for their votes in opposition to the bill. Later—A Scotch verdict.

The city of Philadelphia is growing in importance as a port of export. It is said that nearly eleven million five hundred thousand bushels of grain have been sent out from that port since January 1, 1906. This also shows the enormous extent of our export trade in grain.

The benefits which have come to Cuba since the Spanish-American War are indicated in the fact that Cuba ranks second in importance in the trade relations of the United States with other American countries. The total trade of

the United States with the principal countries of America in the fiscal year 1905 was: With Canada, 203 million dollars; with Cuba, 125 millions; with Brazil, 111 millions; with Mexico, 92 millions, and with Argentina, 39 millions. This places Cuba second at the present time in rank in our trade relations with the countries of America.

SALEMVILLE, PA.

In the last RECORDER I saw an article from Salemville, Pa., which leads me to send you the following for the better information of your readers. The article referred to is a good article, and, as far as it goes, correctly represents the condition of things in that society. I was there with them two weeks, and preached twenty-one times, and gave two lectures on Palestine and the Eastern country. While there were no conversions, there was an evident quickening of spirit and interest in the things of God and religion. This quickened condition was manifest in the interest taken by many in the meetings, and also in the fact that one of the most serious difficulties in the community, was so far settled up, that one who was dismissed from the church some two years ago, because of that difficulty, was restored to membership by a full vote of the church, at a church meeting held the last Sunday I was there. The hearty welcome given the returning one, by all those present at the time of the vote, should go far to reassure the returning member, and forever close the grave in which that difficulty has been buried.

The people of Salemville are few in numbers and have many hindrances in their way, difficulties that can only be appreciated by those who go and live with them for a season and get a look into the past as well as the present. The church voted unanimously to adopt the Systematic Benevolence plan presented by the Board and adopted by the denomination. I canvassed every home but two, where there was a member of the church, and twenty-four, out of a possible thirty, resident members made a subscription both to the church and to the various Boards. This we consider a good showing. That people are longing for a larger and fuller life in Christ, and with a little help, now and then, I am certain that their longings will be realized. This people have one hindrance in common with many of our societies in different parts of the country. But few own their homes, and there are but four farms that belong to the church people, the rest are "renters." With the small wages at their command, and the high price of land, the thought of future ownership of the land is not very flattering. I can not understand how it is that so many of our people in all parts of the land are so short sighted, and fail to see that their future, and that of the denomination, would be much more promising did they hold possession of land. The tendency so often seen among us to sell out and scatter to the ends of the earth, breaking up settled societies, losing hold upon certain communities and settling down to the life of a renter, while the valuation of the land rises out of reach, is indeed suicidal and ought to cause every true Sabbath-keeper to stop and think before he sells, even for present personal profit. We should live with more thought of the future and the possibilities wrapped up in that future by possessing and holding large land interests in the community where our lot has been cast. We are taught in God's Holy Word that "No man liveth to himself." Is it not true, that the interests of the denomination and the

church, both present and future, should be as dear to the heart of every Seventh-day Baptist as are his own? "Ye are members of the household of Israel." If that be true let us consider our personal duty to that household.

E. ADELBERT WITTER.

MARCH 30, 1906.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul building, 220 Broadway, New York City, April 1, 1906, at 10 o'clock A. M. with the President, Rev. George B. Shaw, in the chair.

The following members were in attendance: Rev. George B. Shaw, Rev. Eli F. Loofboro, Stephen Babcock, Frank L. Greene, Charles C. Chipman, Esle F. Randolph, Edward E. Whitford and Corliss F. Randolph.

Prayer was offered by Rev. Walter L. Greene. The minutes of the last regular meeting were read.

The Recording Secretary reported that notices of the meeting had been sent to all the members of the Board, and that those who could not be present were cordially invited to communicate with the Board by letter.

A communication was received from the Board of Systematic Benevolence of the Seventh-day Baptist General Conference, accepting the offer of financial assistance for carrying on their work made by this Board.

Correspondence was presented from Mrs. J. H. Babcock and F. J. Greene.

The Treasurer presented the following statement of receipts since the last meeting of the Board:

Milton, Wis. ....	\$ 5 00
Plainfield, N. J. ....	12 49
First Alfred, N. Y. ....	8 01
Stone Fort, Ill. ....	1 00
Lost Creek, W. Va. ....	2 63
Walworth, Wis. ....	5 00
East Portville, N. Y. ....	2 25
Dodge Centre, Minn. ....	10 80
Dr. A. L. Burdick, Janesville, Wis., Bible Class	2 00
Second Hopkinton, R. I. ....	15 00
Mrs. J. C. Maxson, Waterford, Conn. ....	1 00
Books and Cards sold .....	1 90
Loan .....	200 00

Total ..... \$267 08

The Field Secretary presented his report as follows:

"To the Sabbath School Board:  
"DEAR BRETHREN:—During the month of March your Field Secretary has labored in the churches and Sabbath Schools at Berlin, Plainfield, Shiloh, and Marlboro. All the schools in the Central and Eastern Associations have been visited with the exception of that at Cumberland, North Carolina. In all these places the Field Secretary has planned to spend at least one Sabbath.

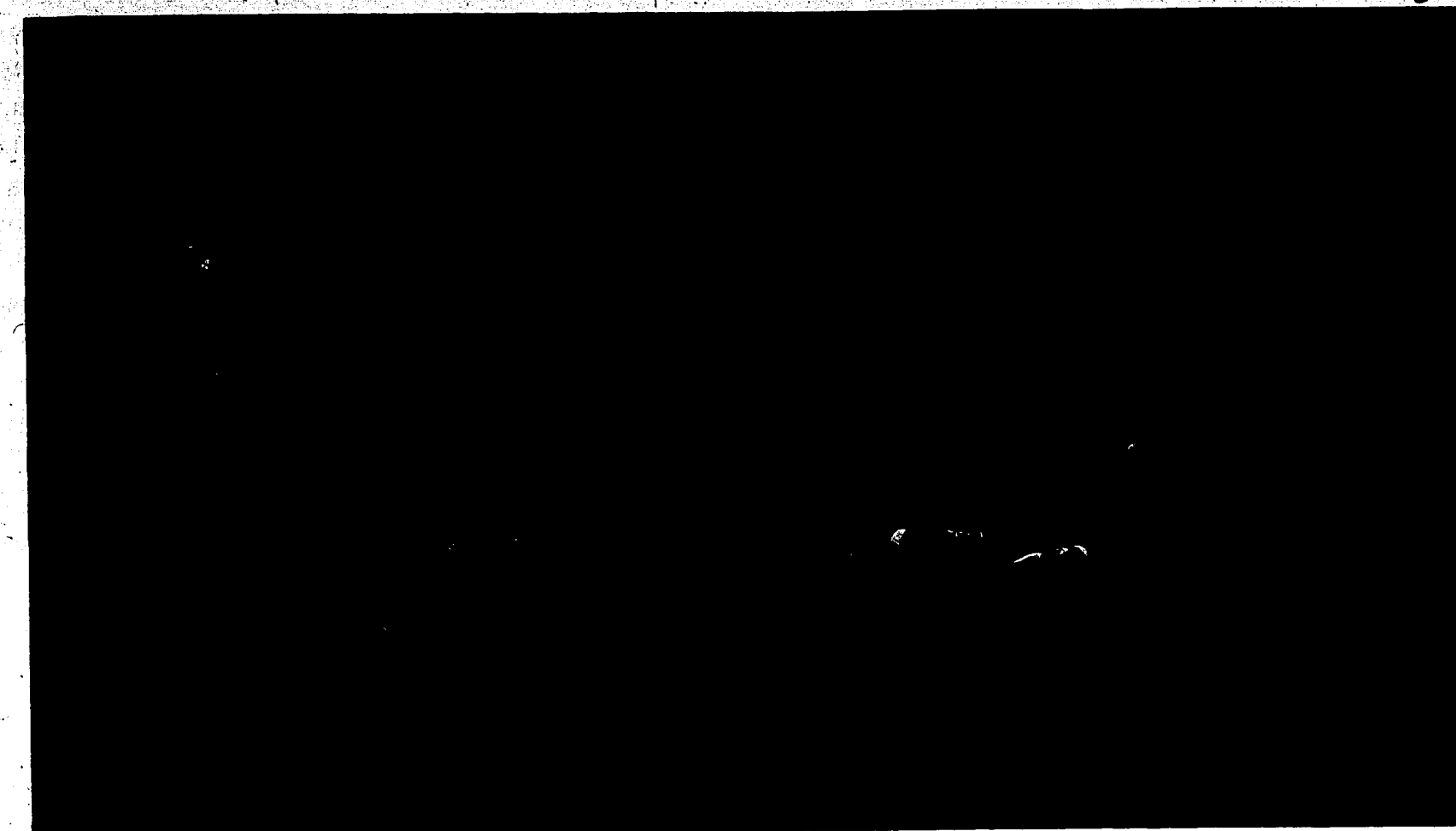
"The work of the month may be summarized as follows: Sermons, 12; addresses on Sabbath School work, 11; parlor conferences, 15; letters written and communications sent out, 67; Home Departments organized, 1; Cradle Rolls organized, 1; miles traveled, 430; number of schools in which supplemental work has been introduced into the primary grades, 2; Sabbath School classes taught, 3; teachers' meetings led, 2; books on Sabbath School work sold, 10; receipts from the field,—Waterford, Conn., per Mrs. J. C. Maxson, \$1.00; 2d Hopkinton, \$15.00. Expenses chargeable to the Board, \$12.17.

"Respectfully submitted,  
"WALTER L. GREENE, Field Secretary."

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,  
Recording Secretary.



FACULTY OF ALFRED UNIVERSITY.

Our readers will be aided in studying the picture by observing the following order: Begin at the left of the row of men standing in the rear. We see first Professor Charles B. Clark, of the Department of Philosophy and Education; second, Professor Edward S. Babcock, of the Department of Physics and Chemistry; third, Walter L. Greene, instructor in Physical Training; fourth, Otho P. Fairfield, Professor of Latin and English; fifth, Professor Charles F. Binns, Director of the School of Ceramics; sixth, Professor Earl P. Saunders, principal of the Academy; seventh, Rev. James Lee Gamble, Professor of Church History and Homeletics in the Seminary; eighth, Allen W. Corwin, foreman in the machine shop; ninth, Waldo A. Titsworth, teacher of Science and History in the Academy; tenth, Professor Frank G. Bates, of the Department of History and Political Science.

Of the three ladies standing in front of the ten men, the first at left is Miss Dora Kenyon, teacher of Latin in the Academy; second, Miss Adelaide M. Blanchard, instructor in Art in the School of Ceramics; third, Miss Eugenia Marvin, teacher of English and Modern Languages in the Academy. Of those seated in the front row, the first on the left is Miss Catherine F. Crocker, instructor in German and French; second, Miss Julia Russell, instructor in English and Elocution; third, Professor Edward M. Tomlinson, of the Department of Greek; fourth, Professor Alpheus B. Kenyon, of the Departments of Mathematics and Industrial Mechanics; fifth, Boothe Colwell Davis, President, and Professor of Ethics; sixth, Rev. Arthur E. Main, Dean of the Seminary, and Professor of Doctrinal and Practical Theology; seventh, Rev. W. C. Whitford, Professor of Biblical Languages and Literature; eighth, Miss Ethel A. Middaugh, Director of Music; ninth, Miss Marie A. Berry, teacher of Training Class in the Academy. Two members of the faculty at the time were not present when this picture was taken, Professor Claude I. Lewis, of the Department of Natural History and Agriculture, and Mr. Linton B. Crandall, foreman in the carpenter shop.

THE PROPOSED CANADIAN SUNDAY LAW.

REV. ROBERT SAINT CLAIR.

Your attention has been called to this proposed law during the past two years, and now it is being considered by the Parliament of British North America.

You will recall that I pointed out upon several occasions that it did not appear at all certain to me that the "Lord's Day Alliance" people would be granted as strict a law for the Dominion as they had on the statute books of the majority of provinces before the Supreme Court of the British empire (the Privy Council of London, England), declared the Sunday law of Ontario Ultra Vires of the province to enact. We in Ontario are under the law of 1845, while a number of the other provinces are struggling along under the provisions of Charles I. and other monarchs of the long ago.

The reason I alleged that would prevent the enactment of the "Alliance" bill was the anticipated opposition of the people of Quebec. This opposition has now crystallized, as is evident from the following dispatch published in the Toronto News of March 28:  
"Sabbath Observance.—Quebec Wishes Sunday to be a Day of Recreation—Cannot be Reconciled to Ontario View.

"From Our Own Correspondent.

"Montreal, March 28.—La Canada, the official French-Canadian organ of the Liberal party, comes out strongly against the Sunday Observance bill now at Ottawa. The paper states editorially that the conception of what Sabbath and rest meant was entirely different in Ontario to what it was in Quebec. The people of Quebec, as a whole, have always felt, and still hold, that no law should be enacted which would prevent the enjoyment of the Sabbath, whether it be in excursions or witnessing games. The majority in Quebec Province maintain that there is nothing unlawful in so utilizing the Sabbath. If Ontario and other provinces wished more strict laws regarding the Sabbath day then they should be enacted in and enforced in these provinces, but the Ottawa government should look to it that no law be passed which would be out of accord with a large section of the Dominion."

A delegation of the "Alliance" waited upon the Right Honorable Sir Wilfrid Laurier, the Premier of Canada, several days since, and were informed by His Majesty's Prime Minister that they would have to consult with the Seventh-day Adventists, the Jews, and the Religious Liberty Association and arrange a compromise law. They replied that these parties composed a very small portion of the population. The Prime Minister administered a stinging rebuke when he responded that the fact of these people being in a minority made it all the more incumbent upon him to be their champion.

"La Canada," above referred to, is the organ of Sir Wilfrid Laurier, and of the dominant party in Quebec province. "As Quebec goes, so goes the Dominion." There are about 57 Liberals and 8 Conservatives in Quebec's delegation to the Dominion Parliament, and the Liberals also control the government for the next several years at least. The Simcoe (Ont.) Reformer, edited by Mr. H. Donly, a well-known Liberal, condemns the "Alliance" people for their presumption. The article reads in part:

"The answer of Rev. J. G. Shearer and Rev. T. Albert Moore, of the Lord's Day Alliance, to the petitions presented to Parliament by the Seventh-day Adventists, does not raise Messrs. Shearer and Moore very much in our opinion. In plain English, they ask Parliament to pay no attention to the prayer of the petitioners because they are not numerous.—This is a long way from our idea of religious liberty."

Mr. Donly goes on to state that while he is quite as anxious for a day of rest as the "Alliance" people, yet he believes in fair play for the minority, and a respect for their religious belief. LISTOWEL, BRITISH NORTH AMERICA, MARCH 30, 1906.

A PRAYER FOR ALL.

The prayer given herewith is said to have been written by Thomas Elwood, more than two hundred and sixty years ago. It has been called a prayer for young people, but it is equally fitted for those who are older; for all classes and times.

"O that mine eyes might closed be  
To what concerns me not to see,  
That deafness might possess mine ear  
To what concerns me not to hear,  
That truth my tongue might always be  
From ever speaking foolishly,  
That no vain thought might ever rest  
Or be conceived in my breast,  
That by each deed and word and thought  
Glory may to my God be brought!  
But what are wishes? Lord mine eye  
On thee is fixed, to thee I cry;  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it, too;  
For that is more than I can do."

QUARTERLY MEETING.

The next session of the Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin and of Chicago, Ill., will meet with the church at Rock River, Wis., May 4-6, 1906. The following program has been arranged:

Sixth-day Evening.—Sermon and Conference Meeting, The Rev. M. G. Stillman.

Sabbath Morning.—Ordination Service and Sermon, The Rev. L. A. Platts.

Sabbath Afternoon.—Fiftieth Anniversary Service of the Rock River Church. An Historical Sketch, by Dea. C. A. Davis, and messages from former pastors. Evening After the Sabbath.—Sermon, The Rev. G. W. Lewis.

First-day Morning.—Ministerial Conference, principal address by The Rev. President W. C. Daland.

First-day Afternoon.—Young People's Meeting, principal address by The Rev. T. J. Van Horn.

EDWIN SHAW, Pastor of Rock River Church.

Gold is good in its place; but living, brave and patriotic men are better than gold.—A Lincoln.

There is no work so small that God does not accept and reward it, if it has been prompted by love to him. You never know all the good you do, when you do good.—Eugene Bersier.



### Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary  
Ashaway, R. I.

#### EVANGELISTIC WORK.

The evangelistic meetings at Marlboro, N. J., have been gradually growing in interest since they commenced three weeks ago. We hope now that Brother Seager will spend a few days at Shiloh before he leaves New Jersey. Brother Walter Greene has been at Shiloh holding meetings for a few nights. The attendance and interest has been good.

#### "THE PULPIT"

*The Pulpit* has just entered on its fourth volume. For three years Rev. O. D. Sherman has edited it. The other two members of the committee were Secretary Whitford and Rev. Alexander McLearn. The editing of this paper requires an immense amount of work. For three years Brother Sherman has carried this on free of charge. At the request of Brothers Sherman and McLearn the Missionary Board have relieved them of this work and appointed another committee consisting of Rev. George B. Shaw and Rev. Eli F. Loofboro, together with your humble servant. The former have charge of the editing of *The Pulpit* and the latter has charge of the subscription list and will receive all funds. The subscription price is fifty cents. This amount is not enough to pay the cost of publication, even though so much work is done free of charge. The larger the list of paying subscribers the more nearly *The Pulpit* will be self-sustaining. Every copy paid for helps the Missionary Society to that amount. You would be surprised at the number of copies sent to people who are not able to pay for it. They are the ones who prize it most. We are glad to send them; but our people should know this condition of things that they may support the Board in this enterprise. So far as I can judge *The Pulpit* is meeting a demand which nothing else does in reaching the lone Sabbath-keepers and small churches, besides extending the Sabbath influence beyond our own people. This is what we especially wish to do.

Again *The Pulpit* offers a great opportunity to our ministers. An inducement to build choice sermons. To preach not to scores but hundreds or even thousands of people eternal things. The paper goes to foreign lands, thus affording an opportunity of making one's influence far reaching in its effects. They will go on preaching when the author is dead.

Our ministers have sent out through *The Pulpit* some remarkable sermons, as a whole they are very strong. I wish you would read and compare them with the sermons of other men. Their strength is in the Bible and in God. *The Pulpit* is one of the best enterprises. It cultivates strength in our own ministers. It carries that power beyond the bounds of our own people.

Send Brothers Shaw and Loofboro your best sermon and to me your subscriptions and if you feel able to do so, send money to pay for one or more copies to be sent to some one not able to pay for *The Pulpit*.

Some of our larger churches have made use of *The Pulpit* in the absence of their pastors. This calls out the talent among our young people in reading them. It puts our larger churches in sympathy with the pastorless churches which constantly use *The Pulpit*. I speak to you through the missionary page of *THE RECORDER* to ask the

support of our people for this branch of our missionary work. Many of our people do not know about this wonderful little monthly messenger, *The Seventh-day Baptist Pulpit*.

#### OBSERVATIONS.

BY J. W. CROFOOT.

Some time ago I made a half resolve that I would write some "Observations" for *THE RECORDER* every month—and I did it for two months, November and December, but missed January. I feel that I ought to write something now, though as we are in the midst of the Chinese New Year vacation, there is not much to write about the work.

Mr. Tong 'Ong, who has been the head teacher in the Boys' School for about ten years, and who left the First-day Baptists and joined our church two or three years ago, has resigned his place in the school and returned to his old home at Ningpo.

Though I am sorry to lose him, and though I have not yet secured a teacher for the coming term, I think it best that he is going, for he has been discontented for a long time. He says he will cling to the Sabbath.

I was hoping that Vung 'Oen, the smartest and best boy from the school who has ever joined the church, would become a teacher, if he did not even enter the ministry. But the pressure of need for money at home has evidently been too much for him, for he has accepted a position as third clerk on a Yangtse steamer at thirty dollars a month, fifty per cent. more than we were paying Mr. Tong and very good wages for so young a man. I hope his father is not planning to retire now and live on the son's earnings, though I suppose he is old enough, from a Chinese point of view, to do so if he likes. He must be as much as forty-five years old.

At the missionary prayer-meeting last Monday night Bishop Bashford spoke of the vexation we all sometimes feel because it is so difficult to teach the Chinese a proper regard for the truth. He added that the Anglo-Saxon have an undeserved reputation for truth telling, however. Then he told of a Chinese in the North who was ex-communicated for persistent lying, just a short time before the Boxer outbreak in 1900. When the outbreak came this ex-church member was asked whether or not he was a Christian and he refusing to take refuge in the fact that he had been turned out of the church, replied: "I am a Christian. Jesus is my Saviour," and suffered a martyr's death.

A lady missionary from Japan at the same meeting said that at present the chief obstacle to mission work in that country is a spirit of self-dependence and impatience of foreign control or restraint, among the Japanese Christians. A feeling of the same kind is also just coming to the front in China. It seems a period of unrest, but I am not sure but that is always the case. A Chinese pastor from San Francisco has recently come to China and issued a call for the formation of the Chinese Self-Dependent Church of Jesus. It is to be "free in all things from dependence on foreign help," an aim sufficiently laudable in itself, but the religious-political manifesto which has been issued seems to indicate that it is foreign restraint rather than foreign help that is to be avoided. In fact it seems to be a part of the new movement, whose watchword is "China for the Chinese," a slogan as unjust and selfish as the cry "America for the Americans," which we heard so much a few years ago, and perhaps even more unwise than that was.

What will be the end politically, who can say?

The money question in China is an ever vexing one. The depreciation of the copper ten cash or one-cent pieces is just now causing much trouble. When these pieces were first coined some four or five years ago they were hailed as a great convenience, as by their use the counting of so many small cash was avoided. One Mexican dollar was then worth about 880 copper cash. As each ten cash piece contains only as much copper as three or four single cash, and as there are some half a dozen provincial mints turning out the ten cash pieces at the rate of hundreds of thousands per day without any limit or restraint, depreciation was inevitable. Now a Mexican dollar is worth one hundred and ten of them, nominally 1,100 cash, but the single cash has been largely driven out of circulation. As taxes, rents, etc., are about universally reckoned in cash or thousands of cash, the decrease in the value of the pieces makes creditors, including the government, unwilling to receive them, a source of constant irritation and quarreling. The merchant and the people are complaining, but the officials who get the seigniorage are not complaining yet, unless against each other.

As we are not working so much now, I might write about my play. Last Sunday I attended Union Church twice and heard two good sermons, one by the pastor, and one by John G. Worley, who has been making a lecturing tour in Australasia. As he came just at China New Year and was here only a week, it seemed impossible to arrange for him to lecture here, which was, it seems to me, nothing less than a calamity for certainly temperance work is needed in Shanghai. To serve and to drink wine is quite the usual thing. For instance, at a wedding reception which I attended recently I was, so far as I observed, the only one who refused champagne.

One day this week I made a visit to a seven-story pagoda, four or five miles from here. I had been there before, but had not before climbed to the top. An old woman was very persistent in trying to sell us some incense to burn, assuring us that by burning it we could get rich and refusing to believe that it was of no use. The walls of the pagoda reminded me that my grandmother used to quote a proverb, saying, "Fool's names as well as faces are often seen in public places." When I read "Marco Polo ejusdem uxor" I considered it a forgery. My companion took several photos of the pagoda and of the idols in the temple adjoining. Though I do not take pictures myself I have been carrying the tripod ever since I was a boy.

During several rainy days I've been reading some fiction as well as other things, and I have been impressed by the difference in influence of good novels. "Good" I mean from a literary point of view. One each of Scott and Bronte were perhaps good stories and not much more. Olive Schreiner's "Story of an African Farm," while a powerful novel, left me with a feeling that my mind needed washing. "Glengarry School Days," on the other hand, left me eager "to be up and doing

With a heart for any fate."

Of course books like that are the kind that one should read, but unfortunately it is impossible to know, without trying, which book will strengthen the reader to do and to bear, and which will only make him discontented. If I might presume so far I should recommend Ralph Connor's books and some of my old favorites, Dicken's characters, especially "Little Dorritt,"

"Little Nell," "Tim," "Pinch" and "Sidney Carton." But I am not a literary authority or even a literary critic, and no one has asked for my opinions. "Free advice is generally worth about what it costs."

WEST GATE, SHANGHAI, FEB. 1, 1906.

The Student Volunteer Convention held at Nashville, Tenn., February 28 to March 4, 1906, sent out the following:

"Reminder for the Week of United Prayer for Missions Abroad, April 8-15, 1906.

#### PRaise.

"For the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.

#### COMMON DAILY PRAYER.

"For an outpouring of the Holy Spirit.

"For a realization of the need of the non-Christian world, its helplessness, its poverty, its materialism, lust and superstition; the inadequacy of its religions; its spiritual hopelessness.

"For a truer conception of the mission of the church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His harvest.

"For the missionaries, that they may be kept in health of body and mind; that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

"For the native church, that it may grow in faith and fruitfulness, in love and service; for more native workers.

"For the elevation of woman.

"For religious liberty and peace.

"For the evangelization of the whole world and the establishment of the Kingdom of Christ.

"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

#### TREASURER'S REPORT.

FOR THE MONTH OF MARCH, 1906.

George H. Utter, Treasurer, in account with the Seventh-day Baptist Missionary Society.

DR.	
Cash in the treasury March 1, 1906.....	\$ 937 30
Church at Adams Center, N. Y.....	43 45
Brookfield, N. Y.....	14 00
Plainfield, N. J.....	22 17
Hebron, Pa.....	8 87
Hebron Center, Pa.....	7 10
Chicago, Ill.....	10 00
Rockville, R. I.....	22 40
Waterford, Conn.....	5 00
Junior Society of Christian Endeavor, Rockville, R. I.....	2 00
Seventh-day Baptist Mission, Syracuse, N. Y.	1 76
Woman's Executive Board, General Fund.....	\$ 4 00
Woman's Executive Board, Palmborg house.....	38 00
Sabbath school at Rockville, R. I.....	42 00
Sabbath School at Plainfield, N. J., General Fund.....	10 00
Chinese Schools.....	\$21 49
.....	23 86
L. F. Skaggs, Boaz, Mo.....	45 35
Mrs. S. A. Milliken, Butler, O. T. Lithes.....	1 67
Friend of Missions, Medford, O. T., China schools.....	2 70
"Curley" Cedar Lake, Wis., Palmborg house.....	5 00
<i>The Pulpit</i> , subscriptions.....	5 00
	\$1,190 77
CR.	
E. B. Saunders, on account.....	\$ 150 00
Church at Farnam, Neb., labor in 1905.....	16 66
J. D. Jones, traveling expenses.....	20 90
L. D. Seager, salary and traveling expenses.....	113 00
O. D. Sherman, expenses editing <i>Pulpit</i> .....	10 00

Interest.....	10 25
Cash in the treasury, Available.....	\$417 95
Palmborg.....	352 01
Chapel.....	100 00
	869 95
	\$1,190 77
E. and O. E.	
Geo. H. Utter, Treas.	

#### THE KINGDOM OF THE MEEK.

Kings choose their soldiers from the strong and sound  
And hurl them forth to battle at command.  
Across the centuries, o'er sea and land,  
Age after age, the shouts of war resound;  
Yet, at the end, the whole wide world around,  
Each empty empire, once so proudly planned,  
Melts through time's fingers like the dropping sand.  
But once a King—despised, forsaken, crowned  
Only with thorns—chose in the face of loss  
Earth's poor, her weak, her outcast, gave them love,  
And sent them forth to conquer in His name  
The world that crucified Him, and proclaim  
His empire, Lo! pride's vanished throne above,  
Behold the enduring banner of the Cross!  
—Priscilla Leonard, in *The Outlook*.

#### THE FIELD SECRETARY IN SOUTH JERSEY.

Ten days, March 16-26, were spent with the Shiloh and Marlboro schools with encouraging results. The Shiloh school has maintained a teachers' meeting without a break since 1864, and the excellent work now being done, under the leadership of Superintendent Walter B. Davis and Assistant Superintendent Miss Susie Harris, is due in no small measure to the faithfulness with which the teachers' meeting has been maintained for the preparation and presentation of the lesson and the planning of the work of the school.

The school has recently formed a Normal class for the substitute teachers, in which the regular Sabbath school lesson is studied one week in advance. It is expected soon to introduce regular teacher training work in addition to the study of the next week's lesson. The Supplemental lessons outlined by the Field Secretary have been adopted for the younger grades of the school and other supplemental work will be taken up in the other grades as the work can be planned out. The new Primary Superintendent, Miss May Dixon, is taking steps to organize a cradle roll, and an organized class among the young men is contemplated. The school is hoping to place a few books on Bible study and Sabbath school work in the library.

Two Friday evening prayer-meetings were led by the Secretary, two regular teachers' meetings were conducted and two addresses on Sabbath school work. He also led one round table discussion on "The Problems of the Sabbath School" and conducted one "question box," in which many interesting points were discussed. The Shiloh church was looking forward with pleasure to the coming of their new pastor, Rev. D. B. Coon, on the first Sabbath in April.

The Secretary met with the Marlboro school on Sabbath afternoon, March 24, and a conference of workers was held one evening during the week. He was pleased to help in the gospel meetings that were being conducted by Evangelist L. D. Seager, in the Marlboro church. The Secretary was asked to preach on two occasions and it was a real pleasure to co-operate with Brother S. R. Wheeler and Brother Seager in the deep spiritual meetings which they were conducting. A Home Department was organized with Joseph Bivins as Superintendent, and the cradle roll and Supplemental lessons were discussed as feasible lines of work to be undertaken.

WALTER L. GREENE.

#### SORROW AND SUFFERING—WHY?

To all mankind, comes one question. Why is it that the children of the kingdom have to suffer on their homeward journey? In reply, we can but say, now we know only in part. We see through a glass darkly—often very darkly. As high as the heavens are above the earth, so high are God's thoughts above man's thoughts. But earthly analogies furnish some glimmerings of light.

The little children cannot understand the father's training. The boy does not want to go to school and study hard lessons. He would rather stay at home and play. But the parent is always intent on the ultimate welfare of his son. Is it not even so with God, whose supreme attribute is love? He is preparing us for that beautiful, eternal home beyond the starry realm of night. Just as the refiner passes the metal through the furnace, to purge away the dross, so the children of the Highest are made perfect through tribulation. This is why the Psalmist could exclaim: "It is good for me that I have been afflicted; that I might learn Thy statutes." When time's veil lifts, when our ransomed spirits shall see the end, as well as the beginning, I fancy we will thank God for those things, which now seem so grievous. As Paul says, they are working out for us "a far more exceeding and eternal weight of glory."

Ah! then, what if sorrow doth endure for a night. Shall not joy and gladness come in the morning? Israel of old did not tarry long at Marah. Soon they marched on to Elim. Here were springs of living waters. Under the palm's spreading shade, they found rest. So when life's brief pilgrimage shall end, we too shall stand by the Crystal River. On its banks bloom immortal those trees, whose leaves are for the healing of the nations. Hence, in the hours of our wilderness passage, let us murmur not. Be of good cheer, my fellow traveler! Inscribed over every portal in Time's corridor are the blessed words—all things work together for good to them that love God."

#### WHY SHOULD WE BE CONFIDENT?

It is not the worst sign when those who have come under the drawing of the spirit which leads to Jesus Christ are disposed to hold back because they fear they will not be able to endure to the end in the confession of his name. Over-confidence in their own strength would be a much worse sign. But the distrust, after all, grows out of a misunderstanding. It is not expected that they shall hold out and prevail in the Christian life because of anything they have, but because of what God gives them in his Son. "No man goeth a-war-faring at his own charges." The enlisted soldier expects to be furnished with all he needs for his equipment. It is his commander's business to see to that. No man ever yet fought the good fight with what he brought to the business. All the saints of the past unite in confessing that "our strength were weakness in the fight," as Luther bids us sing. What we are asked to do is to make ourselves the channel in which divine strength shall flow, and cease resisting God's purpose to make us good men. What is needed farther he will supply, for "When I have nothing in my hand wherewith to serve my king,

When thy commandment finds me weak, and wanting everything,  
My soul, upon thy greatness cast, shall rise divinely free,  
And I will serve with what thou hast, and gird myself with thee."



## Woman's Work.

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

### APRIL.

April cold with dripping rain,  
Willows and lilacs bring again,  
The whistle of returning birds,  
The trumpet lowing of the herds;  
The scarlet maple keys betray  
What potent blood hath modest May;  
What fiery force the earth renews,  
The wealth of forms, the flush of hues;  
What joy in rosy waves outpoured,  
Flows from the heart of Love, the Lord.  
—Emerson.

### APRIL'S RETURN.

A flush is on the woodland,  
A song is in the hedge;  
The meadow wan is fair again,  
For April keeps her pledge.

A thrill with every heartbeat,  
A rapture touched with sighs;  
New lustre on the soul of Life,  
Tears in my happy eyes.  
—Grace Richardson.

### WOMAN'S BOARD.

#### RECEIPTS FOR MARCH.

Previously Reported	\$ 993 91
Ashaway, R. I., Mrs. S. F. B. Hood, Dr.	
Palmberg House	\$ 5 00
Chicago, Ill., Ladies' Society, Unappropriated	20 00
Collis, Cal., Mrs. Pickerell, Unappropriated	1 00
Daytona, Fla., Mrs. W. P. Langworthy, Unappropriated	10 00
Garwin, Ia., Mrs. E. J. Davis, Unappropriated	1 00
Garwin, Ia., Mrs. T. S. Hurley, Unappropriated	50
Lakeview, Cal., Miss Rosa Davis, Unappropriated	1 00
Lake Mills, Wis., Mrs. A. B. West, Unappropriated	5 00
Milton, Wis., Mrs. Laura A. Rogers, Recorder	2 00
Milton, Wis., Ladies' Benevolent Society, Home Missions, \$5.00; Mrs. T. J. Van Horn, postage on tract, \$2.00	7 00
Plainfield, N. J., Woman's Society for Christian Work, Tract Society, \$25.00; Missionary Society, \$25.00	50 00
Riverside, Cal., Miss Ethelyn Davis, Unappropriated	1 50
Walworth, Wis., Ladies' Aid Society, Tract Society, \$5.00; Missionary Society, \$5.00; Miss Burdick's Salary, \$5.00; Board Expense, \$5.00	20 00
Welton, Ia., Ladies' Society, Unappropriated	5 00
	129 00

\$1,122 91

Mrs. L. A. PLATTS, Treas.

### WOMAN'S SOCIETY AT BOULDER.

The Woman's Missionary Society of the Boulder Seventh-day Baptist church held its annual meeting the first of the year, when the following officers were elected: President, Mrs. Mary Andrews; Vice-President, Mrs. L. D. Clarke; Secretary, Mrs. L. Kinney; Treasurer, Mrs. E. J. Van Horn; Corresponding Secretary, Mrs. Emma Terry. The addition of a number of new names to our membership roll has been the cause of much encouragement. These new members come to us from the churches at Hammond, La.; Westerly, R. I.; Salem, W. Va., and West Hallock, Ill. We are indeed glad to welcome these sisters and hope they will remain with us.

An entertainment was given at the church February 24, under the auspices of the Missionary Society. The program consisted of music,

## THE SABBATH RECORDER.

recitations and papers and proved very interesting. The regular bi-monthly meetings are pleasant and helpful. A short time ago the day was spent at the home of Mrs. Gaylord Thorgate, just out of town. After a most satisfying dinner the society was called to order, nearly every member being present and answering to the roll call. After the regular order of business an old-fashioned spelling school, conducted by Miss Mattie Maxson, was participated in by all and was the cause of much enjoyment.

An individual communion set was recently purchased by the society for the use of the church. We would like to hear from other small societies. We feel sure their experience would be helpful to us.

CORRESPONDING SECRETARY.

### HISTORY OF THE BOULDER CHURCH.

MRS. A. L. CLARKE.

Now it came to pass that a certain man whose name was Henry travelled with his wife Josephine and his sons and daughters, far from their people, even unto a land of strangers, and it was a goodly land and they dwelt there many days and the Lord prospered them.

And it came to pass as the days went by, that their hearts yearned for the people of their kindred, even for the people of their God that they might come and dwell and worship with them, that they might teach the men of this goodly land the way of the true and living God.

Now after many calls there were two good and wise men sent unto them from the East and a school was opened in which all were taught of the "Straight and narrow way." But these men could not remain with them and they were again left alone, but they did not cease to call upon their brethren and kindred to come over and help them.

And this word came unto Samuel, a man of God, saying, "Arise now and take Sophia, thy wife, and thy children and all that thou hast and journey southward, unto a land at the foot of the mountains; to the land of the great flat rocks, even to the swift and mighty river Boulder. Yea, unto the land inhabited by Henry and Josephine, for it is a goodly land, and their voices have been calling for their brethren and kindred.

Samuel arose and did even so and when he was come to the place behold! there was great rejoicing; for there were already many brethren and kindred there. There was Archibald, a man of prayers, and his sons and daughters with him, and Solon, the singer, and Emma, his wife, and their son and many others. And they gathered together and sang songs of praise and thanksgiving to God, the Father, whose mercy and goodness had brought them together.

And Samuel arose and said, "Men and brethren, come now and let us build here a house wherein we may worship our God." But they answered and said, "How can we build a house? Behold, we are only a few, a handful of us, and we are poor and weak and our wives and children must be fed. Besides, where shall we build? For the land is in the hands of strangers."

Nevertheless, Samuel prevailed and they found a place, even as thou comest down the great hill upon which are built the houses of learning, close by the roaring river.

And they gathered together all the men and brethren, the masons and carpenters, the haulers and hewers of stone, and they worked many days building the walls of the house. And it came to pass as the work was well begun that there

came a great storm upon the land, and it rained and snowed for days and the clouds were heavy, and the rains descended and there was heard a great roaring of waters and the land became flooded and the flood reached the house and washed through it and around it and the people watched and grew afraid. But the flood passed by and the walls still stood, though badly damaged.

Now the people became discouraged and knew not what to do; and they murmured among themselves, saying, "Our work has come to naught." But Samuel said, "Men and brethren, hearken unto me. 'Except the Lord build the house they labor in vain that build it,' and this Scripture he repeated many times unto them, and he said, "Behold now I will take a journey and go among our brethren and peradventure they will help us." And he did even as he said. He visited all the people and they gave him encouragement, good cheer and gold and silver, where-withal to repair the walls and build the house, and when he returned the people rejoiced with him and gave willingly and cheerfully of their labor and their substance in completing the house, and when it was finished it was dedicated unto the Lord without a debt upon it, and they rejoiced and were exceeding glad.

There were also many faithful and praying women there, who gave liberally of the work of their hands to furnish the church with lovely chairs and couches and instruments of music to help in the worship of the Lord.

And there were youths, young men and maidens that came often to the house of the Lord to worship there, and it was a goodly sight. But the years passed by and many of them forsook the way of their fathers and wandered away among strangers, and the fathers and mothers mourned that it was so.

Now Samuel began to wax old and he was no more able to go in and out before the people, and he desired them to find a younger and stronger man to lead them. And they did even as he desired and found a man zealous for God and his truth, in Frank, the son of Willet, and he came with his wife Emma, and ministered unto them.

Now the fame of this good and beautiful land spread far and near and the people came hither from the North and the South, from the East and the West, and many with divers diseases came hither to be healed, and they said with one accord, "This is a beautiful land, come now let us dwell here and we will be one people." Among them were good musicians and singers and willing workers of all kinds and they joined hands with Frank and the people and the work of the Lord prospered, even unto this day.

(Read at an entertainment given by the Woman's Missionary Society at Boulder, Col.)

### A QUESTION.

BY MABEL MAHIN.

I study the faces of old women  
And ask myself a question, new and strange,  
To my own features will there come that change?  
That look of meek submission? Am I, then,  
No different from the others? And again,  
I ask, have I no power to arrange  
The course of mine own life? Must I exchange  
My outlook on this world for theirs? What gain

If I aspire and hope? Perchance they, too,  
Have hoped and seen their dreams fade in the air;  
Perchance they, too, have loved as now I do,  
And lost that love which seemed to them so fair.  
Shall I at last, when all my struggles cease,  
Wear not a crown but just a mask of peace?

—From McClure's Magazine (Feb.).

## Home News.

PLAINFIELD, N. J.—The following is clipped from the Plainfield Daily Press, April 2, 1906: The sixty-eighth annual meeting of the Seventh-day Baptist church was held yesterday afternoon and evening, with Frank J. Hubbard as moderator. The afternoon session opened with devotional exercises conducted by the pastor, Rev. George B. Shaw. Then followed the routine business from 4 until 6 o'clock. Reports were presented by the trustees, of whom Dr. Henry M. Maxson is Secretary and William M. Stillman Treasurer.—A feature of the Treasurer's report was its statement as to the removal of the cemetery from Cedar Brook, and the reinterment of the bodies in Hillside cemetery, thus preparing the site for the new High School building. The work covered five years' time. The report stated that this prolonged and difficult task had been successfully accomplished under the direction of the Trustees, Frank J. Hubbard being their representative and having all the details in hand.—The following officers were elected: Trustees, Joseph A. Hubbard, to succeed himself for a term of five years; George E. Stillman for four years, to complete the unexpired term of J. F. Hubbard; Clerk, Asa F. Randolph; Assistant Treasurer, G. E. Stillman; Auditors, C. H. Dunham and A. L. Titsworth; Chorister, David E. Titsworth; Organist, Jessie M. Utter; Ushers, Arthur J. Spicer, Chairman; Rollin Williams, George Clarke, Charles Neagle, George L. Babcock, Wendell Mosher, James Pope, Milton St. John.—Rev. G. B. Shaw reported the completion of a booklet entitled "The Sabbath and Seventh-day Baptists," for distribution among the members of the church and their friends. This booklet is an expose of the belief of the Seventh-day Baptists and tells briefly the history of the Sabbath and Seventh-day Baptists since a very early time. Communications were read and various questions discussed relative to the work of the church for the coming year. After prayer by Rev. Dr. A. H. Lewis, the meeting adjourned to the parlors, where supper was served and a social and fellowship hour was enjoyed.—At 8 o'clock encouraging reports from the various departments of church work were presented by Rev. G. B. Shaw, Pastor; Orra S. Rogers, Superintendent of the Sabbath school; Mrs. A. T. Maxson, Secretary of the Ladies' Society for Christian Work; Miss Bertha Mitchell, Secretary of the Christian Endeavor Society. These reports showed permanent progress in all departments of church work, and by the different organizations of the church. They promise similar results for the coming year.—For many years J. D. Spicer served as Church Clerk, and as this occasion was the fortieth anniversary of his presence at the annual church meeting, Mr. Spicer gave some interesting reminiscences of the many changes that occurred during that period. This included names of sixteen men who were prominent workers in the church forty years ago, but one of whom, J. A. Hubbard, is still living. At that time the membership was one-half the present membership, and but twenty of those members are now living. The services of the church were then held in the meeting place of the Park Avenue Baptist church, now Reform Hall, the Seventh-day Baptist church having been sold to the railroad company because of changes in the laying of the track in that part of the city.

A feature of the evening was the roll call of

## THE SABBATH RECORDER.

church members. Of the ninety-two responses given, eighty-two were from those present, ten were read from absent ones, including members in Kansas, Illinois, New York, New Jersey, Pennsylvania, Florida and Holland.

Professor John B. Cottrell was elected moderator of the next meeting. The session closed with the singing of "Coronation."

## Popular Science.

H. H. BAKER.

### BIOGRAPHY.

"O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jeremiah 10: 23.

In the early autumn of 1831 a young man living about midway on the eastern border of the "great woods," although yet in his "teens," believing himself qualified, formed a plan to spend the fall and winter in teaching select schools, one term in a place, and as business enterprises seemed to trend northward, his plan was to commence at Elizabethtown, some thirty miles from home, then to go on to Keeseville, then to Clintonville, thence to Ausable Forks, and then cross over Lake Champlain into Vermont, and proceed to Montpelier, the capital of the State, there to winter, should business prove successful. This plan was carried out as contemplated, and the crossing over into Vermont made, though the weather had become quite severe and the ground frozen.

It will be recollected that at this time there was no way of traveling except by the old-fashioned stage coach.

From Keeseville, where the lake was crossed into Vermont, there was a walk of several miles into the interior, to meet the stage line running from White Hall to Montpelier, where was a little village having one hotel that was called the "Half Way House," as the stages frequently met and passed each other there. On reaching this place in early evening, it was found the stage would not arrive until about 11 o'clock the next day, as in that clay soil and freezing weather the roads were horrible. The next morning came with a high wind, and sleet and snow squalls from the northwest. The hotel fronted the east, having a veranda, and for a shade in summer it was carried around on the north side. As the hour was approaching and the young man was becoming anxious to be going on to Montpelier, he went out on the veranda to look for the stages.

On passing around the corner there came a gust of wind, with sleet and snow, with such force as to cause a retreat around the corner. After removing the sleet, and on looking north he saw the stage from Montpelier for Whitehall approaching, when he said, "Why do I face these cold winds and go north?" when something seemed to say, you had better go south; he answered, I will. He went in, took his grip sack, entered the stage for Whitehall, and has never been north of that latitude since, except for a day or two in the transaction of business, nor has he ever seen Montpelier or been within the State of Vermont since.

This man has always claimed that the gust of wind, with sleet and snow, then and there changed the whole course of his life, mentally, morally and physically; all apparently for the better. How many instances of like import may be found here and there in the biographies of people and the varied walks of life. We are ex-

horted to cast all our care on the Chief Shepherd, for he careth for us, that we may receive a crown of glory that fadeth not away. 1 Peter 5: 4-7.

Jesus—

Thou art the light divine

That shines in darkest day,

To guide our wandering feet

Along the narrow way.

### HONEST SALOONKEEPER.

Tombstone, Ariz., claims credit for the frankest saloonkeeper in the United States. He keeps the Temple Bar Saloon, and advertises his business with most surprising frankness. "Allow me to inform you that you are fools," he says, yet his place is usually filled. He maintains that he is an honest saloonkeeper, and that it will not hurt his business to tell the truth about it. He has had printed an advertising card which would make an excellent manuscript for a temperance lecture. Copies are being circulated through the Western States and are attracting much attention. The card reads as follows:

Friends and Neighbors: I am grateful for past favors, and, having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

They will deprive some of life, others of reason, many of characters, and all of peace. They will make fathers fiends, wives widows, children orphans and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the gospel, defile the church and cause as much temporal and eternal death as I can. I will thus "accommodate the public;" it may be at the loss of my never dying soul. But I have a family to support—the business pays—and the public encourages it.

I have paid my license and the traffic is lawful; and if I don't sell it somebody else will. I know the Bible says: "Thou shalt not kill," "No drunkard shall enter the kingdom of heaven," and I do not expect the drunkard maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

I shall therefore carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensuality and ignorance I will do my best to prevent moral purity and intellectual growth.

Should you doubt my ability I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools, and that I am an honest saloonkeeper.—New York Herald.

Earth changes, but thy soul and God stand sure.—Browning.

Be wise to-day if you can; if you can't, sleep over it and try it again to-morrow.



## Children's Page.

### IN-DOOR SUN.

Once on a time in far Japan,  
There lived a busy little man  
So merry, and so full of fun  
That people called him In-door Sun.

Now In-door Sun made mirrors fine,  
Like those in your house and in mine,  
And in those looking-glasses bright  
His own face saw from morn till night.

It made him feel so very sad,  
To see his face look cross and bad,  
That he began to take great care  
To keep a sweet smile always there.

And soon he found that those he knew,  
All seemed to like him better, too;  
For like the mirrors, every one  
Began to smile on In-door Sun.

Now try this just one day, and see  
How bright and smiling you can be;  
You'll find both happiness and fun  
In playing you're an In-door Sun.

—“Little Folks.”

### STRANGE WAYS OF SAYING GOOD-BYE

The Turk will solemnly cross his hands upon his breast and make a profound obeisance when he bids you farewell.

The genial Jap will take his slipper off as you depart, and say with a smile: “You are going to leave my despicable house in your honorable journeying—I regard thee!”

In the Philippines the departing benediction is bestowed in the form of rubbing one's friend's face with one's hand.

The German “Lebe wohl” is not particularly sympathetic in its sound, but it is less embarrassing than the Hindoo's performance, who, when you go from him, falls in the dust at your feet.

The Fiji islanders cross two red feathers. The natives of New Guinea exchange chocolate. The Burmese bend low and say “Hib! Hib!”

The “Auf Wiedersehen” of the Austrians is the most feeling expression of farewell.

The Cuban would consider his good-bye anything but a cordial one unless he was given a good cigar. The South Sea islanders rattle each other's whale teeth necklace.

The Sioux and the Blackfoot will at parting dig their spears in the earth as a sign of confidence and mutual esteem. This is the origin of the term “burying the tomahawk.”

In the islands in the Straits of the Sound the natives at your going will stoop down and clasp your foot.

The Russian form of parting salutation is brief, consisting of the single word “Praschai,” said to sound like a sneeze. The Otaheite islander will twist the end of the departing guest's robe, and then solemnly shake his own hands three times.

### TWO “ME'S.”

Blanche was looking at herself in a hand mirror. She was talking to herself. This is what she said: “Mamma says there are two me's. An' I s'pects there is, cause the me that is talking now is me. I's sure 'tis, an' the me that's in this glass is me, cause it's got on the hair ribbon mamma gave me. Mamma says there's a good one and a naughty one. The good me minds and kisses her, and doesn't get mad or slap. The naughty me crosses her words—she says cross words, I mean. And she slams doors, and won't go to bed when go-to-bed time comes. I'm the good me. Please tell me, little girl in the glass, if you am the naughty me.”—*Lessons for the Little Ones.*

## THE SABBATH RECORDER.

### SEE-SAW IN COREA.

Corean girls are fond of playing at see-saw as a means of exercise. A bagful of sand about a foot in thickness is placed on a plank while stretched alongside at a proper height for the children to grasp themselves by a rope. The young Coreans do not sit down as English girls would, but they stand erect on the ends of the plank. One gives an upward spring, and as she alights on the board gives the other a skyward toss, which, as she alights in turn, throws the first girl aloft a little higher. And so the sport goes on until in their upward flight each girl is thrown two or three feet into the air. Frequent rests are necessary, but the pastime is the occasion of much merriment.

## Young People's Work.

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

### A CONTINUOUS REVIVAL.

There has been no donation for the pastor at Alfred—not even a pound party. Something better than either one. A series of special revival meetings? No, just the regular services from week to week. But twenty-four candidates have been baptized recently, and others are to follow. It has been in some respects the most delightful experience of my ministry to see so many children and young people come voluntarily to ask for baptism, one by one, without excitement, but with evident sincerity, thoughtfulness and earnestness.

Elder Seager was with us two weeks at the beginning of the year. His heartfelt preaching and singing was a feast to the pastor, and helped to start the revival spirit, although the baptisms did not begin until a fortnight or so after he left. Brother Seager is a sincere, consecrated preacher of the gospel. He has much to say about the Holy Spirit, and those who know him best can see that he has experienced what he teaches. We do not agree in all things. I should be suspicious of him if we did. Why should we be afraid of holding different opinions, anyway? One of the best meetings we had was the night that Elder Seager spoke of the “appalling conditions” all over the country, including Alfred, and I told him that I thought he was too pessimistic. Well, I do; but I love him and believe in him just the same. A very earnest discussion ensued in the after-meeting, in which strongly divergent opinions were expressed, but nothing that was not in kindness. God bless our brother in the great work to which the Lord has called him.

The pastor has classes in the Christian life which meet at his home once a week. These classes are for children and young people, who have come into the church or who desire to be Christians. It is generally understood that the members of the class will be baptized ultimately, but they are not urged in the matter. Each one is expected to come to the decision as the way becomes clear. There are two dozen members in the two boys' classes, and a smaller number in the two girls' classes. The boys are especially enthusiastic in helping others to a better life, and the classes are growing. Some athletic features add zest while they help to develop the physical vigor of these young Christians. A simple club organization will probably be formed in the case of each group of boys. One name suggested was “B. B. C.”—Boys' Bible Class. Both classes being engaged, however, in the study of the Bible and its application to our daily

lives, some titles will have to be chosen which will distinguish them from each other. Boys are about the most delightful companions in the world for a pastor—and they are to be the men of the coming era. A noticeable improvement has already taken place in the atmosphere of public school and play ground. Alfred is blessed in having teachers in the public school who regard it as their privilege to develop character as well as scholarship.

Our Junior Christian Endeavor Society is flourishing under the superintendence of Mrs. Jesse Hutchins. It is a pleasure to see the hearty way in which the boys and girls co-operate to make it a success. On one Sabbath there were over fifty responses, and there are always many sentence prayers. Brothers and sisters, if we can just help these young lives to develop rightly, as God meant them to, up through the Junior, and the Intermediate, and the Y. P. S. C. E., bringing them into the service of the prayer-meeting and Sabbath school and the round of daily Christian duty as naturally as breathing, we will have a church army by and by that will carry the banner to higher ramparts than we have ever gained.

### THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

#### FIFTY-SECOND 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 declaration was made through Jeremiah concerning the covenant?
2. What did Jeremiah think of the prosperity of the wicked?
3. How did God prefigure the destruction of his people?

The Prophets.

IX. Jeremiah (continued).

Judah's broken covenant; the prophet's life sought; his “evil neighbors.”

First-day. Jer. 11: 1-23.

Second-day. Jer. 12: 1-17.

Third-day. Corruption; coming evil; exhortation. Jer. 13: 1-27.

Great disasters foretold; exhortation to hallow the Sabbath.

Fourth-day. Jer. 14: 1-22.

Fifth-day. Jer. 15: 1-21.

Sixth-day. Jer. 16: 1-21.

Sabbath. Jer. 17: 1-27.

#### PEACE.

The people caught at the skirts of War:  
“Oh, listen!” they said,  
“We are weary, full weary of bloodshed and strife,  
And the agonized ending of human life—  
Let peace reign instead!”

The people kissed the garments of Peace:  
“Welcome!” they said;  
But the black-robed figures that stood in the crowd,  
The losers of loved ones, murmured aloud,  
“Can you bring back the dead?”

The people listened with bated breath,  
Peace sweetly replied:  
“I have given to the brave and the noble who fell  
What is better than Life; with them it is well—  
They have Peace who died.”

—*Japan Mail.*

APRIL 9, 1906.

## THE MISSION OF SEVENTH-DAY BAPTISTS.

REV. GEO. W. HILLS.

The mission of Seventh-day Baptists is twofold. The first part is summed up in our Lord's “Go ye into all the world and preach the gospel to every creature.” (Mark 16: 15.) Not only are we in duty bound to receive the gospel of salvation into our own hearts, but our duty is just as great to carry the same “good news” to other hearts.

This is the gospel of God's love. The field is the world. The purpose is to make disciples. The work is to be continued to its completion: “Make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit.” (Matt. 28: 19. R. V.) Until “The kingdoms of this world are become the kingdoms of our Lord and His Christ.” (Rev. 11: 15.)

This is only the first half of the message, therefore, only half of our mission. This is only one side of the question. This is only the gospel of what God has done for humanity, for its salvation. Had Christ stopped here in instructing His followers, the gospel would have been only a one-sided affair, and incomplete. This part has to do only with getting souls into the church. Joining the church is only the beginning of a Christian life. It is not the great end to be secured. It is only a means to an end. Beyond baptism there is a Christian life to be lived—a Christian character to be built up.

Character building must be according to plans, patterns, and ideals that are higher, wiser, and purer than anything that man can devise. God must be the “Master Builder” and direct in its construction. Therefore, our Saviour added: “Teaching them to observe all things whatsoever I have commanded you.” (Matt. 28: 20.)

This is the second part of the message. It is also the second part of the mission of Seventh-day Baptists as God's messengers. This portion refers to the claims of justice on the human soul. This part of the message is to those who have been baptized, that they may be shown how to continue on in the new life they have begun.

The first part of the message is preparatory for the second. It refers to planting the seed of the gospel of salvation in the heart. The second part refers to its growth and culture in the life. The first is not complete without the second. The second is impossible without the first. The first is the message of God's love for souls. The second enjoins the necessity of obedience to the commandments of God. The first refers to the work of the Lord on, and in the soul. The second refers to the activity of the soul in reciprocating the love and work of God. The two united show the Divine and human work of saving and culturing the soul. The Lord might have loved souls to all eternity, and plead with them in the agony of tears and sweat of blood, but had they not accepted His love and work in faith and obeyed in willingness, they never would have been saved. This is a two-sided proposition. Neither man, nor God can do it alone. Man must co-operate with God in order to make the blood of Christ effectual in saving the soul. Man cannot save himself, but he can defeat God in his salvation by refusing to co-operate with Him by faith and obedience.

Before baptism the individual is mainly acted upon. The gospel message to him is: “Receive, accept, become. Receive what Christ has done for you. Accept it into your heart by faith, and live it, that you may become like Him.”

After baptism, the message is to inspire action. It is the gospel of “Do, obey, be. Do what Christ teaches. Obey His will as expressed in His commandments: ‘All things whatsoever I have commanded you.’ Be fully surrendered to Him and follow ‘in His steps’ that you may be like Him. Be His ambassador, representing Him faithfully in the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5: 16.)

Thus, by accepting Christ in faith and obeying Him in love, a soul receives the full work of salvation and is “Led in paths of righteousness for His name's sake.” He is “Hid with Christ in God,” and enabled to “Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,” and be “Changed into the same image, from glory to glory.”

Through the eye of vision John on Patmos saw these facts in their full fruition of results: “Here are they that keep the commandments of God and the faith of Jesus.” (Rev. 14: 12.) Those saved ones reached heaven by way of “the commandments of God and faith in Jesus.” Faith and obedience must go hand in hand in Christian living. The Bible teaches no other way.

The commandments (law) alone cannot save the soul. “Therefore, by the deeds of the law there shall no flesh be justified in His sight.” (Rom. 3: 20.) Yet the commandments direct and instruct the saved soul as it lives and labors Godward, in the continued exercise of the faith by which it accepted salvation in Jesus. Thus, obedience to law is necessary to complete the work begun in conversion. To refuse to obey the commandments is to reject their Author. “If ye love me keep my commandments.” (John 14: 15.)

## THE SABBATH RECORDER.

definite and prescribed way that Christ taught by precept and example, having one aim, one object to glorify God and to obey His commandments.

The object of our ministry is stated by Paul in Ephesians 3: 8, 9, “Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” In Paul's day, the time came for unveiling the mysteries that were obscured by types and shadows, so that all men might see the fellowship of the mystery which from the beginning had been hid and fully known only to God. Paul's ministry was rich in grace and full of light. It seems strange to us that among learned and unlearned alike, the glorious unveiling should have been during the dark ages, obscured by Popish error until darkness again covered the people.

Our mission is clearly identical with that of the apostles, especially with that of the apostle to the Gentiles. God's purpose has not been changed. As a sovereign in dispensing His grace, God is pleased to revive or restore His church to its exalted position as the bearer of light and knowledge to the world. He always chooses His own instruments. They are usually the “weak things of this world,” but always mighty agencies in His hands in pulling down strongholds of error.

Having the path of duty made more plain by the Word of God and the ministry of the Spirit, we should diligently follow that path, turning neither to the right hand nor to the left. We should take nothing upon trust or the opinions of men, when we have the plain teaching of the Word. Our mission is to preach the Word. As Seventh-day Baptists where we hold to truths and practices which are not taught by other Christian bodies we should give a reason, conclusive and scriptural for teaching and practicing that which has not been taught or practiced by other Christians. This is plainly our mission, for it comes to us as a command from the Word of God. “Be ready always to give an answer to every man, a reason of the hope that is in you with meekness and fear.” If the shadows of the dark ages have obscured any part of God's Word and traditions have been handed down to us, which have no authority in the Word of God; if inferences have been drawn from the words and actions of Christ and the apostles that are not legitimate, and if we have it in our power to furnish the evidence which would lead to clearer light, it is plainly our mission to “keep nothing back that would be profitable to any man.” We are God's witnesses. We are here to testify to the truth, the whole truth and nothing but the truth. It is our mission to have good and sufficient reasons in the sight of God for everything pertaining to our conduct here; for what we believe and for what we do not believe; for what we say and for what we do not say; for what we do and for that which we do not do; for what we are and for what we are not.

Thus, we find that God's message to the race is twofold. It covers all the spiritual needs of the race. It consists in “faith in Jesus,” as revealed in the gospel; and obedience “In all things whatsoever.” He has commanded. We also find that the mission of the Seventh-day Baptists is to bear this complete, twofold message “into all the world.”

NORTONVILLE, KAN., MARCH 29, 1906.

### OUR MISSION.

REV. A. P. ASHURST.

Responsibilities and duties are intensified by opportunity and privilege. “While we have the light let us walk in the light.” We live in the zenith of light, every shadow of a sombre color should be chased away in our noontide of opportunity. If God has lighted us with His light, He expects us to let it shine until the whole world is flooded with that light. Jesus said in his intercessory prayer, John 17, “As thou hast sent me into the world, even so have I also sent them.” Our mission in the world is declared to be the same as that of the Master's. It was by being one with the Father that Christ could reveal Him. And it is just as true of us, that we only reveal Christ by becoming one with him. The mission of the true church of Christ is to finish the work which was begun by him in the

Our mission in the world is to be Seventh-day Baptists rather than to be any other kind of Baptists, and to let the world know why. If I am a Seventh-day Baptist because my father or mother or wife or husband is a Seventh-day Baptist, or I should not be a Seventh-day Baptist for no better reasons than these; it is convenient, or I have friends and neighbors who



are Seventh-day Baptists. These are not good and legitimate reasons, and if I have no better reasons than these, I am decidedly wrong, for if this be true I am living in violation of plain Scripture teaching, and am not governed by the principles of true manhood or of true Christianity. If our mission is to preach the word, then every doctrine must be tested by the Word. "To the law and to the testimony, if they speak not according to the word, it is because there is no light in them." Our Saviour says: "In vain do they worship me, teaching for doctrines the commandments of men," Mark 1: 7. If as Seventh-day Baptists, we preach the Word, our faith and practice will bear the tests of God's word. The Scriptures say: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." "Fear God and keep His commandments for this is the whole duty of man."

The truths of Scripture are revealed unto us not merely to inform our minds as to its true character and object, but to fashion our conduct in accordance with its order and aims. God never reveals truth to us for the mere gratification of our curiosity, but in order that it may exercise a formative influence over us, moulding us into agreement with itself. Where much is given, much is required. Our Lord said: "He that hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?" How is it if we have heavenly treasures and withhold them from our brother in need?

#### OUR MISSION.

REV. EDGAR D. VAN HORN.

"What is the mission of Seventh-day Baptists?" I believe it is the mission of Seventh-day Baptists to be, first of all, normal Christian men and women; otherwise our efforts as Sabbath Reformers will be fruitless. By "normal Christians" I mean those who have grown up in harmony with the principles and teachings of Jesus, who said, "Go ye therefore and teach all nations \* \* \* teaching them to observe all things whatsoever I have commanded you." I emphasize the *all* because Seventh-day Baptists need to be above all others consistent Christians. A Seventh-day Baptist ought to be the highest type of a Christian. The man who carelessly disregards the keeping of God's commandments, and yet argues that the Seventh-day is the Sabbath may rightly be called fanatical. The force of this man's argument will be lost by reason of his own inconsistencies, and the result will be an increased prejudice against an already neglected and unpopular truth. If this truth is to be rendered attractive to the world, it must be set forth in the midst of all other Christian virtues. This will become plainly evident when we remember that we are a small denomination, and that unwelcome truth is not apt to be accepted at the hands of inconsistent Christians. Therefore let us prove our love to God by an ardent, quenchless love for lost humanity; and let us be so consistent that men will at least investigate the truth which we teach.

In view therefore of these facts, it is the duty of all Seventh-day Baptists to know what the teaching of Jesus is, not only on the Sabbath question, but upon every other phase of Christian duty. We need more home training for our young people. We cannot hope to succeed as a

people until the teachings of Jesus have been so infused into the lives of our young people, that they become a part of them. It is not enough that the boys and girls should hear these lessons taught from the pulpit from time to time, but they must be instilled into their minds by the parents from earliest childhood. The time to make true, loyal, Seventh-day Baptists is during the first ten years of the child's life. When we come to have wide awake, vigorous, stirring, enlightened, conscientious, boys and girls and fathers and mothers, we can begin to talk of aggressive Sabbath Reform, but not until then.

There seems to be a general conviction that we as a denomination have a distinctive mission. I share that conviction. This being the case, the truth which distinguishes us from other denominations must be propagated by us. In view of this mission we have much to encourage us in the trend of modern thought and search after truth. I wish to say just a word as to method, and I am through. The spirit in which we propagate Sabbath truth must be Christian. I do not believe we will gain anything by showing a polemical spirit. If we win we will have to be magnanimous. It is not always the easiest thing in the personal contact to keep sweet, but this we must do or lose. Love is the only power that will conquer in the end.

Now it may be that even the best Christian may not have the faculty of preaching in a successful way the Sabbath truth: whether he has or not, he has an obligation to the Tract Society as his official representative in the spreading of Sabbath truth. Every man, woman and child in the denomination has an obligation to the Tract Board, whether he personally feels called upon to proclaim the Sabbath truth with his own lips or not. If our mission has not been carried out as successfully as it ought to have been the trouble is not with the Tract Board, but with the power behind it. It lies in the people. Brethren, let us awake to the need of personal consecration and righteousness. It is this we need and not organization. Let us furnish the power to make things go.

ALFRED, N. Y., MARCH 29, 1906.

#### DENOMINATIONAL LOYALTY.

REV. O. D. SHERMAN.

Loyalty is a big word. It is a very suggestive one. It is the fruitage of faith. It stands the test of the severest trial. It cannot be bought with gold nor sold for silver. It is something you can build upon; a sure foundation. A loyal church is "a people prepared for the Lord," people who count not their lives, their property, their hopes, ambitions, dear for the Master and his cause. First of all, "In the cross of Christ they glory," and bane or blessing, pain or pleasure matter not in comparison with "the recompense of reward." So we may say of our country; and of kindred, and of friends, and equally so, in logic and in truth should be our denominational loyalty. But do we stand the test? Are we truly a loyal people? Are we a people prepared for the Lord, to meet fairly and discharge our denominational obligations? The answer is not far away. It can be found inside the portals of our churches. It can be answered by vows kept or broken. It can be answered by the membership and the treasuries of our Missionary, Tract and Education Societies. It is witnessed to by our shops and our stores, by the strangers within our gates, and the wayfarer on our streets. But more than all else, it must be answered from our homes and by the deep,

searching inquiry that God's Spirit will make into our individual hearts. "But who may abide the day of his coming, and who shall stand when he appeareth?" If there is blame, who will bear it? If there shall be reform, who will share it? Let us see. How about the ministry? I truly believe that a very large per cent. of our ministers, in the past, have been, and in the present are now thoroughly loyal. We have had but very few of our own born ministers who have left us for other denominations, or for other lines of work. Some have come to us from other denominations and remained awhile and then left us, but by far the greater number of this class have remained true and loyal. We can look back with pardonable pride on the veterans who have passed away, and to those who remain, and to those in preparation. Many of these have labored through school, sometimes burdened with debt, and have gone to their churches on salaries often less than an average training school teacher commands for her first year's service, and for most of them there is no better material future. There are few ministerial plums among us and they are as apt to go by favor as by merit. "Render to all their dues," and so we may say credit should be given to our loyal ministry. And yet it may be that one or two things are lacking on the part of some of us ministers. Here is one I have deeply felt. To illustrate my meaning, I quote, in substance, from a letter of a Russian woman living in Moscow, in regard to the sad state of her country. She said "Russia has no future; the people have lost faith; there is no confidence, no pride of country." Especially was this marked among the young people. She said she had lived in Philadelphia, and she noted the difference. Americans were proud of their country. They were assured of its future. It permeated the air, and the children were saturated with it. She spoke of boarding in a French family, where the daughter was a little tot of six years. And she inadvertently called her "My little French girl." The little one flew into a passion of tears and stamping her feet, said: "I am not French. I want you to know I am an American all through." Now I think you will catch on. I feel for myself that I have lacked this real soul fire and zeal for God's Sabbath; that my efforts for it have been to a degree soulless, spiritless and consequently failures. There have also been failures to use opportunities to advance Sabbath truth; to be instant with the right word, in season. I was going once as a visiting delegate to the Northwestern Association, held with the church at Garwin, Ia. On the train, west from Chicago, there was quite a company of delegates and representatives of our societies. I went into one of the forward cars, and a man in the garb of a working man came and sat by me. We entered into conversation and he soon told me that he was working for the Lord and keeping the telegraph instruments in repair to pay expenses; said that he belonged to some Christian body in Chicago and gave me a small tract, an expose of their faith. I told him who and what I was, and wished I could return the compliment of a tract, and said I would go back to my company in the rear car and thought I could find one there; but not a single tract could I find, and I doubt if many railroad trains have been burdened by Sabbath tracts carried by Seventh-day Baptist ministers, from that day to this.

But the saddest picture of all is of the many Seventh-day Baptist homes whereof the sons,

one or more, and oftentimes all, have gone from the Sabbath and the church; gone, generally, for gain and ambition, against the convictions of their own conscience, and often to moral and religious shipwreck. Of Seventh-day Baptist homes where the daughters, one or more, and sometimes all, for marriage or positions, have gone the same sad road. Go where you will, where we have, or have had churches, and the old sad story has its repetition; whole families swept away by Sabbath desertion, while many an aged father and mother sit desolate by their fireside disappointed in hope, and almost broken in heart.

As I sit at my desk and write these words I look across the road; I look north and south, east and west, and everywhere rises the image of these Sabbath-wrecked homes. I confess I cannot understand it; this widespread desertion of our young men from the Sabbath. I think of my own childhood home, four miles from church, surrounded by First-day neighbors, no Sabbath school, no Christian Endeavor, only a Christian Sabbath home; only the Bible, THE SABBATH RECORDER, a few Sabbath tracts, like "The Royal Law Contended For," "The True Sabbath Embraced and Observed." Only parental authority and influence, and strict, consistent observance of the Sabbath. And yet, when I left that home the thought never occurred to me that I could leave the Sabbath. To have forsaken the Sabbath would have been equivalent to giving up my hope of heaven and eternal life. Is there any fault with our homes that will account in any degree for this recreancy to the Sabbath?

Let me suggest two things: First, A spirit and atmosphere of *worldliness* that pervades too many of our homes. Worldly success is made more prominent than loyalty to the Sabbath, and somehow the young people are made to feel that to get on in the world is the all important thing. This worldliness crowds the Sabbath hours. The sun sets very late on Friday, but very early on the Sabbath. The fences are looked over, the sheep salted in the back pasture, perhaps visiting takes the place of church-going and in many ways the Sabbath is cheated out of its lawful due, thus planting and encouraging a spirit of disrespect and consequent disregard. And when we remember that, in many, many homes this worldliness has crowded out the family altar, no prayer, no Bible reading, no religious literature, only the things of this life, to buy and to sell, and to get gain, can we wonder that our children leave the Sabbath? Second, decadence of parental authority. In the April number of Munsey's Doctor Parkhurst has written, and written well, of the "Decadence of Positive Authority." He shows how this decadence of authority works ruin in the home, in the school, and in the State; and we can but feel that the lack of parental authority has much to do with this decadence from the Sabbath. Solomon, in olden times, taught that if a child could be authoritatively started rightly when he was young that he would not depart from that way when he was old, but nowadays the authority seems to be largely on the other end of the string. It is the child that governs the family, the student that governs the school. I may be wrong, but my experience confirms this as a fact, i. e., that the child who is taught by parental precept and example in regard to the Sabbath, and is required to keep it, is more apt to observe it in his mature years than he is who is left to work his own sweet will in regard to it.

I think I am stating a plain, logical and proven proposition.

RICHBURG, N. Y., APRIL 4, 1906.

#### CHARACTER IN THE ROUGH.

A Yale professor who employed an Italian bootblack at the Union Station in Hartford noticed that while blacking the professor's shoes he was frequently glancing at a book that he had been conning.

The professor noted his alertness and asked what book it was that proved so interesting, expecting to hear that it was a thrilling story of "Old Sleuth," or something of that sort. He was surprised when the shiner replied with unconcern that it was an algebra.

"So you're studying algebra, are you?" said the professor.

"Yes, sir, and I'm stuck. Do you know anything about algebra?" responded the youth, both sentences in the same breath.

Now this professor was one of the notable mathematicians of Yale, and it sounded queer in his ears to be asked if he knew anything about algebra.

"Well, I know a little about it. What's the matter? Perhaps I can help you."

By this time the shoes were shined, and the boy placed his book in the hands of the man to whom intricate mathematical calculations were not difficult at all. It was but the work of a moment to clear the mind of the aspiring young calculator, and he fairly danced with delight.

"Why, I've been working at that for two days. I don't see how I could have been so stupid!" declared the now enlightened young man. "I thank you very much, sir."

"But this book grows more difficult as you proceed. What are you going to do when you get stuck again?" asked the friendly gentleman. "I don't know. Only keep at it, I suppose."

"Now, I'll tell you what to do," said the gentleman, offering the boy his card. "When you get stuck again you write to that address, and I'll see that you get straightened out. Remember, now." And the professor rushed off to catch his train for the city of elms.

Not more than three days elapsed before the mail brought a letter stating that the bright-eyed bootblack had again "got stuck" with his mathematics. And the return mail brought the much-needed help. A few more days and another application came for assistance, and again the wonderful knowledge came as quickly as before. This kept up for a time and then the professor began to advise the young man how to improve his condition.

The outcome of the matter was that in a few years the boot-black was earning \$6,000 a year as a superintendent of an electric plant, due to the fact that this professor had seen behind the bootblack the potentialities of the character values that no one else had discovered. Is it not the mission of the Christian teacher thus to discern and bring out the hidden values under the rough exterior and worldly life of men?

#### DEATHS.

CUNDALL.—In Ashaway, R. I., March 25, 1906, Mrs. Harriet E. Babcock Cundall, aged 80 years and 19 days.

Mrs. Cundall was the daughter of Jacob D. and Elizabeth Almy Babcock and was born at Cornwall, N. Y. When a small child her parents removed to Ashaway, R. I., where she grew up and spent the most of her four score years. Under her eyes Ashaway has grown from a place of only three or four houses to its present size. Her life linked the past with its precious memo-

ries and influence, to the present. Until her last illness, she was deeply and constantly interested in literature and history, as well as the stirring events of the day. She took up the study of French after she was fifty, taking private lessons therein. In 1847, she was married to John Cundall, who departed this life fifteen years ago. To them were born five children, one dying in infancy, another, Jacob, dying in full age, seven years ago. Mrs. Hannah C. Taylor of Ashaway, R. I., Frank C. of East Greenwich, R. I., and Mrs. Bessie Taylor of Providence, R. I. For a number of years her home has been with her daughter, Hannah, who has most faithfully cared for her. Besides the children, she leaves a brother, John J. Babcock, of Ashaway, R. I. Nearly forty years ago she united with the First Seventh-day Baptist Church of Hopkinton, R. I., and has since been a faithful and consistent member, greatly endeared to all who knew her by her sunny disposition and the adornment of the Christian graces. Sustained by an unflinching trust in her Saviour, she was able to look on the bright and hopeful side of everything. Having made the best of her earthly pilgrimage with its changing scenes, she had by no means wearied of life and was able to say, near life's close, that she would be glad to live it over again. The last passage of Scripture which her lips repeated was, "That no man should be moved by their afflictions, for yourselves know that we are appointed thereunto." Funeral services, conducted by her pastor, Wm. L. Burdick, assisted by Revs. Clayton A. Burdick and John G. Dutton, were held on Tuesday afternoon, March 27, 1906, at the residence of Mrs. Hannah C. Taylor.

WM. L. B.

ENNIS.—Mrs. Emeline W. Ennis, daughter of Isaac Coon and Martha Hall Coon, was born at Hopkinton, R. I., and died in Marlboro, N. J., at the home of her foster daughter, Mrs. Walter G. Tomlinson, March 4, 1906, aged eighty-three years.

Since the death of her husband, Albert Ennis, in 1870, she had resided at Niantic, R. I., until about five years since, from which place she went to Marlboro. She became a Christian many years ago, but being separated from those of like precious faith, she did not unite with the Seventh-day Baptist church until September 23, 1905, when she was received into membership at Marlboro. Funeral services were conducted by the pastor of the Marlboro church, Rev. S. R. Wheeler, and in the cemetery at Ashaway, R. I., by the pastor of the Niantic church, Rev. Horace Stillman, on the occasion of her burial at that place. "Blessed are the dead which die in the Lord." H. S.

HEVENER.—Amy, the four-year-old daughter of Mansfield M. and Anne Bird Hevener, died near Roanoke, W. Va., March 7, 1906. Death resulted from severe burns. Funeral services were held at the home, conducted by the pastor. Text: Mark 10: 15. H. C. V. H.

KONIGMACHER.—Rev. Timothy C. Konigmacher, son of Abraham and Susanna Konigmacher, was born near Ephrata, Pa., and died in Philadelphia, March 16, 1906, having just entered the ninety-sixth year of his age.

He was for many years pastor of the German Seventh-day Baptist Church of the Cloister, at Ephrata. When he was withdrawn from active life by advancing years, he went to the home of his daughter, Mrs. Adam Madlem of 416 Wilton St., Philadelphia. Beside this daughter he leaves a sister, Mrs. Mary Hahn of Ephrata, now eighty-five years of age. Funeral services in memory of Elder Konigmacher were held in Ephrata, March 20, 1906, in the Saal Cloister, and his dust was laid to rest in Mt. Zion Cemetery, the ancient burial place of the German Seventh-day Baptists. The services were conducted by Rev. S. G. Zerfass, pastor of the Seventh-day Baptist Church at Ephrata, who was assisted by Elder Isaac Keller. Text, 1 Sam. 20: 3. "There is but a step between me and death."

S. G. Z.

THURBER.—Mrs. Riley Thurber was born in Friendship, N. Y., and died in Bolivar, N. Y., March 26, 1906, in the seventy-ninth year of her age.

She was the daughter of Deacon Truman of Friendship. She was converted at the age of seventeen, while residing at Alfred, N. Y., and was one of the constituent members of the Hartsville Church. Since her marriage, about fifty years ago, she has resided at Bolivar. Her husband died a number of years since and her home has been with her daughter, Mrs. Thos. McKay. Sister Thurber has always been true to her profession as a Christian and a Sabbath-keeper. Funeral services were conducted by Rev. O. D. Sherman, pastor of the church at Richburg. Text, 1 Peter 1: 24, 25.

O. D. S.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.  
Edited by  
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

## INTERNATIONAL LESSONS, 1906.

Mar. 31. The Two Foundations.....Matt. 7: 15-29.  
Apr. 7. Jesus and the Sabbath.....Matt. 12: 1-14.  
Apr. 14. Jesus' Power Over Disease and Death,  
Luke 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 Gentle Woman's Faith.....Mark 7: 24-30.  
June 9. Peter's Great Confession.....Matt. 16: 13-28.  
June 16. The Transfiguration.....Luke 9: 28-36.  
June 23. Review.

## LESSON IV.—JESUS THE SINNER'S FRIEND.

For Sabbath-day, April 21, 1906.

LESSON TEXT.—LUKE 7: 36-50.

Golden Text.—"Thy faith hath saved thee; go in peace." Luke 7: 50.

## INTRODUCTION.

Between our lesson of last week and this we have recorded the coming of the messengers of John the Baptist to Jesus to inquire whether he were really the Coming One or only another of the forerunners. Some have thought that John asked this question simply to encourage Jesus to declare himself plainly to the people, but it is rather more probable that John, in a moment of despondency in his long imprisonment, doubted whether Jesus were really what he thought he was. At all events John carried his doubts to the right place, and had an answer that must have been a comfort to him. Jesus took this occasion also to speak to the people in praise of John and of his work. John the Baptist was one of the greatest of the prophets.

Our present lesson shows our Saviour's wonderful ability to discern character, and his readiness to forgive just as soon as a sinner repents. We are to notice that Jesus did not confine his attention to the poor and to those who were notoriously sinful. Upon two other occasions as recorded in Luke's Gospel Jesus was the guest of a Pharisee, and we may well imagine that at many times Jesus was in familiar intercourse with the cultured and refined of the nation.

Some interpreters of the Gospel have confused this anointing of Jesus with that which occurred at Bethany six days before the crucifixion. It is certainly an error to think that the woman mentioned in our lesson is either Mary Magdalene or Mary of Bethany, the sister of Lazarus.

TIME.—Not long after our lesson of last week, in the summer of the year 28.

PLACE.—Somewhere in Galilee. Some have guessed Capernaum and others, Nain, but the precise locality can not be determined.

PERSONS.—Jesus; Simon the Pharisee; the woman that was a sinner.

## OUTLINE:

1. The Loving Deed of the Woman. v. 36-39.
2. The Parable of the Two Debtors. v. 40-43.
3. Our Lord's Explanation to Simon. v. 44-47.
4. The Gracious Blessing for the Woman. v. 48-50.

## NOTES.

36. *And one of the Pharisees desired him that he would eat with him.* There is no suggestion of an evil motive on the part of the Pharisee in inviting Jesus. Possibly he was moved only out of curiosity,—to see what this new teacher was like. He evidently was under the impression that Jesus was a prophet. *And he entered in to the Pharisee's house.* Jesus was willing to give himself to those who would receive him, and makes no exception of a Pharisee. Perhaps the word "Pharisee" is used so many times in this paragraph on purpose to suggest that Jesus was intentionally favorable toward that sect. *And sat down to meat.* Literally, "he reclined." The

Jews did not sit in chairs, but rather reclined on low couches and supported the body on the left forearm. In this posture the feet would be away from the table. This explains how the woman could readily anoint Jesus' feet as she did.

37. *A woman who was in the city, a sinner.* By a clever allusion our Evangelist makes very plain what the character of the woman was, and still avoids naming her calling. The conduct of the woman as well as Jesus' words to her shows that she was truly repentant. Her presence in the house of the Pharisee is easily explained when we remember that according to Oriental customs any one might come in and sit down by the wall to look on when a host entertained his guests. *An alabaster cruse of ointment.* A flask containing a very valuable unguent used for anointing.

38. *And standing behind at his feet, weeping.* The tears are the token of the deep emotion of the repentant sinner. She had not planned to bathe his feet with her tears, but now since they are thus washed by the involuntary offering of a tender and grateful heart she shows her humble love by using her hair to wipe them. It was not considered becoming for a woman to let down her hair in public, but in her service she is not thinking of the rules of decorum. She pours out the costly perfume without stint. Her love is not satisfied till she has caressed his feet with many kisses.

39. *Now when the Pharisee that had bidden him saw it, etc.* No word is spoken to hinder the woman. Jesus without looking around accepts this act of tender homage from the penitent. The Pharisee also takes notice, but does not interfere. Very likely under ordinary circumstances he would have the woman removed from his house, but now he is filled with surprise, and is also no doubt curious to see what Jesus will do. Although he utters no word, the Pharisee soon comes to a conclusion in thought. *This man, if he were a prophet, etc.* He had thought that Jesus was possibly a prophet, but now he is sure that he was mistaken, for a prophet would certainly know what sort of a woman it was that touched him, and knowing he would not permit her attentions for a moment.

40. *And Jesus answering said unto him.* But Jesus is a prophet and shows his power by reading the thoughts of his host. *Simon, I have somewhat to say unto thee.* Our Saviour courteously asks permission of his host for addressing him as he has planned. *Teacher, say on.* The Pharisee is still very respectful toward his guest.

41. *A certain lender had two debtors.* This illustration, which in the broader sense of the term may be called a parable, is intended to picture the relative position and conduct of the Pharisee and the woman. We must be careful however not to apply the parable too minutely. For example we may not be sure that the Pharisee had been forgiven at all. *Five hundred shillings fifty.* The word translated shillings is the Greek word denarius, the name of a coin worth about seventeen cents. The denarius was the ordinary price for a day's work of a laborer. The point of the reference is that one debt was ten times as large as the other.

42. *When they had not wherewith to pay.* It often happens that men are not able to pay their obligations to their fellow men. Whether great or small our obligation to God is beyond our ability to pay. *He forgave them both.* This word is stronger than the ordinary word forgive: he graciously forgave them. *Which of them therefore will love him most?* We would more properly translate "more" instead of "most." This question with its answer contains the gist of the parable. It is not absolutely the man who has the larger amount of money given him that feels the most grateful, but the one whose sense of obligation is greater. So with sins; the man who feels that his sins are the greatest will love the most.

43. *Simon answered, etc.* This Pharisee is no fool, and on a matter of theory can make a wise judgment.

44. *Turning unto the woman.* This is the first time that Jesus has seemed to notice the woman. He now directs the special attention of his host to her, and proceeds to point the lesson of the parable by a most vigorous contrast between the two. *Thou gavest me no water for my feet.* It was usual for a slave to bathe the feet of the

guests as they came to a feast. While we may not be sure that Simon had been positively discourteous, he certainly had been somewhat lacking in attention to his guest, and on the other hand, the woman had been lavish in her service to Jesus. *With the hairs of her head.* She bathed his feet not with water, but with tears; she wiped them not with a cloth, but with the richest ornament with which nature had adorned her.

45. *Thou gavest me no kiss.* Simon had omitted the usual kiss of greeting to a guest, but the woman had kissed Jesus' feet. That kissing was a usual mode of salutation is shown by a number of references in the Bible, and particularly from the fact that Judas chose to betray Jesus by a kiss.

46. *My head with oil thou didst not anoint.* To anoint the head with oil was a mark of respect. Note the double contrast in this verse,—oil upon the head, costly perfume upon the feet.

47. *Wherefore I say unto thee, Her sins, which are many, are forgiven.* The Roman Catholics hold that she was forgiven on account of her manifestations of love; but Jesus says distinctly in v. 50 that she was saved through faith, and the fact that she manifested much love may easily be taken as the token of the gratitude that she felt for the blessing of forgiveness. *But to whom little is forgiven, etc.* No sin is little to him who rightly estimates it; but to those who have a slight impression of the sinfulness of sin the gift of pardon does not seem so very great, and they have not therefore very great gratitude. Jesus does not say that the woman has been better than Simon, but the very reverse. She has deserved all the condemnation that she has received from her fellow men. Now however she has repented, and that makes the difference.

48. *Thy sins are forgiven.* This is a formal statement of forgiveness not to be taken as denying that her sins had been forgiven before she came in.

49. *Began to say within themselves, Who is this, etc.* This question is like that asked by the scribes when Jesus healed the paralytic borne of four. As in that case, so here, Jesus reads their hearts.

50. *Thy faith hath saved thee.* It was through faith that she had been made whole morally just as others had been made whole physically. *Go in peace.* Literally, Go into peace. Go forth into a state of peace, comforted and sustained by a sense of perfect accord with God, separated no longer from him by the barrier of sin.

The inner side of every cloud  
Is bright and shining;  
I therefore turn my clouds about  
And always wear them inside out,  
To show the lining.

—Maltby Babcock.

It is for lack of appreciation rather than of opportunity that men fail of success.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way.

To pander to evil will not suppress it. To call evil good does not change it. To set one evil over against another will not counteract it. To excuse, condone or palliate it will not destroy it. The way to defeat the wrong is to exalt the right. The way to keep the devil out is to keep Christ in.

Great, wide, beautiful world,  
With the wonderful water round you curled  
And the white, white snow upon your breast,  
World, you are beautifully dressed!—L. L.

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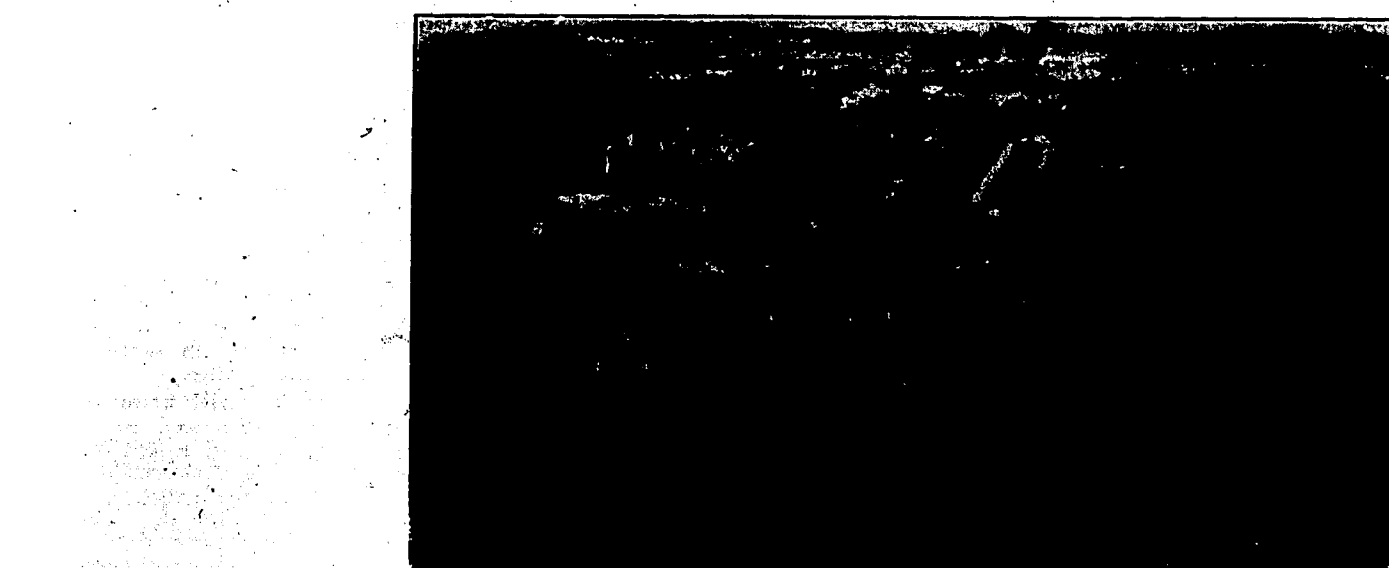
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## Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 5606 Ellis Ave.

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EDITORIALS.—Vigorous Hopefulness; Knowledge and Interest; Faith Without Full Knowledge; The Licensed Saloons; Messenger Giving; Building Fires on the Sabbath; Circumnavigation on the Sabbath; What Basis? Losing our Sabbath. . . . . 225-227

Editorial News Notes. . . . . 227

Salemville, Pa. . . . . 228

Meeting of the Sabbath School Board. . . . . 228

Faculty of Alfred University. . . . . 229

The Proposed Canadian Sunday Law. . . . . 229

A Prayer for All. . . . . 229

Quarterly Meeting. . . . . 229

MISSIONS.—Evangelistic Work: "The Pulpit"; Observations; Treasurer's Report. . . . . 230-231

The Kingdom of the Meek, Poetry. . . . . 231

The Field Secretary in South Jersey. . . . . 231

Sorrow and Suffering—Why? . . . . . 231

Why Should we be Confident? . . . . . 231

WOMAN'S WORK.—April, Poetry; Woman's Board; Woman's Society at Boulder; History of the Boulder Church; A Question, Poetry. . . . . 232

HOME NEWS. . . . . 233

POPULAR SCIENCE. . . . . 233

Honest Saloonkeeper. . . . . 233

CHILDREN'S PAGE.—In-door Sun, Poetry; Strange Ways of Saying Good-bye; Two "Me's"; See-saw in Corea. . . . . 234

YOUNG PEOPLE'S WORK.—A Continuous Revival; The Reading and Study Course in Bible History. . . . . 234

The Mission of Seventh-day Baptists. 235-236

Denominational Loyalty. . . . . 236

Characters in the Rough. . . . . 237

DEATHS. . . . . 237

SABBATH SCHOOL. . . . . 238

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THE EASTER DAWN.

My heart that many a weary day  
 Went sighing on its way,  
 With the clear light the morning brings  
 Exults again and sings,  
 As one who in a dreary night  
 Lies tossing and distraught,  
 Welcomes the earliest gleams of light  
 On the cloud curtains wrought.

"The Lord is risen!" His ransomed sing,  
 And bells of gladness ring.  
 "The Lord is risen!" my heart replies;  
 And hope with Him shall rise.  
 No more beside an empty tomb  
 I wait, where love is cold.  
 The light of morning breaks the gloom;  
 The words of promise hold.

The welcome, Faith, that faltered long,  
 To thine own happy song;  
 And hope and love, with visions sweet,  
 Where dawn and shadow meet.  
 Out of the night of doubt and fear  
 God makes His morning shine.  
 The fulness of the day is near—  
 Its light forever mine.

—REV. ISAAC OGDEN RANKIN, in Christian Endeavor World.

Easter and Immortality

VALUABLE lessons may always be associated with the time and fact of the resurrection of Christ. Not least among these lessons, if it is not the greatest of them, is the lesson of our immortality,—of what it implies and requires. The relation between the resurrection of Christ and the ancient Pesach or Passover festival of the Jews gives our modern Easter greater strength and importance than it could otherwise have. On another page will be found an article from the Jewish Exponent under the head, "Inspiration of Pesach." That article should be consulted in connection with this editorial, that the reader may secure glimpses of the Jewish background of a festival which has held its place in religious history longer and with greater strength than any other religious festival, except the Sabbath. Certain features of the Easter festival which are familiar to us were not thought of by the Hebrews. On the other hand, certain important features of the festival have always been before the Hebrews which have universal application and must be considered by every one who would secure a complete view of the Passover-Easter idea. Some of the outlying but not unimportant factors connected with the festival have been neglected by Christians, although they may not have overestimated the importance of the idea which finds expression in the words, "Christ who is our Passover." The broader view here suggested, historically and otherwise, strengthens the Christian conception. Every fundamental thought connected with this ancient festival centers in the

idea of returning life, the freedom of life from bondage, misfortune and suffering, and the continuance of life. Certain Pagan elements were added when the ancient name gave place to the more modern one, Easter, which, as our readers will recall, came from the Teutonic goddess, Oestra whose festival was celebrated in April. That festival expressed the joy of the ancient Teuton because life was springing into new forms of beauty and helpfulness, after the bondage of winter.

Personal Immortality

THE most helpful and practical results are attained when we associate the lessons of Eastertime with our individual immortality. Life is necessarily immortal. The forms in which it appears may be transient,—as in the plant or flower which appears in springtime and disappears in autumn, but life continues. It is an attribute of God, and is the form in which creative power finds expression. Personalized life, endowed with what we call moral faculties, is the source of personal immortality. Being thus immortal, an endless number of results and obligations follow. No one has ever fully defined the "power of an endless life." He who is duly conscious of his personal immortality can realize something of the power of an endless life, though he may not explain it. It is thus with all larger thoughts and higher experiences. We know a thousand things which we can not explain. The RECORDER seeks in this connection to induce new thought in your minds concerning what the fact of immortality requires of you, as well as what it offers to you. An adequate understanding of what immortality requires will put every action, thought and purpose in a new light. Thoughts, purposes and actions are the essence of character, and these must continue as inseparable features of our immortality. The thoughts and purposes men entertain reach beyond this life. Each thought and purpose is a moulding and determining power; destiny as well as character is involved in them. Because one is immortal, he should always plan, decide and act with an endless life in view. That we can not measure life, and must reveal our ignorance by the impossibility of defining it, increases rather than lessens the obligation which immortality imposes.

Opportunities

If we turn from the obligations immortality imposes to the opportunities it offers, existence has a double meaning and is surrounded by ineffable glories. The butterfly is beautiful for an hour, and is gone. The flowers are beautiful for a few days, and are no more. Whatever beautifies an immortal continues to increase in value and in

beauty beyond the reach of human calculations or full comprehension. Let the fact sink into your heart, comforting and inspiring, that everything you have done or purposed, and all that you may do or purpose will find larger development, increasing beauty and growing strength because of your immortality, your power to do and to become, through the unmeasured duration we call eternity. Plant flower seeds to-morrow, if you will, the seeds of some "annual," conscious that in a few weeks, the life hidden in those seeds will find expression in blossoms, but blossoms that will wither with the hot sun of summer, and fall before the cool breath of October. On the same day plant an acorn and try to realize that when an hundred years have gone, your children of the third and fourth generation will be playing under the shadow of a tree yet young. The contrast between the pansy and the oak will help you to grasp the glory of your immortality and of the unfolding, endless and unmeasured, of everything good and pure which may begin in this present life. Words can do no more than outline the thought. We can do little more than suggest what personal immortality means to each reader of these lines. Pertinent lessons that come with Easter, ought to continue for many days. The unfolding life of springtime, the advancing life of summer, the ripening life of autumn, with its harvest, are phases of the greater fact of endless life. If we can enter into the deeper philosophy which finds expression in what men call the "swift changing seasons" of earth, we shall find that the highest purpose of the Father in Heaven in placing us on such an earth and surrounding us with the constant and continuous lessons of endless life, with its periodical reappearing, unfolding, ripening and reappearing phases, is that we should learn that greatest truth which the Master came to reveal, the lesson of our personal immortality. Best among figures of speech is that which Paul used when he said that Christ came to turn light onto the question of life and immortality. This is his thought. The world was sitting in a darkened room, not realizing the fact, or the glory and beauty of personal immortality. Christ came and turned a flood of light into that darkened room, by which light each man may see and know the fact of his personal immortality, and what it means. Dwell thou in the Divine Light, and the glory of thine immortality will unfold with endless power and beauty.

Spiritual Poverty

In the Parable of the Talents, the man with one talent, and not he who had the five, was slothful and hid his Lord's money. This is often the case: the man who has little, lets that little go to waste. The farmer who has to mortgage his crops to buy a reaper, allows it to stand